



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, January 24, 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
Caroline 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

Sanctity of Life Sunday

January 24, 2021 will be observed as Sanctity of Life Sunday in parishes of the Orthodox Church in America. The clergy and faithful are encouraged to utilize the [special liturgical petitions and prayers](#) for the occasion. His Beatitude [Metropolitan Tikhon](#) has also [released a message](#) marking the day.

40th Day Remembrance

This coming Tuesday, Jan 26th at 5pm, I will hold the Memorial for the 40th day of passing for Luke. This will be held at the church, but streamed via Zoom as well. If you wish to attend in person, please request a blessing directly from me.

Stewardship

This year's Stewardship Form is attached to this bulletin.

We will be handling ministries somewhat differently this year, due to the ongoing pandemic. Each member of the Council will work with members of the parish in coordinating the ministries, and we will meet via Zoom monthly. So please sign up for the ministry you are interested in pursuing, and things will be explained in more detail.

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, Nona,
Arnold, Michael, Kirk,

Carol-Anne, Anthony, Natasha, Gene, John,
John, Michael, Kelley, Krisha, Alix, Steven,
Lisa, Natalie, Edward, Nathan, Caila, Julianna,
Paul, John, Jacob, Lynn, Anna, Richard,
Robert, Dorothy

Memory Eternal! Archpriest Eugene,
Archpriest, Joseph, Luke, MaryAnn, Dana.

- 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.

New Martyrs and Confessors of

Russia. Ven. Xenia of Rome and her two female servants (5th c.). St. Gerásim, Bishop of Perm (1441). Martyr John of Kazan' (1529). Martyrs Babylas (Vavíla) of Sicily, and his two disciples: Timothy and Agapius (3rd c.). St. Macedonius, Hermit, of Syria (ca. 420). Uncovering of the relics of Saint Anastasios the Persian (7th c.). Ven. Dionysius of Olympus (16th c.). Ven. Philotheus, founder of Philotheou Monastery (Mt. Athos—10th c.). Bl. Xenia of St. Petersburg (19th c.).

Parish Calendar

Parish Calendar

January 24 to February 1, 2021

Sunday, January 24

Sanctity of Life
14th Sunday of Luke
9:30AM Divine Liturgy

Monday, January 25

Gregory the Theologian, Archbishop of Constantinople

Tuesday, January 26

Fr. Steven Voytovich - B
Xenophon & his Companions
8:30AM Daily Matins
5:00PM Memorial for Luke Hosking

Wednesday, January 27

Removal of the Relics of John Chrysostom, Archbishop of Constantinople
6:30PM Akathist to St John Chrysostom

Thursday, January 28

Ephraim the Syrian
8:30AM Daily Matins

Friday, January 29

Mary Ella Luft - B
Removal of the Relics of Ignatius the God-bearer

Saturday, January 30

Synaxis of The Three Hierarchs: Basil the Great, Gregory the Theologian, & John Chrysostom
5:00PM Akathist to Three Holy Hierarchs
5:30PM Great Vespers

Sunday, January 31

15th Sunday of Luke
9:30AM Divine Liturgy

Monday, February 1

Blessing of Candles
Trypho the Martyr

Saints and Feasts

January 24

Xenia, Deaconess of Rome

Our righteous Mother Xenia of Rome was of a distinguished family. While her parents were preparing to wed her, she stole away secretly, taking two handmaids with her, and departed for Mylasa of Karia in Asia Minor, and there she completed her life in asceticism. She was ordained deaconess by Paul, her spiritual father, who became Bishop of Mylasa. Although she was originally named Eusebia, to conceal her identity, she took the name Xenia - which means "stranger" in Greek - because of her estrangement from her country.

