



St. Alexis of Wilkes-Barre Orthodox Church

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Rector

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Attached

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Services Schedule

Please see our [online calendar](#) for dates and times of Feast Day services.

Bulletin for Sunday, February 07, 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

Sacraments

With the approach of Lent this year, I would like you to consider where you stand with the receiving of the sacraments. The pandemic has created the exceptional situation wherein many of you have not received confession or communion for over a year. Because of this, I am asking that we make the following "adjustments"...

We will schedule confessions, by individual and by family. There will be no others in the church during your scheduled time, this way social distancing may be maintained. I will work to schedule your visit to the best time(s) which work for you. Simply email or text me with a couple of dates/times in mind. I will do everything I can to insure your safety and peace of mind. If you

are still uncomfortable with coming into church, then we can make accommodations to hold confession over the phone or via Zoom if necessary.

For those of you whom haven't been to church, I will offer you the opportunity to receive communion and/or unction after your confession. Please understand that is an accommodation that is being made because of these unprecedented times, but I would not deprive anyone of the sacraments during this Lent, if at all possible.

If you have any questions or concerns please talk with me directly.

Pledge Forms

Please complete and return the attached pledge forms as soon as you can!

Prayers, Intercessions and Commemorations



Carol-Anne, Anthony,

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,

Natasha, Gene, John, John, Michael, Kelley, Krishna, Alix, Natalie, Edward, Nathan, Caila, Julianna, Paul, John, Jacob, Lynn, Anna, Richard, Robert, Dorothy

Memory Eternal! Archpriest Eugene, Archpriest Joseph, Dana.

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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.

Afterfeast of the Meeting. St. Parthenius, Bishop of Lampsacus on the Hellespont (4th c.). Ven. Luke of Hellas (ca. 946). The 1,003 Martyrs of Nicomedia (303).

Parish Calendar

Parish Calendar

February 7 to February 15, 2021

Sunday, February 7

Sunday of the Canaanite
16th Sunday of Matthew
9:30AM Divine Liturgy

Monday, February 8

Gabrielle Niess
Christine Hoehnebart
Theodore the Commander & Great Martyr

Tuesday, February 9

Christine Schauble
Leavetaking of the Presentation of Our Lord and Savior in the Temple
8:30AM Daily Matins

Wednesday, February 10

Hieromartyr Haralambos
6:30PM Service of the 12 Psalms

Thursday, February 11

Blaise the Holy Martyr of Sebastia
8:30AM Daily Matins

Friday, February 12

Vera Martin
Robert Pavlik
Meletius, Archbishop of Antioch

Saturday, February 13

Martinian of Palestine
5:30PM Great Vespers

Sunday, February 14

9:30AM Divine Liturgy

Monday, February 15

Alex Martins
PenkoffLidbeck
Onesimus the Apostle of the 70

Saints and Feasts

February 07

Parthenius, Bishop of Lampsacus

Saint Parthenius was born in Melitopolis on the Hellespont, the son of a deacon named Christopher. Because of the miracles that he wrought even as a young man, he was ordained a priest and then Bishop of Lampsacus in the days of Saint Constantine the Great, from whom he received great gifts and authority both to overturn the altars of the idols and to raise up a church to the glory of Christ. Working many miracles throughout his life, he reposed in peace an old man and full of days.

February 07

Richard, King of Wessex

February 08

Theodore the Commander & Great Martyr

The holy Martyr Theodore was from Euchaita of Galatia and dwelt in Heraclea of Pontus. He was a renowned commander in the military, and the report came to the Emperor Licinius that he was a Christian and abominated the idols. Licinius therefore sent certain men to him from Nicomedia, to honor him and ask him to appear before him. Through them, however, Saint Theodore sent back a message that it was necessary for various reasons, that Licinius come to Heraclea. Licinius, seeing in this a hope of turning Saint Theodore away from Christ did as was asked of him.

When the Emperor came to Heraclea, Saint Theodore met him with honor, and the Emperor in turn gave Theodore his hand, believing that through him he would be able to draw the Christians to the worship of his idols. Seated upon his throne in the midst of the people, he publicly bade Theodore offer sacrifice to the gods. But Theodore asked that the emperor entrust him with the most venerable of his gods, those of gold and silver, that he might take them home and himself attend upon them that evening, promising that the following day he would honor them in public. The Emperor, filled with joy at these tidings, gave command that Theodore's request be fulfilled.

