



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, November 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
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

St. Alexis Church Council Meeting
October 19, 2021

This meeting was designated to discuss the Church Budget for the upcoming Annual Meeting on November 14. Sue Egan, Bookkeeper, presented the numbers for the 2022 Budget. She also thanked Roderick Seurattan, Treasurer, for all his hard work over the past year and well as the Finance Committee: Mike Kuziak, Roderick, John Skrobat, Natalie Kucharski and Father Steven. Father also noted that we are looking for delegates to attend the New England Diocesan Assembly next October as well as delegates for the All American Council which will be held July 18-22, 2022, in Baltimore, MD.

Annual Meeting - Sunday, Nov 14th

This year's Annual Meeting will once again be held via Zoom, so that everyone who wishes to attend may do so. The meeting will begin at 1pm

Fr. Steven Hosking is inviting you to a scheduled Zoom meeting.

Topic: Fr. Steven Hosking's Personal Meeting Room

Join Zoom Meeting

<https://us02web.zoom.us/j/4716784843?pwd=dzB0MTY1cnVIUUFWNXBCako1ekZ0ZzC>

Meeting ID: 471 678 4843

Passcode: 1994

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Prayers, Intercessions

and Commemorations



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

Please pray for our catechumens: Daniel,
Gregory and David.

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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.

Synaxis of the Holy Unmercenarys. Holy 33 Martyrs of Melitene: Hieron, Hesychius, Nicander, Athanasius, Mamas, Barachius, Callinicus, Theogenes, Nicon, Longinus, Theodore, Valerius, Xanthius, Theodulus, Callimachus, Eugene, Theodochus, Ostrychius, Epiphanius, Maximian, Ducitius, Claudian, Theophilus, Gigantius, Dorotheus, Theodotus, Castrychius, Anicletus, Theomelius, Euthychius, Hilarion, Diodotus, and Amonitus (3rd c.). Ven. Lazarus, Wonderworker of Mt. Galesius near Ephesus (1053). Ven. Zosima, Abbot of Vorbozómsk. Finding of the Relics of Ven. Cyril, Abbot of Novoezérsk (Vologdá—1649). Martyrs Melasippus, Carina, their son, Antoninus, and forty children converted by their martyrdom, at Ancyra (363). Martyrs Auctus, Taurion, and Thessalonica, at Amphipolis, in Macedonia.

Parish Calendar

Schedule of Services and Events

November 7 to November 15, 2021

Sunday, November 7

7th Sunday of Luke

9:15AM Divine Liturgy

Monday, November 8

Synaxis of the Archangel Michael & the other Bodiless Powers: Gabriel, Raphael,

Uriel, Salaphiel, Jegudiel, & Barachiel
Repose of Mother Olga
8:30AM Akathist to Mother Olga

Tuesday, November 9

Stetson Bray - B
Nektarius the Wonderworker, Metropolitan
of Pentapolis
St. Nectarius of Pentapolis
8:30AM Akathist to St Nectarius
6:30PM Catecumens

Wednesday, November 10

Erastus, Olympas, Rodion, Sosipater,
Quartus, and Tertios, Apostles of the 70
4:30PM Open Doors

Thursday, November 11

Menas of Egypt
8:30AM Daily Matins
7:00PM Book Study

Friday, November 12

John the Merciful, Patriarch of Alexandria

Saturday, November 13

John Chrysostom, Archbishop of
Constantinople
5:30PM Great Vespers

Sunday, November 14

8th Sunday of Luke
9:15AM Divine Liturgy
1:00PM Annual Parish Meeting

Monday, November 15

Nativity Fast Begins

Saints and Feasts

November 07

Lazarus the Wonderworker

Our righteous Father Lazarus was born in 967 in Magnesia of Asia Minor, and passed through various regions of the East, visiting monasteries. He was tonsured a monk, and then ordained priest, at the Monastery of Mar Sabbas in Palestine. In 1005 he returned to his homeland, and beginning in the year 1012, he built the monasteries that are on Mount Galesion. He raised up a pillar, on which he lived as a stylite for many years, enduring unspeakable hardships for the love of Christ, and reposed in the Lord in deep old age in the year 1053, during the reign of Constantine Monomachus (1042-1055).

