



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, June 02, 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) 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!

His Grace, Bishop Benedict has call for a special Assembly to be held on June 15th at Holy Trinity Orthodox Church in New Britian. Please see the attached letter from his Grace. The agenda for this Assembly is also included.

The complete documentation for this Assembly can be found at the [following link](#).

We also need a "lay delegate" to attend the Assembly. If interested, please let Fr Steven know as soon as possible. If you would like to be an observer to the Assembly, again, please see Fr Steven as well.

St Alexis is sponsoring the Soup Kitchen, this Wednesday, June 5th. Please talk with Susan E or Luba M for more information.

****PLEASE NOTE CORRECTED PHONE. NUMBER: 203-675-1575****



FORCC YOUTH EVENT
SUNDAY, JUNE 23rd, 2024
RAIN OR SHINE KICK-OFF TO SUMMER
FORCC invites our young people to
Devon Duckpin Bowl
551 Naugatuck Ave
Milford (Devon)
FREE BOWLING ** & ICE CREAM SOCIAL
FUN FROM 2 THRU TEENS
PLEASE CONTACT EVE NUCIFORA

Prayers, Intercessions and Commemorations



Memory eternal to Joseph Anselmo on the anniversary of his repose. Christ is Risen!

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 institutionalize, 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: Joseph Anselmo, Joan Navarro
- 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: Jason Danilack-Fekete, Nancy Davis
- Anniversaries this Month: Malcolm and Anastasia Littlefield
- Expecting and Newborn: Lynn, David and their unborn child, Elizabeth and her unborn son, Timothy
- Traveling: Maureen Skuby
- Sick and those in distress: Thomas, Sheri, Joanna, Joshua

5th SUNDAY OF PASCHA — Tone 4.
Samaritan Woman. St. Nikephoros the Confessor, Patriarch of Constantinople (828). Greatmartyr John the New of Sochi, who suffered at Belgrade (1330-1340).

- 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

June 2 to June 10, 2024

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

Tuesday, June 4

Our Father Metrophanes, Archbishop of Constantinople
8:30AM Matins

Wednesday, June 5

☪ 5th Wednesday after Pascha
4:00PM Soup Kitchen

Thursday, June 6

5th Thursday after Pascha
8:30AM Matins

Friday, June 7

☩ The Holy Martyr Theodotus of Ancyra

Saturday, June 8

Removal of the Relics of Theodore the Commander

5:30PM Great Vespers

Sunday, June 9

Sunday of the Blind Man

9:30AM Divine Liturgy

Monday, June 10

June Bronen

6th Monday after Pascha

Saints and Feasts

June 02

Sunday of the Samaritan Woman

One of the most ancient cities of the Promised Land was Shechem, also called Sikima, located at the foot of Mount Gerazim. There the Israelites had heard the blessings in the days of Moses and Jesus of Navi. Near to this town, Jacob, who had come from Mesopotamia in the nineteenth century before Christ, bought a piece of land where there was a well. This well, preserved even until the time of Christ, was known as Jacob's Well. Later, before he died in Egypt, he left that piece of land as a special inheritance to his son Joseph (Gen. 49:22). This town, before it was taken into possession by Samaria, was also the leading city of the kingdom of the ten tribes. In the time of the Romans it was called Neapolis, and at present Nablus. It was the first city

in Canaan visited by the Patriarch Abraham. Here also, Jesus of Navi (Joshua) addressed the tribes of Israel for the last time. Almost three hundred years later, all Israel assembled there to make Roboam (Rehoboam) king.

When our Lord Jesus Christ, then, came at midday to this city, which is also called Sychar (John 4:5), He was wearied from the journey and the heat, and He sat down at this well. After a little while the Samaritan woman mentioned in today's Gospel passage came to draw water. As she conversed at some length with the Lord and heard from Him secret things concerning herself, she believed in Him; through her many other Samaritans also believed.

Concerning the Samaritans we know the following: In the year 721 before Christ, Salmanasar (Shalmaneser), King of the Assyrians, took the ten tribes of the kingdom of Israel into captivity, and relocated all these people to Babylon and the land of the Medes. From there he gathered various nations and sent them to Samaria. These nations had been idolaters from before. Although they were later instructed in the Jewish faith and believed in the one God, they worshipped the idols also. Furthermore, they accepted only the Pentateuch of Moses, and rejected the other books of Holy Scripture. Nonetheless, they thought themselves to be descendants of Abraham and Jacob. Therefore, the pious Jews named these Judaizing and idolatrous peoples Samaritans, since they lived in Samaria, the former leading city of the Israelites, as well as in the other towns thereabout. The Jews rejected them

as heathen and foreigners, and had no communion with them at all, as the Samaritan woman observed, "the Jews have no dealings with the Samaritans" (John 4:9). Therefore, the name Samaritan is used derisively many times in the Gospel narrations. After the Ascension of the Lord, and the descent of the Holy Spirit at Pentecost, the woman of Samaria was baptized by the holy Apostles and became a great preacher and Martyr of Christ; she was called Photine, and her feast is kept on February 26.