When the Saint had taken the idols home, he broke them in pieces and distributed the gold and silver to the poor by night. The next day a centurion named Maxentius told Licinius that he had seen a pauper pass by carrying the head of Artemis. Saint Theodore, far from repenting of this, confessed Christ boldly. Licinius, in an uncontrollable fury, had the Saint put to

many torments, then crucified. While upon the cross, the holy Martyr was further tormented - his privy parts were cut off, he was shot with arrows, his eyes were put out, and he was left on the cross to die. The next day Licinius sent men to take his corpse and cast it into the sea; but they found the Saint alive and perfectly whole. Through this, many believed in Christ. Seeing his own men turning to Christ, and the city in an uproar, Licinius had Theodore beheaded, about the year 320. The Saint's holy relics were returned to his ancestral home on June 8, which is also a feast of the Great Martyr Theodore.

February 08

The Holy Prophet Zacharias (Zachariah)

The Prophet Zacharias was the son of Barachias, and a contemporary of the Prophet Aggeus (Dec. 16). In the days of the Babylonian captivity, he prophesied, as it says, in the book of Ezra, "to the Jews that were in Judah and Jerusalem" (Ezra 5: 1); he aided Zerubbabel in the rebuilding of the Temple in Jerusalem. In the book of Ezra he is called "Zacharias the son of Addo (or Iddo)" but in his own prophetic book he is called more fully "Zacharias, the son of Barachias, the son of Addo the Prophet" (Zach. 1:1). When the captives returned from Babylon, he came to dwell in Jerusalem in his old age. His book of prophecy is divided into fourteen chapters and has the eleventh place among the books of the minor Prophets; his name means "Yah is renowned." Sozomen reports that under the Emperor Honorius, Zacharias' holy

relics were found in Eleutheropolis of Palestine. The Prophet appeared in a dream to a certain Calemerus, telling him where he would find his tomb. His body was found to be incorrupt (Eccl. Hist., Book IX, 17).

February 11

Blaise the Holy Martyr of Sebastia

Saint Blaise was Bishop of Sebastia. Divine grace, through which he healed the diseases of men and beasts, and especially of infants, made his name famous. He contested for the Faith under Licinius in the year 316. Saint Blaise is invoked for the healing of throat ailments.

February 11

Theodora the Empress

As for the renowned Empress Theodora, she was from Paphlagonia and was the daughter of a certain Marinus, the commander of a military regiment. While being the wife of the Emperor Theophilus, the last of the Iconoclasts, she adorned the royal diadem with her virtue and piety; as long as her husband Theophilus lived, she privately venerated icons, despite his displeasure. After his death, she restored the holy icons to public veneration; this is commemorated on the Sunday of Orthodoxy, the First Sunday of the Great Fast. She governed the Empire wisely for fifteen years, since her son Michael was not yet of age. But in 857 she forsook her royal power and entered a certain convent in Constantinople called

Gastria, where she finished the course of her life in holiness and reposed in the Lord. Her sacred incorrupt remains are found in Corfu, in the Church of the Most Holy Theotokos of the Cave, in the capital city of the island (see also Dec. 12).

February 13

Aquila & Priscilla the Apostles

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 1 Troparion (Feast)

Rejoice, O Virgin Theotokos, Full of Grace!
From you shone the Sun of Righteousness,
^Christ our God,
enlightening those who sat in darkness.
Rejoice and be glad, O righteous Elder,
you accepted in your arms the ^Redeemer of our souls, //
Who grants us the Resurrection!

Tone 4 Troparion (St. Parthenius)

In truth you were revealed to your flock as a rule of faith,
an image of humility and a teacher of abstinence;
your humility exalted you;
your poverty enriched you.
O Hierarch Father Parthenius,
entreat Christ our God//
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.

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

Tone 3 Kontakion (St. Parthenius)

You received divine grace to work miracles/ wise and holy God-bearing wonderworker Parthenius.
You cleansed the passions of all the faithful and drove out evil spirits. //
Therefore, we praise you as a great initiate of the grace of God.

now and ever and unto ages of ages. Amen.

