

St. Peter's by-the-Sea Episcopal Church

Bay Shore
New York 11706

*We extend a warm welcome to everyone, especially any visitors who
may be worshipping with us today.*

*If you do not already have a church home, please feel welcome
to join this Parish family.*

*Our Services begin with the Opening Voluntary.
You are invited to enter quietly into the spirit of worship
as the music is played.*



THE THIRD SUNDAY AFTER EPIPHANY

THE HOLY EUCHARIST: RITE I 24 January 2021 ✠ 10:00 am

THE HOLY EUCHARIST: RITE I

10:00 AM

THE BOOK OF COMMON PRAYER, P. 323

THE WORD OF GOD

Opening Voluntary *Offertoire* from “Mass for the Convents”

Francois Couperin

The Opening Acclamation

Celebrant Blessed be God: Father, Son, and Holy Spirit.

People And blessed be his kingdom, now and for ever. Amen.

The Collect for Purity

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid:
Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee,
and worthily magnify thy holy Name; through Christ our Lord. Amen.

The Song of Praise

Glory be to God on high,

and on earth peace, good will towards men.

We praise thee, we bless thee,

we worship thee,

we glorify thee,

we give thanks to thee for thy great glory,

O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ;

O Lord God, Lamb of God, Son of the Father,

that takest away the sins of the world,

have mercy upon us.

Thou that takest away the sins of the world,

receive our prayer.

Thou that sittest at the right hand of God the Father,

have mercy upon us.

For thou only art holy;
thou only art the Lord;
thou only, O Christ,
with the Holy Ghost,
art most high in the glory of God the Father. Amen.

The Collect of the Day (The Third Sunday after Epiphany)

Celebrant The Lord be with you.

People And with thy spirit.

Celebrant Let us pray.

Give us grace, O Lord, to answer readily the call of our Savior Jesus Christ and proclaim to all people the Good News of his salvation, that we and all the whole world may perceive the glory of his marvelous works; who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

The Lessons

The First Lesson: Jonah 3:1-5, 10

Lector A Reading from the Book of Jonah

The word of the Lord came to Jonah a second time, saying, “Get up, go to Nineveh, that great city, and proclaim to it the message that I tell you.” So Jonah set out and went to Nineveh, according to the word of the Lord. Now Nineveh was an exceedingly large city, a three days' walk across. Jonah began to go into the city, going a day's walk. And he cried out, “Forty days more, and Nineveh shall be overthrown!” And the people of Nineveh believed God; they proclaimed a fast, and everyone, great and small, put on sackcloth.

When God saw what they did, how they turned from their evil ways, God changed his mind about the calamity that he had said he would bring upon them; and he did not do it.

Lector The Word of the Lord.

People Thanks be to God.

Psalm 62:6-14

Lector 6 For God alone my soul in silence waits;*

All truly, my hope is in him..

7 He alone is my rock and my salvation,*
my stronghold, so that I shall not be shaken.

8 In God is my safety and my honor;*
God is my strong rock and my refuge.

9 Put your trust in him always, O people,*
pour out your hearts before him, for God is our refuge.

10 Those of high degree are but a fleeting breath,*
even those of low estate cannot be trusted.

11 On the scales they are lighter than a breath,*
all of them together.

12 Put no trust in extortion;
in robbery take no empty pride;*
though wealth increase, set not your heart upon it.

13 God has spoken once, twice have I heard it,*
that power belongs to God.

14 Steadfast love is yours, O Lord,*
for you repay everyone according to his deeds.

The Second Lesson: 1 Corinthians 7:29-31

Lector A Reading from the First Letter to the Corinthians

I mean, brothers and sisters, the appointed time has grown short; from now on, let even those who have wives be as though they had none, and those who mourn as though they were not mourning, and those who rejoice as though they were not rejoicing, and those who buy as though they had no possessions, and those who deal with the world as though they had no dealings with it. For the present form of this world is passing away.

Lector The Word of the Lord.

People Thanks be to God.

