



St. Alexis of Wilkes-Barre Orthodox Church

Address: PO Box 134, 108 E Main St, Clinton,
CT 06413-0134

Phone: 860-664-9434

Web: <http://www.stalexischurch.org>

Email: stalexis@ dneoca.org

Fr Steven Hosking

Rector

Phone: 860-866-5802 (Message)

Email: frsteve@stalexischurch.org

Dn Timothy Skuby

Attached

Phone: (808) 341-1813

Email: dntimothy@stalexischurch.org

Services Schedule

Please see our [online calendar](#) for dates and times of Feast Day services.

Bulletin for Sunday, April 07, 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

Information about the use and specifications of the two AEDs is now available in our shared folder.

AED Information

https://stalexischurch-my.sharepoint.com/:f/g/person/schosk_stalex/e=5LtoV2

There is a guided tour in how to use the AED, which I recommend that you all view. Please contact me directly if you have any further questions.

Correspondences and Appeals

Throughout the course of the Fasting and Feasting Seasons, I receive several

correspondences and appeals addressed to the entire parish community. These I have

placed on the bulletin boards found in the kitchen. I encourage you to please take a look through them, particularly if you are looking for an appropriate outreach. Also included are "thank you" notes from several of the outreaches that we support as a community.

Week of the Cross

This Sunday, and the following week afterward is the mid-way point of Lent. When you come into the church, you will notice that the cross is placed in the center stand. It is customary, that when the cross is out, that you make three prostration in front of it. The priest will also not hold the hand cross during this week either. Of course, if you cannot make the prostration, a metania (bowing) is appropriate.

Prayers, Intercessions and Commemorations



Please pray for Dn Timothy, 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:
- Clergy and their families: Dn Timothy & Maureen
- Catechumen: Robert, Abbie, Matthew, Joseph, Mary, Kevin and Lynn
- Individuals and Families: Susan, Luba, Suzanne, Gail Galina, Evelyn, Rosemary, John, Karen, Oleg, Lucia, Victor, Melissa, Christine, Sebastian, Olga, Daniel & Dayna
- Birthdays and Name's Days this Month: Maureen Skuby, Nina Naumenko, Christine Jankura, Valery Danilack-Fekete, Sarah Senetcen
- Anniversaries this Month:
- Expecting and Newborn: Anastasia, Malcolm and their unborn child
- Traveling: Maria Christine
- Sick and those in distress: Mabel

THIRD SUNDAY OF LENT — Tone 3. Veneration of the Cross. Repose of St. Tikhon, Patriarch of Moscow and All

Russia and Enlightener of North America (1925—March 25 O.S.). St. George the Confessor, Bishop of Mytilene (9th c.). Ven. Daniel, Abbot of Pereslavl-Zalessky (1540). Martyr Calliopos at Pompeiopolis in Cilicia (304). Martyrs Rufinus the Deacon, Aquilina, and 200 soldiers with them at Sinope (ca. 310). Ven. Serapion of Egypt (5th c.).

- 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

April 7 to April 15, 2024

Sunday, April 7

☦ Sunday of the Holy Cross

St. Tikhon, Patriarch of Moscow, Apostle to America

9:30AM Divine Liturgy

4:00PM Deanery Lenten Vespers

Monday, April 8

☩ The Holy Apostles of the Seventy Herodion, Agabus, Rufus, Asyncritus, Phlegon, and Hermes

