



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 15, 2022

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

Susan Davis- Council Member at Large

Carolyn Neiss - President

Marlene Melesko - Vice President

Susan Egan - Treasurer

Dn Timothy Skuby - Secretary

Parish Shared Folder - <http://bit.ly/St-Alexis>

Parish Members' Directory -

<https://stalexischurch.sharepoint.com> (See Fr Steven for login information)

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

Summary of Parish Council Meeting

12 May 2022

Financial Report

A report of the 1st quarter was provided to the parish on Sunday 8 May. Of note this month, all of the insurance policies have been paid and we have seen a 10% increase in costs from last year. Lastly, our Red House tenant has been approved for rent assistance from the State of Connecticut and she is fully paid up through May 2022.

Building and Maintenance - Thanks to Greg

Jankura, the broken light ballasts in the lower-level hall have been replaced. We now have a cleaning schedule for the church and the draft has been posted. If anyone else is interested in volunteering to clean the church, please contact Marlene. Likewise, since we have resumed coffee hour, we do have a sign-up sheet in the lower-level hall for those who want to volunteer to host or bring refreshments.

Non-Council member roles - There are a number of areas that non council members may assist in the life of the church. We are still looking for volunteers to monitor the Zoom camera (thanks to David Miller for being the first to volunteer), ringing the bells at the start of the service and periodically during the service, readers to assist our tonsured reader John Skrobat, and in the area of social media. Please consider volunteering and if interested contact Father Steven.

Soup Kitchen - The Soup Kitchen at the Methodist Church will be starting up again probably in the June/July timeframe. These will be sit down dinners for anywhere from 40-60 people. The soup kitchen occurs on Wednesdays from between 4pm to 7pm (includes an hour of set up time, one hour of service and one hour of clean-up. We will need 5-6 people to serve dinner. If interested in volunteering please contact Susan Egan.

The Feast of Ascension - The Feast of Ascension is Thursday 2 June. We will be serving Vespereal Divine Liturgy at 6:00pm on 1 June. Mark your calendars.

Shoreline Soup Kitchens and Pantries

SSKP is looking to reopen the soup kitchen at the United Methodist Church and is trying to put a serving schedule together. We need to know if there is enough interested in participation from this parish so that we can be added to the schedule. Volunteers are needed about one Wednesday evening every other month. Five to six people are needed to serve, and one to two more to help with cleanup. We also need volunteers to help prepare food as well. If you are interested in helping or have any further questions, please talk with Susan Egan.

Many "thanks" to Greg Jankura

Thank you to Greg Jankura for switching out the lights downstairs; they are now LED, and it is so much brighter.

Coffee Hour Sign-up

Sign up for coffee hour weekends is located on the bulletin board downstairs. Please volunteer to host a weekend while we gather together socially.

Weekly Clean-up

Attached to this bulletin is a cleanup schedule and the volunteers who have signed up. Please make arrangements with either Fr Steven or Dn Timothy to have the church opened for you if necessary. A list of tasks that need to be completed will be posted shortly. Anyone may volunteer to help: simply coordinate with the person "in-charge" for the given week. Thank you to everyone who is helping.

Prayers, Intercessions and Commemorations



Archpriest Dennis,
Archpriest Michael,
Priest Ceraphim, Deacon
Timothy, Evelyn,
Katheryn, Anne, Aaron,
Veronica, Richard,
Nancy, Susanne, Gail,
Kelley, Nina, Ellen,
Maureen, Elizabeth,
Christopher, Joshua,
Jennifer, Petra, Olivia,
Jessica, Sean, Sarah,
Justin, Edward, Dayna

and Maria.

Please pray for our catecumen David.

Many Years to: Evelyn Leake on the occasion of her birthday and Name's Day.

Memory Eternal to Fr Nicholas Timko on the anniversary of his 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 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.

—

Ven. Pachomius the Great, Founder of Cœnobitic Monasticism (348 A.D.). *Paralytic*. Saint Isaiah the Wonderworker, Bishop of Rostov (1090). The Holy Right-believing Tsarevich Dēmétrios of Uglich and Moscow (1591). Ven. Isaiah, Wonderworker of the Kiev Caves (1115). Ven. Pachomius—Abbot, and Silvanus, of Nerekhta (1384). Ven. Evfrosin (Euphrosynus) the Wonderworker, Abbot of Pskov, and his disciple, Ven. Serapion (Pskov—1481). St. Achilles, Bishop of Larissa (4th c.).

