



St. Alexis of Wilkes-Barre Orthodox Church

Address: PO Box 134, 108 E Main St, Clinton,
CT 06413-0134

Phone: 860-664-9434

Web: <http://www.stalexischurch.org>

Email: stalexis@ dneoca.org

Fr Steven Hosking

Rector

Phone: 860-866-5802 (Message)

Email: frsteve@stalexischurch.org

Dn Timothy Skuby

Attached

Phone: (808) 341-1813

Email: dntimothy@stalexischurch.org

Services Schedule

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

Bulletin for Sunday, June 05, 2022

Welcome



Jesus Christ taught us to love and serve all people, regardless of their ethnicity or nationality.

To understand that, we need to look no further than to the Parable of the Good Samaritan (Luke 10:25-37). Every time we celebrate the Divine

Liturgy, it is offered "on behalf of all, and for all." As Orthodox Christians we stand against

racism and bigotry. All human beings share one common identity as children of God. "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus" (Galatian 3:28)

Members of our Parish Council are:

Joseph Barbera - Council Member at Large

Susan Davis- Council Member at Large

Carolyn Neiss - President

Marlene Melesko - Vice President

Susan Egan - Treasurer

Dn Timothy Skuby - Secretary

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

Parish Members' Directory -

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

Pastoral Care - General Information

Emergency Sick Calls can be made at any time. Please call Fr Steven at (860) 866-5802, when a family member is admitted to the hospital.

Anointing in Sickness: The Sacrament of Unction is available in Church, the hospital, or your home, for anyone who is sick and suffering, however severe.

Marriages and Baptisms require early planning, scheduling and selections of sponsors (crown bearers or godparents). See Father before booking dates and reception halls!

Funerals are celebrated for practicing Orthodox Christians. Please see Father for details. The Church opposes cremation; we cannot celebrate funerals for cremations.

Announcements

Confession and Communion

Over the past two years, because of COVID, under the direction of our Metropolitan, canons for confession and communion were relaxed. Now that we have returned to relative normalcy, I would like us to return to the expectations that regular participation in confession and communion are the norm.

In his first letter to the Corinthians, St Paul writes, "Whoever, therefore, eats the bread

or drinks the cup of the Lord in and unworthy manner will be answerable for the body and blood of the Lord. Examine yourselves, and only then eat of the bread and drink of the cup" 1 Cor 11:27,28. St Paul exhorts us to be sure that we partake of the body and blood in a *worthy* manner, through *examining* one's self i.e. through confession. Now, do to covid restrictions, and the concern for everyone's health, there are members of this community who have not taken confession for over a year. You are encouraged to make arrangements to partake of this sacrament as soon as possible, particularly if you plan to receive communion. We have the feast of Ascension and Pentecost coming up, please prepare for these feasts! We also have the Apostle's Fast, in which it would be appropriate to think about offering your confession.

According to the parish ByLaws, to be considered a voting member, you must partake of the sacraments at least once a year. if you have not discussed your current situation as to why you are not participating in the sacraments with Fr Steven by the Feast of Sts Peter and Paul, you will be at risk of losing your voting status. St Paul states that those who partake of the Body and Blood unworthily eat and drink judgement unto themselves 1 Cor 11:29, if you have not entered into confession (or discussed this with Fr Steven) by this same Feast, in order to protect you from this self-judgement, I will be obliged to withhold the Chalice from you. Please understand that this is my responsibility as Priest and Pastor. Simply communicating with me will avoid any confusion at the Chalice.

Prayers, Intercessions and Commemorations



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

Please pray for our catecumen David.

Memory Eternal for June Bronen on the occasion of her repose.

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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.

