



## St. Alexis of Wilkes-Barre Orthodox Church

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**Fr Steven Hosking**

Rector

**Phone:** 860-322-2906 Message)

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**Dn Timothy Skuby**

Attached

**Phone:** (808) 341-1813

**Email:** [dntimothy@stalexischurch.org](mailto:dntimothy@stalexischurch.org)

Services Schedule

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

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Bulletin for Sunday, May 26, 2024

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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- 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) 322-2906, 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

### Christ is Risen!

Please make a note that "Open Doors" will now be a thing of the past. I will, however, be at the church more frequently throughout the week: particularly Tuesdays and Thursdays. I will be available before and after services as well. A more complete schedule will be posted each week (beginning next week) in the bulletin and on our website calendar.

I can always be reached directly via email ([frsteve@stalexischurch.org](mailto:frsteve@stalexischurch.org)) or text (860-322-2906). Meetings can always be arranged by appointment, in person or via Zoom, the invitation for which I am providing below.

Topic: Fr Steven Hosking's Personal Meeting Room

Join Zoom Meeting  
[https://zoom.us/j/2027837978?](https://zoom.us/j/2027837978?pwd=OUZKL0RBb0dDTzZ4bC9jaGJZbWZRUTC)  
[pwd=OUZKL0RBb0dDTzZ4bC9jaGJZbWZRUTC](https://zoom.us/j/2027837978?pwd=OUZKL0RBb0dDTzZ4bC9jaGJZbWZRUTC)

Meeting ID: 202 783 7978  
Passcode: 1994

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One tap mobile  
+16468769923,,2027837978#,,,,\*1994# US  
(New York)  
+16469313860,,2027837978#,,,,\*1994# US

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Meeting ID: 202 783 7978  
Passcode: 1994

Find your local number:  
<https://zoom.us/u/absudG8f4>

## Prayers, Intercessions and Commemorations



Memory Eternal to all men and women who have given their lives in service to their country. Christ is Risen!

Many years to Kathryn Brubaker on the occasion of her birthday, and to Michael and Dori Kuziak, Greg & Chris Jankura on the occasion of their

anniversaries.

- 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: Metropolitan Leonty, Bishop Matthias, Fr Paul Lazor, Fr Nicholas Timko
- Clergy and their families: Fr Sergei,
- Catechumen: Robert, Abbie, Matthew, Joseph, Mary, and Kevin
- Individuals and Families: Luba, Suzanne, Gail Galina, Evelyn, Rosemary, John, Daniel & Dayna
- Birthdays and Name's Days this Month: Anne Hosking, Luba Martins, Katerina Hoehnebart, Evelyn Leake, Kathryn Brubaker
- Anniversaries this Month: William and Sophia Brubaker, Marlene

- and Vinny Melesko, Greg and Christine Jankura, Michael and Dori Kuziak
- Expecting and Newborn: Lynn, David and their unborn child, Elizabeth and her unborn son, Timothy
- Traveling:
- Sick and those in distress: Thomas, Sheri, Joanna, Joshua

#### **4th SUNDAY OF PASCHA — Tone**

**3. Paralytic.** Apostles Carpus and Alphæus of the Seventy (1st c.). Greatmartyr George the New at Sofia (Bulgaria—1515). Uncovering of the Relics of Ven. Makáry, Abbot of Kalyazin (1521). Martyrs Abercius and Helen, children of the Apostle Alphæus (1st c.). Venerable Confessor John Psykhaitēs (9th c.). St. Augustine of Canterbury, Evangelizer of England (ca. 605).