November 07

33 Martyrs of Melitene

These holy Martyrs confessed during the reign of Diocletian and Maximian in the year 290. Of them, Saint Hieron was from Tyana in Cappadocia, a husbandman, of great bodily strength and high nobility of soul. As he was at work digging in his field, certain soldiers came to impress him into military service. He, however, not wishing to keep company with the impious, refused, and with his wooden tool alone drove away the armed soldiers, who fled in fear because of his strength. Later, however, he went of his own free will, and confessed Christ before the governor. His right hand was cut off, and he was imprisoned with thirty-two others, whom he strengthened in the Faith of Christ. Together they were all beheaded

outside the city of Melitene in Armenia.

November 08

Synaxis of the Archangel Michael & the other Bodiless Powers: Gabriel, Raphael, Uriel, Salaphiel, Jegudiel, & Barachiel

All the Angels, according to the Apostle Paul, are ministering spirits, - sent forth to minister to them who shall be heirs of salvation - (Heb. 1:14). God set them as overseers of every nation and people, and guides to that which is profitable (Deut. 32:8); and while one Angel is appointed to oversee each nation as a whole, one is also appointed to protect each Christian individually. He commands them to guard them that hope on Him, that nothing should harm them, neither should any evil draw nigh to their dwelling (Ps. 90:10-12). In the Heavens they always behold the face of God, sending up to Him the thrice-holy hymn and interceding with Him in our behalf, seeing they rejoice over one sinner that repents (Esaias 6:2-3; Matt. 18:10; Luke 15:7). In a word, they have served God in so many ways for our benefit, that the pages of Holy Scripture are filled with the histories thereof. It is for these reasons that the Orthodox Catholic Church, wisely honouring these divine ministers, our protectors and guardians, celebrates today the present Synaxis that is, our coming together in assembly for their common feast to chant their praises, especially for the Archangels Michael and Gabriel, who are mentioned in the Scriptures by name. The name Michael means "Who is like God?"

and Gabriel means "God is mighty." The number of Angels is not defined in the divine Scriptures, where Daniel says that thousands of thousands ministered before Him, and ten thousands of ten thousands attended upon Him -(Dan. 7:10). But all of them are divided into nine orders which are called Thrones, Cherubim, Seraphim, Dominions, Powers, Authorities, Principalities, Archangels, and Angels.

November 09

Nektarius the Wonderworker, Metropolitan of Pentapolis

Saint Nektarius was born in Selyvria of Thrace on October 1, 1846. After putting himself through school in Constantinople with much hard labour, he became a monk on Chios in 1876, receiving the monastic name of Lazarus; because of his virtue, a year later he was ordained deacon, receiving the new name of Nektarius. Under the patronage of Patriarch Sophronius of Alexandria, Nektarius went to Athens to study in 1882; completing his theological studies in 1885, he went to Alexandria, where Patriarch Sophronius ordained him priest on March 23, 1886 in the Cathedral of Saint Sabbas, and in August of the same year, in the Church of Saint Nicholas in Cairo, made him Archimandrite. Archimandrite Nektarius showed much zeal both for preaching the word of God, and for the beauty of God's house. He greatly beautified the Church of Saint Nicholas in Cairo, and years later, when Nektarius was in Athens, Saint Nicholas appeared to him in a dream, embracing him and telling

him he was going to exalt him very high.

On January 15, 1889, in the same Church of Saint Nicholas, Nektarius was consecrated Metropolitan of the Pentapolis in eastern Libya, which was under the jurisdiction of Alexandria. Although Nektarius' swift ascent through the degrees of ecclesiastical office did not affect his modesty and childlike innocence, it aroused the envy of lesser men, who convinced the elderly Sophronius that Nektarius had it in his heart to become Patriarch. Since the people loved Nektarius, the Patriarch was troubled by the slanders. On May 3, 1890, Sophronius relieved Metropolitan Nektarius of his duties; in July of the same year, he commanded Nektarius to leave Egypt.

Without seeking to avenge or even to defend himself, the innocent Metropolitan left for Athens, where he found that accusations of immorality had arrived before him. Because his good name had been soiled, he was unable to find a position worthy of a bishop, and in February of 1891 accepted the position of provincial preacher in Euboia; then, in 1894, he was appointed dean of the Rizarios Ecclesiastical School in Athens. Through his eloquent sermons his unwearying labours to educate fitting men for the priesthood, his generous alms deeds despite his own poverty, and the holiness, meekness, and fatherly love that were manifest in him, he became a shining light and a spiritual guide to many. At the request of certain pious women, in 1904 he began the building of his convent of the Holy Trinity on the island of Aegina while yet dean of the Rizarios School; finding later that his presence there was needed, he took