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Holy Fathers of the First Ecumenical Council. Afterfeast of Ascension. Hieromartyr Dorotheus, Bishop of Tyre (ca. 362). Translation of the Relics of Bl. Igor (George), tonsured Gabriel, Grand Prince of Chernígov and Kiev (1150). Bl. Constantine, Metropolitan of Kiev (1159). Repose of St. Theodore Yaroslavich, older brother of St. Alexander Nevsky (Novgorod—1233). Finding of the Relics of Ven. Bassian and Jonah, Monks of Pertominsk (Solovétsky Monastery—1599). Martyrs Marcian, Nicander, Hyperechius, Appolonius, Leonidas, Arius, Gorgias, Pambo, Selenia, and Irene of Egypt (4th c.). Ven. Theodore the Wonderworker, Hermit of the Jordan (ca. 6th c.). Ven. Anubius, Confessor and Anchorite, of Egypt (5th c.). Ven. Abba Dorotheus of Palestine (6th c.). St. Peter of Korcha (Albanian).

Prayer for family and friends in the Ukraine and Russia

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

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

Parish Calendar

Schedule of Services and Events

June 5 to June 13, 2022

Sunday, June 5

Fathers of the 1st Council
9:30AM Divine Liturgy

Monday, June 6

Hilarion the New of Dalmation Monastery
Church Cleaning: Greg Jankura

Tuesday, June 7

The Holy Martyr Theodotus of Ancyra
8:30AM Daily Matins

Wednesday, June 8

Removal of the Relics of Theodore the
Commander
4:30PM Open Doors

Thursday, June 9

Cyril, Patriarch of Alexandria
8:30AM Daily Matins

Friday, June 10

June Bronen
Bartholomew the Holy Apostle

Saturday, June 11

The Saturday of Souls
5:30PM Great Vespers with Litya

Sunday, June 12

Holy Pentecost
9:30AM Divine Liturgy
12:00PM Vespers of Pentecost

Monday, June 13

Jason Danilack-Fekete
Monday of the Holy Spirit
Nancy Davis

Saints and Feasts

June 05

Fathers of the 1st Council

The heresiarch Arius was a Libyan by race and a protopresbyter of the Church of Alexandria. In 315, he began to blaspheme against the Son and Word of God, saying that He is not true God, consubstantial with the Father, but is rather a work and creation, alien to the essence and glory of the Father, and that there was a time when He was not. This frightful blasphemy shook the faithful of Alexandria. Alexander, his Archbishop, after trying in vain to correct him through admonitions, cut him off from communion and finally in a local council deposed him in the year 321. Yet neither did the blasphemers wish to be corrected, nor did he cease sowing the deadly tares of his heretical teachings; but writing to the bishops of other cities, Arius and his followers requested that his doctrine be examined, and if it were unsound, that the correct teaching be declared to him. By this means, his heresy became universally known and won many supporters, so that the whole Church was soon in an uproar.

Therefore, moved by divine zeal, the first Christian Sovereign, Saint Constantine the Great, the equal to the Apostles, summoned the renowned First Ecumenical Council

in Nicaea, a city of Bithynia. It was there that the shepherds and teachers of the Church of Christ gathered from all regions in the year 325. All of them, with one mouth and one voice, declared that the Son and Word of God is one in essence with the Father, true God of true God, and they composed the holy Symbol of Faith up to the seventh article (since the remainder, beginning with "And in the Holy Spirit," was completed by the Second Ecumenical Council). Thus they anathematized the impious Arius of evil belief and those of like mind with him, and cut them off as rotten members from the whole body of the faithful.

Therefore, recognizing the divine Fathers as heralds of the Faith after the divine Apostles, the Church of Christ has appointed this present Sunday for their annual commemoration, in thanksgiving and unto the glory of God, unto their praise and honour, and unto the strengthening of the true Faith.

June 05

The Holy Hieromartyr Dorotheus, Bishop of Tyre

Saint Dorotheus became Bishop of Tyre in Phoenicia about the end of the third century. During the persecution of Diocletian and Maximian, about the year 303, he fled to Odysopolis in Thrace to preserve his life, and after the death of the tyrants he returned to Tyre. He lived until the reign of Julian the Apostate (361-363), from whose persecution he again fled

to Odysopolis (or, according to Theophylact of Bulgaria, Edessa), but was found by Julian's men and slain in great torments, at the age of 107, in 361. He was very learned, and has left behind writings in both Latin and Greek relating the lives of the holy Prophets, Apostles, and other Saints.

