



## St. Alexis of Wilkes-Barre Orthodox Church

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**Fr Steven Hosking**

Rector

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Attached

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### Services Schedule

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

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### Bulletin for Sunday, March 09, 2025

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### Welcome



Remember, it is DayLight Savings this Sunday. We move our clocks ahead.

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:

Carolyn Neiss- President      Greg Jankura - Vice President  
Boris Doph - Treasurer.      James Ifkovic - Secretary

Sharon Hanson - Member at Large  
Luba Martins - Member at Large  
Brett Malcolm - Member at Large

## 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.

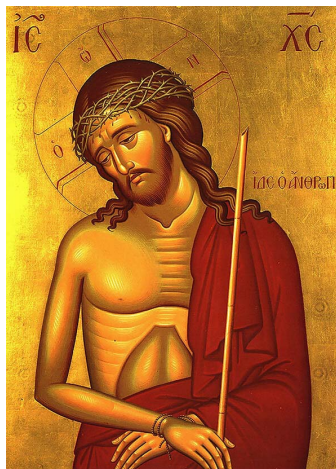
Marriages and Baptisms require early planning, scheduling and selections of sponsors (crown bearers or godparents). See Father before booking dates and reception halls!

Funerals are celebrated for practicing Orthodox Christians. Please see Father for details. The Church opposes cremation; we cannot celebrate funerals for cremations.

## Announcements

Friday March 14 is the commemoration of St. Benedict and the 10th Anniversary of the Ordination of our Bishop to the Holy Priesthood. We hope to celebrate these occasions with His Grace by praying the Liturgy of Pre-Sanctified Gifts at 6:30 pm on Thursday evening March 13th at Ss. Peter and Paul Orthodox Church in Meriden CT. We are also planning for the Diocesan Choir to sing responses, but invite others to join in if they wish

New Online Course Starts April 1  
**From Sorrow to Joy: An Orthodox Christian Approach to Suffering, Illness, and Grief**



**How do we, as Christians, confront suffering with faith and hope in Christ?** This course explores the human experience of suffering—spiritual, physical, social, and psychological—through the lens of Christian faith, drawing from Orthodox theological and liturgical traditions.

- **Instructor** Professor Sarah Byrne-Martelli, D. Min, BCC-PCHAC  
*Assistant Professor of Spiritual Care at St Vladimir's Seminary*
- **Live Sessions** Tuesday at 8:00 p.m.  
ET April 1, 8, 22, 29
- **Cost** \$200
- **Course Access** March 25–May 31, 2025

[Learn More & Register](#)

## Prayers, Intercessions and Commemorations



Many Years! to Michael and Zachary Neiss on the occasion of their birthdays.

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: Maria, Nicholas
- Clergy and their families: Fr Sergei B, Fr Vladimir, Matushka Anne, Fr Vasily, Fr Justin

- Catechumen: James
- Individuals and Families: Luba, Suzanne, Rosemary, Daniel & Dayna, Kristen, Charles, Victor, Susan, Gregory,
- Birthdays and Name's Days this Month: Michael and Zachary Neiss (B-3 Mar), Matthew Kuziak (B-18 Mar)
- Anniversaries this Month:
- Expecting and Newborn: Katie and Aaron and their unborn child, Valery and Jason and their unborn child.
- Traveling:
- Sick and those in distress: Thomas, Sheri, Joanna, Joshua, Julia, Stormy, Scott, Anne, Noah, Nancy, Sophia, Gregory, Tomas, Nancy, Nicholas, Carol, Vincent, Matthew, Mark

Today's commemorated feasts and saints

**FIRST SUNDAY OF LENT — Tone**

**4. Sunday of Orthodoxy. The Holy Forty Martyrs of Sebaste: Cyrion (or Quirio), Candidus, Domnus, Hesychius, Heraclus, Smaragdus, Eunocius (or Eunicus), Valens, Vivianus, Claudius, Prescus, Theodulus, Euthychius, John, Xantheas, Helianus, Sisinius, Angius, Aetius, Flavius, Acacius, Ecditius, Lysimachus, Alexander, Elias, Gorgonius, Theophilus, Dometian, Gaius, Leontius, Athanasius, Cyril, Sacerdon, Nicholas, Valerius, Philoctimon, Severian, Chudion, Aglaius, and Meliton (ca. 320). Martyr Urpasianus, of Nicomedia (ca. 295). St. Cæsarius, brother of St. Gregory the Theologian (ca. 369).**