The congregation stands for the reading of the Gospel.

The Gospel: Mark 1:14-20

Celebrant The Holy Gospel of our Lord Jesus Christ according to Mark.

People Glory be to thee, O Lord.

After John was arrested, Jesus came to Galilee, proclaiming the good news of God, and saying, “The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news.”

As Jesus passed along the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the sea—for they were fishermen. And Jesus said to them, “Follow me and I will make you fish for people.” And immediately they left their nets and followed him. As he went a little farther, he saw James son of Zebedee and his brother John, who were in their boat mending the nets. Immediately he called them; and they left their father Zebedee in the boat with the hired men, and followed him.

Celebrant The Gospel of the Lord.

People Praise be to thee, O Christ.

The Sermon

The Right Reverend Johncy Itty

The Nicene Creed

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.
We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.

On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.
We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

The Prayers of the People

The Intercessor says

Let us pray for the whole state of Christ's Church and the world.

Almighty and ever living God, who in thy holy Word hast taught us to make prayers, and supplications, and to give thanks for all men: Receive these our prayers which we offer unto thy divine Majesty, beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord; and grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

Lord, hear our prayer.

Give grace, O heavenly Father, to all bishops and other ministers, especially Michael, the Presiding Bishop of the Episcopal Church; Lawrence, GERALYN, Daniel and William, Bishops of the Diocese; and Johncy, our Bishop-in-Residence; that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

Lord, hear our prayer.

And to all thy people give thy heavenly grace, and especially to this congregation here present; that, with meek heart and due reverence, they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life.

Lord, hear our prayer.

We beseech thee also so to rule the hearts of those who bear the authority of government in this and every land, especially the President of the United States, the members of Congress, and all regional and local authorities, that they may be led to wise decisions and right actions for the welfare and peace of the world.

Lord, hear our prayer.

Open, O Lord, the eyes of all people to behold thy gracious hand in all thy works, that, rejoicing in thy whole creation, they may honor thee with their substance, and be faithful stewards of thy bounty.

Lord, hear our prayer.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succor Andrea, Ann, Annakutty, Anthony, Autumn, Ben, Betty, Betty C., Caroline, Chris, David, Diane, Donna, Elinor, Emily, Gary, George, Greg, Hannah, Jackie, Joanne, Joel, John, Joy, Kamryn, Ken, Lenore, Lorraine, Mark, Mark O., Matthew, Michelle, Peter, Roger, Sarah Grace, Shanti, Sister Joy, Steve, Sue, Theresa, Tria, and William; and all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

We pray for those in military service, and especially for Christian, Erik, John, Robert, and Stephen;

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; remembering especially all those whose lives have been lost to the Covid Virus; beseeching thee to grant them continual growth in thy love and service; and to grant us grace so to follow the good examples of the Blessed Virgin Mary, St. Peter, St. Edmund, and of all thy saints, that with them we may be partakers of thy heavenly kingdom.

Lord, bear our prayer.

Grant these our prayers, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

The Confession of Sin and Absolution

Celebrant

Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and make your humble confession to Almighty God,

All

Almighty God, Father of our Lord Jesus Christ,
maker of all things, judge of all men:

We acknowledge and bewail our manifold sins and wickedness,
which we from time to time most grievously have committed,
by thought, word, and deed, against thy divine Majesty,
provoking most justly thy wrath and indignation against us.

We do earnestly repent,
and are heartily sorry for these our misdoings;
the remembrance of them is grievous unto us,
the burden of them is intolerable.

Have mercy upon us,
have mercy upon us, most merciful Father;
for thy Son our Lord Jesus Christ's sake,
forgive us all that is past;
and grant that we may ever hereafter
serve and please thee in newness of life,
to the honor and glory of thy Name;
through Jesus Christ our Lord. Amen.

Celebrant

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

The Presider may then say one or more of the following sentences, first saying

Hear the Word of God to all who truly turn to him.

