

“You have heard, dearly beloved, that holy women who had followed the Lord came to the sepulcher with spices. They had loved Him when He was alive, and they showed Him their eager tenderheartedness even when He was dead. Their deed points to something that must be done in our holy Church. Thus as we hear of what they did, we must also think of our responsibility to imitate them. We too, who believe in Him Who died, approach His sepulcher with spices if we are strengthened with the sweet smell of the virtues, and if we seek the Lord with a reputation for good works. And the women who came with spices saw angels, since those who advance toward God through their holy desires, accompanied by the sweet smell of the virtues, behold the citizens from on high.”

— St. Gregory the Great, Forty Gospel Homilies

Further Announcements

Over the past few years, there have been several attempts to produce a parish directory, contact list and phone chain. These have returned varying amounts of success. The Parish Council is seeking (once again!) to update and republish the parish directory and phone chain. Please talk with Susan Hayes if you are will to help with the processes.

The Council also seeking to produce and publish a “parish handbook” which would be available to all parishioners, seekers and visitors. The handbook’s purpose is to provide a guide to the parish specifically and to Orthodoxy in general. It will include guidelines for marriages, funerals and the sacraments (among other things). If you would like to be a proof-reader or if you have any suggestions, please take with Fr Steven.

Lastly, the Council would like to take an inventory of everyone who has keys to the church, and all those who have access (and know how to get into the church). If you have keys, and/or know how to get into the building “after hours” please contact Deborah Brey.

Ministry meetings are now scheduled on the calendar and some will meet on a ‘fixed’ rotating basis. All meetings are on Sunday during coffee hour (barring no other liturgical priority). Liturgical and Education will meet the first Sunday of every Month (beginning in July) Fellowship & Stewardship will meet May 14th - and subsequently the second Sunday of every month. Evangelism and Outreach will meet May 21st - and subsequent third Sunday’s of every month. Buildings and Grounds will meet May 28th - and subsequent fourth Sundays. The *ad hoc* ministries will meet as necessary.

Because of the 28th is in Memorial Day weekend, and the reception of Kyle and Stephen, you may choose to meet at another time during the month of May.

St. Alexis of Wilkes-Barre Orthodox Christian Church

108 East Main Street

PO Box 134

Clinton, CT 06413

Scripture Readings

Acts 6:1-7

Mark 15:43-16:8

Commemorations

Holy Apostle James (Jacob), the brother of St. John the Theologian (44 A.D.). Myrrhbearing Women. Uncovering of the Relics of St. Nikita, Bishop of Novgorod (1558). St. Donatus, Bishop of Euroea in Epirus (ca. 387). Uncovering of the Relics of St. Basil, Bishop of Amasea (4th c.). Martyr Maximus of Ephesus. St. Ignátii (Ignatius) Brianchaninov, Bishop of Stavropol’ (1867).

Information

Rev. Steven Hosking, attached
frsteve@stalexischurch.org
860.664.9434 (church)
860.866.5802 (message)
www.stalexischurch.org



Welcome to our Guests

We welcome all visitors to our Divine Liturgy and services. While Holy Communion may only be received by prepared Orthodox Christians, our non-Orthodox guests are welcome to participate in our prayers and hymns and to join us in venerating the Cross and and receiving blessed bread at the conclusion of the Liturgy. Please sign our guest card and join us for refreshments and fellowship after the services.

Feel free to ask questions before or after the services. Any member of our Council or Congregation are glad to assist you. Literature about the Orthodox faith and this parish can be found in the narthex (back of the Church).

Our Parish Council Representatives are:

President - Susan Hayes
Vice President - Deborah Bray
Secretary - SubDeacon Joseph Brubaker
Treasurer - Susan Egan
Member at Large - James Pepitone
Member at Large - Demetra Tolis



Please continue to pray for...

Please continue to pray for...