June 02

Nicephorus the Confessor, Patriarch of Constantinople

Saint Nicephorus was born in Constantinople about the year 758, of pious parents; his father Theodore endured exile and tribulation for the holy icons during the reign of Constantine Copronymus (741-775). Nicephorus served in the imperial palace as a secretary. Later, he took up the monastic life, and struggled in asceticism not far from the imperial city; he also founded monasteries on the eastern shore of the Bosphorus, among them one dedicated to the Great Martyr Theodore.

After the repose of the holy Patriarch Tarasius, he was ordained Patriarch, on April 12, 806, and in this high office led the Orthodox resistance to the Iconoclasts' war on piety, which was stirred up by Leo the Armenian. Because Nicephorus championed the veneration of the icons, Leo drove Nicephorus from his throne on March

13, 815, exiling him from one place to another, and lastly to the Monastery of Saint Theodore which Nicephorus himself had founded. It was here that, after glorifying God for nine years as Patriarch, and then for thirteen years as an exile, tormented and afflicted, he gave up his blameless soul in 828 at about the age of seventy. See also March 8.

June 04

Mary & Martha, the sisters of Lazarus

The Holy Myrrh-bearers Mary and Martha, together with their brother Lazarus, were especially devoted to our Savior, as we see from the accounts given in the tenth chapter of Saint Luke, and in the eleventh and twelfth chapters of Saint John. They reposed in Cyprus, where their brother became the first Bishop of Kition after his resurrection from the dead. See also the accounts on Lazarus Saturday and the Sunday of the Myrrh-bearing Women.

June 08

Melania the Righteous

Saint Melania was a lady of noble birth, most wealthy and renowned, a descendant of Roman consuls, and of Spanish origin. When her husband and two of her children died, she departed for Egypt to visit the monks living at Mount Nitria. She distributed her wealth to those that were in need there, as well as to the confessors of the Faith who were being persecuted by the

Arians. In three days alone, she fed some 5,000. Then, when these Orthodox Christians were exiled to Palestine, she also went to Jerusalem. There, at her own expense, she built a convent for virgins, and reposed therein in holiness about the year 410. Her granddaughter Melania the Younger is celebrated on December 31.

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 4 Troparion (Resurrection)

When the women disciples of the Lord learned from the angel the joyous message of Your Resurrection, they cast away the ancestral curse and elatedly told the apostles: "Death is overthrown! Christ God is risen, // granting the world great mercy!"

Tone 8 Troparion (Midfeast)

In the middle of the feast, O Savior, fill my thirsting soul with the waters of piety, as You cried to all: "If anyone thirst, let him come to Me and drink!"//

O Christ God, Fountain of our life, glory to You!

Tone 8 Kontakion (Pentecostarion)

The Samaritan Woman came to the well in faith; she saw You, the Water of wisdom and drank abundantly.// She inherited the Kingdom on high, and is ever glorified!

Tone 4 Kontakion (Midfeast)

Christ God, the Creator and Master of all, cried to all in the midst of the feast of the Law: "Come and draw the water of immortality!" We fall before You and faithfully cry:// "Grant us Your mercies, for You are the Fountain of our life!"

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. 4th Tone. Psalm 103.24,1.

O Lord, how manifold are your works. You have made all things in wisdom.
Verse: Bless the Lord, O my soul.

The reading is from Acts of the Apostles 11:19-30.

In those days, those apostles who were scattered because of the persecution that arose over Stephen traveled as far as Phoenicia and Cyprus and Antioch, speaking the word to none except Jews. But there were some of them, men of Cyprus and Cyrene, who on coming to Antioch spoke to the Greeks also, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number that

believed turned to the Lord. News of this came to the ears of the church in Jerusalem, and they sent Barnabas to Antioch. When he came and saw the grace of God, he was glad; and he exhorted them all to remain faithful to the Lord with steadfast purpose; for he was a good man, full of the Holy Spirit and of faith. And a large company was added to the Lord. So Barnabas went to Tarsus to look for Saul; and when he had found him, he brought him to Antioch. For a whole year they met with the church, and taught a large company of people; and in Antioch the disciples were for the first time called Christians. Now in these days prophets came down from Jerusalem to Antioch. And one of them named Agabos stood up and foretold by the Spirit that there would be a great famine over all the world; and this took place in the days of Claudius. And the disciples determined, every one according to his ability, to send relief to the brethren who lived in Judea, and they did so, sending it to the elders by the hand of Barnabas and Saul.