- 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

May 26 to June 3, 2024

#### Sunday, May 26

Sunday of the Paralytic  
Kathryn Brubaker  
9:30AM Divine Liturgy


#### Monday, May 27

Alexander Melesko  
4th Monday after Pascha

#### Tuesday, May 28

4th Tuesday after Pascha  
Michael & Dori Kuziak  
8:30AM Matins

#### Wednesday, May 29

 4th Wednesday after Pascha - Mid-Pentecost  
Mid-Pentecost  
Greg & Christine Jankura

#### Thursday, May 30

Isaacius, Abbot of the Monastery of Dalmatus  
8:30AM Matins

#### Friday, May 31

 Hermias the Martyr at Comana

#### Saturday, June 1

Justin the Philosopher and Martyr and his Companions  
5:30PM Great Vespers

#### Sunday, June 2

Sunday of the Samaritan Woman

Sarah Luft  
9:30AM Divine Liturgy

#### Monday, June 3

Lucillian of Byzantium, 4 martyred Youths and Paula the Virgin  
Repose of Joseph Anselmo

### Saints and Feasts

#### May 26

##### Sunday of the Paralytic

Close to the Sheep's Gate in Jerusalem, there was a pool, which was called the Sheep's Pool. It had round about it five porches, that is, five sets of pillars supporting a domed roof. Under this roof there lay very many sick people with various maladies, awaiting the moving of the water. The first to step in after the troubling of the water was healed immediately of whatever malady he had.

It was there that the paralytic of today's Gospel was lying, tormented by his infirmity of thirty-eight years. When Christ beheld him, He asked him, "Wilt thou be made whole?" And he answered with a quiet and meek voice, "Sir, I have no man, when the water is troubled, to put me into the pool." The Lord said unto him, "Rise, take up thy bed, and walk." And straightaway the man was made whole and took up his bed. Walking in the presence of all, he departed rejoicing to his own house. According to the expounders of the Gospels, the Lord Jesus healed this paralytic during the days of the Passover, when He had gone to Jerusalem for the Feast, and dwelt there teaching

and working miracles. According to Saint John the Evangelist, this miracle took place on the Sabbath.

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**May 29**

#### **4th Wednesday after Pascha - Mid-Pentecost**

After the Saviour had miraculously healed the paralytic, the Jews, especially the Pharisees and Scribes, were moved with envy and persecuted Him, and sought to slay Him, using the excuse that He did not keep the Sabbath, since He worked miracles on that day. Jesus then departed to Galilee. About the middle of the Feast of Tabernacles, He went up again to the Temple and taught. The Jews, marvelling at the wisdom of His words, said, "How knoweth this man letters, having never learned?" But Christ first reproached their unbelief and lawlessness, then proved to them by the Law that they sought to slay Him unjustly, supposedly as a despiser of the Law, since He had healed the paralytic on the Sabbath. Therefore, since the things spoken by Christ in the middle of the Feast of Tabernacles are related to the Sunday of the Paralytic that is just passed, and since we have already reached the midpoint of the fifty days between Pascha and Pentecost, the Church has appointed this present feast as a bond between the two great feasts, thereby uniting, as it were, the two into one, and partaking of the grace of them both. Therefore today's feast is called Mid-Pentecost, and the Gospel Reading, "At Mid-feast"--though it refers to the Feast of Tabernacles--is used.

It should be noted that there were three great Jewish feasts: the Passover, Pentecost, and the Feast of Tabernacles. Passover was celebrated on the 15th of Nisan, the first month of the Jewish calendar, which coincides roughly with our March. This feast commemorated that day on which the Hebrews were commanded to eat the lamb in the evening and anoint the doors of their houses with its blood. Then, having escaped bondage and death at the hands of the Egyptians, they passed through the Red Sea to come to the Promised Land. It is also called "the Feast of Unleavened Bread," because they ate unleavened bread for seven days. Pentecost was celebrated fifty days after the Passover, first of all, because the Hebrew tribes had reached Mount Sinai after leaving Egypt, and there received the Law from God; secondly, it was celebrated to commemorate their entry into the Promised Land, where also they ate bread, after having been fed with manna forty years in the desert. Therefore, on this day they offered to God a sacrifice of bread prepared with new wheat. Finally, they also celebrated the Feast of Tabernacles from the 15th to the 22nd of "the seventh month," which corresponds roughly to our September. During this time, they live in booths made of branches in commemoration of the forty years they spent in the desert, living in tabernacles, that is, tents (Ex. 12:10-20; Lev. 23).