up his residence on Aegina in 1908, where he spent the last years of his life, devoting himself to the direction of his convent and to very intense prayer; he was sometimes seen lifted above the ground while rapt in prayer. He became the protector of all Aegina, through his prayers delivering the island from drought, healing the sick, and casting out demons. Here also he endured wicked slanders with singular patience, forgiving his false accusers and not seeking to avenge himself. Although he had already worked wonders in life, an innumerable multitude of miracles have been wrought after his repose in 1920 through his holy relics, which for many years remained incorrupt. There is hardly a malady that has not been cured through his prayers; but Saint Nektarius is especially renowned for his healings of cancer for sufferers in all parts of the world.

November 11

Victor and Stephanie

Saints Victor and Stephanie contested in Damascus in 160, during the reign of Antoninus Pius. The pagans arrested Saint Victor as a Christian and cut off his fingers, put out his eyes, and beheaded him. As Saint Stephanie, the wife of a certain soldier, and a Christian, saw Victor's nobility in his sufferings, she loudly cried out to call him blessed and to say that she saw two crowns prepared, one for him, and one for herself. She also was taken, and was tied to two palm trees which had been bowed down; when they were released, she was torn asunder.

Hymns of the Day



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 4 Troparion (33 Martyrs)

Your thirty-three holy martyrs, O Lord,
through their sufferings have received
incorruptible crowns from You, our God.
For having Your strength, they laid low their
adversaries,
and shattered the powerless boldness of
demons.//
Through their intercessions, save our souls!

Tone 8 Troparion (Ven. Lazarus)

You watered your pillar with prayerful vigils
and flowing tears;
You brought forth fruit a hundredfold with
sighs from the depths of your soul.
You were a shepherd, granting the requests of
all.//
Entreat Christ God, venerable Lazarus our
father, that our souls may be saved!

Tone 3 Kontakion (Resurrection)

On this day You rose from the tomb, O
Merciful One,
leading us from the gates of death.
On this day Adam exults as Eve rejoices;
with the Prophets and Patriarchs//
they unceasingly praise the divine majesty of
Your power.

Tone 8 Kontakion (33 Martyrs)

The radiant choir of martyrs, the light-bearing
company, spiritually descends to us,
enlightening the Church with brilliant rays.
Therefore as we celebrate their honored
memory, we ask You, our Savior,//
through their prayers, deliver us from
misfortunes so that we may sing to You,
“Alleluia!”

Tone 4 Kontakion (Ven. Lazarus)

With joy the Church of Christ glorifies you
with psalms
as a most brilliant light, venerable Lazarus.//
Therefore, always pray to Christ that He may
grant forgiveness of transgressions to all!

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. 3rd Tone. Psalm 46.6,1.

Sing praises to our God, sing praises.
Verse: Clap your hands, all you nations.

The reading is from St. Paul's Letter to the Galatians 1:11-19.

Brethren, I would have you know that the gospel which was preached by me is not man's gospel. For I did not receive it from man, nor was I taught it, but it came through a revelation of Jesus Christ. For you have heard of my former life in Judaism, how I persecuted the church of God violently and tried to destroy it; and I advanced in Judaism beyond many of my own age among my people, so extremely zealous was I for the traditions of my fathers. But when he who had set me apart before I was born, and had called me through his grace, was pleased to reveal his Son to me, in order that I might preach him among the Gentiles, I did not confer with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia; and again I returned to Damascus. Then after three years I went up to Jerusalem to visit Cephas, and remained with him fifteen days. But I saw none of the other apostles except James the Lord's brother.

Gospel Reading

**7th Sunday of Luke
The Reading is from Luke 8:41-56**

At that time, there came to Jesus a man named Jairus, who was a ruler of the synagogue; and falling at Jesus' feet

he besought him to come to his house, for he had an only daughter, about twelve years of age, and she was dying. As he went, the people pressed round him. And a woman who had had a flow of blood for twelve years and had spent all her living upon physicians and could not be healed by anyone, came up behind him, and touched the fringe of his garment; and immediately her flow of blood ceased. And Jesus said, "Who was it that touched me?" When all denied it, Peter and those who were with him said, "Master, the multitudes surround you and press upon you!" But Jesus said, "Some one touched me; for I perceive that power has gone forth from me." And when the woman saw that she was not hidden, she came trembling, and falling down before him declared in the presence of all the people why she had touched him, and how she had been immediately healed. And he said to her, "Daughter, your faith has made you well; go in peace." While he was still speaking, a man from the ruler's house came and said, "Your daughter is dead; do not trouble the Teacher any more." But Jesus on hearing this answered him, "Do not fear; only believe, and she shall be well." And when he came to the house, he permitted no one to enter with him, except Peter and John and James, and the father and mother of the child. And all were weeping and bewailing her; but he said, "Do not weep; for she is not dead but sleeping." And they laughed at him, knowing that she was dead. But taking her by the hand he called, saying, "Child, arise." And her spirit returned, and she got up at once; and he directed that something should be given her to eat. And her parents were amazed;