Tuesday, April 9

☩ The Holy Martyr Euphrosyne of Caesarea

8:30AM Lenten Matins

7:00PM Book Study

Wednesday, April 10

☩ Terence and his Companions beheaded at Carthage

4:30PM Open Doors

6:00PM Liturgy of Presanctified Gifts

Thursday, April 11

☩ Hieromartyr Antipas, Bishop of Pergamum

8:30AM Lenten Matins

Friday, April 12

☩ Basil the Confessor, Bishop of Parium
Watson

Saturday, April 13

☪ Fourth Saturday of Lent

Nina Naumenko

5:30PM Great Vespers

Sunday, April 14

☪ Sunday of St. John Climacus

9:30AM Divine Liturgy

4:00PM Deanery Lenten Vespers

Monday, April 15

☩ Crescens the Martyr

Saints and Feasts

April 07

Tikhon, Patriarch of Moscow and Enlightener of North America

Born in 1865 in the region of Pskov, our Father among the Saints Tikhon was tonsured a monk in 1891 and ordained to the priesthood in the same year. In 1897 he was consecrated Bishop of Lublin, and a year later appointed Bishop of Alaska and the Aleutian Islands, with his see extending to all of North America from 1900 onwards. He did much to unite the Orthodox Christians of a great many ethnic backgrounds in North America, so that there was indeed one flock under one shepherd. In 1907 he was made Archbishop of Yaroslavl and Rostov, and in 1913, Archbishop of Lithuania.

In 1917, when he was Metropolitan of Moscow, he was elected to be the first Patriarch of Russia in over 200 years, in times that could not have been more difficult. After the Revolution of 1917, the persecution of the Russian Church by the atheist government grew more bold and more fierce with every year. By nature a meek and peace-loving man, Tikhon sought to determine, while giving only to God that which is God's, what could be given to Caesar to preserve peace and avoid the shedding of blood. At his departure on the feast of the Annunciation in 1925, Saint Tikhon made the sign of the Cross thrice, pronouncing the words, "Glory to Thee,

O God!" Because of the many unspeakable sufferings he endures as Patriarch, he is honoured as a Confessor.

Note: St. Tikhon's repose was on the Feast of the Annunciation according to the Old Calendar (March 25), but on the New Calendar his repose falls on April 7.

April 07

Sunday of the Holy Cross

With the help of God, we have almost reached the middle of the course of the Fast, where our strength has been worn down through abstinence, and the full difficulty of the labour set before us becomes apparent. Therefore our holy Mother, the Church of Christ, now brings to our help the all-holy Cross, the joy of the world, the strength of the faithful, the staff of the just, and the hope of sinners, so that by venerating it reverently, we might receive strength and grace to complete the divine struggle of the Fast.

April 09

Eupychios the Martyr

This holy Martyr was from the parts of Cappadocia, and lived a blameless life with his wife. During the reign of Julian the Apostate, this blessed one was filled with divine zeal and, with other Christians, destroyed the pagan temple dedicated to Fortune. Because of this he received

the crown of martyrdom by beheading in the year 362.

April 11

Hieromartyr Antipas, Bishop of Pergamum

Saint Antipas was a contemporary of the holy Apostles, by whom he was made Bishop of Pergamum. He contested during the reign of Domitian, when he was cast, as it is said, into a bronze bull that had been heated exceedingly. The Evangelist John writes of him in the Book of Revelation, and says (as it were from the mouth of Christ, Who says to the Angel [that is, the Bishop] of the Church of Pergamum): "I know thy works, and where thou dwellest, even where Satan's seat is; and thou holdest fast My Name, and hast not denied My Faith, even in those days wherein Antipas was my faithful Martyr, who was slain among you, where Satan dwelleth" (Rev. 2:13). The faithful pray to this Saint for ailments of the teeth.

April 13

Martin the Confessor, Pope of Rome

Saint Martin was born in Tuscany. He had been the papal delegate at Constantinople; upon the death of Pope Theodore, Saint Martin was elected his successor. At this time the Emperor Constans II, also known as Constantine Pogonatus (reigned 641-668), was seeking support of his confession

of faith called the Typos, which espoused the Monothelite heresy, that is, that there is only one will and energy in the Incarnate Son of God. But the newly-consecrated Pope not only did not accept the Typos, but convened the Lateran Council of 649

(attended by 105 of his bishops, and Saint Maximus the Confessor, who was then in Rome), which anathematized the Typos and the Monothelite heresy. Because of this Saint Martin was seized by an imperial force in 653 and brought to Constantinople, where he was charged with sending money to the Saracens and conspiring with them, and blaspheming against the most holy Mother of God. Though innocent of these accusations, he was exiled to Cherson on the Black Sea, where, after many sufferings and privations, he received the crown of his courageous confession in the year 655.

