



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, April 06, 2025

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:

Carolyn Neiss- President Greg Jankura - Vice President
Boris Doph - Treasurer
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

Upcoming Feast Day

Our next Feast will be Palm Sunday. It would be wonderful if we had one or more parishioners volunteer to "host" this feast. It would be wonderful to have the sanctuary decorated with live greens. Please talk with Fr Steven if you would like to help.

Unction

This Sunday, Unction Service for the Connecticut Deanery, will be held at Three Saints Orthodox Church in Ansonia; beginning at 4pm. For those of you who cannot attend, I typically bring the Blessed Oil back to the parish. I will have

it available to anoint those who wish to receive this sacrament on Holy Wednesday after the Bridegroom Service.

Prayers, Intercessions and Commemorations



Many Years! to Maureen Skuby on the occasion of her birthday.

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: Nicholas, William, Timothy
- Clergy and their families: Fr Sergei B, Fr Vladimir, Matushka Anne, Fr Vasily, Fr Justin, Fr Vladimir
- Catechumen: James
- Individuals and Families: Luba, Suzanne, Rosemary, Daniel & Dayna, Kristen, Charles, Victor, Susan, Gregory,
- Birthdays and Name's Days this Month: Jack Jankura (B-1 Apr), Maureen Skuby (B - 4 Apr), Nina Naumenko (B - Apr 13) Christine Jankura (B-18 Apr), Valery Danilack-Fekete (B - 25 Apr) Sarah Senercen (B - 27), Cathy Martins (B - 29 Apr)
- Anniversaries this Month:
- Expecting and Newborn: Katie and Aaron and their unborn child, Valery and Jason and their new born, Augusta Mary
- 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, Hermon, Sandra, Dorothy, Alan, Phyllis, Peter, Loretta

Today's commemorated feasts and saints

FIFTH SUNDAY OF LENT — Tone 8. St Mary of Egypt. St. Eutychius, Patriarch of Constantinople (582). St. Methodius, Equal-to-the-Apostles, Archbishop of Moravia and Enlightener of the Slavs (885). St. Platonis of Nisibis, Syria (Syria—308). 120 Martyrs

of Persia (344-347). Martyrs Jeremiah and Presbyter Archilias (3rd c.). Ven. Gregory the Byzantine (1308). Monastic Martyr Gennadios of Dionysiou (Mt. Athos—1818).

- 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

April 6 to April 14, 2025

Sunday, April 6

Sunday of St. Mary of Egypt
9:30AM Divine Liturgy
4:00PM Holy Unction - Ansonia

Monday, April 7

Calliopos and Akylina the Martyrs
St. Tikhon, Patriarch of Moscow, Apostle to America

Tuesday, April 8

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

8:30AM Matins

7:00PM Catechumen Studies

Wednesday, April 9

The Holy Martyr Eupsychius of Caesarea

4:00PM Open Doors

6:00PM PreSanctified Liturgy

Thursday, April 10

Terence and his Companions beheaded at Carthage

8:30AM Matins

Friday, April 11

Hieromartyr Antipas, Bishop of Pergamum

6:00PM Vespers of Lazarus Saturday

Saturday, April 12

Lazarus Saturday

Watson

8:30AM Liturgy of Lazarus Saturday

5:30PM Great Vespers

Sunday, April 13

Palm Sunday

Nina Naumenko

9:30AM Divine Liturgy

4:00PM Bridegroom Matins - Hartford

Monday, April 14

Holy Monday

Saints and Feasts

April 06

Sunday of St. Mary of Egypt

The memory of this Saint is celebrated on April 1, where her life is recorded. Since the end of the holy Forty Days is drawing nigh, it has been appointed for this day also, so that if we think it hard to practice a little abstinence forty days, we might be roused by the heroism of her who fasted in the wilderness forty-seven years; and also that the great loving-kindness of God, and His readiness to receive the repentant, might be demonstrated in very deed.

April 06

Eutychius, Patriarch of Constantinople

Born in Theia Kome of Phrygia, Eutychius was the son of illustrious parents, from whom he received a pious upbringing. He studied in Constantinople, and became a monk in a certain monastery of Amasia. In 552 he was chosen Patriarch of New Rome, but was exiled in 565 as a result of the machinations of the Origenists. In 577 he was restored to his throne and reposed on April 6, 582.

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 10

Miltiades, Pope of Rome

St. Miltiades was the 3rd Pope of Rome,

beginning his papacy in 311 AD. His papacy coincided with the end of the persecution in the Roman Empire of Christians following Emperor Galerius' ending of the Diocletian Persecution of Christians through the Edict of Toleration. He was an advocate for peace and unity in the Church. The Emperor Constantine issued the Edict of Milan in 313 AD during Miltiades' papacy. He died in 314 and is commemorated on April 10th in the Orthodox Church for his service to the Church and his defense of the faith. In the Roman Catholic church, he is commemorated on January 10.