- 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

### St Alexis Parish

March 9 to March 17, 2025

#### Sunday, March 9

Sunday of Orthodoxy  
9:30AM Divine Liturgy  
4:00PM Lenten Vespers - Meriden

#### Monday, March 10

Quadratus the Martyr & his Companions  
Kyra Elliot

#### Tuesday, March 11

Sophronius, Patriarch of Jerusalem  
8:30AM Matins  
7:00PM Catechumen Studies

#### Wednesday, March 12

Theophanes the Confessor  
4:00PM Open Doors  
6:00PM PreSanctified Liturgy

#### Thursday, March 13

Removal of the relics of Nicephorus,  
Patriarch of Constantinople  
8:30AM Matins  
7:00PM Book Study

#### Friday, March 14

Benedict the Righteous of Nursia

#### Saturday, March 15

Second Saturday of Lent  
3:00PM Open Doors  
5:30PM Great Vespers

#### Sunday, March 16

Sunday of St. Gregory Palamas  
9:30AM Divine Liturgy  
4:00PM Lenten Vespers - Clinton

#### Monday, March 17

Akathist to Patrick of Ireland  
Alexis the Man of God  
Akathist to St Alexis, Man of God

## Saints and Feasts

### March 09

#### Sunday of Orthodoxy

For more than one hundred years the Church of Christ was troubled by the persecution of the Iconoclasts of evil belief, beginning in the reign of Leo the Isaurian (717-741) and ending in the reign of Theophilus (829-842). After Theophilus's death, his widow the Empress Theodora (celebrated Feb. 11), together with the Patriarch Methodius (June 14), established Orthodoxy anew. This ever-memorable

Queen venerated the icon of the Mother of God in the presence of the Patriarch Methodius and the other confessors and righteous men, and openly cried out these holy words: "If anyone does not offer relative worship to the holy icons, not adoring them as though they were gods, but venerating them out of love as images of the archetype, let him be anathema." Then with common prayer and fasting during the whole first week of the Forty-day Fast, she asked God's forgiveness for her husband. After this, on the first Sunday of the Fast, she and her son, Michael the Emperor, made a procession with all the clergy and people and restored the holy icons, and again adorned the Church of Christ with them. This is the holy deed that all we the Orthodox commemorate today, and we call this radiant and venerable day the Sunday of Orthodoxy, that is, the triumph of true doctrine over heresy.

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## **March 09**

### **The Holy Forty Martyrs of Sebastia**

These holy Martyrs, who came from various lands, were all soldiers under the same general. Taken into custody for their faith in Christ, and at first interrogated by cruel means, they were then stripped of their clothing and cast onto the frozen lake which is at Sebastia of Pontus, at a time when the harsh and freezing weather was at its worst. They endured the whole night naked in such circumstances, encouraging one another to be patient until the end. He that guarded them, named Aglaius, who was commanded to receive any of them that

might deny Christ, had a vision in which he saw heavenly powers distributing crowns to all of the Martyrs, except one, who soon after abandoned the contest. Seeing this, Aglaius professed himself a Christian and joined the Martyrs on the lake, and the number of forty remained complete. In the morning, when they were almost dead from the cold, they were cast into fire, after which their remains were thrown into the river. Thus they finished the good course of martyrdom in 320, during the reign of Licinius. These are their names: Acacius, Aetius, Aglaius, Alexander, Angus, Athanasius, Candidus, Chudion, Claudius, Cyril, Cyron, Dometian, Domnus, Ecdicius, Elias, Eunoicus, Eutyches, Euty chius, Flavius, Gaius, Gorgonius, Helianus, Heraclius, Hesychius, John, Lysimachus, Meliton, Nicholas, Philoctemon, Priscus, Sacerdon, Severian, Sisinius, Smaragdus, Theodulus, Theophilus, Valens, Valerius, Vivianus, and Xanthias.

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## **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.

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## **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.

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## **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, apocrisarius (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.

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## 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.