Robert, Olga, Daria, Daria, Dori, John, Evelyn, June, Nina, Joan, John, Alex, Alan, Luke, Kathryn, Veronica, Darlyne, Irene, Nancy, Dionysian, Elena, Jevon, Ivan and Joscean. And for...John, Jennifer, Nicholas, Isabel, Elizabeth, John, Jordan, Michael, Lee, Eva, Neil, Gina, Joey, Michael, Madelyn, Sofie, Katrina, Olena, and Valeriy. And for our catechumens; Kyle Hollis and Stephen Wexell.

Memory Eternal: Alla Hamisevich

This week we celebrate:

Anne Hosking, Cathy Martins and Alex Page on the occasion of their birthdays; John and Daria Krawchuk on the occasion of their anniversary.

This week's services and events

Tuesday, May 2, 2017

8:30a - Daily Matins

Wednesday, May 3, 2017

4:30p - Open Doors

6:30p - Daily Vespers

Thursday, May 4, 2017

8:30a - Daily Matins

Saturday, May 6, 2017

5:30p - Great Vespers with Litya
Commemoration of St Alexis

Sunday, May 7, 2017

9:30a - Divine Liturgy

Celebrated by Fr Steven Voytovich

Announcements

I have invited Fr Steven Voytovich to be the celebrant for both Great Vespers and Divine Liturgy for the Feast of St Alexis. This is the first time in over 7 years that the Feast day of St Alexis falls on a weekend.

Anne and I will be away for the entire weekend for Aaron's graduation. Should any need arise, please contact Fr John Hopko, acting Dean of the CT Deanery.

Kyle Hollis and Stephen Wexell will be received into the Orthodox Church on Sunday, May 28th. Prayers for the Exorcisms will begin at 9:15am and the Baptismal Liturgy will begin at 9:30am.

When then [Mary Magdelene] came and said these things, [the disciples] hearing them, draw near with great eagerness to the sepulcher, and see the linen clothes lying, which was a sign of the Resurrection. For neither, if any persons had removed the body, would they before doing so have stripped it; nor if any had stolen it, would they have taken the trouble to remove the napkin, and roll it up, and lay it in a place by itself; but how? they would have taken the body as it was.

On this account John tells us by anticipation that it was buried with much myrrh, which glues linen to the body not less firmly than lead; in order that when thou hearest that the napkins lay apart, thou mayest not endure those who say that He was stolen. For a thief would not have been so foolish as to spend so much trouble on a superfluous matter. For why should he undo the clothes? and how could he have escaped detection if he had done so? since he would probably have spent much time in so doing, and be found out by delaying and loitering. But why do the clothes lie apart, while the napkin was wrapped together by itself?

That thou mayest learn that it was not the action of men in confusion or haste, the placing some in one place, some in another, and the wrapping them together. From this they believed in the Resurrection. On this account Christ afterwards appeared to them, when they were convinced by what they had seen.

+ St. John Chrysostom, Homily 85

And they said among themselves: "Who shall roll away the stone from the door of the sepulchre?" This was the subject of the Myrrh-bearing Women's conversation as they climbed up to Golgotha, looking for nothing unexpected. The women's weak hands were not strong enough to roll the stone away from the tomb's entrance, for it was very great. Those poor women! They did not remember that the labour to perform which they were hastening so zealously to the tomb had already be performed during the Lord's earthly life. At Bethany, at supper in the house of Simon the Leper, a woman had poured precious spikenard over Christ's head. The omniscient Lord said at the time about this woman: "In that she hath poured this ointment on My body, she did it for My burial" (Matthew 26:12). He had a clear foreknowledge that His body would, in death, receive no other anointing. You may ask: then why did Providence allow these devout women to be so bitterly disappointed? To buy precious myrrh, to come fearfully through the dark and sleepless night to the tomb and not to perform that loving act for which they had sacrificed so much? But did Providence not reward their efforts in an incomparably richer way, in giving – in place of the dead body – the living Lord?

+ St. Nikolai Velimirovich, "22. The Second Sunday After Easter: The Gospel on the Myrrh-Bearing Women,"