Tone 1 Kontakion (Feast)

By Your Nativity You sanctified the Virgin's womb
and blessed Simeon's hands, ^O Christ

God.
Now You have come and saved us through
love.
Grant peace to all Orthodox Christians,//
O only Lover of Man!

HYMN TO THE THEOTOKOS

O Virgin Theotokos, hope of all Christians,
protect, preserve, and save those who hope in
you! In the shadow and letter of the Law, let
us the faithful discern a figure: every male
[child] that opens the womb is holy to God.
Therefore we magnify the firstborn Word of
the Father Who has no beginning,// the Son
firstborn of a Mother who had not known man.

Communion Hymn

Praise the Lord from the heavens, praise Him
in the highest! I will receive the cup of
salvation and call on the Name of the Lord.
Alleluia, Alleluia, Alleluia

Gospel and Epistle Readings

Epistle Reading

The Reading is from St. Paul's First Letter to Timothy 1:15-17

Timothy, my son, the saying is sure and
worthy of full acceptance, that Christ Jesus
came into the world to save sinners. And I am
the foremost of sinners; but I received mercy
for this reason, that in me, as the foremost,
Jesus Christ might display his perfect patience
for an example to those who were to believe in
him for eternal life.

To the King of ages, immortal, invisible, the
only God, be honor and glory to the ages of
ages. Amen.

Wisdom of the Fathers

There is an old saying: 'Excesses meet.' Too
much fasting and too much eating come to the
same end. Keeping too long a vigil brings the
same disastrous cost as ... sluggishness... Too
much self-denial brings weakness and induces
the same condition as carelessness. Often I
have seen men who would not be snared by
gluttony fall, nevertheless, through
immoderate fasting and tumble in weakness
into the very urge which they had overcome.
Unmeasured vigils and foolish denial of rest
overcame those whom sleep could not
overcome. Therefore, 'fortified to right and to
left in the armor of justice,' as the apostle
says (2 Cor. 6:7), life must be lived with due
measure and, with discernment for a guide,
the road must be traveled between the two
kinds of excess so that in the end we may not
allow ourselves to be diverted from the
pathway of restraint which has been laid
down for us nor fall through dangerous
carelessness into the urgings of gluttony and
self-indulgence.

St. John Cassian

*Conferences, Conference Two: On Discernment no.
16; Paulist Press pg. 76, 5th century*

Beyond the Sermon



GOSPEL READING □
MATTHEW (15:21-28)

21 Then Jesus went out from there and departed to the region of Tyre and Sidon.

22 And behold, a woman of Canaan came from that region and cried out

to Him, saying, "Have mercy on me, O Lord, Son of David! My daughter is severely demon-possessed." 23 But He answered her not a word. And His disciples came and urged Him, saying, "Send her away, for she cries out after us." 24 But He answered and said, "I was not sent except to the lost sheep of the house of Israel."

25 Then she came and worshiped Him, saying, "Lord, help me!" 26 But He answered and said, "It is not good to take the children's bread and throw it to the little dogs." 27 And she said, "Yes, Lord, yet even the little dogs eat the crumbs which fall from their masters' table." 28 Then Jesus answered and said to her, "O woman, great is your faith! Let it be to you as you desire." And her daughter was healed from that very hour.

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

The Gospel of today is the story of a miracle. Like all miracle stories, it is there to remind us that Christ is not only the Judge but also the Physician of our souls

and bodies. It is there also to increase our faith, both by giving us warranties of the Glory to come and by helping us to trust in God.

However, there is more to that text. Look at what comes in the Gospel immediately before this story: the discussion between Christ and the Scribes and Pharisees about purity. There we witness the unbelief of the Scribes and Pharisees; we witness also their love for argumentation, discussion, and quarreling; we witness their arrogance and pride as well. They neither ask, nor seek nor knock.

The Canaanite woman shows the opposite virtues. Instead of unbelief: faith. Instead of quarreling, patience; instead of arrogance, humility. St Jerome, St Hilary of Poitiers, St Bede, St John Chrysostom, to quote only a few of the Fathers, stress these three virtues in the woman of Canaan.

