



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 10, 2024

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- President
Sharon Hanson - Member at Large
Luba Martins - 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

The schedule of Lenten services has been posted on the parish calendar through March. I will post the service schedule through April as soon as I have the chance.

For those of you who are able, we will be celebrating our Bishop's Namesday and anniversary to the Holy Priesthood with the celebration of the Divine Liturgy on Thursday March 14. His Grace will be serving Liturgy by himself but you and your Matushka are invited to come and celebrate with His Grace. Liturgy will be at 9:30 am at SS Peter and Paul in Springfield, Ma and a small reception will follow in the parish hall downstairs following Liturgy. Fr. Steven Voytovich will be leading the choir and you are all welcome to please come and sing. I hope you will be able to come and I look forward to seeing all of you as we share with His Grace this occasion and prepare

to start the season of Great Lent.

May our Good Lord Bless His Grace, Bishop Benedict with many years!

The following is a brief synopsis of the last **Parish Council meeting** held on 20 February 2024.

Financial Report for January: We ended the month in \$9,478 in the black. As usual some of our parishioners paid their entire pledge for the year. Note: We have assumed the electrical bills for the Red House.

Red House Update: Carolyn Neiss has done a lot of work with the Red House including cleaning out the house, talking to a realtor and the Town and thus presenting several options for the Parish to consider. It was determined that the lot is non conforming which means the Red House property and the Church property cannot be split. Thus if we were to sell the Red House, we would need to have a Land Lease Agreement which would provide the new owner access to parking, trash services, sewage, plowing, etc... Of course this means that the new owner would pay for the Land Lease Agreement (LLA) - typical ones in the area at the trailer parks is \$800/month.

- We have received one offer for the Property (\$50K and \$1 LLA for 100 years). Based on the new information discovered, the Parish Council voted to REJECT the offer.

Choir: The choir is preparing for Pascha by holding rehearsals. Currently, the women are meeting on Thursday mornings and the

men on Saturday mornings with the full choir meeting after Divine Liturgy and Coffee Hour. All interested singers are invited and welcome to attend.

Prayers, Intercessions and Commemorations



Many Years! to Kyra Elliot on the occasion of her birthday

Please pray for Sarah, Aaron, Evelyn, Victor and Blanche 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: Lauren, Evelyn, Lillian, Edward, Matthew, Lois
- Clergy and their families: Mat. Ann, and Mat Nancy
- Catechumen: Robert, Abbie, Matthew, Joseph, Mary, Kevin and Lynn
- Individuals and Families: Susan, Luba, Suzanne, Gail Galina, Evelyn, Rosemary, John, Lucille, Karen, Oleg, Lucia, Victor, Melissa, Christine, Sebastian, Olga, Daniel & Dayna, Branislava, Alton, Richard, Kristen, Subdeacon Paul, Leonore, Robert,
- Birthdays and Name's Days this Month: Zachary and Michael Neiss, Kyra Elliot, Matthew Kuziak
- Anniversaries this Month:
- Expecting and Newborn: Anastasia and her unborn child
- Traveling: Anne Hosking, Dn Timothy and Maureen Skuby
- Sick and those in distress: Maria, Brian, Katy, Lauren, Charles, Blanche

SUNDAY OF MEATFARE — Tone 7. Sunday of the Last Judgment. Martyr Quadratus and those with him: Cyprian, Dionysius, Anectus, Paul, Crescens, Dionysius (another), Victorinus, Victor, Nikēphōros, Claudius, Diodorus, Serapion, Papias, Leonidas, Chariessa, Nunechia, Basilissa, Nice (Nika, Victoria), Galla, Galina, Theodora, and many others, at Corinth (258, 267-268). Martyrs Quadratus,

Saturninus, Rufinus, and the rest, of Nicomedia (3rd c.). St. Anastasia the Patrician of Alexandria (567-568).

Again we pray for those who have lost their lives because of the wars in Ukraine and in the Middle East: that the Lord our God may look upon them with mercy, and give them rest where there is neither sickness, or sorrow, but life everlasting.

Again we pray for mercy, life, peace, health, salvation, for those who are suffering, wounded, grieving, or displaced because of the wars in Ukraine and in the Middle East. Again we pray for a cessation of the hostilities against Ukraine and the Middle East, and that reconciliation and peace will flourish there, we pray thee, hearken and have mercy.