Hymns of the Day



Tone 3 Troparion (Resurrection)

Let the heavens rejoice!
Let the earth be glad!
For the Lord has shown
strength with His arm.
He has trampled down
death by death.

He has become the first born of the dead.
He has delivered us from the depths of hell,
and has granted to the world//
great mercy.

Tone 1 Troparion of the Cross

O Lord, save Your people,
and bless Your inheritance!
Grant victories to the Orthodox Christians
over their adversaries;
and by virtue of Your Cross,//
preserve Your habitation!

Tone 1 Troparion (St. Tikhon)

Let us praise Tikhon, the Patriarch of All
Russia,
and Enlightener of North America,
an ardent follower of the apostolic traditions,
and good pastor of the Church of Christ,
who was elected by Divine Providence,
and laid down his life for his sheep!
Let us sing to him with faith and hope,
and ask for his hierarchical intercessions:
keep the Church in Russia in tranquility,
and the Church in North America in peace;
gather her scattered children into one flock,
bring to repentance those who have renounced
the True Faith,
preserve our lands from civil strife,//
and entreat God's peace for all people!

Tone 2 Kontakion (St. Tikhon)

A gentle manner adorned you:
you showed kindness and compassion to those
who repented;
you were firm and unbending in confessing the
Orthodox Faith,
and zealous in loving the Lord.
O holy Hierarch of Christ and Confessor
Tikhon,
pray for us that we may not be separated from
the love of God,//

which is of Christ Jesus, our Lord!

Tone 7 Kontakion (Cross)

Now the flaming sword no longer guards the gates of Eden;
it has been mysteriously quenched by the wood of the Cross.
The sting of death and the victory of hell

have been vanquished;
for You, O my Savior, have come and cried to those in hell://
“Enter again into Paradise!”

(Instead of the Trisagion, we sing:)

Before Your Cross, we bow down in worship,
O Master,
and Your holy Resurrection we glorify.

Tone 6 Prokeimenon (Cross)

O Lord, save Your people, / and bless Your inheritance! (Ps. 27:9a)

V. To You, O Lord, will I call. O my God, be not silent to me! (Ps. 27:1a)

Tone 1 Prokeimenon (St. Tikhon)

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

The light of Your countenance has shone on us, O Lord. (Ps. 4:7a)
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 4:14-16; 5:1-6.

BRETHREN, since we have a high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect

has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need. For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins. He can deal gently with the ignorant and wayward, since he himself is beset with weakness. Because of this

he is bound to offer sacrifice for his own sins as well as for those of the people. And one does not take the honor upon himself, but he is called by God, just as Aaron was. So also Christ did not exalt himself to be made a high priest, but was appointed by him who said to him, "Thou art my Son, today I have begotten thee"; as he says also in another place, "Thou art a priest for ever, after the order of Melchizedek."

Gospel Reading

Sunday of the Holy Cross

The Reading is from Mark 8:34-38; 9:1

The Lord said: "If anyone wishes to come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it. For what does it profit a man, to gain the whole world and forfeit his life? For what can a man give in return for his life? For whoever is ashamed of me and my words in this adulterous and sinful generation, of him will the Son of man also

be ashamed, when he comes in the glory of his Father with the holy angels." And he said to them, "Truly, I say to you, there are some standing here who will not taste death before they see the kingdom of God come with power."

Wisdom of the Fathers

The key to knowledge is the humility

of Christ. The door of the Kingdom of Heaven is open, not to those who only know in their learned minds the mysteries of faith and the commandments of their Creator, but to those who have progressed far enough to live by them.

St. Bede the Venerable

Unknown, 8th century

To deny oneself means to give up one's bad habits; to root out of the heart all that ties us to the world; not to cherish bad thoughts and desires; to suppress every evil thought; to avoid occasions of sin; not to desire or to do anything out of self-love, but to do everything out of love for God. To deny oneself, according to St. Paul means "to be dead to sin. . . but alive to God."

