

Quo Vadis

The monthly newsletter of Ss. Peter & Paul Russian Orthodox Greek Catholic Church of Bayonne, N.J.
Vol. 1, Number 3: November 2013

Editor: V. Rev. W. Sophrony Royer, Ph.D.

98 W. 28th Street, Bayonne, N.J. 07002

“Quo Vadis?” is a Latin phrase meaning “Where are you going?” It refers to a Christian tradition regarding St. Peter. According to the apocryphal *Acts of Peter*, Peter is fleeing from likely crucifixion in Rome, and along the road outside the city, he encounters the risen Jesus. Peter asks Jesus “Quo vadis?” Jesus replies “Romam vado iterum crucifigi (“I am going to Rome to be crucified again”). St. Peter thereby gains the fortitude to return to the city, to eventually be martyred by being crucified upside-down. The phrase also occurs a few times in the Latin *Vulgate* translation of the *Holy Bible*, notably in John 13:36 when Peter asks Jesus the same question, to which He responds, “Whither I go, thou canst not follow me now; but thou shalt follow me.” The Church of Domine Quo Vadis in Rome is built where, according to tradition, the meeting between St. Peter and the risen Jesus Christ took place.

This parish newsletter is called *Quo Vadis* for a reason: to ask the question of where *you* are going in life. Is your life’s journey leading you towards Our Lord and Savior Jesus Christ? St. Peter, at a pivotal moment in his life, when he understandably felt like running away, found the courage to go where Jesus Christ would have him go. Where are *you* going? Will *you* follow Jesus Christ?

Rector’s Message

Glory to Jesus Christ! On November 8th we celebrate the feast of the Synaxis of St. Michael and the Holy Archangels. The First Book of Enoch tells us of how the Holy Archangels led the victorious fight against Lucifer, the formerly brilliant angel who became the “Satan” (the “Adversary”), and all the other fallen angels. The Archangel Michael headed the hosts of holy angels and archangels – a general at the command of an angelic army. Overwhelmed by the might of this angelic host, Lucifer and his minions were driven out of Heaven. But the war continues here on earth, as the demons seeks to seduce us to join their senseless rebellion against the power of God.

Nonetheless, we have the holy angels as God’s ambassadors to us, who act as God’s messengers to the world, and who seek to influence us for good. In particular, each human being has his own guardian angel to protect and guide him. Let us look carefully to see the marvelous works of the angels in the world, and listen intently to their spiritual voices in the innermost heart of our conscience, so that we, too, may join them in resisting evil and expelling that son of perdition, the Devil, from the sanctuary of our hearts. It is up to us to voluntarily do the divine work, by the grace of God, of praising God along with the angels, and to purify ourselves so that we shall not suffer the horrible fate of the “death of the soul,” the moral death that renders one as barren and deprived of all light and life as Satan. Let us rejoice in St. Michael and the Holy Archangels, and faithfully follow the example of obedience to God that they have set for us.

Your servant in Christ,
Fr. Sophrony

Parish Council President's Message

As I mentioned in the September issue of *Quo Vadis*, there remains much work that needs to be done at our church. The front steps are weathered, cracked, and need to be replaced. We have three estimates and shall make a decision within the next few weeks. Moreover, plaster and painting needs to be fixed in the choir loft, around the steps leading up to the choir loft, and around certain windows because of water damage.

During the September Parish Council meeting, the council decided to establish a Building Fund. This fund shall be used for repair projects around the church, as well as for the acquisition of furnishings and liturgical items used in the church, starting with the front steps. Starting in January 2014, each parishioner shall receive a monthly envelope labeled "Building Fund." We ask that you give generously toward this fund so that we might have the funds on hand for future projects. Thank you in advance for your support.

Yours in Christ,
Stephen Wasilewski

Excerpt from the Church Fathers

There is a certain opinion, having credence from its having been handed down from the Fathers, which says that when our nature fell into sin God did not leave us without protection in our misery. Rather, a certain angel from among those to whom is allotted an incorporeal nature, was appointed by Him to assist in the life of each man; but contrariwise, too, the corrupter of our nature, destructive of human life, fights against the same by the agency of a certain evil and malicious demon. Between these two, in the middle is man. The goal of each of these companion spirits is directly opposed to that of the other, their goal being to prevail more effectively over the other. The good offers to man's consideration the good prospects of virtue, which are viewed aright with hope; the other, material delights, in which there is not the hope of good things but things already present and possessed, visible things enslaving the senses of the very foolish.

St. Gregory of Nyssa, The Life of Moses, 2.