Parish Calendar

Schedule of Services and Events

March 10 to March 18, 2024

Sunday, March 10

Judgment Sunday (Meatfare Sunday)
Kyra Elliot
9:30AM Divine Liturgy

Monday, March 11

☐ Cheesefare Monday

Tuesday, March 12

☐ Theophanes the Confessor
8:30AM Daily Matins
7:00PM Book Study

Wednesday, March 13

☐ Removal of the relics of Nicephorus,

Patriarch of Constantinople
4:30PM Open Doors

Thursday, March 14

☐ Benedict the Righteous of Nursia
8:30AM Daily Matins
9:30AM [CT Deanery] Bishop Benedict's
Namesday and anniversary
6:00PM FORCC meeting

Friday, March 15

☐ Agapius the Martyr & His Companions

Saturday, March 16

☐ Cheesefare Saturday
5:30PM Great Vespers

Sunday, March 17

Akathist to Patrick of Ireland
☐ Forgiveness Sunday
Akathist to St Alexis, Man of God
9:30AM Divine Liturgy
11:30AM Vespers of Forgiveness

Monday, March 18

Matthew Kuziak
‡☐ Cyril, Patriarch of Jerusalem

Saints and Feasts

March 10

Judgment Sunday (Meatfare Sunday)

The foregoing two parables -- especially that of the Prodigal Son -- have presented to us God's extreme goodness and love for man. But lest certain persons, putting their confidence in this alone, live carelessly, squandering upon sin the time given them to work out their salvation, and death

suddenly snatch them away, the most divine Fathers have appointed this day's feast commemorating Christ's impartial Second Coming, through which we bring to mind that God is not only the Friend of man, but also the most righteous Judge, Who recompenses to each according to his deeds.

It is the aim of the holy Fathers, through bringing to mind that fearful day, to rouse us from the slumber of carelessness unto the work of virtue, and to move us to love and compassion for our brethren. Besides this, even as on the coming Sunday of Cheese-fare we commemorate Adam's exile from the Paradise of delight -- which exile is the beginning of life as we know it now -- it is clear that today's is reckoned the last of all feasts, because on the last day of judgment, truly, everything of this world will come to an end.

All foods, except meat and meat products, are allowed during the week that follows this Sunday.

March 11

Sophronios, Patriarch of Jerusalem

This Saint was born in Damascus. As a young man he became a monk at the Monastery of Saint Theodosius the Cenobiarch in Palestine, where he met John Moschus and became his close friend. Having a common desire to search out ascetics from whom they could receive further spiritual instruction, they journeyed together through Palestine, Syria, Asia

Minor, and Egypt, where they met the Patriarch of Alexandria, Saint John the Almsgiver, with whom they remained until 614, when Persians captured Jerusalem (see also Saint Anastasius the Persian, Jan. 22). Saint Sophronius and John Moschus departed Alexandria for Rome, where they remained until 619, the year of John Moschus' death. Saint Sophronius returned to the Monastery of Saint Theodosius the Cenobiarch, and there buried the body of his friend. He laboured much in defence of the Holy Fourth Council of Chalcedon, and traveled to Constantinople to remonstrate with Patriarch Sergius and the Emperor Heraclius for changing the Orthodox Faith with their Monothelite teachings. After the death of Patriarch Modestus in December of 634, Sophronius was elected Patriarch of Jerusalem. Although no longer in the hands of the Persians, the Holy Land was now besieged by the armies of the newly-appeared religion of Mohammed, which had already taken Bethlehem; in the Saint's sermon for the Nativity of our Lord in 634, he laments that he could not celebrate the feast in Bethlehem. In 637, for the sins of the people, to the uttermost grief of Saint Sophronius, the Caliph Omar captured Jerusalem. Having tended the flock of his Master for three years and three months, Saint Sophronius departed in peace unto Him Whom he loved on March 11, 638.

Saint Sophronius has left to the Church many writings, including the life of Saint Mary of Egypt. The hymn "O Joyous Light," which is wrongly ascribed to him, is more ancient than Saint Basil the Great, as the Saint himself confirms in his work "On the Holy Spirit" (ch. 29). However, it seems that

this hymn, which was chanted at the lighting of the lamps and was formerly called "The Triadic Hymn," was later supplemented somewhat by Saint Sophronius, bringing it into the form in which we now have it. Hence, some have ascribed it to him.

