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, September 05, 2021

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:
Joseph Barbera - Council Member at Large
Dori Kuziak - Council Secretary
Carolyn Neiss - Vice President
Marlene Melesko - Council Member at Large
Kyle Hollis - President
Roderick Seurattan - Treasurer

Pastoral Care - General Information

Emergency Sick Calls can be made at any time. Please call Fr Steven at (860) 866-5802, when a family member is admitted to the hospital.
Anointing in Sickness: The Sacrament of Unction is available in Church, the hospital, or your home, for anyone who is sick and suffering, however severe.
Marriages and Baptisms require early planning, scheduling and selections of sponsors (crown bearers or godparents). See Father before booking dates and reception halls!
Funerals are celebrated for practicing Orthodox Christians. Please see Father for details. The Church opposes cremation; we cannot celebrate funerals for cremations.

Announcements

Christ is in our midst! Praise be! Alleluia!
On the weekend of September 25 and 26, we will have several opportunities to come together for prayer and fellowship.
That weekend, we will mark the 40th day of repose of the Mitred Archpriest Michael Koblosh (Memory Eternal!); and we will also have the opportunity to join with Fr. Patrick Burns, Pastor, and the other clergy and faithful of Three Saints Church, Ansonia, CT, as that parish celebrates its 125th anniversary.
Please see the attached forms concerning the services and events that will take place that weekend, marking and celebrating the 125th anniversary of the Ansonia Parish. His Beatitude Metropolitan TIKHON will be present in Ansonia that weekend to preside, and that Great Vespers will be served on Saturday evening, the Divine Liturgy on Sunday morning, and a celebratory banquet will take place early on Sunday afternoon. Please, see the attached forms includes much fuller details about the anniversary services and events (including exact times and places), and about how to let Fr Patrick know of your possible participation in some or all of those happenings.
Regarding the commemoration of the 40th day of repose of Fr. Michael Koblosh, Fr. Michael Westerberg (Fr. Michael Koblosh's brother-in-law), and by Fr. Moses Locke, too, that a solemn memorial service (Panikhida) will be served beginning at 6:00 PM on Sunday evening, September 26, at Christ the Savior Church, Southbury, CT, where Fr. Moses, as we know, is now Pastor. (Southbury is one of the several parishes where Fr. Michael Koblosh served during his time in the CT Deanery, and is centrally and conveniently located.)
If you have any questions about the above described events and occasions, I would ask you, please, to contact the local Pastor of the relevant parish. Thank you.

Prayers, Intercessions and Commemorations

Archpriest Dennis, Archpriest Michael, Deacon Timothy, Evelyn, Katheryn, Anne, Aaron, Veronica, Richard, Nancy, Susanne, Carol, Alexander, Gail, Vincent, Nina, Ellen, Maureen, Elizabeth, Christopher, Joshua, Jennifer, Petra, Olivia, Jessica, Sean, Sarah, Justin, Valery, Jason, Dayna, Daniel and Gregory.

God grant Many Years! To Michael and Zachary Neiss on the occasion of their Name's Day, and to Ann Pavlik and Max Freeman on the occasion of their birthday's.

Memory Eternal! for the newly departed Zoey and Deborah Bray on the anniversary of her falling asleep in the Lord.

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- Pray for: All those confined to hospitals, nursing homes, and their own homes due to illness; for all those who serve in the armed forces; widows, orphans, prisoners, victims of violence, and refugees;
- All those suffering chronic illness, financial hardship, loneliness, addictions, abuse, abandonment and despair; those who are homeless, those who are institutionalize, those who have no one to pray for them;
- All Orthodox seminarians & families; all Orthodox monks and nuns, and all those considering monastic life; all Orthodox missionaries and their families.
- All those who have perished due to hatred, intolerance and pestilence; all those departed this life in the hope of the Resurrection.

—

Holy Prophet Zachariah and Righteous Elizabeth, parents of St. John the Baptist (1st c.). Martyrdom of Ven. Athanasius, Abbot of Bretsk (1648). Martyrdom of the Holy Passionbearer Gleb (in holy Baptism David—1015). Martyr Tathuil, and his sister, Bebaia (98-138). Martyr Sarbelus of Edessa (2nd c.). Martyrs Juventinus and Maximus the soldiers, at Antioch (361-363). Martyrs Urban, Theodore, Medimnus, and 77 companions, at Nicomedia (370). Martyr Abdias (Obadiah) of Persia (5th c.).