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**June 01**

#### **Justin the Philosopher and Martyr and his Companions**

This Saint, who was from Neapolis of Palestine, was a follower of Plato the philosopher. Born in 103, he came to the Faith of Christ when he was already a mature man, seeking to find God through philosophy and human reasoning. A venerable elder appeared to him and spoke to him about the Prophets who had taught of God not through their own wisdom, but by revelation; and he led him to knowledge of Christ, Who is the fulfillment of what the Prophets taught. Saint Justin soon became a fervent follower of Christ, and an illustrious apologist of the Evangelical teachings. To the end of his life, while preaching Christ in all parts, he never put off his philosopher's garb. In Rome, he gave the Emperor Antoninus Pius (reigned 138-161) an apology wherein he proved the innocence and holiness of the Christian Faith, persuading him to relieve the persecution of Christians. Through the machinations of Crescens, a Cynic philosopher who envied him, Saint Justin was beheaded in Rome in 167 under Antoninus' successor, Marcus Aurelius (reigned 161-180). Besides his defense of Christianity (First and Second Apologies), Saint Justin wrote against paganism (Discourse to the Greeks, Hortatory Address to the Greeks), and refuted Jewish objections against Christ (Dialogue with Trypho).



## Hymns of the Day



Priest: "Blessed is the Kingdom..."  
 Choir: "Amen."  
 Priest: "Christ is risen..."  
 " (2 ½ times)  
 Choir: "and upon those in the tombs bestowing life!"

(The Divine Liturgy is begun in this manner until the Leavetaking of Pascha.)

### 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 3 Kontakion (Pentecostarion)

By Your divine intercession, O Lord,  
 as You raised up the Paralytic of old,  
 so raise up my soul, paralyzed by sins and  
 thoughtless acts;  
 so that being saved I may sing to You://  
 "Glory to Your power, O compassionate  
 Christ!"

### Tone 8 Kontakion (Pascha)

You descended into the tomb, O Immortal,  
 You destroyed the power of death.  
 In victory You arose, O Christ God,  
 proclaiming: "Rejoice!" to the Myrrhbearing

Women, //  
granting peace to Your Apostles, and  
bestowing Resurrection on the fallen.

### **HYMN TO THE THEOTOKOS**

*(Instead of "It is truly meet..." we sing:)*  
The Angel cried to the Lady, full of  
grace: "Rejoice, O pure Virgin! Again, I say:  
Rejoice, your Son is risen from His three days  
in the tomb! With Himself He has raised all  
the dead." "Rejoice, O ye people!  
Shine, shine, O new Jerusalem! The glory of  
the Lord has shone on you. Exult now, and be  
glad, O Zion! Be radiant, O pure  
Theotokos, in the Resurrection of your Son

### **Communion Hymn**

Receive the Body of Christ; taste the fountain  
of immortality!  
Praise the Lord from the heavens, praise Him  
in the highest! (Ps. 148:1)  
Alleluia, Alleluia, Alleluia!

Priest: "In the fear of God..."

Choir: "Blessed is He that comes in the Name  
of the Lord..."

Priest: "O God, save Your people..."

Choir: "Christ is risen from the dead..." (sung  
once, instead of "We have seen the True  
Light...")

Priest: "Always, now and ever..."

Choir: "Let our mouths be filled..."

At the Dismissal, the Priest says: "Glory to  
You, O Christ..." and the choir sings "Christ is  
risen from the dead..." (thrice).

And unto us He has given eternal life.  
Let us worship His Resurrection on the third  
day!

## **Gospel and Epistle Readings**

### **Epistle Reading**

**Prokeimenon. 3rd Tone. Psalm 46.6,1.**

Sing praises to our God, sing praises.

Verse: Clap your hands, all you nations.

