



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, May 04, 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

Save the Date: August 4th - 9th, 2025
Youth Rally! Come join the Orthodox youth from across the diocese as we meet at the St. Methodios Center in NH for another year of Youth Rally! Old veteran or first timer, every year is new! Come and experience an Orthodox camp where the kids can grow in faith and build strong Orthodox friendships! Apply to camp here: [Youth Ministry | Diocese of New England](#) (www.dneoca.org/youthministry)

New Council Representative

As many of you know, Jim Ifkovic has left our parish for one that was closer to his home. He was our parish council secretary

and representative to the Diocese Assembly (scheduled for the end of October). Deirdre Garfield has volunteered to become our new secretary. According to our BYLAWS, we need to have a parish wide vote to confirm her in the position. Unless someone objects, I propose a parish vote at the end of Liturgy, by voice, and providing we have a quorum.

We still need a volunteer for the Diocese Assembly.

Prayers, Intercessions and Commemorations



Many Years! to Anne Hosking and Bryn Rose Littlefield 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 and dispossessed, 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, prejudice; pestilence and natural disaster; 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: Evangeline, Wayne,
- Clergy and their families: Fr Sergei B, Fr Vladimir, Matushka Anne, Matushka Sharon Anne, Fr Vladimir
- Catechumen: James
- Individuals and Families: Luba, Suzanne, Rosemary, Daniel & Dayna, Kristen, Victor, Susan, Gregory, Nancy
- Birthdays and Name's Days this Month: Anne Hosking (B-5/4), Luba Martins (B-5/12), Katerina Hoehnebart (B-5/14), Kathryn Brubaker (B-5/24), Stella Boruch (B-5/24), Alexander Melesko (B-5/25), Fr Steven Hosking (B-5/28)
- Anniversaries this Month: Brubaker (5/23), Melesko (5/24), Kuziak (5/28), Jankura (5/29)
- Expecting and Newborn: Katie and Aaron and their unborn child, Valery and Jason and their new born, Augusta Mary
- Traveling: Michael, Dn Timothy and Maureen
- Sick and those in distress: Thomas, Sheri, Joanna, Joshua, Julia, Stormy, Scott, Anne, Noah, Nancy, Sophia, Gregory, Tomas, Nicholas, Carol, Vincent, Matthew, Mark, Hermon,

- Sandra, Dorothy, Alan, Phyllis, Richard, Peter, Loretta, Boris

Today's commemorated feasts and saints

3rd SUNDAY OF PASCHA — Tone 2.

Myrrhbearing Women. Virgin Martyr Pelagía of Tarsus in Asia Minor (ca. 290). The Albanov (Sokol'nitsky) brethren: Ss. Nikéetas, Kirill, Nikifor, Clement, and Isaac, of Novgorod (14th-15th c.). Holy Confessor Erasmus, Bishop of Formia in Campania (303). Hieromartyr Silvanus, Bishop of Gaza, and with him 40 Martyrs (311). Ven. Nikēphóros of Mt. Athos (1300). New Martyr Vasily (1945).

- 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

May 4 to May 12, 2025

Sunday, May 4

Holy New Martyr Archpriest Vasily
Martysz
Sunday of the Myrrh-Bearing Women
Anne Hosking
9:30AM Divine Liturgy

Monday, May 5

3rd Monday after Pascha

Tuesday, May 6

Sharon Marie Watson
3rd Tuesday after Pascha
8:30AM Matins
6:00PM Vespers w/ Litya

Wednesday, May 7

St. Alexis Toth
8:30AM Divine Liturgy

Thursday, May 8

Synaxis of the Holy Powder (or manna)
which emitted from the tomb of Saint John
the Theologian
8:30AM Matins
6:30PM Deanery Meeting