April 12

Lazarus Saturday

Lazarus and his sisters Martha and Mary, the friends of the Lord Jesus, had given Him hospitality and served Him many times (Luke 10:38-42; John 12:2-3). They were from Bethany, a village of Judea. This village is situated in the eastern parts by the foothills of the Mount of Olives, about two Roman miles from Jerusalem. When Lazarus - whose name is a Hellenized form of "Eleazar," which means "God has helped," became ill some days before the saving Passion, his sisters had this report taken to our Saviour, Who was then in Galilee. Nonetheless, He tarried yet two more days until Lazarus died; then He said to His disciples, "Let us go into Judea that I might awake My friend who sleepeth." By this, of course, He meant the deep sleep of death. On arriving at Bethany, He consoled the sisters of Lazarus, who was already four

days dead. Jesus groaned in spirit and was troubled at the death of His beloved friend. He asked, "Where have ye laid his body?" and He wept over him. When He drew nigh to the tomb, He commanded that they remove the stone, and He lifted up His eyes, and giving thanks to God the Father, He cried out with a loud voice, "Lazarus, come forth." And he that had been dead four days came forth immediately, bound hand and foot with the grave clothes, and Jesus said to those standing there, "Loose him, and let him go." This is the supernatural wonder wrought by the Saviour that we celebrate on this day.

According to an ancient tradition, it is said that Lazarus was thirty years old when the Lord raised him; then he lived another thirty years on Cyprus and there reposed in the Lord. It is furthermore related that after he was raised from the dead, he never laughed till the end of his life, but that once only, when he saw someone stealing a clay vessel, he smiled and said, "Clay stealing clay." His grave is situated in the city of Kition, having the inscription: "Lazarus the four days dead and friend of Christ." In 890 his sacred relics were transferred to Constantinople by Emperor Leo the Wise, at which time undoubtedly the Emperor composed his stichera for Vespers, "Wishing to behold the tomb of Lazarus . . ."

Hymns of the Day



You!

Tone 8 Troparion (Resurrection)

You descended from on high, O Merciful One!
You accepted the three day burial to free us from our sufferings!//
O Lord, our Life and Resurrection, glory to

Tone 4 Troparion (St. Alexis)

O righteous Father Alexis, our heavenly intercessor and teacher, ☩divine adornment of the Church of Christ! ☩Entreat the Master of All to strengthen the Orthodox Faith in America, ☩to grant peace to the world and to our souls great mercy.

Tone 8 Troparion (St. Mary of Egypt)

O dweller of the wilderness and angel in the body,
you were a wonderworker, O our God-bearing Father John.
You received heavenly gifts through fasting, vigil and prayer,
healing the sick and the souls of those drawn to you by faith.
Glory to Him Who gave you strength!
Glory to Him Who granted you a ^crown!//
Glory to Him Who grants healing to all!

Tone 8 Kontakion (Resurrection)

By rising from the tomb, You raised the dead and resurrected Adam.
Eve exults in Your Resurrection,//
and the world celebrates Your rising from the dead, O greatly Merciful One!

Tone 5 Kontakion (St. Alexis)

Let us, the faithful praise the Priest Alexis,
a bright beacon of Orthodoxy in America, a
model of patience and humility,
a worthy shepherd of the Flock of Christ.
He called back the sheep who had been led
astray
and brought them by his preaching to the
Heavenly Kingdom.

*Glory to the Father, and to the Son, and to
the Holy Spirit*

Tone 3 Kontakion (St. Mary of Egypt)

Having been a sinful woman,
you became through repentance a bride of
Christ.
Having attained angelic life,
you defeated demons with the weapon of the
Cross.//
Therefore, O most glorious Mary, you are a
bride of the Kingdom.

Now and ever and unto ages of ages. Amen.

Tone 6 Kontakion (Steadfast Protectress)

Steadfast Protectress of Christians,
□Constant Advocate before the Creator;
despise not the entreating cries of us
sinners, □but in your goodness come speedily
to help us who call on you in faith. □Hasten
to hear our petition and to intercede for us,
□O Theotokos, for you always protect those
who honor you!

*(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!
The righteous shall be in everlasting
remembrance! He shall not fear evil
tidings! Alleluia, Alleluia, Alleluia!

Gospel and Epistle Readings

Epistle Reading

Prokeimenon. 8th Tone. Psalm 75.11,1.

Make your vows to the Lord our God and
perform them.

Verse: God is known in Judah; his name is
great in Israel.

The reading is from St. Paul's Letter to the Hebrews 9:11-14.