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## March 15

### **Holy Apostle Aristobulos of the Seventy, Bishop of Britain**

Saint Aristobulos, the brother of Saint Barnabas, was ordained to be bishop in Britain by the Apostle Paul, who mentions him in his epistle to the Romans (16:10). He suffered many afflictions at the hands of the pagans, but also brought many to Christ. Having established the Church there, he finally reposed in peace.

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## Hymns of the Day



### **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 2 Troparion (Sunday of Orthodoxy)**

We venerate Your most pure image, O Good One;  
and ask forgiveness of our transgressions, O Christ our God.  
Of Your own will You were pleased to ascend the Cross in the flesh  
and deliver Your creatures from bondage to the Enemy.  
Therefore with thankfulness we cry aloud

to You:

“You have filled all with joy, O our Savior, //  
by coming to save the world.”

### **Tone 1 Troparion (Holy 40 Martyrs)**

Through the sufferings which Your holy  
Forty Martyrs endured for  
Your sake, O Lord,  
we beseech You, O Lover of ^mankind://  
“Heal all of our infirmities!”

### **Tone 4 Kontakion (Resurrection)**

My Savior and Redeemer  
as God rose from the tomb and delivered the  
earth-born from their chains.  
He has shattered the gates of hell,  
and as Master, //  
He has risen on the third day!

### **Tone 6 Kontakion (Holy 40 Martyrs)**

You have abandoned all earthly armies,  
cleaving to the heavenly Master, O Forty  
Martyrs of the Lord.  
Having passed through fire and water, O  
blessed ones, //  
you have fittingly received heavenly glory  
and many crowns.

### **Tone 8 Kontakion (Sunday of Orthodoxy)**

No one could describe the Word of the  
Father;  
but when He took flesh from you, O  
Theotokos, He accepted to be described,  
and restored the fallen image to its former  
state by uniting it to divine beauty. //  
We confess and proclaim our salvation in  
words and images.

*(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**

Praise the Lord from the heavens, praise Him  
in the highest! (Ps. 148:1)  
Rejoice in the Lord, O you righteous; praise  
befits the just! (Ps. 32:1)  
Alleluia, Alleluia, Alleluia!

## **Gospel and Epistle Readings**

### **Epistle Reading**

**Prokeimenon. 5th Tone. Psalm 11.7,1.**  
You, O Lord, shall keep us and preserve us.  
Verse: Save me, O Lord, for the godly man  
has failed.

### **The reading is from St. Paul's Letter to the Hebrews 12:1-10.**

BRETHREN, since we are surrounded by so

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great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God. Consider him who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted. In your struggle against sin you have not yet resisted to the point of shedding your blood. And have you forgotten the exhortation which addresses you as sons? "My son, do not regard lightly the discipline of the Lord, nor lose courage when you are punished by him. For the Lord disciplines him whom he loves, and chastises every son whom he receives." It is for discipline that you have to endure. God is treating you as sons; for what son is there whom his father does not discipline? If you are left without discipline, in which all have participated, then you are illegitimate children and not sons. Besides this, we have had earthly fathers to discipline us and we respected them. Shall we not much more be subject to the Father.

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## Gospel Reading

### Sunday of Orthodoxy

#### The Reading is from John 1:43-51

At that time, Jesus decided to go to Galilee. And he found Philip and said to him, "Follow me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found

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Nathanael, and he said to him, "We have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming to him, and said of him, "Behold, an Israelite indeed, in whom is no guile!" Nathanael said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered him, "Rabbi, you are the Son of God! You are the King of Israel!" Jesus answered him, "Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these." And he said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man."

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## Wisdom of the Fathers

For in a contest there is much labor needed--and after the contest victory falls to some, to others disgrace. Is the palm ever given or the crown granted before the course is finished? ... Therefore no one can receive a reward, unless he has striven lawfully; nor is the victory a glorious one, unless the contest also has been toilsome.