Prayer for family and friends in the Ukraine and Russia

Hope, Myron, Daniel, Stepan, Galina, Maria, VI

If you have specific names of anyone you would like to have included here, please send them to Fr Steven.

Parish Calendar

Schedule of Services and Events

May 15 to May 23, 2022

Sunday, May 15

Sunday of the Paralytic

9:30AM Divine Liturgy

Monday, May 16

Alan Hayes

4th Monday after Pascha

Tuesday, May 17

4th Tuesday after Pascha

8:30AM Daily Matins

Wednesday, May 18

4th Wednesday after Pascha - Mid-Pentecost

4:30PM Open Doors

Thursday, May 19

Patrick the Hieromartyr and Bishop of Prusa and His Fellow Martyrs Acacius, Menander, and Polyaenus

8:30AM Daily Matins

Friday, May 20

Evelyn Leake

The Holy Martyr Thalleus

Saturday, May 21

Constantine and Helen, Equal-to-the Apostles

5:30PM Great Vespers

Sunday, May 22

Sunday of the Samaritan Woman

9:30AM Divine Liturgy

Monday, May 23

Michael the Confessor, Bishop of Synnada
Brubaker

Church Cleaning: Maureen Skuby

Saints and Feasts

May 15

Sunday of the Paralytic

Close to the Sheep's Gate in Jerusalem, there was a pool, which was called the Sheep's Pool. It had round about it five porches, that is, five sets of pillars supporting a domed roof. Under this roof there lay very many sick people with various maladies, awaiting the moving of the water. The first to step in after the troubling of the water was healed immediately of whatever malady he had.

It was there that the paralytic of today's Gospel was lying, tormented by his infirmity of thirty-eight years. When Christ beheld him, He asked him, "Wilt thou be made whole?" And he answered with a quiet and meek voice, "Sir, I have no man, when the water is troubled, to put me into the pool." The Lord said unto him, "Rise, take up thy bed, and walk." And straightaway the man was made whole and took up his bed. Walking in the presence of all, he departed rejoicing to his own house. According to the expounders of the Gospels, the Lord Jesus healed this paralytic during the days of the Passover, when He had gone to Jerusalem for the Feast, and dwelt there teaching and working miracles. According to Saint John the Evangelist, this miracle took place on the Sabbath.

May 15

Pachomius the Great

Saint Pachomius was born of pagan parents in the Upper Thebaid of Egypt. He was conscripted into the Roman army at an

early age. While quartered with the other soldiers in the prison in Thebes, Pachomius was astonished at the kindness shown them by the local Christians, who relieved their distress by bringing them food and drink. Upon inquiring who they were, he believed in Christ and vowed that once delivered from the army, he would serve Him all the days of his life. Released from military service, about the year 313, he was baptized, and became a disciple of the hermit Palamon, under whose exacting guidance he increased in virtue and grace, and reached such a height of holiness that "because of the purity of his heart," says his biographer, "he was, as it were, seeing the invisible God as in a mirror." His renown spread far, and so many came to him to be his disciples that he founded nine monasteries in all, filled with many thousands of monks, to whom he gave a rule of life, which became the pattern for all communal monasticism after him. While Saint Anthony the Great is the father of hermits, Saint Pachomius is the founder of the cenobitic life in Egypt; because Pachomius had founded a way of monasticism accessible to so many, Anthony said that he "walks the way of the Apostles." Saint Pachomius fell asleep in the Lord before his contemporaries Anthony and Athanasius the Great, in the year 346. His name in Coptic, Pachom, means "eagle."

May 18

4th Wednesday after Pascha - Mid-Pentecost

After the Saviour had miraculously healed

the paralytic, the Jews, especially the Pharisees and Scribes, were moved with envy and persecuted Him, and sought to slay Him, using the excuse that He did not keep the Sabbath, since He worked miracles on that day. Jesus then departed to Galilee. About the middle of the Feast of Tabernacles, He went up again to the Temple and taught. The Jews, marvelling at the wisdom of His words, said, "How knoweth this man letters, having never learned?" But Christ first reproached their unbelief and lawlessness, then proved to them by the Law that they sought to slay Him unjustly, supposedly as a despiser of the Law, since He had healed the paralytic on the Sabbath. Therefore, since the things spoken by Christ in the middle of the Feast of Tabernacles are related to the Sunday of the Paralytic that is just passed, and since we have already reached the midpoint of the fifty days between Pascha and Pentecost, the Church has appointed this present feast as a bond between the two great feasts, thereby uniting, as it were, the two into one, and partaking of the grace of them both. Therefore today's feast is called Mid-Pentecost, and the Gospel Reading, "At Mid-feast"--though it refers to the Feast of Tabernacles--is used.