Faith is evident. It is out of faith, from her own free will, that she approaches Christ.

Note that she is not a Jew. Do you remember the Samaritans in the story of the Samaritan woman? They leave their village and approach Christ. In other words, they convert; they change; they leave their sins behind and approach Christ. Repentance is the foundation of faith.

The same happens here to the Canaanite woman: she leaves the territory of Tyr and Sidon. Origen tells us that Tyr in Hebrew means the nations; and Sidon means the hunters. In other words: the sinners. The Canaanite woman is in fact doing her Exodus, her Pascha: she leaves the land

of sin to return to the Father through Christ. The foundation of her faith is repentance.

This is the first teaching: if our faith is not founded in the desire to change and become Christlike, it is an illusion.

The second virtue is patience. Here too, it is evident. After the first rebuke of Christ, the woman insists boldly. We are invited to do so: approach Christ with boldness, despite your unworthiness, but with a repentant heart.

The woman insists like a beggar, up to the point that she annoys the disciples. Her prayer is answered because of the patience she shows in her heart.

This is the second teaching: like her, our prayers will be answered as long as we do not pray only with our lips but also with our mind and our heart, with steadfastness. If we say the words of prayer with a mind travelling hundred miles away from what we say, this is not prayer. It is like chaff blown away by the wind.

The third virtue is humility. This is strongly emphasized. However, nowadays the text has lost some strength. The image of the puppies under the table eating the crumbs makes people to think that it is cute, and they misinterpret the story. Well, it is not cute. It is a terrible image, on the contrary.

Refer to the Old Testament. The Jews always compare the Gentiles to dogs because of their idolatry. Moreover, it seems to have been a custom to cut off the fingers and toes of the kings who had lost battles

and have them, like dogs, beg for crumbs under the table of the victorious king (Judges 1:7).

When Jesus answers that the bread is for the children and not for the dogs, he means it is for the Jews, the chosen ones, and not for the Gentiles. Answering Him, the Canaanite woman uses the image to show her humility: she voluntarily behaves as a slave being punished. She says that however small the grace imparted to her might be, it will be sufficient for her salvation.

This is the third teaching: our faith must lead us to behave as beggars, seeking with humility the Love of God. If faith does not bear the fruit of humility, if your faith does not make of you a beggar, then it is not faith.

There is even more to that story. We have to move from the moral interpretation of the text to the spiritual one. Origen, and after him all the Fathers, consider the Canaanite woman as a figure of the Church of the Gentiles. Exactly like Ruth, Tamar and Rahab are also considered as figures of the Church. Our Church is not founded on birth rights: it is founded, as St John Chrysostom says, on the disposition of our mind and heart. The Church is born out of our free-choice. Ruth, alien and poor, renounces race, country, kindred to become the Bride.

If we consider the Canaanite woman as the Church, then who is the daughter? We easily forget the daughter. If the story shows the faith of the mother, it deals also with the healing of the daughter.

This here that we have to realize that the Church is both mother and child. The whole Body of Christ who makes up the Church, meaning all of us gathered in Communion: this is the mother. Each individual is a child to that mother.

Note that the mother does not say: "Have mercy on my child," but: "Have mercy on me." In other words, the affliction of the daughter is the affliction of the mother. The daughter is any soul in the Church. The mother, who is the Church, is a solicitous mother: she intercedes for the weaknesses of all the children of the Church. She intercedes for our weaknesses.

As you see, we are revealed here a mystery about the prayer of intercession. We pray for each other. We are asked at times to pray for various people and for specific demands, as long as they correspond to the will of God. There are people like monks, whose ministry is specifically the prayer of intercession. From all of us who are asked to pray for others, one thing only is necessary: faith.

Look at the story of the Canaanite woman. Christ does not look for faith from the daughter; in the same way, he does not look for faith from the daughter of the centurion (Mat 9:18-26) nor for faith from the daughter of the servant (Mat 8:6-13). He looks only for the faith of the one who intercedes. Christ answers when He is satisfied with the faith of those who approach Him on the behalf of those who needs healing.