Parish Calendar

Schedule of Services and Events

September 5 to September 13, 2021

Sunday, September 5

11th Sunday of Matthew
9:30AM Divine Liturgy

Monday, September 6

The Commemoration of the Miracle Wrought by Archangel Michael in Colossae (Chonae)
8:30AM Akathist to Archangel Michael

Tuesday, September 7

The Forefeast of the Nativity of the Theotokos
6:30PM Catechumens

Wednesday, September 8

The Nativity of Our Most Holy Lady the Theotokos and Ever-Virgin Mary
Maxwell Freeman - B
Ann Pavlik - B
8:30AM Divine Liturgy for the Nativity

Thursday, September 9

8:30AM Akathist to Joachim and Anna

Friday, September 10

Menodora, Metrodora, & Nymphodora the Martyrs

Saturday, September 11

8:30AM Akathist to St Silouan
5:30PM Great Vespers

Sunday, September 12

Annual Audit
Kathryn Jankura - B
9:30AM Divine Liturgy

Monday, September 13

Forefeast of the Elevation of the Holy Cross

Saints and Feasts

September 05

Holy Prophet Zacharias, Father of the Venerable Forerunner

According to the opinion of many Fathers of the Church, based on an ancient tradition, this is the Zacharias whom, as our Lord said, the Jews slew between the temple and the altar (Matt. 23:35), first, because even after the Virgin Mary gave birth, he continued to refer to her as virgin and number her among the virgins; second, because Zacharias' son John was not found during the slaughter of the Innocents, since the elderly Elizabeth had taken him and carefully hid him while he was yet an infant, in an unnamed place somewhere in the desert, where, according to the Evangelist, "the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel" (Luke 1:80). When the child was not found, his father was slain by Herod's command.

September 06

The Commemoration of the Miracle Wrought by Archangel Michael in Colossae (Chonae)

The feast today in honour of the Archangel Michael commemorates the great miracle he wrought when he delivered from destruction a church and holy spring named for him. The pagans, moved by malice, sought to destroy the aforesaid church and holy spring by turning the course of two rivers against them. But the Archangel appeared and, by means of the Cross and a great earthquake that shook the entire area, diverted the waters into an underground course. Henceforth, the name of that place changed from Colossae to Chonae, which means "funnels" in Greek.

September 08

The Nativity of Our Most Holy Lady the Theotokos and Ever-Virgin Mary

According to the ancient tradition of the Church, the Theotokos was born of barren and aged parents, Joachim and Anna, about the year 16 or 17 before the birth of Christ. Joachim was descended from the royal line of David, of the tribe of Judah. Anna was of the priestly tribe of Levi, a daughter of the priest Matthan and Mary, his wife.

September 09

The Holy & Righteous Ancestors of God, Joachim and Anna

Today, the day following the Nativity of the most holy Theotokos, we celebrate the synaxis of Saints Joachim and Anna, honouring them as her parents.

September 11

Theodora of Alexandria

This saint lived in the fifth century. Out of remorse for the adultery that she committed with another man, she fled from her husband's house, renamed herself Theodore, clothed herself as a man, and pretending to be a eunuch, entered a monastery of men. Her identity as a woman was discovered only after her death.

Hymns of the Day

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 4 Troparion (Prophet Zachariah)

Robed in the vestments of the priesthood,
according to the Law of God you offered whole-burnt offerings in a sacred manner,
wise Zachariah.
You became a luminary and a seer of the mysteries,
bearing within yourself the signs of grace, all-wise one.
Slain by the sword in the temple of God, O prophet of Christ,
intercede together with the Forerunner//
that our souls may be saved!

Tone 2 Kontakion (Resurrection)

Hell became afraid, O almighty Savior,
seeing the miracle of Your Resurrection from the tomb!
The dead arose! Creation, with Adam, beheld this and rejoiced with You,//
and the world, my Savior, praises You forever.