BRETHREN, when Christ appeared as a high
priest of the good things that have come,
then through the greater and more perfect
tent (not made with hands, that is, not of this
creation) he entered once for all

into the Holy Place, taking not the blood of goats and calves but his own blood, thus securing an eternal redemption. For if the sprinkling of defiled persons with the blood of goats and bulls and with the ashes of a heifer sanctifies for the purification of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify your conscience from dead works to serve the living God.

Gospel Reading

Sunday of St. Mary of Egypt The Reading is from Mark 10:32-45

At that time, Jesus took his twelve disciples, and he began to tell them what was to happen to him, saying, "Behold, we are going up to Jerusalem; and the Son of man will be delivered to the chief priests and the scribes, and they will condemn him to death, and deliver him to the Gentiles; and they will mock him, and spit upon him, and scourge him, and kill him; and after three days he will rise." And James and John, the sons of Zebedee, came forward to him, and said to him, "Teacher, we want you to do for us whatever we ask of you." And he said to them, "What do you want me to do for you?" And they said to him, "Grant us to sit, one at your right hand and one at your left, in your glory." But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?" And they said to him, "We are

able." And Jesus said to them, "The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized; but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared." And when the ten heard it, they began to be indignant of James and John. And Jesus called them to him and said to them, "You know that those who are supposed to rule over the Gentiles lord it over them, and their great men exercise authority over them. But it shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be slave of all. For the Son of man also came not to be served but to serve, and to give his life as a ransom for many."

Wisdom of the Fathers

Before He humbled Himself, only the angels knew him. After He humbled Himself, all human nature knew Him. You see how His humbling of Himself did not make Him have less but produced countless benefits, countless deeds of virtue, and made His glory shine forth with greater brightness? God wants for nothing and has need of nothing. Yet, when He humbled Himself, He produced such great good, increased His household, and extended His kingdom. Why, then, are you afraid that you will become less if you humble yourself?

St. John Chrysostom

*On the Incomprehensible Nature of God. 8.46-47.
Taken from: Ancient Christian Commentary on
Scripture. Vol: Mark. IntersVarsity Press, 2005, p.
143.*

But let no man be troubled at the apostles being in such an imperfect state. For not yet was the cross accomplished, not yet the grace of the Spirit given. But if thou wouldest learn their virtue, notice them after these things, and thou wilt see them superior to every passion.

St. John Chrysostom

Homily 65 on Matthew 20, 2,3,4,6. B#54, pp.399-401,403., 4th Century

Beyond the Sermon



In this Gospel reading, the Lord prepares His disciples for His Crucifixion and Resurrection. The Apostles James and John, who were brothers, come to the Lord and ask to receive a place of special honor in the Kingdom because they did not understand what lied ahead. Like the other disciples,

they could not yet fully understand what the Lord came into the world to accomplish.

James and John looked at Christ through the lens of the world around them. They thought that Christ was the Messiah expected by the Jewish people to liberate them from the foreign occupation of the Roman Empire. They thought that Jesus would lead a political uprising and destroy the enemies of Israel to restore the earthly kingdom of David.

James and John wanted to secure a preferred status in the Kingdom of Christ, as they were imagining it. They said, "Teacher, we want you to do for us whatever we ask of you." The Lord answered them, "What do you want me to do for you?" James and John tried to gain an advantage as viewed purely from the perspective of earthly power and glory. They asked the Lord to grant them to sit, one at His right hand and one at His left, in the coming Kingdom. Even though Jesus told them that His path was to accept the Cross voluntarily, the disciples continued to imagine that He would soon be enthroned in Jerusalem.

The symbolism of sitting at the right and left of the King's throne points to the position of the highest honor in the Kingdom. However, as Jesus would answer Pilate, the Kingdom of Christ is not of this world (John 18:36), and its glory is not of worldly power. Therefore, the Lord tells the brothers, "You do not know what you are asking." The brothers did not understand that being followers and disciples of Christ means participating in His sacrifice.

Therefore, Jesus asks them, "Are you able to drink the cup that I drink, or to be baptized

with the baptism with which I am baptized?" The reference to the "cup" points to the Lord's passion which He was to suffer. Likewise, the "baptism" to which He refers means dying to this world before being raised to new life. Our own baptism is a mystical union with Christ, by which we are buried with Him so that we can be raised with Him (Romans 6:3-5). Our own journey in the faith and our own path to the Kingdom of Christ begins with being received into the Church through baptism.