St. Innocent of Alaska

The Lenten Spring, SVS Press, p. 147, 19th Century

The Faith We Hold



Metropolitan Anthony
Sourozh
Sunday of the Cross
2 April 1989

In the Name of the
Father, the Son and the
Holy Ghost.
In today's Gospel the
Lord says to us that if we
want to be followers of
His, disciples, we must

take up our crosses and follow Him. And when we think of the Cross of the Lord, we think of His gradual, painful ascent to His Crucifixion, we think of the way of the Cross, of His death. And indeed, the Lord calls us, if we want to be faithful to Him, if we want to be His disciples, to be prepared to walk all the way with Him - all the way.

But on the other hand, we must remember that He does not call us to follow a road which He has not trod Himself. He is a Good Shepherd that walks ahead of His sheep, making sure that all is clear, that dangers have been removed, that they can walk safely in His footsteps. His call to take up our cross and to follow Him is a call, at the same time, to accept to be true disciples of Him, and also to do it in the certainty that He will never ask from us what He has not done or endured Himself. We can follow Him safely; we can follow Him with assurance, but also with a sense of peace in our heart and our mind. And yet, this following is not devoid of tragedy because to be disciple of Christ

we must, as the reading of the Epistle at our baptism warned us, die with Him in order to be risen with Him. To die means to renounce, in an act of loyalty, of friendship, of solidarity with Him, of respect and veneration for Him, of recognition of the cost to Him for His love of us, to renounce everything which was the cause of His

death. We must reflect on everything which is within us which makes us alien to God, unworthy of ourselves, unworthy of His love. And when we discover, whatever it may be, to set out to reject it out of our lives. It may be things that seem to be easy, or small, it may be things that are very heavy and difficult to reject. But we must not imagine that things which seem to be small things separate us less from God than

those things which appear to be great to us. There is a story in the life of one of the ascetics to whom two persons came; the one had committed a grievous sin and the other one recognised only a multitude of little sins. And to make them understand that both matter and could be as destructive of life of the one as the other, he told the first one to go into the field and to find the biggest boulder that was to be found and bring it, and to the other one to collect pebbles, everywhere. The one found easily a boulder and brought it; the other one as easily found a multitude of little pebbles. And when they came back, he said to them, and now - go, and put them back exactly in the way where you found them. The first that brought the big boulder found easy to find the place, it was deeply imprinted in the earth, and to place

the boulder exactly where it had lain. The other one, after hours, and hours, and hours came back with all the pebbles, because they had been collected at random, and yet, it was impossible to remember where. So is it with our sins: there is nothing which is small, and there is nothing which is great, if - and the 'if' is important - if we do not find a way of putting it aside.

So, let us reflect on this. In the weeks

of preparation for Lent, we were confronted in one parable after the other, in one reading after the other with images of sin; the blindness of Bartimeus, the pride of the Pharisee, the rejection of his father - our God! - by the prodigal son; we were confronted with the reading of the judgement in which it was so clearly set out that we are not going to be judged on the faith we professed, but on whether we were human throughout our lives, whether we were simply human, perceptive, cruelly sensitive to the sufferings of other people, and whether we have done for them, our neighbour, all that could be done, whether we have loved our neighbour actively as we wish to be loved actively by our neighbour. And then we were confronted with the days of the end of this period of preparation when week after week it was twilight and darkness that was revealed to us within ourselves by the readings if we only had the honesty to respond to the message of God.

And then we entered into a new period of time; into Lent proper; the period which is called 'the spring' - because this is the meaning of the word 'lent', a time of newness and of renewal, a time when God can, and can make old things new if we only

allow Him to. And we are confronted with the Sunday of Orthodoxy, the triumph of Orthodoxy when the Church proclaimed that God had become man, that man was so great, so vast, and also so precious to God that He gave His life for Him, a God of sacrificial love, a God who was prepared to live and die for us because He treasures us so much.

And then, the next Sunday, the Sunday of Gregory Palama - the proclamation of the fact that we are truly called to be partakers

of the divine nature according to the promise and the word of Saint Peter in his Epistle: that God wants to give Himself to us, that divine grace is God Himself pouring Himself into us and giving us a possibility, a chance, if we are only capable of responding to it, of making Him our King, enthroning Him as a Judge and Ruler of our mind, as the One Who rules our heart, the One Whose will is our will, the One Who may cleanse us even in our bodies of all sins spiritual and fleshly.