but he charged them to tell no one what had happened.

Wisdom of the Fathers

At the same time both signifying that it is easy for Him to raise the dead ... and also teaching us not to fear death; for that it is not death, but is henceforth become a sleep.

St. John Chrysostom

Homily 31 on Matthew 9, 4th Century

For in a contest there is much labor needed--and after the contest victory falls to some, to others disgrace. Is the palm ever given or the crown granted before the course is finished? ... Therefore no one can receive a reward, unless he has striven lawfully; nor is the victory a glorious one, unless the contest also has been toilsome.

St. Ambrose of Milan

Chapter 15, Three Books on the Duties of the Clergy, 4th century

Beyond the Sermon



Fear Not, Only Believe:
A Homily on the Raising
of Jairus' Daughter

In the name of the
Father, and of the Son,
and of the Holy Spirit.
Amen.

We meet with a very different scene in today's Gospel than the one with which we ended last Sunday. In the verse just before today's reading, we hear that when Jesus returned over the sea of Galilee after healing the Gadarene demoniacs, the people of Bethsaida gladly received him: for they were all waiting for him (Lk. 8:40). The people of Decapolis begged him to leave, and the people of Galilee could hardly wait for his return. They had ample experience of his preaching and his miracles, and they eagerly looked to him with faith.

But today's Gospel shows us that not all faith is the same faith. Some have little faith, weak faith, easily shaken by outward setbacks and adversities; others have strong faith, great faith, faith that can move mountains, faith that soon obtains all its requests from God. No sooner had the Lord returned over the sea of Galilee to Bethsaida, than the ruler of the local synagogue, Jairus, approached him, and asked him to come and lay hands on his dying daughter, so that she might be healed. He indeed showed faith, but as we know, his faith was not perfect. It was not the Roman centurion's faith, which caused Christ to marvel; it was not that faith, which knows that a mere word from the Lord suffices to work miracles and to raise

the dead. The merciful Lord, however, never casts out those seeking him, but receives them where they are, and lead them step by step towards perfection.

The large crowd that met Jesus pressed all around him, as he tried to make his way through to get to Jairus' home. Imagine the father's anxiety as the mass of people obstructs Christ's path, and hinders him while the young girl's life hangs by a thread. In the midst of this tumult, unnoticed and unbeknownst to all, a desperate woman, sick for twelve years with an issue of blood, snuck up behind Christ in the crowd, and touched the hem of his garment, hoping with deep faith to be healed.

In the same year, perhaps in the same month, or even on the same day—a father was filled joy, and a woman with shame. Twelve years prior, Jairus' daughter was born, and twelve years prior, the woman's flow of blood began. How differently those years were experienced and spent by each of them—the one with domestic happiness and fatherly tenderness, and the other with bodily illness and inward hopelessness. Year after year, Jairus had the pleasure of watching his daughter grow and mature, and arrive at the cusp of womanhood; she remained his only child, and commanded the undivided affection of his paternal heart. Year after year, the woman had the misery of watching her health grow progressively worse, and her wealth dwindle to nothing, as she paid the most skilled doctors for treatment to no avail. She was sick not only in body, but according to the Law of Moses, she was ritually

unclean, unable to live and take part in normal society. Shame and despair sapped her of whatever strength her physical ailment did not take from her.

And now see how the two approach the Lord: both with faith, but not the same faith. They both knew they had no one else to turn to, but they did not equally reckon his power. The woman's long years of suffering had given birth to a more ardent faith than that of Jairus, who enjoyed the benefits of family, health, prestige and prosperity. In her faith, she knew that, touching the Lord, she would be healed. And this faith was not deceived, nor was it disappointed. Immediately, when she clasped the hem of Jesus' robe, she felt her flow of blood stanch, and her body made sound and whole.