Friday, May 9

3rd Friday after Pascha

Saturday, May 10

3rd Wednesday after Pascha
Simon the Zealot & Apostle
5:30PM Great Vespers

Sunday, May 11

Sunday of the Paralytic
9:30AM Divine Liturgy

Monday, May 12

4th Monday after Pascha
Luba Martins
Elisha Liam Watson

Saints and Feasts

May 04

Sunday of the Myrrh-Bearing Women

About the beginning of His thirty-second year, when the Lord Jesus was going throughout Galilee, preaching and working miracles, many women who had received of His beneficence left their own homeland and from then on followed after Him. They ministered unto Him out of their own possessions, even until His crucifixion and entombment; and afterwards, neither losing faith in Him after His death, nor fearing the wrath of the Jewish rulers, they came to the sepulchre, bearing the myrrh-oils they had prepared to anoint His body. It is because of the myrrh-oils, that these God-loving women brought to the tomb of Jesus that they are called the Myrrh-bearers. Of those whose names are known are the following: first of all, the most holy Virgin Mary, who in Matthew 27:56 and Mark 15:40 is called "the mother of James and Joses" (these are the sons of Joseph by a previous marriage, and she was therefore their step-mother); Mary Magdalene (celebrated July 22); Mary, the wife of Clopas; Joanna, wife of Chouza, a steward of Herod Antipas; Salome, the mother of the sons of Zebedee, Mary and Martha, the sisters of Lazarus; and Susanna. As for the names of the rest of them, the evangelists have kept silence (Matt 27:55-56; 28:1-10. Mark 15:40-41.

Luke 8:1-3; 23:55-24:11, 22-24. John 19:25; 20:11-18. Acts 1:14).

Together with them we celebrate also the secret disciples of the Saviour, Joseph and Nicodemus. Of these, Nicodemus was probably a Jerusalemite, a prominent leader among the Jews and of the order of the Pharisees, learned in the Law and instructed in the Holy Scriptures. He had believed in Christ when, at the beginning of our Saviour's preaching of salvation, he came to Him by night. Furthermore, he brought some one hundred pounds of myrrh-oils and an aromatic mixture of aloes and spices out of reverence and love for the divine Teacher (John 19:39). Joseph, who was from the city of Arimathea, was a wealthy and noble man, and one of the counsellors who were in Jerusalem. He went boldly unto Pilate and asked for the body of Jesus, and together with Nicodemus he gave Him burial. Since time did not permit the preparation of another tomb, he placed the Lord's body in his own tomb which was hewn out of rock, as the Evangelist says (Matt. 27:60).

May 04

Pelagia the Nun-martyr of Tarsus

This Saint was from Tarsus of Cilicia and contested in martyrdom under Diocletian, in 284: she was cast into a bull fashioned of bronze, which had been heated with fire.

May 05

Irene the Great Martyr

Saint Irene was the daughter of a princelet called Licinius; named Penelope by her parents, through a divine revelation she was brought to faith in Christ and at Baptism was renamed Irene. In her zeal for piety she broke in pieces all the idols of her father, who commanded that she be trampled underfoot by horses. But while she remained unharmed, one of the horses rose up and cast down her father, killing him. By her prayer she raised him to life again, and he believed and was baptized. Afterwards, in many journeyings, Saint Irene suffered torments and punishments for her faith, but was preserved by the power of God, while working dread miracles and converting many thousands of souls. At last she came to Ephesus, where she fell asleep in peace, in the first half of the fourth century. Two days after her death, her gravestone was found lifted off, and her grave empty. At least two churches were dedicated to Saint Irene in Constantinople, and she is also the patroness of the Aegean island of Thera, which is commonly called Santorin (or Santorini), a corruption of "Saint Irene."