January 25

Gregory the Theologian, Archbishop of Constantinople

This great Father and Teacher of the Church was born in 329 in Arianzus, a village of the second district of Cappadocia, not far from Nazianzus. His father, who later became Bishop of Nazianzus, was named Gregory (commemorated Jan. 1), and

his mother was named Nonna (Aug. 5); both are among the Saints, and so are his brother Caesarius (Mar. 9) and his sister Gorgona (Feb. 23). At first he studied in Caesarea of Palestine, then in Alexandria, and finally in Athens. As he was sailing from Alexandria to Athens, a violent sea storm put in peril not only his life but also his salvation, since he had not yet been baptized. With tears and fervour he besought God to spare him, vowing to dedicate his whole self to Him, and the tempest gave way to calm. At Athens Saint Gregory was later joined by Saint Basil the Great, whom he already knew; but now their acquaintanceship grew into a lifelong brotherly love. Another fellow student of theirs in Athens was the young Prince Julian, who later as Emperor was called the Apostate because he denied Christ and did all in his power to restore paganism. Even in Athens, before Julian had thrown off the mask of piety; Saint Gregory saw what an unsettled mind he had, and said, "What an evil the Roman State is nourishing" (Orat. V, 24, PG 35:693).

After their studies at Athens, Gregory became Basil's fellow ascetic, living the monastic life together with him for a time in the hermitages of Pontus. His father ordained him presbyter of the Church of Nazianzus, and Saint Basil consecrated him Bishop of Sasima (or Zansima), which was in the archdiocese of Caesarea. This consecration was a source of great sorrow to Gregory, and a cause of misunderstanding between him and Basil; but his love for Basil remained unchanged, as can be plainly seen from his Funeral Oration on Saint Basil (Orat. XLIII).

About the Year 379, Saint Gregory came to the assistance of the Church of Constantinople, which had already been troubled for forty years by the Arians; by his supremely wise words and many labours he freed it from the corruption of heresy, and was elected Archbishop of that city by the Second Ecumenical Council, which assembled there in 381, and condemned Macedonius, Archbishop of Constantinople, the enemy of the Holy Spirit. When Saint Gregory came to Constantinople, the Arians had taken all the churches and he was forced to serve in a house chapel dedicated to Saint Anastasia the Martyr. From there he began to preach his famous five sermons on the Trinity, called the Triadica. When he left Constantinople two years later, the Arians did not have one church left to them in the city. Saint Meletius of Antioch (see Feb. 12), who was presiding over the Second Ecumenical Council, died in the course of it, and Saint Gregory was chosen in his stead; there he distinguished himself in his expositions of dogmatic theology.

Having governed the Church until 382, he delivered his farewell speech - the Syntacterion, in which he demonstrated the Divinity of the Son - before 150 bishops and the Emperor Theodosius the Great; in this speech he requested, and received from all, permission to retire from the see of Constantinople. He returned to Nazianzus, where he lived to the end of his life, and reposed in the Lord in 391, having lived some sixty-two years.

His extant writings, both prose and poems in every type of metre, demonstrate his lofty eloquence and his wondrous breadth

of learning. In the beauty of his writings, he is considered to have surpassed the Greek writers of antiquity, and because of his God-inspired theological thought, he received the surname "Theologian." Although he is sometimes called Gregory of Nazianzus, this title belongs properly to his father; he himself is known by the Church only as Gregory the Theologian. He is especially called "Trinitarian Theologian," since in virtually every homily he refers to the Trinity and the one essence and nature of the Godhead. Hence, Alexius Anthorus dedicated the following verses to him:

Like an unwandering star beaming with splendour,
Thou bringest us by mystic teachings, O Father,
To the Trinity's sunlike illumination,
O mouth breathing with fire, Gregory most mighty.

January 25

The Synaxis of the New Martyrs of Russia

On the Sunday that falls nearest to January 25, we commemorate all the faithful throughout the former Russian Empire who died at the hands of the atheists, beginning in the year 1917. Among them are the Royal Family (see July 4), followed by Patriarch Tikhon the Confessor (see Mar. 24), and an innumerable multitude of clergy, monastics, and layfolk who confessed the Name of Christ in the face of every conceivable mockery, torment, and bitter death.

January 27

Removal of the Relics of John Chrysostom, Archbishop of Constantinople

This event took place on this day in the year 438, when Saint Theodosius the Younger had been Emperor for thirty years; he was the son of Arcadius, and Eudoxia, who had exiled Saint John. The Archbishop of Constantinople at that time was Proclus, who had been the Saint's disciple (see Nov. 13 and Nov. 20).