Gospel Reading

Sunday of the Samaritan Woman The Reading is from John 4:5-42

At that time, Jesus came to a city of Samaria, called Sychar, near the field that Jacob gave to his son Joseph. Jacob's well was there, and so Jesus, wearied as he was with his journey, sat down beside the well. It was about the sixth hour.

There came a woman of Samaria to draw

water. Jesus said to her, "Give me a drink." For his disciples had gone away into the city to buy food. The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" For Jews have no dealings with Samaritans. Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him and he would have given you living water." The woman said to him, "Sir, you have nothing to draw with, and the well is deep; where do you get that living water? Are you greater than our father Jacob, who gave us the well, and drank from it himself, and his sons, and his cattle?" Jesus said to her, "Everyone who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life." The woman said to him, "Sir, give me this water, that I may not thirst, nor come here to draw."

Jesus said to her, "Go, call your husband, and come here." The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; for you have had five husbands, and he whom you now have is not your husband; this you said truly." The woman said to him, "Sir, I perceive that you are a prophet. Our fathers worshiped on this mountain; and you say that Jerusalem is the place where men ought to worship." Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship

what we know, for salvation is from the Jews. But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship him. God is spirit, and those who worship him must worship in spirit and truth." The woman said to him, "I know that the Messiah is coming (he who is called Christ); when he comes, he will show us all things." Jesus said to her, "I who speak to you am he."

Just then his disciples came. They marveled that he was talking with a woman, but none said, "What do you wish?" or, "Why are you talking with her?" So the woman left her water jar, and went away into the city and said to the people, "Come, see a man who told me all that I ever did. Can this be the Christ?" They went out of the city and were coming to him.

Meanwhile the disciples besought him, saying "Rabbi, eat." But he said to them, "I have food to eat of which you do not know." So the disciples said to one another, "Has anyone brought him food?" Jesus said to them, "My food is to do the will of him who sent me, and to accomplish his work. Do you not say, 'There are yet four months, then comes the harvest'? I tell you, lift up your eyes, and see how the fields are already white for harvest. He who reaps receives wages, and gathers fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, 'One sows and another reaps.' I sent you to reap that for which you did not labor; others have labored, and you have entered into their labor."

Many Samaritans from that city believed in him because of the woman's testimony. "He told me all that I ever did." So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. And many more believed because of his word. They said to the woman, "It is no longer because of your words that we believe, for we have heard ourselves, and we know that this is indeed Christ the Savior of the world."

Wisdom of the Fathers

Here is love! Here is teaching! Here is acquiescence! Here is a model! ... Those who love they also serve. If you want to find out how great your love is towards God, then measure your obedience to the will of God, and you will immediately learn.

Bishop Nicolai Velimirovic

Prolog, 7 Sept., B #80, 706.

The example of the good Samaritan shows that we must not abandon those in whom even the faintest amount of faith is still alive.

St. Ambrose of Milan

Two Books of St. Ambrose, Bishop of Milan, Concerning Repentance, Chapter 11

Beyond the Sermon



A woman from the city of Samaria came to draw water from a well. Christ asks her for a drink and then has a conversation with her. The Lord refers to the grace of the Holy

Spirit as living water that leads to everlasting life. The water from the well in Samaria quenches one's thirst only temporarily, but in comparison, the living water that Christ provides lasts forever. It offers the spiritual nourishment which is necessary to unite us to Him. As persons created in the image and likeness of God, the purpose of our lives is to become closer to God and progress on our journey towards His Kingdom.

The Lord Jesus tells her that salvation comes from the Jewish people because they received the revelation of God. Our Lord Himself was born as a Jew. The tradition of the Old Testament, including the tradition of the Law, the History, the Wisdom, and the Prophecies of the Jewish heritage, now forms part of our tradition. It no longer exclusively belongs to the Jewish people. To this day, the Old Testament remains a central and cherished component of the liturgical and theological tradition of the Greek Orthodox Church.

Salvation originates in the specific cultural and historical setting of Judaism. However, it cannot remain in its original setting, as it continues to develop according to the will of God. God can be worshipped everywhere, in Spirit and in truth. It is not the location that is most important but gathering as the body of Christ, coming together as a community of believers to worship God and enter into communion with Him.