### St. Ambrose of Milan

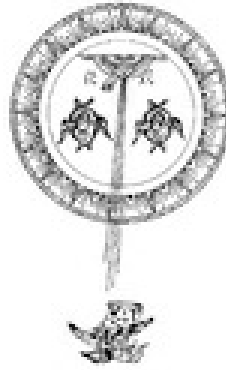
*Chapter 15, Three Books on the Duties of the Clergy, 4th century*

Moses... was himself saved by means of wood and water before the Law was given, when he was exposed to the Nile's currents, hidden away in an Ark (Exod. 2:3-10). And by means of wood and water he saved the people of Israel, revealing the Cross by the wood, Holy Baptism by water (Exod. 14:15-31). Paul, who had looked upon the mysteries, says openly, 'They were all baptized unto Moses in the cloud' (I Cor. 10:2). He also bears witness that, even before the events concerning the sea and his staff, Moses willingly endured Christ's Cross, 'Esteeming', he says, 'the reproach of Christ greater riches than the treasures of Egypt' (Heb. 11:26). For the Cross is the reproach of Christ from the standpoint of foolish men. As Paul himself says of Christ, 'He endured the cross, despising the shame' (Heb. 12:2).

### **St. Gregory Palamas**

*Homilies Vol. 1, Homily Eleven para. 14; Saint Tikhon's Seminary Press pg. 123, 14th century*

### **Beyond the Sermon**



Metropolitan Anthony  
of Sourozh  
SUNDAY OF  
ORTHODOXY  
16 March 1997

In the Name of the Father, the Son and the Holy Ghost.  
We are keeping today, as every year at the end of the first week of Lent, the Feast of the Triumph of Orthodoxy.

And every year we must give thought to what is meant, not only as a historical event, but also in our personal lives. First of all we must remember that the Triumph of Orthodoxy is not the Triumph of the Orthodox over other people. It is the Triumph of the Truth Divine in the hearts of those who belong to the Orthodox Church and who proclaim the Truth revealed by God in its integrity and directness. Today we must thank God with all our hearts that He has revealed Himself to us, that He has dispelled darkness in the minds and hearts of thousands and thousands of people, that He who is the Truth has shared the knowledge of the perfect Truth Divine with us.

The occasion of this feast was the recognition of the legitimacy of venerating icons. By doing this we proclaim that God - invisible, ineffable, the God whom we cannot comprehend, has truly become man, that God has taken flesh, that He has lived in our midst full of humility, of simplicity, but of glory also. And proclaiming this we venerate the icons not as idols, but as a declaration of the Truth of the Incarnation.

By doing this we must not forget that it is not the icons of wood and of paint, but God who reveals Himself in the world. Each of us, all men, were created in the image of God. We are all living icons, and this lays upon us a great responsibility because an icon may be defaced, an icon may be turned into a caricature and into a blasphemy. And we must think of ourselves and ask ourselves: are we worthy, are we capable of being called "icons", images of God? A western writer has said that meeting a Christian, those who surround him should see him as a vision, a revelation of something they have never perceived before, that the difference between a non-Christian and a Christian is as great, as radical, as striking, as the difference there is between a statue and a living person. A statue may be beautiful, but it is made of stone or of wood, and it is dead. A human being may not at first appear as possessed of such a beauty, but those who meet him should be able, as those who venerate an icon - blessed, consecrated by the Church - should see in him the shining of the presence of the Holy Spirit, see God revealing Himself in the humble form of a human being.

As long as we are not capable of being such a vision to those who surround us, we fail in our duty, we do not proclaim the Triumph of Orthodoxy through our life, we give a lie to what we proclaim. And therefore each of us, and all of us collectively, bear every responsibility for the fact that the world meeting Christians by the million is not converted by the vision of God's presence in their midst, carried indeed in earthen vessels, but glorious, saintly, transfiguring the world.

What is true about us, simply, personally, is as true about our churches. Our churches were called by Christ as a family, a community of Christians to be a body of people who are united with one another by total love, by sacrificial love, a love that is God's love to us. The Church was called, and is still called, to be a body of people whose characteristic is to be the incarnate love of God. Alas, in all our churches what we see is not the miracle of love divine.

From the very beginning, alas, the Church was built according to the images of the State - hierarchical, strict, formal. In this we have failed - to be truly what the early, first community of Christians were. Tertullian writing in defence of the Christians said to the Emperor of Rome: "When people meet us they are arrested and say: 'How these people love one another!'" We are not collectively a body of people about whom one could say this. And we must learn to recreate what God has willed for us, what has once existed: to recreate communities, churches, parishes, dioceses, patriarchates, the whole church, in such a way that the whole of life, the reality of life should be that of love. Alas, we have not learned this yet.