Come unto me, all ye that travail and are heavy laden, and I will refresh you. *Matthew 11:28*

God so loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *John 3:16*

The Peace

Celebrant The peace of the Lord be always with you.

People And with thy spirit.

THE HOLY COMMUNION

Music at the Offering: *Recit de Chromborne* from the Kyrie of “Mass for the Convents” Francois Couperin

The Great Thanksgiving: Eucharistic Prayer II

Celebrant The Lord be with you.

People And with thy spirit.

Celebrant Lift up your hearts.

People We lift them up unto the Lord.

Celebrant Let us give thanks unto our Lord God.

People It is meet and right so to do.

The Celebrant continues

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God; because in the mystery of the Word made flesh, thou hast caused a new light to shine in our hearts, to give the knowledge of thy glory in the face of thy Son Jesus Christ our Lord. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

Celebrant and People

Holy, holy, holy, Lord God of Hosts:

Heaven and earth are full of thy glory.

Glory be to thee, O Lord Most High.

Blessed is he that cometh in the name of the Lord.

Hosanna in the highest.

Then the Celebrant continues

All glory be to thee, O Lord our God, for that thou didst create heaven and earth, and didst make us in thine own image; and, of thy tender mercy, didst give thine only Son Jesus Christ to take our nature upon him, and to suffer death upon the cross for our redemption. He made there a full and perfect sacrifice for the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

For in the night in which he was betrayed, he took bread; and when he had given thanks to thee, he broke it, and gave it to his disciples, saying, “Take, eat, this is my Body, which is given for you. Do this in remembrance of me.”

Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, “Drink this, all of you; for this is my Blood of the New Covenant, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me.

Wherefore, O Lord and heavenly Father, we thy people do celebrate and make, with these thy holy gifts which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; and looking for his coming again with power and great glory.

And we most humbly beseech thee, O merciful Father, to hear us, and, with thy Word and Holy Spirit, to bless and sanctify these gifts of bread and wine, that they may be unto us the Body and Blood of thy dearly-beloved Son Jesus Christ.

And we earnestly desire thy fatherly goodness to accept this our sacrifice of praise and thanksgiving, whereby we offer and present unto thee, O Lord, our selves, our souls and bodies. Grant, we beseech thee, that all who partake of this Holy Communion may worthily receive the most precious Body and Blood of thy Son Jesus Christ, and be filled with thy grace and heavenly benediction; and also that we and all thy whole Church may be made one body with him, that he may dwell in us, and we in him; through the same Jesus Christ our Lord;

By whom, and with whom, and in whom, in the unity of the Holy Ghost all honor and glory be unto thee, O Father Almighty, world without end. **AMEN.**

And now, as our Savior Christ hath taught us, we are bold to say,

People and Celebrant

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses,
as we forgive those who trespass against us.

And lead us not into temptation,
but deliver us from evil.

For thine is the kingdom, and the power, and the glory,
for ever and ever. Amen.

The Breaking of the Bread

Christ our Passover is sacrificed for us;

Therefore let us keep the feast.

O Lamb of God, that takest away the sins of the world,
have mercy upon us.

O Lamb of God, that takest away the sins of the world,
have mercy upon us.

O Lamb of God, that takest away the sins of the world,
grant us thy peace.

Then all say together the Prayer of Humble Access

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us. *Amen.*

AT THE TIME FOR COMMUNION:

- ◆ *Only the Host (Bread) will be distributed; not wine*
- ◆ *Please approach the Altar in SINGLE FILE from the CENTER AISLE only, not the side aisles*
- ◆ *Observe Social Distancing in the aisle by using the pew markers for vacant pews*
- ◆ *Communicants should sanitize their hands before receiving the host. You may use your own, or a bottle is placed at the head of the aisle*
- ◆ *The Host will be placed in the palm of each Communicant, not on the tongue*
- ◆ *Please return to your seat, by way of the side aisles*
- ◆ *Remove your mask to take the Host, then replace the mask for the remainder of the service*