June 08

Melania the Righteous

Saint Melania was a lady of noble birth, most wealthy and renowned, a descendant of Roman consuls, and of Spanish origin. When her husband and two of her children died, she departed for Egypt to visit the monks living at Mount Nitria. She distributed her wealth to those that were in need there, as well as to the confessors of the Faith who were being persecuted by the Arians. In three days alone, she fed some 5,000. Then, when these Orthodox Christians were exiled to Palestine, she also went to Jerusalem. There, at her own expense, she built a convent for virgins, and reposed therein in holiness about the year 410. Her granddaughter Melania the Younger is celebrated on December 31.

June 09

Cyril, Patriarch of Alexandria

On this day we commemorate Saint Cyril's falling asleep. On January 18 we commemorate the occasion of the Saint's restoration to his see in Alexandria after he had suffered a brief exile because of the

machinations of the Nestorians. Shortly thereafter the Third Ecumenical Council was convoked in Ephesus and the blasphemous doctrine of Nestorius was condemned. See January 18 for Saint Cyril's life and works.

June 09

Righteous Father Columba of Iona

After he established a number of monasteries and churches in his native Ireland, Saint Columba founded the renowned monastery of Iona, off the coast of Scotland. Having guided many in the path of salvation, reposed in peace in 597.

June 11

Bartholomew the Holy Apostle

Saint Bartholomew was one of the Twelve Apostles, and had Galilee as his homeland; this is all that is known of him for certain according to the history of the Gospels. Concerning his apostolic work, certain say that he preached in Arabia and Persia, and especially in India, bringing to them the Gospel written by Saint Matthew, which had been written originally in Hebrew, and which was found there one hundred years later by Pantaeus, formerly a stoic philosopher and later an illustrious teacher of the Christian school in Alexandria (see Eusebius, Eccl. Hist., 5: 10). Other accounts say that he went to Armenia. According to some, he ended his life by being crucified, or by being flayed alive, in Albanopolis

(Urbanopolis) of Armenia. This also confirms an ancient tradition preserved by the Armenians. According to some, Bartholomew and Nathanael are the same person, because the Evangelists who mention Bartholomew do not mention Nathanael; and John, who alone mentions Nathanael as one of the Twelve, says nothing of Bartholomew. Indeed, Bartholomew is a patronymic, "son of Talmi," which means "bold, spirited" (see also Jesus of Navi 15:14; II Kings 3:3), and Nathanael could have had this as a surname. According to the Synaxarion of the Menaion on April 22, however, it is Simon the Zealot and Nathanael who are the same; the Evangelists who mention Simon the Zealot (or "the Canaanite") do not mention Nathanael.

June 10

The Holy Martyrs of China

The Holy Martyrs of China were native Chinese Orthodox Christians brought up in piety at the Russian Orthodox Mission in Peking, which had been founded in 1685. During the Boxer Rebellion of 1900 against the foreign powers occupying China, native Chinese Christians were commanded by the Boxers to renounce Christianity or be tortured to death. Two hundred and twenty-two members of the Peking Mission, led by their priest Metrophanes Tsi-Chung and his family, refused to deny Christ, and were deemed worthy of a martyric death.

The commemoration date of the Chinese Martyrs varies between June 10th and June

11th in Orthodox practice throughout the world.

June 11

Barnabas the Holy Apostle

Saint Barnabas, one of the Seventy, was from Cyprus, of the tribe of Levi, and a fellow disciple with Paul under Gamaliel. He was called Joses, but was renamed Barnabas, which means "son of consolation," perhaps to distinguish him from the Joses called Barsabas and surnamed Justus (Acts 1:23). Saint Barnabas had a field, which he sold and brought the money to the Apostles (Acts 4:36-37). Before the conversion of Saul to Paul, it was Barnabas who was the leader of the Seventy Apostles, the first in preaching and chief spokesman. After Saul's vision on the road to Damascus, it was Barnabas who joined him to the Apostles when the others, because of Saul's reputation as a persecutor of the Church, still feared him (Acts 9:26-27); again it was Saint Barnabas who conscripted Paul as a preacher, bringing him from Tarsus to Antioch after the stoning of Stephen, to assist in spreading the Gospel (Acts 11:25-26). Saint Barnabas preached the Gospel in many places, traveled together with Paul, and finally was stoned to death by the Jews in his native Cyprus. During the reign of Zeno, in the year 478, his sacred relics were found, having on his chest the Gospel according to Matthew written in Greek by Barnabas' own hand. This Gospel was brought to Zeno. Because of this the Church of Cyprus received the right of autonomy, and its

archbishop was given the privilege, like the emperor, of signing his decrees and encyclicals in vermillion.