May 06

Job the Prophet

This faithful servant of God, the most perfect icon of all virtue, and especially of patience, was the son of Zare and Bosorra, and was the fifth from Abraham. He was

true, blameless, just, devout, and abstained from every evil thing. He was very wealthy and blessed by God in all things, as was none other of the inhabitants of the land of Ausis, his homeland, which lies between Idumea and Arabia. But by divine permission, that he might be tried, he was suddenly deprived of his children, wealth, glory, and every consolation, and was covered with grievous sores over all his body. Some say that he endured courageously in this unparalleled calamity for seven whole years. Then, by divine blessing, he was restored again to a prosperity even more illustrious than the first. Having lived after his affliction for 170 years, he reposed full of days at the age of 240, in the year 1350 B.C. Others say that his affliction lasted only one year, and that he lived thereafter 140 years, living 210 years altogether.

May 09

Isaiah the Prophet

The Prophet Esaias, the son of Amos, was descended from a royal tribe. He prophesied in the days of Ozias (who is also called Azarias), Joatham, Ahaz, and Hezekias, Kings of Judah. About 681 B.C, in the reign of Manasses, the son and successor of the most pious Hezekias, when this Prophet was censuring Manasses' impiety and lawlessness, he was sawn asunder with a wooden saw, and thus received a martyr's end.

Of all the Prophets, he is called the most

eloquent because of the beauty and loftiness of his words. His book of prophecy, divided into sixty-six chapters, is ranked first among the greater Prophets. The Fifth Ode of the Psalter, "Out of the night my spirit waketh at dawn unto Thee, O God . . ." is taken from his book. It was this holy Prophet who foretold that a Virgin would conceive in the womb (7:14); that not an ambassador, nor an angel, but the Lord Himself would save fallen man (63:9); that the Messiah would suffer, bearing our sins (ch. 53). His name means "Yah is helper."

May 10

Simon the Zealot and Apostle

This Apostle was one of the Twelve, and was called Simon the Cananite by Matthew, but Simon the Zealot by Luke (Matt. 10:4; Luke 6:15). The word "Canaanite" used by Matthew is believed to be derived from kana, which in the Palestinian dialect of Aramaic means "zealot" or 'zealous"; Luke therefore translates the meaning of "Canaanite." Later accounts say that he was the bridegroom at the wedding in Cana of Galilee, where the Lord Jesus changed the water into wine, making this the first of His miracles (John 2:1-11); according to some, he is called Cananite because he was from Cana (according to others, from the Land of Canaan). Simon means "one who hears."

Hymns of the Day



Priest: Blessed is the Kingdom of the Father and the Son and of the Holy Spirit, now and ever and unto ages of ages

Choir: Amen

Priest: Christ is Risen (2 ½ times)

Choir: And upon those in the tombs bestowing life.

Tone 2 Troparion (Resurrection)

When You descended to death, O Life Immortal,
You slew hell with the splendor of Your Godhead.
And when from the depths You raised the dead,
all the powers of heaven cried out://
“O Giver of life, Christ our God, glory to You!”

Tone 2 Troparion (Pentecostarion)

The noble Joseph,
when he had taken down Your most pure Body from the Tree,
wrapped it in fine linen and anointed it with spices,
and placed it in a new tomb.
But You rose on the third day, O Lord,//
granting the world great mercy.

Tone 2 Troparion (Pentecostarion)

The Angel came to the myrrhbearing women at the tomb and said:
“Myrrh is fitting for the dead;

but Christ has shown Himself a stranger to corruption!

So proclaim: “The Lord is risen, // granting the world great mercy.”

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

Tone 2 Kontakion (Pentecostarion)

You commanded the Myrrhbearers to rejoice, O Christ God.

By Your Resurrection, You stopped the lamentation of Eve, the first mother.

You commanded them to preach to Your Apostles://

“The Savior is risen from the tomb!”

now and ever and unto ages of ages. Amen.

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!

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,

- **Priest:** "Glory to You, O Christ..."
- **Choir:** 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. 2nd Tone. Psalm 117.14,18.

The Lord is my strength and my song.
Verse: The Lord has chastened me sorely.

The reading is from Acts of the Apostles 6:1-7.