Tone 3 Kontakion (Prophet Zachariah)

Today the prophet Zachariah, priest of the Most High
and parent of the Forerunner,
has prepared a banquet to his memory to nourish the faithful,
mixing the drink of righteousness.//
Therefore we praise him as a divine initiate of the grace of God.

Communion Hymn

Praise the Lord from the heavens, praise Him in the highest! (Ps. 148:1)
Alleluia, Alleluia, Alleluia!

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 St. Paul's First Letter to the Corinthians 9:2-12.

Brethren, you are the seal of my apostleship in the Lord. This is my defense to those who would examine me. Do we not have the right to our food and drink? Do we not have the right to be accompanied by a wife, as the other apostles and the brothers of the Lord and Cephas? Or is it only Barnabas and I who have no right to refrain from working for a living? Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Who tends a flock without getting some of the milk? Do I say this on human authority? Does not the law say the same? For it is written in the law of Moses, "You shall not muzzle an ox when it is treading out the grain." Is it for oxen that God is concerned? Does he not speak entirely for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of a share in the crop. If we have sown spiritual good among you, is it too much if we reap your material benefits? If others share this rightful claim upon you, do not we still more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ.

Gospel Reading

11th Sunday of Matthew
The Reading is from Matthew 18:23-35

The Lord said this parable: "The kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began the reckoning, one was brought to him who owed him ten thousand talents; and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, 'Lord, have patience with me, and I will pay you everything.' And out of pity for him the lord of that servant released him and forgave him the debt. But that same servant, as he went out, came upon one of his fellow servants who owed

him a hundred denarii; and seizing him by the throat he said, 'Pay what you owe.' So his fellow servant fell down and besought him, 'Have patience with me, and I will pay you.' He refused and went and put him in prison till he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?' And in anger his lord delivered him to the torturers, till he should pay all his debt. So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart."

Wisdom of the Fathers

Wherefore then did He not do this, nor forgive the debt before the account? Desiring to teach him, from how many obligations He is delivering him, that in this way at least he might become more mild towards his fellow servant .... He gave more than he asked, remission and forgiveness of the entire debt.

St. John Chrysostom

Homily 61 on Matthew 18, 4th Century

When then you are minded to be revengeful, consider that against yourself are you revengeful, not against another; that you art binding up your own sins, not your neighbors ....

St. John Chrysostom

Homily 61 on Matthew 18, 4th Century

Beyond the Sermon

Glory to Jesus Christ!

Over the years I have heard more than one Orthodox Christian tell me that “human rights” is foreign to Holy Tradition. Discussions of rights, so the argument goes, is a “Western” innovation. At best it is an import, at worse a heresy that undermines the Gospel.

“Christians,” as one bishop told me, “don’t have rights. We have responsibilities!”

Evidently, St Paul didn’t get the memo. In today’s epistle, the Apostle explicitly appeals to his rights as an apostle. And these rights aren’t unique to Paul. All the apostles have the right “to take along a believing wife” and “to refrain from working” so that they can devote themselves to the preaching of the Gospel. He concludes by asking the Corinthians: “If we have sown spiritual things for you, is it a great thing if we reap your material things?”

That Paul and Barnabas give up these rights doesn't mean these rights don't exist. If anything, it serves to highlight their importance and acceptance in the life of the early Church.

We need to distinguish between what Paul is talking about and the various contemporary theories of human rights. The latter, it must be said, sometimes is used merely as a justification for sinful behavior.

But the Scriptures establish an objective standard of justice in our relationships with each other. Far from abolishing or dismissing the demands of justice, the Gospel fulfills them. "Do not think," Jesus tells His disciples, "that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill" (Matthew 5:17; see also Romans 3:31).

Like Paul and Barnabas, we are free to lay aside our rights. But if we do so, we must do it freely and for the right reason.

The Apostle is instructive here.

Following his example, no one can demand from us that we lay aside or surrender that which is ours by right. And when we do lay them aside, we do so not to be "nice" but for the salvation of others.

Put another way, no one can coerce you into giving up your rights. Nor should they penalize or punishment you for demanding that which is yours by right.