And so, when we keep the feast of the Triumph of Orthodoxy we must remember that God has conquered, that we are proclaiming the truth, God's own Truth, Himself incarnate and revealed, and there is a great responsibility for all of us collectively and singly in this world, that we must not give the lie to what we proclaim by the way in which we live. A western theologian has said that we may proclaim the whole truth of Orthodoxy and at the same time deface it, give it the lie by

the way in which we live, showing with our life that all these were words, but not reality. We must repent of this, we must change, we must become such that people meeting us should see God's truth, God's light, God's love in us individually and collectively. As long as we have not done this we have not taken part in the Triumph of Orthodoxy. God has triumphed, but He has put us in charge of making his triumph the triumph of life for the whole world. Therefore, let us learn to live according to the Gospel which is the Truth and the Life, not only individually but collectively, and build societies of Christians that are a revelation of it, so that the world looking at us may say: "Let us re-shape our institutions, re-shape our relationships, renew all that has gone or remains old and become a new society in which the Law of God, the Life of God can prosper and triumph. 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](https://bit.ly/StA_Youtube)

### Join Zoom Meeting

- [http://bit.ly/St\\_Alexis\\_Zoom](http://bit.ly/St_Alexis_Zoom)





**“Let your light so shine before men, that they may see your good works and glorify your father in heaven.” (Matthew 5:16)**

## **\$25,000 in 2025**

The new logo for **Stewards of the NE Diocese** emphasizes the important areas of **Youth Rally, Missions, Seminary, Scholarships, and Charities** supported by Stewards donations.

The 2025 budget goal for **Stewards of the NE Diocese** is **\$25,000**. The 2024 Youth Rally was a huge success with over 70 diocesan youth participating. The total cost for the rally is over \$50,000. **An additional \$20,000 is needed to subsidize the registration fees.**

Great Lent is a time for all of us to focus on all the blessings that we have received and continue to receive from our Lord and Savior, Jesus Christ. Our actions during this Holy Lenten season need to heighten in prayer, fasting, and charitable giving. **Stewards of the NE Diocese** provides the opportunity to share our blessings with others and help increase the Lord’s blessings in the world.

Our Bishop Benedict encourages you to join him in the "**Bishop's Circle of Stewards Donors**" (**\$500 or more**). Bishop’s Circle Donors are a major factor enabling us to reach our goals. **Please join Bishop Benedict in this special group of dedicated donors. Thank you.**

1. Send your donation in the reply envelope that has been recently mailed.  
**Make checks payable to Diocese of New England**  
**Please include your email address so we can send you a receipt and a thank you.**  
**OR**
2. Donate online at the Diocesan website, <https://dneoca.org/stewardsofnewengland>.  
**Consider monthly online donations. It is quick and easy.**