In those days, when the disciples were

increasing in number, the Hellenists murmured against the Hebrews because their widows were neglected in the daily distribution. And the twelve summoned the body of the disciples and said, "it is not right that we should give up preaching the word of God to serve tables. Therefore, brethren, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we may appoint to this duty. But we will devote ourselves to prayer and to the ministry of the word." And what they said pleased the whole multitude, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochoros, and Nicanor, and Timon, and Parmenas, and Nicolaos, a proselyte of Antioch. These they set before the apostles, and they prayed and laid their hands upon them. And the word of God increased; and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith.

Gospel Reading

Sunday of the Myrrh-Bearing Women The Reading is from Mark 15:43-47; 16:1-8

At that time, Joseph of Arimathea, a respected member of the council, who was also himself looking for the kingdom of God, took courage and went to Pilate, and asked for the body of Jesus. And Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he was already dead. And when he learned from

the centurion that he was dead, he granted the body to Joseph. And he bought a linen shroud, and taking him down, wrapped him in the linen shroud, and laid him in a tomb which had been hewn out of the rock; and he rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Joses saw where he was laid.

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, so that they might go and anoint him. And very early on the first day of the week they went to the tomb when the sun had risen. And they were saying to one another, "Who will roll away the stone for us from the door of the tomb?" And looking up, they saw that the stone was rolled back; for it was very large. And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe; and they were amazed. And he said to them, "Do not be amazed; you seek Jesus of Nazareth, who was crucified. He has risen, he is not here; see the place where they laid him. But go, tell his disciples and Peter that he is going before you to Galilee; there you will see him, as he told you." And they went out and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to anyone, for they were afraid.

Wisdom of the Fathers

They [the women] had followed Him ministering to Him, and were present even unto the time of the dangers. Wherefore

also they saw all; how He cried, how He gave up the ghost, how the rocks were rent, and all the rest.

St. John Chrysostom

Homily 88 on Matthew 27, 4th Century

And these [the women] first see Jesus; and the sex that was most condemned, this first enjoys the sight of the blessings, this most shows its courage. And when the disciples had fled, these were present.

St. John Chrysostom

Homily 88 on Matthew 27, 4th Century

Beyond the Sermon



Joseph of Arimathea and Nicodemus are secret disciples of Jesus. They are also members of the powerful assembly of Jerusalem, known as the Sanhedrin. The Sanhedrin was the Jewish religious leaders' supreme judicial and administrative council,

composed of 71

members. For any member of the Sanhedrin to openly display a connection with Jesus Christ would place them in grave danger. Yet, Joseph had opened his heart to God's will and eagerly sought His Kingdom. He courageously goes to the governor, Pilate, and asks for the Body of the Lord to give Him a proper burial. Pilate marvels that Jesus is already dead. Crucifixion was a method of punishment reserved for the vilest criminals. The purpose of crucifixion as a method of execution was to inflict long-lasting pain and torture. A crucified person would die publicly and slowly to deter others from criminal behavior. On Friday, when the Lord is crucified, the Jewish people do not want to profane the holy Sabbath, which was to begin at sunset. Therefore, they ask the Romans to break the legs of Jesus and the thieves to accelerate their death and to remove them from the cross. As we read in the Gospel of John: "The soldiers came and broke the legs of the first and of the other who was crucified with Him. But when they came to Jesus and saw that He was already dead, they did not break His legs. But one of the soldiers pierced His side with a spear, and immediately blood and water came out" (John 19:32-34). This was to fulfill the Old Testament prefiguring of Christ as the Paschal lamb —