Historically, Samaritans were considered enemies by the Jews, even though both Jews and Samaritans share a common religious heritage. Also, the Samaritan woman in

the Gospel passage had a sordid past with multiple husbands. When this dialogue with Jesus takes place, she finds herself without a male relative accompanying her, which was uncommon in that time's social context. The disciples of Christ are astonished when they see that their Teacher is engaging in conversation with a woman He just met, who is unaccompanied, has a sinful past, and belongs to a group that had splintered itself from Judaism. As Saint John Chrysostom remarks, the disciples "marveled at the exceeding kindness and humility of Christ, in condescending to converse with a poor woman, and a Samaritan."

Christ's dialogue with the woman is not trivial either, because the Lord reveals to her that He is the Messiah. Christ reveals His divinity to this woman, and at that point not

even Christ's disciples really understood Who their Teacher was, and what His true purpose was. For us, this means that no matter where we are in life, or what our past might be, the Lord always invites us with open arms to leave the past behind and be united with Him through repentance and faith. Christ reveals Himself to those He decides it is necessary for their salvation and to all those who seek Him.

In this way, the Gospel passage illustrates once more the great mystery of our faith. God did not come into the world as a mighty leader to engage in discussions with the rest of the world's leaders in palaces. He did not come to hold debates with philosophers and scholars. He did not come to lead political revolutions. He came to His lowly disciples as a friend and as a teacher.

Christ teaches publicly, out in the open, for all to hear. He speaks to everyone. He does not discriminate on the basis of religion, gender, or ethnicity. He does not ignore the sinner. On the contrary, He ministers to those in need. He visits the tax collectors who were despised. He accepts being anointed by the sinful woman. Christ does all of this out of love for humankind. During the Vespers service for the Sunday of the Samaritan Woman, there is a hymn that expresses Christ's intention as follows: "He truly wanted to

get her back, since she had been caught

by the hostile enemy; He wanted to give her a drink of the water of life, since she was dreadfully aflame in her offenses, as the only com-

passionate Lord who loves humanity.”

Christ continues to appear to us, in our lives, in the same way: God, Who is a friend, God, Who is a teacher, God, Who offers us love and freedom. We are called to actively participate in the life of the Church, not to be mere spectators, but to taste this living water that Christ offers to the Samaritan woman. We are invited to open ourselves to the “food” the Lord mentions in the Gospel account to his disciples. This food implies that we concentrate our efforts on the spiritual life, focus on carrying out the will of God, and not be distracted by worldly concerns. He reveals Himself to help us in our journey in the faith, not to grant us privileges and honors.

With Christ’s guidance, we are called to reorient our priorities in life, to reassess what is most important from what is least important. In the context of our own specific life circumstances, let us try to understand what it means that Christ, through the Cross, has conquered death and offers us living water, that is, the Holy Spirit, Who renews us to new life in the Church.

<https://www.goarch.org/documents/32058/6612234/Sunday+of+the+Samaritan+Woman/86da1420-8db4-0c1f-6c8f-84f034611179>

·THE SAMARITAN WOMAN·



DIocese of New England – ORTHODOX Church in America



The Right Reverend BENEDICT

Bishop of Hartford and New England

Archpriest John Kreta

Chancellor

May 28, 2024,

To the Reverend Clergy and Faithful of the Diocese of New England

Christ is Risen!

At the Diocesan Council Meeting on May 21, 2024, we discussed at length our continued search for a property that would provide Diocesan Offices and a residence for the Bishop, and we reviewed two recent possibilities we had identified but ultimately decided were unsuitable.

As you are probably aware, in today's market, good properties move quickly. The Council considers that the process of identifying a suitable property, inspecting it with the committee and then with the Council, and then calling a special Diocesan Assembly to approve the purchase, would take so much time that we would lose the opportunity even to make an offer.

With this in mind, and with the consultation and approval of the Diocesan Council, and under my authority as Bishop of New England in accordance with OCA Statutes Art IX, sec. 3 b, I am calling for a Special Diocesan Assembly to be held on Saturday June 15, 2024 at Holy Trinity Orthodox Church in New Britain, CT. The sole purpose of this meeting will be for the Assembly to authorize the Diocesan Council to acquire property for the Diocese (OCA Statutes Art IX, sec 4 d) with a purchase price not to exceed \$650,000.

The Assembly will begin with the Divine Liturgy at 8:30 AM, with the plenary session following a small breakfast after Liturgy. As is the case with our Annual Assembly, each parish is to send clergy and lay delegates to represent it at this Special Assembly. The clergy delegates are to be the clergy assigned to each parish, and the lay delegates are to be those most recently elected in each parish. Any parish without assigned clergy is to send one lay delegate. Accompanying this letter are the registration package and the agenda, as well as a financial analysis of the impact of purchasing property, of renting property, as well as the financial implications of having a full-time Bishop, as a reference to help make an informed decision.

In Christ's service,

+ Benedict

+Benedict

Bishop of Hartford and New England