January 28

Ephraim the Syrian

Saint Ephraim was born in Nisibis of Mesopotamia some time about the year 306, and in his youth was the disciple of Saint James, Bishop of Nisibis, one of the 318 Fathers at the First Ecumenical Council. Ephraim lived in Nisibis, practicing a severe ascetical life and increasing in holiness, until 363, the year in which Julian the Apostate was slain in his war against the Persians, and his successor Jovian surrendered Nisibis to them. Ephraim then made his dwelling in Edessa, where he found many heresies to do battle with. He waged an especial war against Bardaisan; this gnostic had written many hymns propagating his errors, which by their sweet melodies became popular and enticed souls away from the truth. Saint Ephraim, having received from God a singular gift of eloquence, turned Bardaisan's own weapon

against him, and wrote a multitude of hymns to be chanted by choirs of women, which set forth the true doctrines, refuted heretical error, and praised the contests of the Martyrs.

Of the multitude of sermons, commentaries, and hymns that Saint Ephraim wrote, many were translated into Greek in his own lifetime. Sozomen says that Ephraim "Surpassed the most approved writers of Greece," observing that the Greek writings, when translated into other tongues, lose most of their original beauty, but Ephraim's works "are no less admired when read in Greek than when read in Syriac" (Eccl. Hist., Book 111, 16). Saint Ephraim was ordained deacon, some say by Saint Basil the Great, whom Sozomen said "was a great admirer of Ephraim, and was astonished at his erudition." Saint Ephraim was the first to make the poetic expression of hymnody and song a vehicle of Orthodox theological teachings, constituting it an integral part of the Church's worship; he may rightly be called the first and greatest hymnographer of the Church, who set the pattern for these who followed him, especially Saint Romanos the Melodist. Because of this he is called the "Harp of the Holy Spirit." Jerome says that his writings were read in some churches after the reading of the Scriptures, and adds that once he read a Greek translation of one of Ephraim's works, "and recognized, even in translation, the incisive power of his lofty genius" (De vir. ill., ch. CXV).

Shortly before the end of his life, a famine broke out in Edessa, and Saint Ephraim left his cell to rebuke the rich for not sharing

their goods with the poor. The rich answered that they knew no one to whom they could entrust their goods. Ephraim asked them, "What do you think of me?" When they confessed their reverence for him, he offered to distribute their alms, to which they agreed. He himself cared with his own hands for many of the sick from the famine, and so crowned his life with mercy and love for neighbor. Saint Ephraim reposed in peace, according to some in the year 373, according to others, 379.

January 28

Isaac the Syrian, Bishop of Ninevah

The great luminary of the life of stillness, Saint Isaac, was born in the early seventh century in Eastern Arabia, the present-day Qatar on the Persian Gulf. He became a monk at a young age, and at some time left Arabia to dwell with monks in Persia. He was consecrated Bishop of Nineveh (and is therefore sometimes called "Saint Isaac of Nineveh"), but after five months received permission to return to solitude; he spent many years far south of Nineveh in the mountainous regions of Beit Huzaye, and lastly at the Monastery of Rabban Shabur. He wrote his renowned and God-inspired Ascetical Homilies toward the end of his long life of monastic struggle, about the end of the seventh century. The fame of his Homilies grew quickly, and about one hundred years after their composition they were translated from Syriac into Greek by two monks of the Monastery of Mar Sabbas

in Palestine, from which they spread throughout the monasteries of the Roman Empire and became a guide to the hesychasts of all generations thereafter.