The Post Communion Prayer

Celebrant *Let us pray.*

Almighty and everliving God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

The Blessing and Dismissal

Closing Voluntary *Dialogue* from the Kyrie “Mass for the Convents”

Francois Couperin

— FOR THE SERVICE —

Officiant and Preacher

The Right Reverend Johncy Itty

Lector

Bill Kern

Lay Eucharistic Minister and Intercessor

Joan Derle

Acolyte

William Logan

Organist

Mark Engelhardt

Ushers

Kathy Birch

Altar Guild

Rosemary Johnson, Dawn Johnston, Irene Feola

— PRAYERS FOR THE WEEK —

We pray for those who have asked our prayers: Andrea, Ann, Annakutty, Anthony, Autumn, Ben, Betty, Betty C., Caroline, Chris, David, Diane, Donna, Elinor, Emily, Gary, George, Greg, Hannah, Jackie, Joanne, Joel, John, Joy, Kamryn, Ken, Lenore, Lorraine, Mark, Mark O., Matthew, Michelle, Peter, Roger, Sarah Grace, Shanti, Sister Joy, Steve, Sue, Theresa, Tria, and William;

We pray for those who have died; remembering especially all those whose lives have been lost to Corona virus, and those grieving the death of a loved one, that they may they find comfort and peace;

We pray for those in military service, and especially for Christian, Erik, John, Robert, and Stephen;

We pray for the unemployed and underemployed; for all who suffer from addictions; for all who suffer chronic illness, and for all caregivers;

We pray for our companion dioceses of Torit & Ecuador-Central; and for mercy, peace, and justice among all peoples, especially those whose lives have been devastated by natural disasters, terrorism, war, famine, tyranny, or injustice;

In the Diocesan Cycle of Prayer we pray for Iglesia de la Santa Cruz, Brooklyn; St. John's, Southampton; All Souls' Church, Stony Brook; St. Mark's, Westhampton Beach; St. Andrew's, Yaphank; The Standing Committee of the Diocese; All Saints', Brooklyn ;

In the Anglican Cycle of Prayer we pray for the Church of Bangladesh; and the Dioceses of Akure (Nigeria); Alabama, Alaska, Albany (The Episcopal Church); Saint Albans (England); Algoma (Canada).



BULLETIN INSERTS

January 24, 2021 – Epiphany 3 (B)

Meet Our Religious Communities: Founding Monastic Communities

I didn't know that we have monastic communities in the Episcopal Church!

Monastic orders and Christian communities are sometimes called “the best kept secret in the Episcopal Church!” Yet, today we have 20 monastic communities, whose members live together, and 25 dispersed Christian communities.

When did this start?

In the mid-19th century, some Episcopalians began to hear a call to deeper connection with God, to deeper prayer, and to community life. The first to heed this call was Anne Ayers, who founded the Sisterhood of the Holy Communion under the guidance of the Rev. Dr. William Augustus Muhlenberg in New York City in 1852. Several women joined her and they engaged in active ministry especially serving the poor, teaching, and in health care.

These women lived together and took “promises” for three years at a time, but did not take life vows, although it was Ayres’ desire that this work be an “association for life.”

One of these sisters, Harriet Starr Cannon, went on to found the Community of Saint Mary in 1865. Mother Harriet’s dream was “complete and unconditional surrender to our Lord” and for a life of prayer, discipline, and worship. The first ministries of CSM included the House of Mercy for “fallen women” and a home for destitute children. Initially, the existence of the community was known only to a few friends.

Why was CSM kept a secret?

In the late 19th century, anti-Roman Catholic sentiments were strong. The sisters started to attract unwanted attention and were called “Romanists in disguise.” Fictional accounts were published of horrors perpetrated in Roman Catholic convents and these stories were thought by many to be true.

The CSM sisters tried to keep a low profile and were still subject to criticism and scrutiny. Public sentiment changed dramatically when several CSM sisters went to Memphis in 1878 to minister to the sick during the yellow fever outbreak. Most of them died, and they are now commemorated in The Episcopal Church calendar on September 9th as the Martyrs of Memphis.