**The reading is from Acts of the Apostles  
9:32-42.**

In those days, as Peter went here and there  
among them all, he came down also to the  
saints that lived at Lydda. There he found a  
man named Aeneas, who had been bedridden  
for eight years and was paralyzed. And Peter  
said to him, "Aeneas, Jesus Christ heals you;  
rise and make your bed." And immediately he  
rose. And all the residents of Lydda and  
Sharon saw him, and they turned to the Lord.  
Now there was at Joppa a disciple named  
Tabitha, which means Dorcas. She was full of  
good works and acts of charity. In those days  
she fell sick and died; and when they had  
washed her, they laid her in an upper room.  
Since Lydda was near Joppa, the disciples,  
hearing that Peter was there, sent two men to  
him entreating him, "Please come to us  
without delay." So Peter rose and went with  
them. And when he had come, they took him  
to the upper room. All the widows stood  
beside him weeping, and showing tunics and  
other garments which Dorcas made while she  
was with them. But Peter put them all outside  
and knelt down and prayed; then turning to  
the body he said, "Tabitha, rise." And she  
opened her eyes, and when she saw Peter she  
sat up. And

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he gave her his hand and lifted her up. Then calling the saints and widows he presented her alive. And it became known throughout all Joppa, and many believed in the Lord.

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## Gospel Reading

### **Sunday of the Paralytic** **The Reading is from John 5:1-15**

At that time, Jesus went up to Jerusalem. Now there is in Jerusalem by the Sheep Gate a pool, in Hebrew called Bethesda which has five porticoes. In these lay a multitude of invalids, blind, lame, paralyzed, waiting for the moving of the water; for an angel of the Lord went down at certain seasons into the pool, and troubled the water; whoever stepped in first after the troubling of the water was healed of whatever disease he had. One man was there, who had been ill for thirty-eight years. When Jesus saw him and knew that he had been lying there a long time, he said to him, "Do you want to be healed?" The sick man answered him, "Sir, I have no man to put me into the pool when the water is troubled, and while I am going another steps down before me." Jesus said to him, "Rise, take up your pallet, and walk." And at once the man was healed, and he took up his pallet and walked.

Now that day was the sabbath. So the Jews said to the man who was cured, "It is the sabbath, it is not lawful for you to carry your pallet." But he answered them, "The man who healed me said to me, 'Take up your pallet, and walk.' "They asked him,

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"Who is the man who said to you, 'Take up your pallet, and walk?'" Now the man who had been healed did not know who it was, for Jesus had withdrawn, as there was a crowd in the place. Afterward, Jesus found him in the temple, and said to him, "See, you are well! Sin no more, that nothing worse befall you." The man went away and told the Jews that it was Jesus who had healed him.

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## Wisdom of the Fathers

In that case [Matt 9:2] there was remission of sins, (for He said, "Thy sins be forgiven thee,") but in this, warning and threats to strengthen the man for the future; "Sin no more, lest a worse thing come unto you."

### **St. John Chrysostom**

*Homily 37 on John 1, 4th Century*

## Beyond the Sermon



The Gospel story of the man with paralysis is our story too. We are all in need of healing, and we are incapable of saving ourselves. We need help from others, and ultimately, we need God's grace. There was a healing pool on the outskirts of Jerusalem near the Sheep Gate,



through which the animals to be sacrificed at the Temple passed. The pool was surrounded by five covered porches from which the water could be accessed. Many sick people with various ailments would lay on the porches, waiting for the water to be stirred up and the medicinal properties from the underground spring to be released. It was believed that an angel of the Lord would come and stir the water, giving it healing power. The first person to step into the stirring water was instantly healed. The pool was called Bethesda — which means “house of mercy” — because of the healing of many who suffered. Jesus is in Jerusalem for a Jewish festival. He sees a man with paralysis by the pool who has suffered for 38 years. Jesus has compassion for him and asks: “Do you want to be healed?” Saint John Chrysostom says that Jesus does not ask this question for Himself. He does so to bring to light the great patience of the man, who for 38 years had sat by the pool with the hope of being healed. The man answers: “Sir, I have no man to put me into the pool when the water is troubled, and while I am going another steps down before me.” Jesus responds: “Rise, take up your pallet, and walk.” The man is healed at once, and he picks up his bed and leaves. This healing takes place on the Sabbath (Saturday), the day of rest. The Jewish