Hymns of the Day



Tone 6 Troparion (Resurrection)

The Angelic Powers were at Your tomb; the guards became as dead men. Mary stood by Your grave,

seeking Your most pure body.
You captured hell, not being tempted by it.
You came to the Virgin, granting life.
O Lord, Who rose from the dead, // glory to You.

Tone 4 Troparion (Ascension)

You ascended in glory, O Christ our God, granting joy to Your Disciples by the promise of the Holy Spirit. Through the blessing, they were assured that You are the Son of God, // the Redeemer of the world!

Tone 8 Troparion (Fathers)

You are most glorious, O Christ our God! You have established the Holy Fathers as lights on the earth. Through them You have guided us to the true Faith. // O greatly compassionate One, glory to You!

Tone 8 Kontakion (Fathers)

The Apostles' preaching and the Fathers' doctrines have established one Faith for the Church.

Adorned with the robe of truth, woven from heavenly theology, //
It defines and glorifies the great mystery of piety.

Tone 6 Kontakion

When You had fulfilled the dispensation for our sake,
and united earth to heaven:
You ascended in glory, O Christ our God,
not being parted from those who love You,
but remaining with them and crying://
"I am with you, and there is no one against you!"

(Instead of "It is truly meet...", we sing:)

Magnify, O my soul, Christ the Giver of Life,
Who hath ascended from earth to heaven!

We the faithful, with one accord, magnify thee, the Mother of God, who, beyond reason and understanding, ineffably gave birth in time to the Timeless One.

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. 4th Tone. Daniel 3.26,27.

Blessed are you, O Lord, the God of our fathers.

Verse: For you are just in all you have done.

The reading is from Acts of the Apostles 20:16-18, 28-36.

IN THOSE DAYS, Paul had decided to sail past Ephesos, so that he might not have to spend time in Asia; for he was hastening to be at Jerusalem, if possible, on the day of Pentecost. And from Miletos he sent to Ephesos and called to him the elders of the church. And when they came to him, he said to them: "Take heed to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God which he obtained with the blood of his own Son. I know that after my departure fierce wolves will come in among you, not sparing the flock; and from among your own selves will arise men speaking perverse things, to draw away the disciples after them. Therefore be alert, remembering that for three years I did not cease night or day to admonish every one with tears. And now I commend you to God and to the word of his grace, which is able to build you up and to give you the inheritance among all those who are sanctified. I coveted no one's silver or gold or apparel. You yourselves know that these hands ministered to my necessities, and to those who were with me. In all things I have shown you that by so toiling one must help the weak, remembering the words of the Lord Jesus, how he said, 'it is more blessed to give than to receive.' " And when he had spoken thus, he knelt down and prayed with them all.

Gospel Reading

Fathers of the 1st Council

The Reading is from John 17:1-13

At that time, Jesus lifted up his eyes to heaven and said, "Father, the hour has come; glorify your Son that the Son may glorify you, since you have given him power over all flesh, to give eternal life to all whom you have given him. And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent. I glorified you on earth, having accomplished the work which you gave me to do; and now, Father, you glorify me in your own presence with the glory which I had with you before the world was made.

"I have manifested your name to the men whom you gave me out of the world; yours they were, and you gave them to me, and they have kept your word. Now they know that everything that you have given me is from you; for I have given them the words which you gave me, and they have received them and know in truth that I came from you; and they have believed that you did send me. I am praying for them; I am not praying for the world but for those whom you have given me, for they are mine; all mine are yours, and yours are mine, and I am glorified in them. And now I am no more in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one. While I was with them, I kept them in your name, which you have given me; I have guarded them, and none of them is lost

but the son of perdition, that the scripture might be fulfilled. But now I am coming to you; and these things I speak in the world, that they may have my joy fulfilled in themselves."