And now, we are going to see one after the other what the grace of God accepted, heroically received, can make of people: in the person of Saint John of the Ladder, in the person of Saint Mary of Egypt, in the person of every sinner who is remembered in these weeks, and who by the power, and the grace, and the love of God, but also by his heroic, wholehearted, sincere response proved capable of receiving what God was giving. And then, we will come to Holy Week; and from the light which has shone as a promise, which had dimly or brightly in the Saints, we will see the blinding light of love

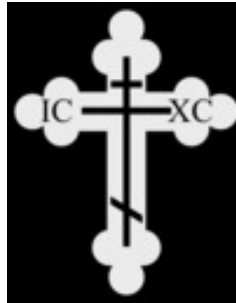
Divine incarnate, of what God means when He says that He loves us. And again, it is judgement, because if men, women, children as frail as we are, could respond as the Saints did, what are we going to say to God if we respond in no manner to His own sacrificial, crucified love?

And so, from the twilight of sin revealed to us, to the light which has shone through the Saints and in the Saints, of the Divine grace, we come to the light pure, perfect, revealed in God, and at each stage we are told by God: are you going to respond to this? Is the horror of darkness not sufficient

to make you shudder? Is the vision of what can be done not enough to inspire you? Is My Own life and death for your sake not sufficient to move you? We are given one chance after the other to change, to respond: let us do it! Let us make haste to do it! There is a passage in the Great Canon in which it says, Let the hand of Moses covered with leper convince you that God can cleanse your own life which is covered in leper... Yes - if leper could be washed by an act of God, all leprosy which stains us, destroys us in soul, in body, which undermines the purity of our heart, darkens our soul, makes our will unfaithful to our own vocation and to the calling of God, all that can be healed.

And so we can enter into these days with hope, because one sigh of the Publican was enough to make him a child of the Kingdom, to restore him to wholeness. Let us bring at least one sigh from the depth of our heart - and salvation is ours... Glory be to God, Glory be to God in all things... 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

- http://bit.ly/St_Alexis_Zoom



St. Tikhon

PATRIARCH OF MOSCOW • APOSTLE TO AMERICA

Commemoration Dates: April 7th & October 9th

On January 16, 1865, Basil Belavin was born in Toropets, a region in Russia. His father, Ioann, was a parish priest. He had two brothers. As a young boy he showed his love for the church and those around him by helping the peasants with their work.

After he graduated from the Pskov Seminary and the St. Petersburg Academy, he became a teacher. In 1896 he was tonsured a monk and given the name Tikhon.

On October 19, 1897, Tikhon was consecrated as Bishop of the Kholm Diocese and, in September 1898, he became the Bishop of the Aleutian Islands and Alaska. His home was Holy Trinity Orthodox Church in San Francisco, California.

Using dogsleds and kayaks, Bishop Tikhon traveled through the Alaskan wilderness to visit his flock. During his travels, he encouraged both the clergy and the lay people to develop mission parishes. It did not take long for the parishes in the diocese to increase from 15 to 70.

Bishop Tikhon was a gentle man who loved everyone. He believed it was important to help people to adjust to life in America. As a result, he decided to move to New York City to help the immigrants arriving from Europe. With the help of St. Alexander, Bishop Tikhon supervised the construction of St. Nicholas Cathedral in New York City.

In 1905, two years before he left America, he blessed the Monastery of St. Tikhon of Zadonsk in South Canaan, Pennsylvania. In 1907, he moved to Russia and, after ten years, he was elected as the first Patriarch of Moscow and All Russia.

On April 7, 1925, at the age of sixty, Patriarch Tikhon died and was buried in the Cathedral of the Donskoy Monastery. Patriarch Tikhon was canonized a saint by the Council of Bishops of the Russian Orthodox Church on October 19, 1989 at St. Daniel's Monastery in Moscow, Russia.