You will find confirmation of this in the text which follows immediately the Canaanite

woman. The crowds bring the sick people to Christ for healing. This is the faith of the crowds which is offered to Christ so that the blind may study the Word, the dumb may praise with their voices and the paralyzed may follow Christ.

Therefore, all starts with your faith. If you make that free-choice and if it is founded in humility, then your faith will be your shield and your weapon leading you to victory and changing the world.

Amen.

September 2007

<https://halifaxorthodox.org/sermon13.html>

OUR JOURNEY TO PASCHA! 2021

Created by Fr. Jonathan Bannon (ACROD)

SUNDAYS	THEMES / GOSPEL READING	HOW TO PARTICIPATE:
Fast - Free Week FEBRUARY 21st	 <i>TRIODION WEEKS</i> Publican and the Pharisee Epistle: 2 Timothy 3:10-15 Gospel: Luke 18:10-14	Show compassion on the poor and distressed. Trust in God, not yourself and ask for His help before every task this week.
Normal Fast Week FEBRUARY 28th	 The Prodigal Son Returns! Epistle: 1 Corinthians 6:12-20 Gospel: Luke 15:11-32	Schedule a Confession. Every morning say, "Today I will be humble." Use up/freeze meats this week.
Meatfare MARCH 7th FAREWELL TO MEAT TODAY	 The Last Judgement Epistle: 1 Corinthians 8:8-9:2 Gospel: Matthew 25:31-46	Pray facing East this week. Christ is returning from the East and we wait for Him! Use up/freeze dairy this week.
Cheesefare MARCH 14th FAREWELL TO CHEESE TODAY	 Adam and Eve are cast from Paradise! <i>FORGIVENESS SUNDAY</i> Epistle: Romans 13:11-14:4 Gospel: Matthew 6:14-21	Ask each other for forgiveness each evening this week before bed.
1st Sunday of Lent MARCH 21st	 <i>GREAT LENT BEGINS WITH FORGIVENESS VESPERS</i> SUNDAY of ORTHODOXY Epistle: Hebrews 11:24-26, 32-12:2 Gospel: John 1:43-51	Bring an icon to church for a procession.
2nd Sunday of Lent MARCH 28th	 ST GREGORY PALAMAS Epistle: Hebrews 1:10-2:3 Gospel: Mark 2:1-12	Bring a prayer rope to be blessed today! Use it and pray the Jesus Prayer each day this week.
3rd Sunday of Lent APRIL 4th	 VENERATION OF THE HOLY CROSS <i>HALF WAY TO PASCHA!</i> Epistle: Hebrews 4:14-5:6 Gospel: Mark 8:34-9:1	Wear your cross to church and kiss the cross each morning with a bow!
4th Sunday of Lent APRIL 11th	 ST JOHN of the LADDER Epistle: Hebrews 6:13-20 Gospel: Mark 9:17-31	Every time you climb stairs this week ask St. John to help you reach Paradise with the sign of the cross!
5th Sunday of Lent APRIL 18th	 ST MARY of EGYPT Epistle: Hebrews 9:11-14 Gospel: Mark 10:32-45	Ask the Theotokos to offer you and the world pure thoughts and ideas this week.
FLOWERY (PALM) SUNDAY! APRIL 25th GREAT WEEK BEGINS	 <i>GREAT AND HOLY WEEK</i> ENTRY OF OUR LORD INTO JERUSALEM Epistle: Philippians 4:4-9 Gospel: John 12:1-18	Place your palm branches and pussywillows behind an icon at home and in your car!
GREAT AND HOLY FRIDAY APRIL 30th	 GREAT AND HOLY FRIDAY <i>JESUS DIES ON THE CROSS</i> CHECK WITH YOUR PARISH FOR ROYAL HOURS AND VESPERS SCHEDULE	Refrain from TV, Internet & Phones to honor Christ's Death.
FEAST OF FEASTS! MAY 2nd NO FASTING!	 <i>BRIGHT WEEK</i> HOLY PASCHA! (CHRIST IS RISEN!) Epistle: Acts 1:1-8 Gospel: John 1:1-17	Greet everyone with "CHRIST IS RISEN!" & say it before good morning and goodnight!

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 _____