It should be noted that there were three great Jewish feasts: the Passover, Pentecost, and the Feast of Tabernacles. Passover was celebrated on the 15th of Nisan, the first month of the Jewish calendar, which coincides roughly with our March. This feast commemorated that day on which the Hebrews were commanded to eat the lamb in the evening and anoint the doors of their houses with its blood. Then, having escaped

bondage and death at the hands of the Egyptians, they passed through the Red Sea to come to the Promised Land. It is also called "the Feast of Unleavened Bread," because they ate unleavened bread for seven days. Pentecost was celebrated fifty days after the Passover, first of all, because the Hebrew tribes had reached Mount Sinai after leaving Egypt, and there received the Law from God; secondly, it was celebrated to commemorate their entry into the Promised Land, where also they ate bread, after having been fed with manna forty years in the desert. Therefore, on this day they offered to God a sacrifice of bread prepared with new wheat. Finally, they also celebrated the Feast of Tabernacles from the 15th to the 22nd of "the seventh month," which corresponds roughly to our September. During this time, they live in booths made of branches in commemoration of the forty years they spent in the desert, living in tabernacles, that is, tents (Ex. 12:10-20; Lev. 23).

May 21

Constantine and Helen, Equal-to-the Apostles

This great and renowned sovereign of the Christians was the son of Constantius Chlorus (the ruler of the westernmost parts of the Roman empire), and of the blessed Helen. He was born in 272, in (according to some authorities) Naissus of Dardania, a city on the Hellespont. In 306, when his father died, he was proclaimed successor to his throne. In 312, on learning that Maxentius and Maximinus had joined forces

against him, he marched into Italy, where, while at the head of his troops, he saw in the sky after midday, beneath the sun, a radiant pillar in the form of a cross with the words: "By this shalt thou conquer." The following night, our Lord Jesus Christ appeared to him in a dream and declared to him the power of the Cross and its significance. When he arose in the morning, he immediately ordered that a labarum be made (which is a banner or standard of victory over the enemy) in the form of a cross, and he inscribed on it the Name of Jesus Christ. On the 28th Of October, he attacked and mightily conquered Maxentius, who drowned in the Tiber River while fleeing. The following day, Constantine entered Rome in triumph and was proclaimed Emperor of the West by the Senate, while Licinius, his brother-in-law, ruled in the East. But out of malice, Licinius later persecuted the Christians. Constantine fought him once and again, and utterly destroyed him in 324, and in this manner he became monarch over the West and the East. Under him and because of him all the persecutions against the Church ceased. Christianity triumphed and idolatry was overthrown. In 325 he gathered the First Ecumenical Council in Nicaea, which he himself personally addressed. In 324, in the ancient city of Byzantium, he laid the foundations of the new capital of his realm, and solemnly inaugurated it on May 11, 330, naming it after himself, Constantinople. Since the throne of the imperial rule was transferred thither from Rome, it was named New Rome, the inhabitants of its domain were called Romans, and it was considered the continuation of the Roman Empire. Falling

ill near Nicomedia, he requested to receive divine Baptism, according to Eusebius (The Life of Constantine. Book IV, 61-62), and also according to Socrates and Sozomen; and when he had been deemed worthy of the Holy Mysteries, he reposed in 337, on May 21 or 22, the day of Pentecost, having lived sixty-five years, of which he ruled for thirty-one years. His remains were transferred to Constantinople and were deposited in the Church of the Holy Apostles, which had been built by him (see Homily XXVI on Second Corinthians by Saint John Chrysostom).