James and John did not yet fully understand what that meant, yet hastily said they were able to drink the "cup" and receive that "baptism." Christ, in His love, responds, saying they would indeed be united to Him by drinking that "cup" and receiving that "baptism." However, the Lord meant that, like Him, they would be martyred. As Saint John Chrysostom explains, "[Jesus] foretold great things for them; that is, you shall be held worthy of martyrdom, you shall suffer the things I have suffered, you shall end your life with a death from violence, and in this also you shall be sharers with me." Christ says to His disciples that to sit at His right and left hand is not His to grant, but it is for those for whom it has been prepared. Elsewhere in the Gospels, Jesus says that He does not seek His own will but the will of the Father (John 5:30). It is therefore the Father who "has highly exalted Him and given Him the name which is above every name . . . that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:9-11).

To be united with Christ means to suffer

and die with Him before being raised to eternal life. As we prepare ourselves for the Kingdom through faith, repentance, and service to others, we draw near to God. And He, through His love, also prepares the Kingdom for us as a fulfillment of our desire to be with Him. The Cross comes before the Resurrection, as humility comes before grace. When the other disciples heard about James and John asking the Lord for privileges and earthly glory, they were displeased — not necessarily because they already understood the true meaning of the Cross and the Kingdom — but because they were envious. They wished for the same privileges. The Apostles were still on a journey of discovery.

They were still learning that the true glory of Christ is sacrificial love, that is, to dedicate one's own life for the benefit of others. The Lord invites us to participate in His struggle and be patient with the challenges in life. In persevering, we may even endure persecution for His name's sake. Whenever we sacrifice our desires so we can fulfill God's will or our needs for the needs of others, we undergo a voluntary martyrdom. This is the way to receive grace and to secure our status in heaven. We can be confident that behind every challenge and struggle, there is redemption and deliverance. Behind the Cross of Christ, and our own crosses, lies the joy of the Resurrection. We begin to experience the Resurrection every time we celebrate the Divine Liturgy. The Liturgy is a true foretaste of the coming Kingdom, connecting us to God and to others. We can already experience that joy and hope as we

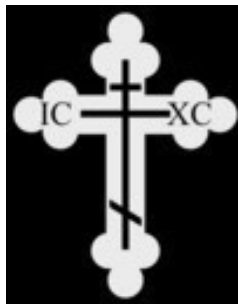
partake of the Body and Blood of the Resurrected Christ. The Lord teaches that life in Christ is, in many respects, opposed to the values of this fallen world. Christ makes clear that whoever would be great in the Kingdom is called to be humble, and whoever would be first is called to be of service to others. God the Son came not to be served but to serve, and to give His life for many. We do not expect rewards for our good works, as if God owes us something. We rely entirely on the grace and love of God. We follow Him because we love Him and entrust ourselves completely to His love. As Saint Porphyrios of Kafsokalyvia says, "Whatever you want, my Lord, whatever your love desires. I know I am not worthy . . . There is one thing I want, one thing I desire, one thing I ask for, and that is to be with You, wherever and however You wish." Our love for Christ is not offered in selfish terms, or in pursuit of personal gain. It is offered for the sake of the One who loved us and gave Himself up for us and for our salvation.

Therefore, as we come to the Lord and ask Him to help us, let us pray that He will teach us how to serve Him and to serve others as He did — with sacrificial love. May all we do be for the glory of God. Let us continue our journey on the path of repentance, humility, peace, and love. By embracing our cross with joy, for the sake of Christ, and with complete confidence in His love for us. Let us unite ourselves to Him and constantly seek to renew our membership in the Church by doing good works in witness to His Glory. May we continuously seek to become like our Lord,

seeking not to be served but to serve.

<https://www.goarch.org/documents/32058/6672e4-a29c-21dd-e4f7fb1c33d1>

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<http://www.stalexischurch.org> ; [calendar](#)
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The HOLY SYNOD
of the
ORTHODOX CHURCH IN AMERICA

To the clergy, monastics, and faithful of the Orthodox Church in America, beloved children in the Lord,

This year, the Orthodox Church in America marks the 100th anniversary of the repose of Saint Tikhon, Patriarch of Moscow and Enlightener of North America. It is now a full century since this great missionary and churchman fell asleep in the Lord on the feast of the Annunciation (March 25/April 7, 1925), dying as a confessor for the faith under the Soviet yoke.

In celebration of this centennial, the Holy Synod of the Orthodox Church in America has blessed a churchwide celebration of St. Tikhon on the day customarily observed as his feast in many places, October 9, 2025. Under the supervision of the diocesan hierarch, one or more cathedrals in each of our dioceses should mark this occasion with All-night Vigil, Liturgy, and other festive services as may be possible, using whatever accustomed texts may be available. Clergy from throughout each diocese should make every effort to attend such services, and the faithful should be invited and encouraged to join their clergy and hierarchs in common prayer to St. Tikhon, tireless archpastor of North America, architect of our Church, and powerful intercessor before the Lord.

Through the prayers of the holy hieroconfessor Tikhon of Moscow, may we continue to find guidance in his legacy and example.