January 30

Synaxis of The Three Hierarchs: Basil the Great, Gregory the Theologian, & John Chrysostom

This common feast of these three teachers was instituted a little before the year 1100, during the reign of the Emperor Alexis I Comnenus, because of a dispute and strife that arose among the notable and virtuous men of that time. Some of them preferred Basil, while others preferred Gregory, and yet others preferred John Chrysostom, quarreling among themselves over which of the three was the greatest. Furthermore, each party, in order to distinguish itself from the others, assumed the name of its preferred Saint; hence, they called themselves Basilians, Gregorians, or Johannites. Desiring to bring an end to the contention, the three Saints appeared together to the saintly John Mavropous, a monk who had been ordained Bishop of Euchaita, a city of Asia Minor, they revealed to him that the glory they have at the throne of God is equal, and told him to compose a common service for the three of them, which he did with great skill and beauty. Saint John of Euchaita (celebrated Oct. 5) is also the composer of the Canon to the Guardian Angel, the Protector of a Man's Life. In his old age, he retired from his episcopal see and again took up the monastic life in a monastery

in Constantinople. He reposed during the reign of the aforementioned Emperor Alexis Comnenus (1081-1118).

Hymns of the Day



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 You!

Tone 4 Troparion (New Martyrs)

Today the Church of Russia forms a chorus in joy,
praising her new martyrs and confessors;
hierarchs and priests, royal passion-bearers,
right-believing princes and princesses,
venerable men and women, and all Orthodox Christians.

Having laid down their life for faith in Christ during the days of
godless persecution,
they preserved the truth by the shedding of blood.//

By their protection, O long-suffering Lord,
preserve our land in Orthodoxy
till the end of the age.

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 3 Kontakion (New Martyrs)

Today the new martyrs of Rus' stand in white robes before the Lamb of God,
and with the angels they sing to God the hymn of victory:

"Blessing, and glory, and wisdom, and praise, and honor,
and power, and strength be to our God//
unto the ages of ages. Amen."

Tone 8 Prokeimenon (Resurrection)

Pray and make your vows / before the Lord,
our God! (Ps. 75:10a)

V. In Judah God is known; His name is great in Israel. (Ps. 75:1)

Tone 7 Prokeimenon (New Martyrs)

God is our refuge and strength, / a help in afflictions that severely befall us. (Ps. 45:1)

Alleluia, Alleluia, Alleluia!

V. Come, let us rejoice in the Lord! Let us make a joyful noise to God our Savior! (Ps. 94:1)

V. Let us come before His face with thanksgiving; let us make a joyful noise to Him with songs of praise! (Ps. 94:2)

Tone 4

V. The righteous cried, and the Lord heard them and delivered them out of all their troubles. (Ps. 33:17)

Communion Hymn

Praise the Lord from the heavens, praise Him
in the highest! (Ps. 148:1)
Rejoice in the Lord, O you righteous! Praise
befits the just! (Ps. 32:1)
Alleluia, Alleluia, Alleluia!

Gospel and Epistle Readings

Epistle Reading

Prokeimenon. 6th Tone. Psalm 27.9,1.

O Lord, save your people and bless your
inheritance.

Verse: To you, O Lord, I have cried, O my God.

The reading is from St. Paul's Letter to the Colossians 3:4-11.

Brethren, when Christ who is our life appears,
then you also will appear with him in glory.
Put to death therefore what is earthly in you:
fornication, impurity, passion, evil desire, and
covetousness, which is idolatry. On account of
these the wrath of God is coming upon the
sons of disobedience. In these you once
walked, when you lived in them. But now put
them all away: anger, wrath, malice, slander,
and foul talk from your mouth. Do not lie to
one another, seeing that you have put off the
old nature with its practices and have put on
the new nature, which is being renewed in
knowledge after the image of its creator. Here
there cannot be Greek and Jew, circumcised
and uncircumcised, barbarian, Scythian, slave,
free man, but Christ is all, and in all.

Gospel Reading

14th Sunday of Luke

The Reading is from Luke 18:35-43

At that time, as Jesus drew near to Jericho, a
blind man was sitting by the roadside
begging; and hearing a multitude going by, he
inquired what this meant. They told him,
"Jesus of Nazareth is passing by." And he
cried, "Jesus, Son of David, have mercy on
me!" And those who were in front rebuked
him, telling him to be silent; but he cried out
all the more, "Son of David, have mercy on
me!" And Jesus stopped, and commanded him
to be brought to him; and when he came near,
he asked him, "What do you want me to do for
you?" He said, "Lord, let me receive my sight."
And Jesus said to him, "Receive your sight;
your faith has made you well." And
immediately he received his sight and followed
him, glorifying God; and all the people, when
they saw it, gave praise to God.