The all-knowing Lord knew her even before she was born, and of course, was aware of her in the midst of the crowd. When she touched him, the Gospel says he perceived that virtue—δυναμις, power—had gone out of him (cf. Mk. 6:30, Lk. 8:46). He then turned around in the throng, and asked what seemed an unreasonable question: Who touched me? Perplexed, Peter provided the logical response: "Master, the multitude throng you and press you, and do you say 'Who touched me?'" There's a poor young girl about to die. Why do you stop and waste time with such a nonsensical question? Look around, Master, at all these people surrounding you. Would it not be more appropriate to ask, 'Who didn't touch me?'" "No, Peter," the Lord says, "many indeed touch me with their physical hands, and obtain nothing; but only one in so many

has touched me with the hands of faith, and laid hold on the infinite wellspring of inexhaustible power hidden within me. So I say again, Who touched me?"

The woman knew that she could no longer remain hid and, still fearful of the public shame she could incur for having broken the law of her uncleanness, she fell on the ground, and in tears revealed everything before all. Christ comforted her, and made clear to all what was the cause of her healing, saying, Your faith has made you whole: go in peace. Jairus approached Christ before her, but her great faith obtained her request before him.

Doubtless, in his concern for his daughter, Jairus had little patience for this tearful spectacle. If he did not have faith that Christ could heal by a word alone, much less was he capable of firmly believing that he had the same power to raise the dead. Common sense would tell him to think, "I told this Rabbi that my daughter was at the point of death. Every moment counts. If we are delayed any longer by this woman in the crowd, it may be too late." And so it was that, as the Lord dismissed the woman, messengers came from Jairus' house with dreadful news that his daughter was dead. These men of little faith offered the bereaved father some reasonable advice: "Trouble not the Rabbi any further. Now that the young girl is dead, what more can he do?" It was precisely when all seemed lost, when things were most hopeless and desperate, that Christ found the opportunity to deepen Jairus' faith. When he heard the messengers' unbelieving advice, Jesus must have smiled to himself inwardly, as he

turned to Jairus and offered him encouragement: "Fear not: believe only and she shall be made whole. Death may have swallowed her up, but rest assured that there stands here one greater than Death, who by a word can bring up a dead soul out of hades."

When they arrived at last at Jairus' house, the Lord sent the great crowd away, including even most of his disciples, allowing only Peter, James, and John to go in, along with the dead girl's parents. He had already raised the widow of Nain's son before a large crowd, and had no interest in making an open display of his divine power. Within the home, he found the customary lamentation underway, weeping, wailing, and moaning. Again, the Lord speaks foolishly to a crowd, and says, Weep not: she is not dead, but sleeping. Foolish indeed are the words on the lips of any other man, and so the ignorant crowd laughed him to scorn. Luke alone among the evangelists tells us they did so knowing that she was dead. They knew, but what did they really know? What is human knowledge in the face of the omnipotent Creator? Nothing, except vanity and folly. Faith knows only one thing—that with God, all things are possible.

The Lord put everyone out of the girl's room, except for his three disciples, and the two parents. When they were alone around the girl's dead body, Christ took her by the hand, and woke her as if from sleep by two simple words: Talitha cumi; Maid, arise. So great was the miracle that, although the Lord commanded the parents to tell no one of what had happened, Matthew relates that the fame hereof went abroad into all that

land (Mt. 9:26). Though it was done in a private chamber, witnessed by only a handful of people, the wonder could not be hid. For the rest of her life, the girl that had been dead bore living witness wherever she went of Christ's almighty power and compassion.

In the end, both Jairus and the woman obtained what they sought from the Lord. But the miracles of healing they received were not of lasting importance. Eventually, the woman, Jairus, and his daughter, all died according to the natural course of this world. We may well ask why the Lord allowed these troubles to befall them to begin with, and why he allows troubles to occur in our own lives. God's purpose in all of these things is that we might draw closer to him. They may make little or no sense to us; but let us recall how often what is senseless from a human standpoint makes perfect sense from the perspective of the Lord, who not only knows all, but loves us more than we can ever possibly know. Our world today especially confronts us with tragedy upon tragedy that appears completely senseless, meaningless, random, and inexplicable. When faced with such things, our only hope is to approach the Lord with strong faith, the absolute faith of the centurion, or the blood-streaming woman. We will receive the resolution of our earthly problems according to God's will; but most importantly, our souls will draw near to the Lord, and find their eternal rest and consolation in him; to whom be glory and dominion, now and for ever. Amen.