Why is religious life in The Episcopal Church still a “best kept secret”?

Despite the positive publicity surrounding the Martyrs of Memphis, religious communities have remained somewhat hidden in The Episcopal Church, often known only in the neighborhoods where they live and serve.

In the 20th and into the 21st centuries, religious communities are ministering in social services, education, health care, prisons, and throughout the Church. They provide prayerful presences, places of retreat, spiritual friendship, and examples of spiritual dedication in community.

For more information, see www.caroa.net and www.naecc.net.

Published by the Office of Formation of The Episcopal Church, 815 Second Avenue, New York, N.Y. 10017

© 2021 The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America. All rights reserved.



Bible Study: Epiphany 3 (B) - January 24, 2021

Daniela Lee

RCL: Jonah 3:1-5, 10; Psalm 62:6-14; 1 Corinthians 7:29-31; Mark 1:14-20;
Jonah 3:1-5, 10

The shortest prophecy of the Bible and the most effective. One sentence and the whole great city repents! We see in this text that Jonah does not want to do this, and he puts in the barest minimum effort to honor his commission as a prophet to this city that he hates. And yet the Ninevites hear what he is saying and they immediately start their fast and don the sackcloth. Even the cattle!

Our plans are not God's plans and we are foolish to believe that God would not offer salvation even to people we despise. Our judgment is not the judgment of God and we are not as capable of mercy as God is. But sometimes, we find ourselves desiring God's mercy for ourselves and God's judgment for others.

How would you react if you had to bring the Good News of Jesus to the people you despise the most?

Have you ever been upset about someone receiving forgiveness when it seemed to you that they did not deserve it?

Psalm 62:6-14

The psalmist is devoted to searching for God – waiting for God – and knows not to put his trust in people. He says, “God has spoken once, twice have I heard it, that power belongs to God.” God's meanings are manifold, his truth pliable to the diversity of our modes of existence. There are many legitimate ways to interpret God's words. Believing that only one interpretation is correct is quite limiting and does not allow for us to see the many meanings that God is sending us. Interpreting the Bible is not an easy task and we must keep an open mind, especially if we do believe that God reveals Godself in every generation. God has something to say, and it might sound different to me than it does to you.

Have you found yourself relying on only one interpretation of a Biblical text?

Do you see any value in having more than one legitimate interpretation?

1 Corinthians 7:29-31

Here, Paul is assuming that all unmarried men and women are only preoccupied with the Lord's business. And since Jesus is returning any day now, that is what we should do – we should all act as if the only worthwhile thing to do is what is pleasant to the Lord. “For the present form of this world is passing away.” The values of this world are not the same as the values of the next; perhaps the highest achievement for us now is a good social status, a spouse, 2.4 children, a house in the suburbs. But that is not what we should be striving for once the kingdom of God is getting close.

What we should be focusing on are the values of the kingdom. We should not let ourselves be swept up by wealth and earthly joys, we should be seeking the Lord. If we seek to please other people, even our spouses, we might be feeling torn. But one idea that might not occur to Paul is that both spouses might be devoted to the Lord and to a life of seeking what is right, to discerning God's will together. And if not spouses, maybe groups of friends. Together, we can support each other and work together at being a faithful community of shared values.

Almost two thousand years have passed since Paul gave us this warning. With that perspective in mind, perhaps it is safe to assume that it might not be so soon that the Messiah will return to us. Perhaps then we can find a middle ground between fostering earthly relationships, finding joy, dismantling unjust systems, keeping the values of the kingdom in mind, and working to please the Lord.

How can you build a support group to assist you in your spiritual journey?

What do you feel you would have to give up if Jesus were to return next week?