leaders accuse Jesus of breaking the Sabbath Law. Instead of praising God for the miracle, they condemn Jesus for not honoring the letter of the Law. This reminds us to commit ourselves more to the love of God and His grace than to rules and religious customs. “The Sabbath was made for man, not man for the Sabbath” (Mark 2:27). The pool is a metaphor for the Mosaic Law, and the man with paralysis is an image of Israel yearning to find salvation in the Law. The man was in his condition for a long time, just as Israel had been waiting for deliverance from their long-awaited Messiah. Angels were said to have stirred the Pool of Bethesda, just as angels were said to have given the Law (Acts 7:53). The pool featured five entrances, just as the Mosaic Law (the Pentateuch) had five books. Christ is the embodiment and fulfillment of the Law and the Prophets, and “by His wounds we are healed” (Isaiah 53:5). Only one of the many sick and disabled at Bethesda is healed by the Lord. Although Jesus has compassion for all, the Lord directs his attention to the one who had no one to help him. The man with paralysis represents each and every one of us. We all become spiritually paralyzed by the weight of our sins and our shortcomings. As the man with paralysis needed to be healed,

we desperately need healing. As the man was unable to get to the waters himself, we also need Christ to help us.

Our healing begins with faith. The man with paralysis had waited for 38 years because others would get to the waters when stirred before he could. Still, he perseveres in faith. Jesus asks him if he wants to be healed because free will is always involved in God's miracles. God's love initiates the giving of His Grace, but it is up to us to respond freely by accepting His Grace. The love God offers humanity cannot be reconciled with force or pressure. Love is only compatible with freedom and trust. Christ knows the exact condition of the man with paralysis, but He still asks him if he wants to be healed. Christ knows the exact condition of each and every one of us, but He still asks us if we truly want salvation.

Later, Jesus finds the man in the Temple and says, "See, you are well! Sin no more, that nothing worse befall you." The Lord's instruction draws attention to the underlying condition of the paralysis — the relationship between suffering and sin. As the Gospel story demonstrates, our bodies and souls are interconnected. The health of our body, mind, and spirit are interdependent. A spiritual problem may have physical consequences, and physical problems may cause psychological or spiritual issues.

The Church, like a hospital, offers holistic

treatment for all that afflicts us in body and soul. Through personal prayer — especially the Jesus Prayer and the Psalter (Book of Psalms) — the Divine Liturgy, and most of all, the Holy Sacraments, we receive the medicine of God's grace.

The healing waters in the Pool of Bethesda are a symbol of Baptism. But where the waters of Bethesda cured physical ailments, Baptism cures those of the soul. But even after our Baptism, we still experience the paralysis caused by sin and need further healing.

Confession — which is called "a second baptism" — is where we are healed by God's grace through our repentance and the absolution prayers read over us by the priest.

Holy Unction is the Sacrament of spiritual and physical healing. And it is in the Holy Eucharist that our body and soul are healed by receiving Christ's Body and Blood.

Like the man with paralysis, the Lord sees us and wants to heal us. As we persevere in faith and participate in the Holy Sacraments of the Church, we will continually receive healing of our soul and body with the promised gift of eternal life.

<https://www.goarch.org/documents/32058/661:09cf-1b4b-2e4b-74c510a17aff>

# Vacation Church School at Three Saints 2024:

## “Christ’s Healers”

**\*\*EARLIER SEASONAL TIME THIS YEAR\*\* - June 17<sup>th</sup> - 21<sup>st</sup>, 2024**

**9 a.m. – 4 p.m. Monday through Thursday**

**8:30 a.m. - Friday Morning Divine Liturgy**

**8:30 a.m. – 6:30 p.m. Friday, (Family night begins at 5:00pm)**

**Located at Three Saints Park: 112 Miller Road, Bethany, CT 06524**

**Fee: \$50 per child\* Ages 5 and up (checks payable to Three Saints VCS)**

\*Those who cannot afford this fee, or are unable to supply lunches for their children, are urged to contact Fr. Patrick to discuss other options – **NO ONE will be turned away for financial reasons!**