Not only must we rule out any external coercion, we need to be on guard against any internal compulsion. The demands of just not only places limits on our relationship with each other, it also sets out the moral limits of my relationship with myself.

If I lay aside my rights, I must do so not only free from external coercion and internal compulsion but only in the service of the salvation of others. I must not lightly give up my rights. This point is frequently misunderstood–or worse, dismissed–by many of us.

Jesus tells us that "if the Son makes you free, you shall be free indeed" (John 8:36). Morally, no one can compel us to do what we can only do freely.

How, though, do we reconcile this with today's Gospel? Doesn't Jesus tell me that I can't inherit the Kingdom of God unless from my heart I forgive those who have harmed me?

To understand what Jesus is telling us we need to remember that forgiveness frees us from the resentment that often accompanies the injustice committed against us. It is only through forgiveness that we find the moral freedom that we see in St Paul.

Compare Paul to the wicked servant. Even though he has benefited from the generous mercy of his master, the servant is unwilling to extend even a small measure of forgiveness to his fellow servant.

St John Chrysostom points out that while "the blessings and gifts of God are irrevocable" by my "recalcitrance" I can "frustrate even the intention of God." But it isn't God Who changes. My desire for vengeance only "appears to overthrow"

the mercy of God.

The great tragedy is that through his lack of forgiveness the wicked servant inflicts a greater evil on himself than he does on his fellow servant. He loses or rather rejects, the friendship of his master. In doing this, this he loses as well as the respect and affection of his fellow servants.

Like the wicked servant, there are those who think human rights " free" them from the Gospel.

Like the wicked servant, their adherence to the demand of justice and their own rights is really a conceit; a way of avoiding the demands of the Gospel.

Like the wicked servant, I all too easily cling to my rights not from a sense of my own dignity or the demands of justice but because of the hardness of my own heart.

My brothers and sisters in Christ! Like the wicked servant, it is my own inhumanity to others, my own lack of mercy, my own lack of a gentle spirit and a forgiving heart that separates me from God and so my neighbor. The tortures the parable promise are really self-inflicted.

In Christ,

+Fr Gregory

https://madisonorthodox.com/2018/08/13/ric
forgiveness/

Archpastoral Message of His Beatitude Metropolitan Tikhon
For the Beginning of the Ecclesiastical New Year
September 1, 2021

To the Clergy, Monastics, and Faithful of the Orthodox Church in America,

My beloved children in the Lord, and to all who read this encyclical at the beginning of the Ecclesiastical New Year, on the day when the Church also reflects on the created world: I greet you in the Name of the Lord, and pray that God bestows upon you "every good and perfect gift from above" (James 1:17). May the God who has revealed Himself to us as "merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness" (Ex 34:6) once again have mercy on us and upon His whole creation.

Just a few days ago, Hurricane Ida slammed into the Gulf Coast of the United States, and inflicted untold damage to property, and—to our great sadness—human life. This hurricane happened while at the same time unrelenting fires have likewise cut a swath of death and destruction throughout this same country, as well as in Canada, Europe, Russia, and Turkey. Even further, we hear that parts of our world have suffered from either extreme drought or unprecedented rainfall. We mourn those who have died in these tragedies, and ask that God keep them eternally in His memory. We grieve with their friends and families. We are also concerned for those who have been displaced, or lost property or homes; we have become saddened by what has befallen them. As always, as Christians, we should stand with them and seek ways to support any and all who have been afflicted by these natural disasters.

With these events that have taken place in just the past few days, we witness the awesome power of nature, and also the fragility and preciousness of human life. We should be reminded not only to fulfill our Christian vocation of love, of mourning, and of standing in solidarity with the weak and the vulnerable; but also that we should "number our days, so that we get a heart of wisdom" (Ps 90:12). When we learn the painful and heart-wrenching lessons that we are not invulnerable, we are not almighty, we are not immortal, we learn that we are men and women who are called to love one another as God has loved us, according to the teaching of the very Wisdom and Word of God, Jesus Christ (Jn 13:34; 15:12, 17).