As for his holy mother Helen, after her son had made the Faith of Christ triumphant throughout the Roman Empire, she undertook a journey to Jerusalem and found the Holy Cross on which our Lord was crucified (see Sept. 13 and 14). After this, Saint Helen, in her zeal to glorify Christ, erected churches in Jerusalem at the sites of the Crucifixion and Resurrection, in Bethlehem at the cave where our Saviour was born, another on the Mount of Olives whence He ascended into Heaven, and many others throughout the Holy Land, Cyprus, and elsewhere. She was proclaimed Augusta, her image was stamped upon golden coins, and two cities were named Helenopolis after her in Bithynia and in Palestine. Having been thus glorified for her piety, she departed to the Lord being about eighty years of age, according to some in the year 330, according to others, in 336.

Hymns of the Day



Priest: "Blessed is the Kingdom..."
Choir: "Amen."
Priest: "Christ is risen..."
" (2 ½ times)
Choir: "and upon those in the tombs bestowing life!"

(The Divine Liturgy is begun in this manner until the Leavetaking of Pascha.)

Tone 3 Troparion (Resurrection)

Let the heavens rejoice!
Let the earth be glad!
For the Lord has shown strength with His arm.
He has trampled down death by death.
He has become the first born of the dead.
He has delivered us from the depths of hell,
and has granted to the world//
great mercy.

Tone 3 Kontakion (Pentecostarion)

By Your divine intercession, O Lord,
as You raised up the Paralytic of old,
so raise up my soul, paralyzed by sins and
thoughtless acts;
so that being saved I may sing to You://
"Glory to Your power, O compassionate
Christ!"

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.

(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! (Ps. 148:1)
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, the Priest says: "Glory to
You, O Christ..." and the choir sings "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. 3rd Tone. Psalm 46.6,1.

Sing praises to our God, sing praises.

Verse: Clap your hands, all you nations.

The reading is from Acts of the Apostles 9:32-42.

In those days, as Peter went here and there among them all, he came down also to the saints that lived at Lydda. There he found a man named Aeneas, who had been bedridden for eight years and was paralyzed. And Peter said to him, "Aeneas, Jesus Christ heals you; rise and make your bed." And immediately he rose. And all the residents of Lydda and Sharon saw him, and they turned to the Lord. Now there was at Joppa a disciple named Tabitha, which means Dorcas. She was full of good works and acts of charity. In those days she fell sick and died; and when they had washed her, they laid her in an upper room. Since Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him entreating him, "Please come to us without delay." So Peter rose and went with them. And when he had come, they took him to the upper room. All the widows stood beside him weeping, and showing tunics and other garments which Dorcas made while she was with them. But Peter put them all outside and knelt down and prayed; then turning to the body he said, "Tabitha, rise." And she opened her eyes, and when she saw Peter she sat up. And

he gave her his hand and lifted her up. Then calling the saints and widows he presented her alive. And it became known throughout all Joppa, and many believed in the Lord.

Gospel Reading

Sunday of the Paralytic

The Reading is from John 5:1-15

At that time, Jesus went up to Jerusalem. Now there is in Jerusalem by the Sheep Gate a pool, in Hebrew called Bethesda which has five porticoes. In these lay a multitude of invalids, blind, lame, paralyzed, waiting for the moving of the water; for an angel of the Lord went down at certain seasons into the pool, and troubled the water; whoever stepped in first after the troubling of the water was healed of whatever disease he had. One man was there, who had been ill for thirty-eight years. When Jesus saw him and knew that he had been lying there a long time, he said to him, "Do you want to be healed?" The sick man answered him, "Sir, I have no man to put me into the pool when the water is troubled, and while I am going another steps down before me." Jesus said to him, "Rise, take up your pallet, and walk." And at once the man was healed, and he took up his pallet and walked.

Now that day was the sabbath. So the Jews said to the man who was cured, "It is the sabbath, it is not lawful for you to carry your pallet." But he answered them, "The man who healed me said to me, 'Take up your pallet, and walk.' "They asked him,

"Who is the man who said to you, 'Take up your pallet, and walk'?" Now the man who had been healed did not know who it was, for Jesus had withdrawn, as there was a crowd in the place. Afterward, Jesus found him in the temple, and said to him, "See, you are well! Sin no more, that nothing worse befall you." The man went away and told the Jews that it was Jesus who had healed him.

Wisdom of the Fathers

In that case [Matt 9:2] there was remission of sins, (for He said, "Thy sins be forgiven thee,") but in this, warning and threats to strengthen the man for the future; "Sin no more, lest a worse thing come unto you."