the lamb sacrificed at Pascha — about which Moses instructed the people: "Nor shall you break one of its bones" (Exodus 12:46). As the centurion pierces the side of Jesus to make sure He was dead, water and blood pour forth. This has profound significance. Just as Eve, the spouse of Adam, was born from his side in Paradise, so the Church, the spouse of Christ, is born from His side on the Cross. The water and blood symbolize the two essential sacraments of the Church — Baptism and Eucharist. For it is in the waters of Baptism that each Christian becomes a member of Christ's Church. And it is in the Eucharist that each Christian is nourished with Christ's Body and Blood. When Pilate learns from the centurion that the Lord is dead, he grants the Body to Joseph, who wraps Him in a linen shroud to prepare Him for burial. Joseph lays Jesus in an unused tomb carved out of the rock, and he rolls a stone against the door. As Christ was born in a cave and innocently lies in a manger, He rises from a cave and victoriously exits a tomb. The Sabbath starts at sunset on Friday, as they put the Lord in the tomb. Mary Magdalene and Mary, the mother of Joseph, see where He is laid. The Lord fulfills the Sabbath rest by laying in the tomb on Saturday. On Sunday, the first day of the week,

He recreates all things. Christ's resurrection is the new beginning of life — of humanity's reunion with God and all of creation as a manifestation of God's glory. When the Sabbath was over, in the early morning hours of Sunday, the women bring spices to anoint Christ's Body. This is why they are called the "Myrrh-Bearing Women." They wonder: "Who will roll away the stone for us from the door of the tomb?" When the women arrive, they see that the large stone is already rolled back. This was not because the Lord needed a stone to be removed for Him to exit the tomb. His glorified and divinized Body can appear and vanish (Luke 24:31), enter a house where the doors were locked (John 20:19), and ascend to heaven (Luke 24:51). The stone was rolled away not for Him, but for the first witnesses to the Resurrection, to show that He is truly risen!

As the women enter the tomb, they see a shining angel sitting where Christ was laid. And the angel says to them: "Do not be amazed; you seek Jesus of Nazareth, who was crucified. He has risen, he is not here . . . go, tell his disciples and Peter that he is going before you to Galilee; there you will see Him, as He told you." The women leave the tomb but are astonished and say nothing to anyone, for they are afraid.

The Myrrh-Bearing Women are the first to witness the most extraordinary event of all time, which changes the course of history and provides the cure to what

has plagued humanity since the Fall. The Resurrection of our Lord Jesus Christ defeats the works of the Evil One and opens the door to man's salvation. It is not the Apostles or the other disciples, but the Myrrh-Bearing Women who first learn the most fundamental truth of our Faith. "If Christ has not been raised, your faith is futile, and you are still in your sins" (1 Corinthians 15:17).

Let us consider for a moment what this means for us today. Women performed an essential ministry in the life of Christ. And it is women who continue to offer themselves in service to Christ throughout our churches today. In the Gospel, the remarkable role of women is highlighted from the very beginning. It was from a woman that the God-Man, Christ Jesus, was born. It was women who financially supported Jesus and His disciples (Luke 8:3). It was women who had the courage to accompany Christ during His arrest and trial. It was women who were present when Christ was crucified. It was women who came to the tomb to anoint His Body with myrrh oils. They do not fear the Jewish leaders or the Roman soldiers who would have been expected to be guarding the tomb. It is not surprising, then, that it was women who were the first to witness Christ's resurrection because it was women who first went to the tomb.

The Kontakion hymn for the Sunday of the Holy Myrrh-Bearers reads, "In saying Rejoice to the myrrh-bearers, You allayed the lament of the first mother Eve, at Your Resurrection, O Christ our God. And You ordered Your Apostles to proclaim, "The Savior has risen from the sepulcher."

The example of godly women is what the Church provides for us today. As Saint John Chrysostom says, "Do you see the women's courage? Do you see their affection?

Do you see their noble spirit in matters of money? Their noble spirit even unto death? Let

the men imitate the women." Let us uphold the privileged place of women in the Church. And, most of all, let us imitate the women who accompanied Christ throughout His life and death. And may we, like the Myrrh-Bearing Women, experience the grace of His resurrection.

<https://www.goarch.org/departments/religious/sermons>



The Back Page



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