Wisdom of the Fathers

We may learn from this that when we ask with
faith, God does not give something other than
what we ask for, but the very same thing.
However, when we ask for one thing and
receive something else, it is clear that either
we did not make a good request or we did not
ask with faith.

***Blessed Theophylact, Archbishop of
Ochrid and Bulgaria***

Beyond the Sermon



Metropolitan Anthony of
Sourozh
The Prayers of the
Liturgy
15 July 1990

In the Name of the Father, of the Son and of the Holy Ghost. What awesome words do we hear both in the Gospel and in the prayers of the Church. And what dread a responsibility do we take when we hear them, approve of them, accept them, and yet, do not live up to them. If you listen to the Holy Liturgy, the beginning is easy for us to carry. It speaks to us of our need and of God's response; it is the cry of the earth Godwards. But a moment comes when we stand before God as the Church of God; and the Church of God is, in the words of one of our orthodox theologians, the Church of God is the continued incarnate presence of the Lord Jesus Christ on earth, His presence unto the salvation of the world. The first moment which strikes me as being so frightening and so glorious, is the moment when, in one of the early litanies we ask the Lord to bless those Gifts which we have brought to Him, and to bless us also. Because at that moment begins

a double consecration; we return to God what is His: the bread, the wine - they are no longer prisoners of a fallen word, they are given back to Him, liberated, freed, pure in themselves, and capable of receiving the fullness of the Divine presence within themselves.

But at the same time we pray for us to be consecrated to God. Re-consecrated indeed, because in the baptism, in the first act of faith we have declared that we offer ourselves to God, soul and body, to become His, but through sin we fall away, we give the lie to our promise. And here again we say, *Ἐἴτε* Renew in us our consecrated status!'

And a moment later a proclamation is made, a warning: 'The doors! The doors! *Ἐἴτε* *Ἐἴτε* s a moment when in the Ancient Church only those who were allowed to receive communion could stay in the church, all those who could pronounce the Creed, say the Lord's Prayer, and receive the Body and Blood of Christ, could stay. We now all stay; but these doors - are they only the doors of a temple? Are they not the doors of a heart, the doors of a life, of a mind, of our will, of our determination? It's a warning: open these doors, which you can open to God, and only then can you enter into the sacred realm of the Liturgy as members of the Church, not as outsiders.

And after that, again, another cry: Let us love one another so that with one mind we may acknowledge the Father, the Son and the Holy Spirit! We cannot pronounce the Creed outside of a relationship, of mutual love. The Creed speaks to us only of a God of love, a God Who has loved us and the whole creation into existence, a God Who has given His life to redeem it, a God, the Spirit Who comes upon us in our frailty,

in our weakness, in our impurity to burn evil, and to make us into the Burning Bush. And then, can we say these words, speak of the God of love if we have no love for one another? Saint John, in one of his Epistles says: if we say that we love God and don't love our neighbour we are liars, there is no truth in us. We must reflect on that, because we are not proclaiming a theological statement, we are not speaking of general truth, of a world-outlook, but we are speaking of a God Who says to us, 'I have given you an example for you to follow'.

But can we summon love within our hearts, when they are cold, when they are dead, when they are full of trouble? No, we cannot summon love as a feeling, as a glorious joy that embraces all creation and everyone of our neighbours. But love does not begin as a feeling, love begins as an act. 'Those who love Me, says the Lord, will fulfill My commandments.'

And the commandments - we have heard today in the words of Saint Paul, in addition to all that the Gospel proclaims to us: Love your enemies, pray for them, bless them, do not curse anyone! Christ, at the moment of the Crucifixion said, 'Father, forgive them, they don't know what they are doing!' If we are in the Liturgy as the Body of Christ, it is on these terms that we are there. And how frightening it is to say in the Lord's prayer, 'Forgive as I forgive', because it does imply, 'If I do not forgive, I stand unforgiven.' By whatever measure you measure it will be measured to you, says the Lord in the Gospel.