March 12

Symeon the New Theologian

Saint Symeon became a monk of the Studite Monastery as a young man, under the guidance of the elder Symeon the Pious. Afterwards he struggled at the Monastery of Saint Mamas in Constantinople, of which he became abbot. After enduring many trials and afflictions in his life of piety, he reposed in 1022. Marvelling at the heights of prayer and holiness to which he attained, and the loftiness of the teachings of his life and writings, the church calls him "the New Theologian." Only to two others, John the Evangelist and Gregory, Patriarch of Constantinople, has the church given the name "Theologian." Saint Symeon reposed on March 12, but since this always falls in the Great Fast, his feast is kept today.

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 16

Christodoulos the Wonderworker of Patmos

Saint Christodulus, who was from the region of Nicaea of Bithynia, was the son of Theodore and Anna, and was given the name John. He assumed the monastic habit in his youth and was renamed Christodulus ("slave of Christ" in Greek). At first, he lived the ascetical life in various places, then he received permission and monetary aid from the Emperor Alexis I Comnenus (reigned 1081-1118), and built on the island of Patmos a church and monastery named in honour of Saint John the Evangelist. These buildings stand to this day. However, when the Arabs attacked that place, he fled with his disciples and went to Euboea (Euripus), where also he completed the course of his life about the end of the eleventh century on the 16th of March. The disciples of this righteous man took his sacred incorrupt remains and transferred them to his own monastery, where they repose to this day for the sanctification of those who have recourse to them with faith.

Gospel and Epistle Readings

Epistle Reading

**Prokeimenon. 4th Tone. Psalm
146.5;134.3.**

Great is our Lord, and great is his power.
Verse: Praise the Lord, for the Lord is good.

The reading is from St. Paul's First

Letter to the Corinthians 8:8-13; 9:1-2.

Brethren, food will not commend us to God. We are no worse off if we do not eat, and no better off if we do. Only take care lest this liberty of yours somehow become a stumbling block to the weak. For if any one sees you, a man of knowledge, at table in an idol's temple, might he not be encouraged, if his conscience is weak, to eat food offered to idols? And so by your knowledge this weak man is destroyed, the brother for whom Christ died. Thus, sinning against your brethren and wounding their conscience when it is weak, you sin against Christ. Therefore, if food is a cause of my brother's falling, I will never eat meat, lest I cause my brother to fall.

Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not you my workmanship in the Lord? If to others I am not an apostle, at least I am to you; for you are the seal of my apostleship in the Lord.

Gospel Reading

**Judgment Sunday (Meatfare Sunday)
The Reading is from Matthew 25:31-46**

The Lord said, "When the Son of man comes in his glory and all the holy angels with him, then he will sit on his glorious throne. Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats, and he will place the sheep at his right hand, but the goats at the left. Then the king will say to those at his right hand,

'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.' Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? And when did we see you a stranger and welcome you, or naked and clothe you? And when did we see you sick or in prison and visit you?' And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.' Then he will say to those at his left hand, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.' Then they also will answer, 'Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?' Then he will answer them, 'Truly, I say to you, as you did it not to one of the least of these, you did it not to me.' And they will go away into eternal punishment, but the righteous into eternal life."

Wisdom of the Fathers

"Christian love is the 'possible impossibility' to see Christ in another man, whoever

he is..."

Alexander Schmemmann

Great Lent, 20th Century

So great was the honour and providential care which God bestowed upon man that He brought the entire sensible world into being before him and for his sake. The kingdom of heaven was prepared for him from the foundation of the world (cf. Matt. 25:34); God first took counsel concerning him, and then he was fashioned by God's hand and according to the image of God (cf. Gen. 1:26-27). God did not form the whole man from matter and from the elements of this sensible world, as He did the other animals. He formed only man's body from these materials; but man's soul He took from things supercelestial or, rather, it came from God Himself when mysteriously He breathed life into man (cf. Gen. 2:7).

St. Gregory Palamas

Topics of Natural and Theological Science no. 24, The Philokalia Vol. 4 edited by Palmer, Sherrard and Ware; Faber and Faber pg. 356, 14th century

The Faith We Hold



Metropolitan Anthony
Sourozh
Sunday of the Last
Judgement
Sunday, March 6, 1994.

In the name of the
Father, the Son and the
Holy Ghost.
More than once does the
Gospel give us a warning
on the way in which we

shall be judged and on the way in which we can save ourselves from condemnation. There is a passage of the Gospel in which the Lord says: It is not everyone who will have called Me 'Lord, Lord' who will enter the Kingdom of Heaven. There will be such who will come to Me and say, Have we not broken bread in the precincts of Thy Temple? Have we not prayed, have we not sung Thy glory? And I shall say to them: Go away from me doers of iniquity.