Bible Cross Reference



Please see the attachment on the Nicean Creed.

Wisdom of the Fathers

For there is One God, and One Mediator between God and Man, the Man Christ Jesus. For He still pleads even now as Man for my salvation; ...

St. Gregory the Theologian

4th Theological Oration, 4th Century

... for He continues to wear the Body which He assumed, until He make me God by the power of His Incarnation; although He is no longer known after the flesh -- I mean, the passions of the flesh, the same, except sin,

as ours.

St. Gregory the Theologian

4th Theological Oration, 4th Century

Beyond the Sermon



Metropolitan Anthony
Sourozh
Sermon on Sunday
between Ascension and
Pentecost
22 May 1988

In the name of the
Father, of the Son and of

the Holy Ghost.

During the Last Supper our Lord Jesus Christ told His disciples that separation was near, that He was to ascend to His God and to His Father as He would repeat again to the women who came to the grave. And when their hearts were filled with sorrow at the thought that they will not see Him again, He said, "Your hearts are full with sorrow and yet, you should rejoice for Me that I am returning to My Father. But I will not," he added, "leave you orphan, I will send you the Holy Spirit, who proceeds from the Father, whom I will send to you and who will teach you all things." And so do we here now while we are still in the light of the Ascension.

St. Paul grieved about the necessity of living in the world and in the flesh. He said, "To me life is Christ and death would be a gain,

a blessing, because as long as we are in the flesh, we are separated from Christ." And yet, this separation is not total, we are not separated irremediably, we are not separated desperately from Christ if we only long for Him, if we only love Him, if as St. Paul longed to die to be inseparably forever with Him because according to the promise the Holy Spirit has come on the day of Pentecost, the Holy Spirit whom we call the Comforter by word, which in ancient languages has a much wider meaning. It means the one who consoles, the one who gives strength, the one who brings joy. His presence indeed can console us from our separation from Christ because the Holy Spirit if we only live according to the Gospel, if we become not only in word or in imagination but in all truth, in action and in thought, in our heart and in our being disciples of Christ, the Holy Spirit dwells in us. We become His temples and He speaks to us either in unutterable groaning or with that wonderful clarity that allows us to call 'Father' the God of Heaven because in Christ and by the power of the Spirit we have become the children of the Living God. So the separation from Christ is a separation in space, it is the loss of that moving, wonderful contact of humanity as we know it on earth but it is the beginning of a new discovery of Christ, the Christ not only risen but ascended, the Christ who according to today's Gospel is resplendent with the glory, the shining that belonged to Him before all ages, the shining, the resplendence, the splendour of Divinity. And it is this Christ whom we meet in prayer, whom we discover through and in the Holy Sacraments, to whom we can get united only by a faithfulness in life, it is this Christ

of whom Paul speaks when he says, "We no longer know Christ according to the flesh", we do not touch Him as Thomas did, we do not hear and see Him as Apostles and the women, and all crowds of people did, but we know the Christ of the Spirit, the risen and ascended Christ, who is everywhere where two or three are gathered together, who is everywhere when a lonely soul cries for Him, when a life is being dedicated to Him.

And so we are confronted with this mystery of a separation, which is a victory, a separation, which leads us to a new knowledge, to a new discovery of Christ. His Divinity is no longer veiled for us by His human presence, He is revealed to us as God resplendent not only in His Godhead but also in His humanity. And so it happens also all the time when people meet on a human level and then discover one another in the Holy Spirit, a discovery that makes humanity resplendent with eternity. Let us rejoice in the Ascension but also let us remember that in a week's time we will stand here remembering the day of Pentecost, not only remember it as an event of the past but bringing it back by presenting ourselves to the descent of the Holy Spirit as the Apostles offered themselves to Him in the Upper Room nearly 2,000 years ago. But to do this we must be disciples of Christ, we must be His own, we must be faithful to the word of His preaching, we must follow the example which He gave us, we must truly be in the world in which we live an incarnate presence of Christ and the temple of Spirit, a vanguard of the Kingdom. Let us devote the coming week to preparing ourselves by searching our lives,

by rejecting at least in intention and determination all that is unworthy of our calling. Let us prepare ourselves to come open, empty to be filled with the Spirit, so that we truly may be also in an ever-increasing way become the temples of His presence. Amen.