<https://www.holycross.org/blogs/sermons-homilies/fear-not-only-believe-a-homily-on-the-raising-of-jairus-daughter>



November 14, 2021
Stewards of the OCA Sunday

Whatever your task, work heartily, as serving the Lord and not men, knowing that from the Lord you will receive the inheritance as your reward; you are serving the Lord Christ. (Col 3:23-24)

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

Christ is in our midst!

I greet you today on this Sunday, November 14, 2021 which has been designated as Steward Sunday for 2021.

I am grateful for the hard and diligent work of the many men and women who serve the Orthodox Church in America in its many departments, offices, and boards. Without their efforts, we would not be blessed with the many resources that are regularly made available to us. The music downloads, brochures, weekly liturgical texts, and various other resources have become staples in our parishes.

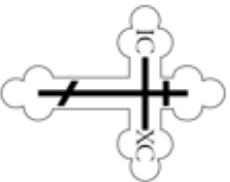
In addition, we see special projects such as the Clergy Synaxis groups, the Clergy Wives Ministry, Church Planting Grants, Music training sessions, Clergy Continuing Education seminars, all made possible by many different groups all working towards a common purpose: "to equip the saints for the work of ministry, for building up the body of Christ" (Eph 4:12).

It is this work which I am inviting you to support on this Sunday, November 14, 2021 and I ask that parishes take a special collection for the Stewards of the Orthodox Church in America. For those of you who want to offer your support but are unable to do so financially I encourage you to support the ministries of the Orthodox Church in America by getting involved in other ways. Most especially, I ask that you continue to pray for all those who labor in Christ's vineyard.

May the Lord continue to bless your efforts for His Church.

A handwritten signature in black ink, appearing to read "Tikhon".

Tikhon
Archbishop of Washington
Metropolitan of All America and Canada



ST. ALEXIS ORTHODOX CHRISTIAN CHURCH

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

“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

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

“Treasure” — your tithes and offerings — are utilized for the ongoing operations and ministries of the Parish, including:

- Facility Maintenance and Utilities
- Administrative Costs
- Parish Life Activities
- Required Clergy Conferences
- Pastoral Subsistence Package
- Diocese Giving
- Sunday School Activities
- Ministry Expenses
- Worship Related Expenses

These are managed through the Operating Fund. The balance in the operating fund as of August, 2021 is approximately \$117,194.

DESIGNATED GIFTS & FUNDS

In addition to tithes and offerings that support the operations and ministries of the Parish, Designated Gifts for Sr Elizabeth Fund may be made. Designated gifts (including *in memoriam*) which are managed separately from the Operating Fund support a variety of needs; beautification, outreach, evangelization and in particular for parishioners with special financial needs (the St Elizabeth Fund). The balance in these Parish restricted funds as of August, 2021 is: \$14,518.

My Annual Pledge for 2021 is given below:

Title (Operating Fund): \$ _____

Other Giving: \$ _____, for _____ Please indicate designation, e.g. "St Elizabeth Fund"

NAME

SIGNATURE

Ministries	Roles	Coordinator	Already Involved	Wish to be Involved
Building & Grounds	Building & Repair Skills	Vice President		
	Gardening			
	Church Clean-up			
	Red House Liaison			
Church School	Sunday Assistant	Member at Large 1		
	Sunday School Teacher			
	Adult Coordinator			
Hospitality	Greeter	Member at Large 2		
	Host Hospitality Gathering			
Library	Organize and Maintain	Vice President		
Outreach	College Ministries	Member at Large 2		
	Guild of St Elizabeth			
	Tract Rack			
	Coordinate Community OR			
	Coordinate Mart'l & Int'r OR			
Parish Life	Lunch Clean-up	Member at Large 1		
	Refreshments on Sunday			
	Organize Kitchen & Parish Hall			
	Special Events Volunteer			
Pastoral Care	Correspondence	Fr Steven		
	Visitation of the Sick			
Youth Ministry	Advisor/Meeting Facilitator			
	Event Chaperone			
Miscellaneous	Babysitter for Events	Secretary		
	Bookkeeper	(Treasurer)		
	Name Day Card			
	Phone Reminders			

Ministries	Roles	Coordinator	Already Involved	Wish to be Involved
Worship	Altar Care	Fr Steven		
	Altar Server			
	Bake Altar Bread			
	Reader			
	Choir			
	Flower Arranging			
	Candles			

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, ByLaws Review

Name: _____

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