So, it is not by outward signs of piety that we shall find salvation. The Gospel which we read on the Day of the Publican and the Pharisee already tells us something about this. The pharisee had been faithful in everything outwardly, but inwardly he had remained cold and dead to the only thing that matters - loving. He might have said to the Lord: But have I not prayed so often in Thy Temple? He would have heard the words which I quoted a moment ago, and he might have remembered also a passage from the Old Testament that says that the prayer of one who does not forgive

his brother is abomination before the face of the Lord.

And so we are confronted to-day with the Gospel of the Last Judgement. A day will come, and it may not be after we die, it may be at a moment when we are suddenly illumined, when light comes into our mind, that we will ask ourselves: Where is salvation? Can I hope for anything at all? We have had the first answer to this question in the person of the publican. He could pride himself on nothing, nothing at all. He was a traitor to his nation, he was greedy, he was unworthy of his people, of the Testament that was the rule of the nation. And yet, he realized that he was totally, utterly, hopelessly unworthy, and he stood, not daring even to enter the Temple, because the Temple was the place where the Lord lives, a place as holy as God's presence makes it; and he beat his breast saying: Forgive me; I am a sinner. That is a first step towards forgiveness, towards a healing of our life and soul.

To-day we are confronted with something else. It is not strict adherence to forms of life; it is not piety, the kind of piety which one can put in inverted commas; it is not praying if we pray unworthily, that saves us. The Lord at the Last Judgement, as it appears clearly from this passage of the Gospel, will ask us nothing about the tenets of our faith, or about the way in which we have tried outwardly to please Him. He will ask us: Have you been human, or inhuman? When you saw someone who was hungry, did your heart turn to him in compassion and did you give him food? When you saw someone homeless, did you think of a way of providing a roof and a little warmth and safety for him? When we were told that

someone, perhaps someone we knew, had disgraced himself and been put into prison, did we overcome the shame of being his or her friend, and go to visit him? When we saw someone to whom we could give the surplus of what we have, the unnecessary coat, the unnecessary object which we possessed - did we turn and do that? That is all the Lord is asking concerning the Last Judgement.

As I said before, His only question is: have you been human in the simplest way in which any pagan can be human? Anyone can be human who has a heart that can respond. If you have, then the doors are open for you to enter into the Kingdom and to become by communion with God, not sacramental communion, but a deeper communion even than the Sacrament, become one with Him and grow into being the Temple of the Spirit, the Body of Christ, a place of His incarnate presence.

But if we have been inhuman, how can we think of being divine? How can we think of being partakers of the Divine Nature, of being like Christ, possessed of the Holy Spirit, alive for eternity? None of these can be true. And today, we are confronted with the Judgement, with this clarity, this sharpness and His mercy. Because God is merciful; He warns us in time. It takes one moment to change one's life. It is one moment that is needed, not years, so that the oldest of us can in one moment see the ugliness, the horror, the emptiness, the evil of our lives, and turn to God with a cry, crying for mercy. And the youngest can learn now that it is time, step by step, to be simply human. If we are human, then we become the friends of God, because to be a Christian means to choose Christ for one's

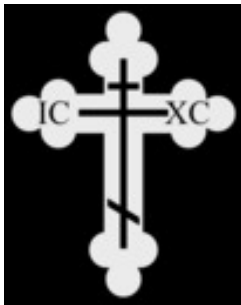
friend. And you know what friendship means; it means solidarity, it means loyalty, it means faithfulness, it means being at one in soul, in heart, in action with the one who is our friend. This is the choice we all have made, seemingly, and forgotten so often.

So to-day we are confronted with this Gospel of the Judgement. But we can do something now to face it. After the Service, at the doors, there will be a collection for "Crisis". "Crisis" is an organization which looks after those who are homeless and have to live on the streets, who depend on the passer-by to have a chance to eat, who depend on the mercy of people. Well, face today's reading of the Gospel. Face it not only emotionally but in fact, and when you are confronted with a plate at the doors of the Church, give, give generously, give with your whole heart, give as you would wish to be given if you were in the street, unprotected, alone, hoping beyond hope, or having lost all hope in human charity.

We have got a few moments to do a thing which is infinitely simple. Let us do it, and may God's blessing be upon anyone who will have done something, not just a little, but as much as possible, to enable another person to stay alive, to breathe, not to collapse.



The Back Page



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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>)

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205 Scarborough Street
Hartford, CT 06105

March 23, 2024, 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!