**Stewards of the New England Diocese**  
**PO Box 71**  
**Torrington, CT 06790**

# Wisdom Leads a Soul to God

REFLECTIONS ON LIVING A HEAVENLY  
**LIFE ON EARTH**



**Saturday, March 29 12:30–4:30 PM**  
**SS. Peter & Paul Orthodox Church**  
**54 Park Avenue, Meriden, Connecticut**

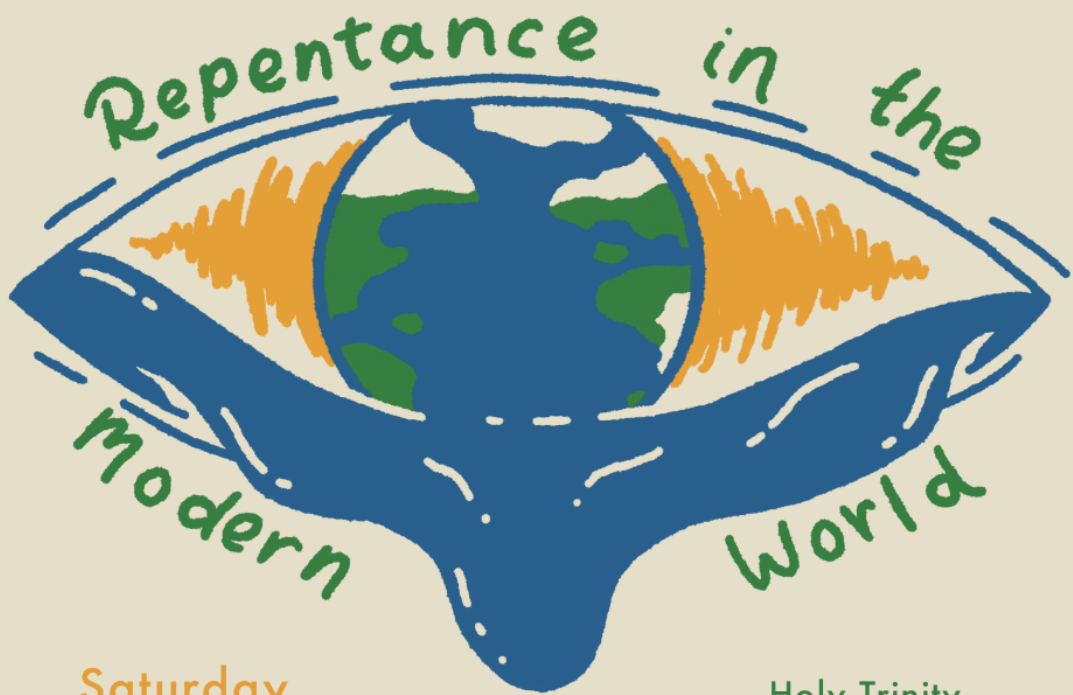
**A Lenten Retreat with Rev. George Parsenios, PhD**  
*Professor of New Testament, Holy Cross School of Theology*

**Free to all—but please sign up in advance:**  
<https://sspeterpaul.org/event>

All are also invited to a Memorial Liturgy at 9:30,  
followed by a simple meal about 11:30.

Rev. George Parsenios, the pastor of St. Nicholas Greek Orthodox Church in Lexington, MA, is Professor of New Testament at Holy Cross Greek Orthodox School of Theology, where he has also served as Academic Dean. Prior to coming to Holy Cross, he was Professor of New Testament at Princeton Theological Seminary for 20 years, and taught at St. Vladimir's Orthodox Theological Seminary for a decade. He is the author of three books and several essays on New Testament themes, and is currently translating St. John Chrysostom's 12 Catechetical Homilies into English for St. Vladimir's Seminary Press. He and Presvytera Maureen have three children.






Saturday  
March 29th 2025  
2pm-5pm  
Followed by  
Vespers and  
Lenten Meal

Holy Trinity  
Orthodox Church  
74 Joe's Hill Rd  
Danbury, CT 06811

RSVP to  
[info@holytrinitydanbury.org](mailto:info@holytrinitydanbury.org)



Rev. Alexander Goussetis serves as GOA Director of the Center for Family Care. He is a graduate of Drexel University (B.S. in Accounting), Holy Cross Greek Orthodox School of Theology (M.Div.), and Andover-Newton Theological School (D.Min. in Psychology and Pastoral Counseling). Prior to his appointment to the Center for Family Care, Fr. Alexander served more than twenty-five years as a parish priest, taught World Religion classes at the university level, and authored five books on Orthodox life and faith. His pastoral emphasis is making the Orthodox faith relevant for families in their everyday lives, and encouraging participation in all facets of our Holy Tradition. He hosts the podcast on Ancient Faith Radio entitled Family Matters. Fr. Alexander is married to Presbytera Lisa, and they have three children - Julia, Nicholas, and Sop



*Fellowship of the Orthodox Churches of Connecticut*

*Will be featuring a ZOOM Presentation:*

*Saint Olga of Alaska: Her life*

*As presented by*

*Fr. Steven Hosking*

*Rector of St. Alexis Orthodox Church: Clinton CT*



March 27<sup>th</sup> 2025  
7:00 PM-8:15PM

(A zoom link will be forth coming)

Please join us for an edifying event learning about  
North America's newest saint

(Please contact Nina Kosowsky[FORCC President]  
[nk246@aol.com](mailto:nk246@aol.com))