So, you see, what awesome words we accept, and we proclaim, and we make ours so lightly! And what responsibility

to proclaim them, to accept them, even to hear them. But then, we can ask the same question which Peter asked from the Lord: But who then can be saved? There is hope; there is hope because we are sustained by the grace of the Lord, because the power of God deploys itself in weakness, because all things are possible in Him, but only on one condition: that we earnestly accept Him, that earnestly we struggle, and try to live what we proclaim, to be Christ's within, perhaps, our limitations, but with all our will, all our mind, all the little strength we have, all the faith we have!

Let us therefore re-read, time and again, the Liturgy, the prayers which we use, and ask ourselves: is it only words for me? Do I only agree with these words in my mind? Do I only applaud these words and leave them untouched?

Let us reflect on this; but let us also reflect on this with hope because we know that in our frailty we are sustained by God. If only there is good will, if only we want good, if only we struggle for it - the power of God will manifest in us and we will outgrow our deadness, our narrowness, our timidity, our cowardice, our inability to be Christ's own people. Amen.

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Please return the completed form to Fr Steven in person

or email the information to: frsteve@stalexischurch.org

or mail to:

Fr. Steven Hosking
6 Greentree Dr
East Lyme, CT 06333



ST. ALEXIS ORTHODOX CHRISTIAN CHURCH

A Church in the New England Diocese
of the Orthodox Church in America
Rev. Steven Hosking • Rector

PLEASE RETURN NO LATER THAN DECEMBER 31st. This information is confidential and will be used only for parish record keeping. The pledge form itself will be seen only by the Rector and the Treasurer.

PROPORTIONAL GIVING

The following is a guide to help you visualize what a particular percentage of income equals in dollar amounts in determining your monthly pledge.

Monthly Income	Gift	2%	4%	6%	8%	10%
\$2000		\$ 40	80	120	160	200
\$3000		\$ 60	120	180	240	300
\$4000		\$ 80	160	240	320	400
\$5000		\$ 100	200	300	400	500
\$6000		\$ 120	240	360	480	600
\$7000		\$ 140	280	420	560	700
\$8000		\$ 160	320	480	640	800
\$9000		\$ 180	360	540	720	900

"The point is this: whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully. Each one must give as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to make all grace abound to you, so that having all sufficiency in all things at all times, you may abound in every good work. As it is written, He has distributed freely, he has given to the poor; his righteousness endures forever. He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness. You will be enriched in every way for all your generosity, which through us will produce thanksgiving to God."

II Cor 9: 6 -11

Stewardship Commitment

GIVING OF TIME AND TALENT

As Ministry of the Church

“What is the implication, the meaning, the reality of baptism, chrismation, membership in the Church? The definition of church membership is not something that we can read in the statutes. It is simply “to serve.” All are called to minister. The people of God are called to minister; not to be ministered to, but to minister.”
- Fr Sergei Glagolev

Please indicate which ministry of the Parish in which you would like to be involved. *A member of the Parish Council or Parish Ministry* will be in touch with you with regards to how you might become more involved.

- Fellowship and Stewardship
including Coffee Hour, Greeting and Hospitality etc.
- Outreach and Evangelization
including Communications, community outreach, coordinating and organizing outreach etc.
- Buildings, Grounds and Maintenance
including cleaning (both inside and outside) etc.
- Education and Liturgical
including Readers, Choir and teaching etc.
- Ad Hoc Ministries
“Strategic Planning” for the parish

Please indicate whether you would be interested in being a “group-leader” of the respective ministries in which you would like to participate —

- Yes, I would like to participate as a leader in one of the above ministries.

In addition to my (our) pledge of time and talent in the areas checked above, my (our) financial pledge for the calendar year 2020 is:

\$ _____ per week X 52 weeks

\$ _____ per month X 12 months

OR \$ _____ Total

Signature: _____

Thank you for your prayerful consideration.

Name _____

Address _____

Phone _____

Email _____