St. John Chrysostom

Homily 37 on John 1, 4th Century

Great is the profit of the divine Scriptures, and all-sufficient is the aid which comes from them ... For the divine oracles are a treasury of all manner of medicines, so that whether it be needful to quench pride, to lull desire to sleep, to tread under foot the love of money, ... from them one may find abundant resource.

St. John Chrysostom

Homily 37 on John 5, 4th Century

Beyond the Sermon



Metropolitan Anthony of
Sourozh
SUNDAY OF THE
PARALYTIC
21 May 2000

In the Name of the
Father, the Son and the
Holy Ghost.

How tragic today's story of the life of Christ is. A man had been paralysed for years. He had lain at a short distance from healing, but he himself had no strength to merge into the waters of ablution. And no one - no one in the course of all these years - had had compassion on him. The ones rushed to be the first in order to be healed. Others who were attached to them by love, by friendship, helped them to be healed. But no one cast a glance at this man, who for years had longed for healing and was not in himself able to find strength to become whole. If only one person had been there, if only one heart had responded with compassion, this man might have been whole years and years earlier. As no one, not one person, had compassion on him, all that was left to him - and I say all that was left to him with a sense of horror - was the direct intervention of God. We are surrounded by people who are in need. It is not only people who are physically paralysed who need help. There are so many people who are paralysed in themselves, and need to meet someone who would help them. Paralysed in themselves

are those who are terrified of life, because life has been an object of terror for them since they were born: insensitive parents, heartless, brutal surroundings. How many are those who hoped, when they were still small, that there would be something for them in life. But no. There wasn't. There was no compassion. There was no friendliness. There was nothing. And when they tried to receive comfort and support, they did not receive it. Whenever they thought they could do something they were told, 'Don't try. Don't you understand that you are incapable of this?' And they felt lower and lower.

How many were unable to fulfil their lives because they were physically ill, and not sufficiently strong... But did they find someone to give them a supporting hand? Did they find anyone who felt so deeply for them and about them that they went out of their way to help? And how many those who are terrified of life, lived in circumstances of fear, of violence, of brutality... But all this could not have taken them if there had been someone who have stood by them and not abandoned them.

So we are surrounded, all of us, by people who are in the situation of this paralytic man. If we think of ourselves we will see that many of us are paralysed, incapable of fulfilling all their aspirations; incapable of being what they longed for, incapable of serving others the way their heart speaks; incapable of doing anything they longed for because fear, brokenness has come into them.

And all of us, all of us were responsible for each of them. We are responsible, mutually, for one another; because when we look right and left at the people who stand by us,

what do we know about them? Do we know how broken they are? How much pain there is in their hearts? How much agony there has been in their lives? How many broken hopes, how much fear and rejection and contempt that has made them contemptuous of themselves and unable even to respect themselves - not to speak of having the courage of making a move towards wholeness, that wholeness of which the Gospel speaks in this passage and in so many other places?

Let us reflect on this. Let us look at each other and ask ourselves, 'How much frailty is there in him or her? How much pain has accumulated in his or her heart? How much fear of life - but life expressed by my neighbour, the people whom I should be able to count for life - has come in to my existence? Let us look at one another with understanding, with attention. Christ is there. He can heal; yes. But we will be answerable for each other, because there are so many ways in which we should be the eyes of Christ who sees the needs, the ears of Christ who hears the cry, the hands of Christ who supports and heals or makes it possible for the person to be healed. Let us look at this parable of the paralytic with new eyes; not thinking of this poor man two thousand years ago who was so lucky that Christ happened to be near him and in the end did what every neighbour should have done. Let us look at each other and have compassion, active compassion; insight; love if we can. And then this parable will not have been spoken or this event will not have been related to us in vain. Amen.

CHRIST IS RISEN! HE IS RISEN INDEED!

Church Cleaning Interior Sign-up Sheet

Week of...	Volunteer	Comments...
5/9/22	Marlene Melesko	
5/23/22	Maureen Skuby	
6/6/22	Greg Jankura	
6/20/22	Sarah Gaulin	
7/4/22	Sue Davis	
7/18/22	Joe Barbera	
8/1/22	Sue Egan	
8/15/22	Marlene Melesko	
8/29/22	Maureen Skuby	
9/10/22	FALL CLEAN-UP	
9/19/22	Greg Jankura	
10/3/22	Sarah Gaulin	
10/17/22	Sue Davis	
10/31/22	Joe Barbera	
11/14/22	Sue Egan	