Mark 1:14-20

The fishermen of ancient Palestine were not middle-class entrepreneurs that made a comfortable living for themselves and their families. In that time, under Roman rule, there were only the exploited and the ones exploiting. The fishermen, the carpenters, the day-laborers were all heavily taxed and underpaid so that they barely made it from day to day. The fisherman’s life was hard, the nights were spent fishing and the days preparing the fish to be sold and mending the nets. And then Jesus comes to them and says, “Give up this life of exploitation, come with me so together we can tell people there is a different way, that there is a justice they can dream of and work toward.”

What are some systems of our time that prevent a life of dignity and justice for all people?
How would Jesus address these systems today?

Daniela Lee is an Eastern European immigrant that has traveled from the Baptist world through the Lutheran world and ended up in The Episcopal Church. With her husband and two lovely kids, she likes to travel and stargaze. They currently live in Utah where they enjoy the two seasons, the dry air, and the beautiful landscape. Dani is passionate about evangelism and about how to live responsibly in the world.

— PARISH NOTICES —

BIBLE STUDY CONTINUES: Tuesdays at 10:30am in the Lounge and Sundays at 9am in the Lounge. Bring your bible and a mask! All are invited.

THIS IS A GOOD TIME OF YEAR TO REFRESH THE PRAYER LIST. Please take a moment and if you have requested that we pray for anyone currently on the list that should be removed, let Mark know, either in writing, by phone (631-665-0051 x. 124) or email at Mark@stpetersbayshore.org. THANKS!

WE WILL BE HOSTING SCOUT SUNDAY ON FEBRUARY 7 AT THE 10AM SERVICE.



Office of the State Long Term Care Ombudsman

FROM THE OFFICE OF THE NEW YORK STATE LONG TERM CARE OMBUDSMAN, WE HAVE RECEIVED A REQUEST FOR VOLUNTEER SERVICE: LTC Ombudsmen provide advocacy and resources for people who reside in long-



term care facilities such as nursing homes, assisted living, and adult care facilities. Ombudsmen advocate for and resolve problems for all individuals living in long term care communities by protecting rights, honoring dignity, and ensuring respect. Trained certified volunteers regularly visit assigned facilities so that residents may have the highest quality of life and care.

Looking to make a difference? Become an Ombudsman Volunteer today.

Please call the Ombudsman Program Suffolk County for details at:

631-470-6755

Parish Financial Snapshot for the Week ending January 17, 2021

Compared with the Third Weekend in January 2020

	Total 2021 Annual Budget	2021	2020
Total Parish Expenses Per Week	\$364,856	<u>\$7,016</u>	<u>\$6,990</u>
Donations Third Weekend in January		1,635	1,846
Rental Income		250	
LPL Transfer		<u>1,865</u>	<u>1,865</u>
Weekly Overage (Deficit)		<u>(3,266)</u>	<u>(3,279)</u>
Year-to-Date Deficit		(\$10,421)	(\$5,864)

St. Peter's by-the-Sea Episcopal Church

500 South Country Road • Bay Shore, New York 11706

Phone 631-665-0051 Fax 631-665-0052

www.stpetersbayshore.org

A parish in the Episcopal Diocese of Long Island

The Most Reverend Michael B. Curry

The Right Reverend Lawrence C. Provenzano, DD

The Right Reverend Geralyn Wolf

The Right Reverend Daniel Allotey

The Right Reverend R. William Franklin

The Right Reverend Johncy Itty, DD

Mark Engelhardt

Linda Ruggieri

Presiding Bishop

Diocesan Bishop

Assistant Bishop

Assisting Bishop

Assisting Bishop

Bishop-in-Residence

Associate for Administration, Liturgy, and Music

Financial Administrator

The Wardens and Vestry of the Parish

Brian Clark, *Senior Warden*

Joe Goncalves, *Junior Warden*

Class of 2022

Stephanie Campbell

Eric Eastman

Lisa Hallett

Class of 2023

Marc Johnston

Bill Kern

Class of 2024

Roger Burmeister

Clyde Payne



Praising God, Serving Neighbor

We seek to worship the Lord as one loving family

by serving our parish and community

through prayer, music, education, and outreach