THE NICENE CREED

I believe in one God, (Deuteronomy 6:4, Mark 12:29, 32, Romans 3:29-31, I Corinthians 8:4-6) the Father (Matthew 6:9), the Almighty (Exodus 6:3, 2 Corinthians 6:18), Creator of heaven and earth (Genesis 1:1, Revelation 4:11), and of all things visible and invisible (Colossians 1:15-16, Hebrews 11:3).

And in one Lord Jesus Christ (Acts 11:17, I Corinthians 8:6, Ephesians 4:5-6) the Only Begotten Son of God (Matthew 14:33, 16:16 John 1:18, 3:16), begotten of the Father before all ages (Colossians 1:15-17); Light of Light (Psalm 27:1, John 1:2-4, 9, 8:12, Matthew 17:2, 5, II Corinthians 4:6, Hebrews 1:3, I John 1:5), True God of true God (John 1:1-2, 17:1-5, I John 4:15, 5:20), begotten, not created (John 1:14), of one essence with the Father (John 10:30) through Whom all things were made (John 1:3, 10, Colossians 1:16, I Corinthians 8:6, Romans 11:36, Hebrews 1:10).

Who for us and for our salvation (Matthew 1:21, Rom. 10:8-10, I Thessalonians 5:9, Colossians 1:13-14, I Timothy 2:4-5), came down from the heavens (John 3:13, 31, 6:33, 35, 38) and was incarnate by the Holy Spirit and the Virgin Mary (Luke 1:34-35), and became man (John 1:14, Hebrews 2:14).

Crucified for us (Mark 15:25, I Peter 2:24, Isaiah 53:5, I Corinthians 15:3) under Pontius Pilate (Mark 15:15) He suffered (Mark 8:31) and was buried (Matthew 27:59-60, Luke 23:53);

Rising on the third day (Mark 9:31, 16:9, Luke 24:1-6, Acts 10:40, I Corinthians 15:4) according to the Scriptures (Luke 24:45-46, I Corinthians 15:3-4).

And ascending into the heavens (Luke 24:51, Acts 1:9), He is seated at the right hand of the Father (Mark 16:19, Luke 22:69, Acts 7:55).

And coming again in glory (Matthew 24:27, Mark 13:26, John 14:3, I Thessalonians 4:17) to judge the living and the dead (Matthew 16:27, Acts 10:42, II Corinthians 5:10, II Timothy 4:1, I Peter 4:5), His kingdom shall have no end (Hebrews 1:8, II Peter 1:11).

And in the Holy Spirit (John 14:26, Acts 1:8), the Lord (Acts 5:3-4), the Giver of life (Genesis 1:2, John 6:63, II Corinthians 3:6), Who proceeds from the Father (John 15:26), Who together with the Father and the Son is worshipped and glorified (Matthew 3:16-17, II Corinthians 3:7-8), Who spoke through the prophets (I Samuel 19:20, Ezekiel 11:5, 13, I Peter 1:10-11).

In one (Matthew 16:18, Ephesians 4:4, Romans 12:4-5, I Corinthians 10:17), holy (I Peter 2:5, 9, Ephesians 1:4, 5:27), catholic (Mark 16:15, Matthew 28:19, Acts 1:8), and apostolic Church (Matthew 16:18, Acts 2:42, Ephesians 2:20-22);

I acknowledge one baptism (Ephesians 4:5, Galatians 3:27, I Corinthians 12:13) for the remission of sins (Colossians 2:12-13, Acts 22:16);

I expect the resurrection of the dead (John 11:24-25, I Corinthians 15:12-49, Romans 6:4-5, I Thessalonians 4:16);

And the life of the age to come (Mark 10: 29-30, II Peter 3:13, Revelation 21:1). Amen (Psalm 106:48).