***Beginning at 5 pm, Friday Family Night*** will include Vespers sung by children, a Lenten (vegan) potluck cookout and awarding of certificates of completion. Parents and families are responsible for organizing and running Family Night so please speak to **Oana Zarku** at 203-715-0442 oana.basuzharku@yahoo.com

### ***More Information about VCS Contact***

***Fr. Patrick Burns (203) 734-3988 or pnevmaticmotives@gmail.com***

**Each day your child will need:** *Bathing suits, towels, extra change of clothes, small garbage bags for wet clothes, bug spray and medications (if required). Participants will be responsible for providing their own lunches (see Fr. Patrick for assistance if necessary). Refrigerators and freezers are on site for use. Snacks, beverages and Spray-on Sunscreen provided.*

**Please be sure your children DO NOT bring the following:** *Cell phones, headphones, video games or electrical gadgets of any kind. If any these items are brought, they will be held by a staff member until pickup at the end of the day.*

**Volunteers** – *Because our program has grown each year, parents or young adults 16 years and older, are welcome to volunteer for our program. Jr. Staff, as approved by Fr. Patrick, are welcome at a reduced rate of \$25. ALL Potential volunteers must let Fr. Patrick know of their interest in volunteering no later than June 1<sup>st</sup> and submit a Volunteer Application so that training and background checks may be completed in a timely manner.*

***PLEASE NOTE:*** *Due to state and Church guidelines regarding background checks and training qualifications, requests to volunteer made after June 1st will not be considered.*

**(Please retain this page as a reference to program guidelines and schedule)**

**Participant Registration and information Form – Three Saints VCS 2024 (please print clearly)**

How did you hear about our program? \_\_\_\_\_

Allergies, medications or relevant information \_\_\_\_\_

Home Parish \_\_\_\_\_

Faith/Religion \_\_\_\_\_ Is Your Child a Baptized Orthodox Christian? Y/N

Name	Age	Allergies/Meds	T-shirt size (Please circle)	
			S, M ,L	Child/ Adult
			S, M ,L	Child/ Adult
			S, M ,L	Child/ Adult
			S, M ,L	Child/ Adult
			S, M ,L	Child/ Adult
			S, M ,L	Child/ Adult

**Parent/ Legal Guardian Information (please print clearly):**

<b>Name:</b>	<b>Name:</b>
<b>Email:</b>	<b>Email:</b>
<b>Cell #:</b>	<b>Cell #:</b>
<b>Relationship to child:</b>	<b>Relationship to child:</b>

**PLEASE NOTE –In order to assure your child gets a T-shirt you must have this form completed and turned in no later than June 1<sup>st</sup>.**

**YOU MUST PICK UP YOUR CHILD AT 4:00 P.M. OR EARLIER EACH DAY!** (Accommodations may be made for extenuating circumstances related to parent/ guardian schedules.)

**VACATION CHURCH SCHOOL RELEASE FORM/LIABILITY WAIVER FORM**

I/We, the parent(s) or legal guardian(s), in recognition of the possible dangers to my child/ children, hereby knowingly and voluntarily waive any right or cause of action of any kind against the members, directors, agents, employees and volunteers of the Orthodox Church in America, the OCA Diocese of New England or Three Saints Orthodox Church parish and Staff for any personal injury that may occur at or during the Vacation Church School, June 17 through June 20, 2024.

I hereby understand that any medical expenses that my child may incur due to personal injury or illness is my financial responsibility and not that of the Orthodox Church in America, the Orthodox Church in America Diocese of New England, Three Saints Orthodox Church, the directors, agents, employees, volunteers, staff or members of these organizations. I/ we also give permission for Three Saints VCS to take photos and videos of my/our children to be used, without any compensation of monies or goods, in media and advertising undertakings.

\_\_\_\_\_  
Signature of Parent or Legal Guardian

\_\_\_\_\_  
Date

Return this, along with payment (payable to Three Saints VCS), to Fr. Patrick Burns, 59 Clifton Ave, Ansonia, CT 06401  
**NO LATER THAN JUNE 1, 2024.** We would prefer you register much earlier if possible to assure your child gets a T-shirt.