At the beginning of the Ecclesiastical Year, on the day when we consider the created world, I call upon the clergy, monastics, and faithful of the Orthodox Church in America to remember those who have

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PRAYER IN TIME OF CORONAVIRUS

O Lord Jesus Christ, in Your loving care, You traveled through towns and villages "curing every disease and illness." At your command, the sick were made well. Come to our aid now, in the midst of the global spread of the coronavirus, that we may experience your healing love.

Be with the families of those who are sick or have died. May they regain their strength and health through quality medical care. As they worry and grieve, defend them from illness and despair.

Heal us from our fear, which prevents nations from working together and neighbors from helping one another.

Be with the doctors, nurses, researchers and all medical professionals who seek to heal and help those affected and who put themselves at risk in the process.

Heal us from our pride, which can make us claim invulnerability to a disease that knows no borders. Be with the leaders of all nations. Give them the foresight to act with charity and true concern for the well-being of the people they are meant to serve. Give them the wisdom to invest in long-term solutions that will help prepare for or prevent future outbreaks.

O Master and Lord, our Savior, Healer of all, stay by our side in this time of uncertainty and sorrow.

Whether we are home or abroad, surrounded by many people suffering from this illness or only a few, stay with us as we endure and mourn, persist and prepare.

For You are a Merciful and Loving God, and to you we give glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages. Amen.

UKRAINIAN ORTHODOX CHURCH OF THE USA
УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США

Three Saints Orthodox Church

125th Year Anniversary

September 25 – 26, 2021

The Rev. Patrick Burns and
The Anniversary Committee of
Three Saints Orthodox Church
In Ansonia, Connecticut
Invite you to celebrate the

125th Year Anniversary
Of the founding of our parish

on

Saturday, September 25, 2021
5:00 p.m. Great Vespers
Followed by the blessing of the church

Sunday, September 26, 2021
9:00 a.m. Entrance, Vesting,
Hierarchical Divine Liturgy
Coffee Hour to follow in the Church Hall

Reception and Grand Banquet
1:30 p.m.
Whitney Farms Restaurant
175 Shelton Rd, Monroe, CT
The favor of a reply in requested

Three Saints Orthodox Church
26 Howard Ave
Ansonia, Connecticut 06401
Rector - Rev. Fr. Patrick Burns
(203) 735-0117

July 27, 2021

Dear friend of Three Saints,

This past year Three Saints celebrated the 125th year of its founding. Due to the Corona virus we had to push back our celebrations to the end of our 125th year. We invite you, your family, and friends to participate in the activities scheduled for the weekend of September 25 and 26, 2021. Please find our formal invitation and RSVP card included.

The weekend will consist of a Great Vespers with His Beatitude Metropolitan Tikhon presiding on Saturday September 25th at 5:00 P.M. On Sunday September 26th at 9:00 A.M, His Beatitude Metropolitan Tikhon will celebrate the Divine Liturgy with the formal vesting preceding the Liturgy, approximately 8:45 A.M. Following the Divine Liturgy, there will be a banquet at Whitney Farms Restaurant in Monroe.

In conjunction with this memorable event, the parish is planning to replace our Gospel book and to have a new icon written of the Three Hierarchs, our patronal saints, and

replace the in-pew liturgy books. Donations will be needed and if interested, please contact Fr. Patrick at pnevmaticmotives@gmail.com.

Our anniversary is a milestone, in that we take into accounts God's abundant blessings that He has bestowed upon our parish and also for those founders and builders of this parish that have fallen asleep in the Lord and that we remember their labors of love for God and that this parish is the fruit of those labors.
"… but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your hearts to the Lord; always giving thanks for all things in the name of our Lord Jesus Christ to our God and Father." Ephesians 5:18-20

With love in Christ,

Fr. Patrick Burns and the Anniversary Committee of Three Saints

THREE SAINTS ORTHODOX CHURCH
125TH Anniversary Dinner – Sunday, September 26, 2021

Name_____

Dinner choice at $55.00 per adult

___ prime rib___ chicken marsala ____baked scrod

_____vegetarian dinner _____ children's chicken at $25

Number attending: _____ adults_____ children

Amount enclosed _____

Please make checks payable to: Three Saints Orthodox Church and return with this card no later than September 20, 2021

Thank you for celebrating with us!
Three Saints Orthodox Church
26 Howard Ave
Ansonia, CT 06401