Lives of the Saints

St. Nectarius the Wonderworker, Metropolitan of Pentapolis – Commemorated on November 9th

St. Nectarius, the great wonderworker of modern Greece, was born Anastasius Kephalas in Selebria, Thrace (at the time, in the Ottoman Empire, now Greece) on October 1, 1846. Since his family was poor, Anastasius went to Constantinople when he was fourteen in order to find work. Although he had no money, he asked the captain of a ship to take him. The captain told him to take a walk and then come back. Anastasius understood, and sadly walked away. The captain gave the orders to start the engines, but nothing happened. After several unsuccessful attempts, he looked up into the eyes of Anastasius, who stood on the dock. Taking pity on the boy, the captain told him to come aboard. Immediately, the engines started and the ship began to move.

Anastasius found a job with a tobacco merchant in Constantinople, who did not pay him very much. In his desire to share useful information with others, Anastasius wrote down short maxims from spiritual books on the paper bags and packages of the tobacco shop. The customers would read them out of curiosity, and might perhaps derive some benefit from them. The boy went about barefoot and in ragged clothing, but he trusted in God. Seeing that the merchant received many letters, Anastasius also wanted to write a letter. To whom could he write? Not to his parents, because he had none. Therefore, he decided to write to Christ to tell Him of his needs. "My little Christ," he wrote, "I do not have an apron or shoes. You send them to me. You know how much I love you." Anastasius sealed the letter and wrote on the outside, "To the Lord Jesus Christ in Heaven." On his way to mail the letter, he ran into the man who owned the shop opposite the one in which he worked. The man asked him where he was going, and Anastasius whispered something in reply. Seeing the letter in his hands, the man offered to mail

it for him, since he was on his way to the post office. The merchant put the letter in his pocket and assured Anastasius that he would mail it with his own letters. The boy returned to the tobacco shop, filled with happiness. When he took the letter from his pocket to mail it, the merchant happened to notice the address! Astonished and curious, the man could not resist opening the letter to read it. Touched by the boy's simple faith, the merchant placed some money in an envelope and sent it to him anonymously. Anastasius was filled with joy, and he gave thanks to God. A few days later, seeing Anastasius dressed somewhat better than usual, his employer thought he had stolen money from him and began to beat him. Anastasius cried out, "I have never stolen anything. My little Christ sent me the money." Hearing the commotion, the other merchant came and took the tobacconist aside and explained the situation to him.

While he was still a young man, Anastasius made a pilgrimage to the Holy Land. During the voyage, the ship was in danger of sinking in a storm. Anastasius looked at the raging sea, and then at the captain. He went and stood beside the captain and took the helm, praying to God to save them. Then he took off the cross his grandmother had given him, containing a piece of the True Cross, and tied it to his belt. Leaning over the side, he dipped the cross into the water three times and commanded the sea, "Silence! Be still." At once, the wind died down and the sea became calm. Anastasius was saddened, however, because his cross had fallen into the sea and was lost. As the ship sailed on, sounds of knocking seemed to come from the hull below the water line. When the ship docked, the young man got off and started to walk away. Suddenly, the captain began shouting, "Kephalas, Kephalas, come back here." The captain had ordered some men into a small boat to examine the hull in order to discover the source of the knocking, and they discovered the cross stuck to the hull. Anastasius was elated to receive his "Treasure," and always wore it from that time forward. There is a photograph taken many years later, in which the cross is clearly visible.

On November 7, 1875, Anastasius received the monastic tonsure at the Nea Moni Monastery on Chios, and the new name Lazarus. Two years later, he was ordained a deacon. On that occasion, his name was changed to Nectarius. Later, when he was a priest, Fr. Nectarius left Chios and went to Egypt. There he was elected Metropolitan of Pentapolis. Some of his colleagues became jealous of him because of his great virtues, and his inspiring sermons, and because of everything else which distinguished him from them. Other metropolitans and bishops of the Greek Orthodox Patriarchate of Alexandria became filled with malice toward the saint, so they told Patriarch Sophronius that Nectarius was plotting to become patriarch himself. They told the patriarch that the Metropolitan of Pentapolis merely made an outward show of piety in order to win favor with the people. So the patriarch and his synod removed St. Nectarius from his See. Patriarch Sophronius wrote an ambiguous letter of suspension, which provoked scandal and speculation about the true reasons for the saint's removal from his position. St. Nectarius was not deposed from his rank, however. He was still allowed to function as a bishop. If anyone invited him to perform a wedding or a baptism, he could do so, provided that he obtained permission from the local bishop.

St. Nectarius bore his trials with great patience, but those who loved him began to demand to know why he had been removed. Seeing that this was causing a disturbance in the Church of Alexandria, he decided to go to Greece. He arrived in Athens to find false rumors about him had already reached the city. His letter of suspension said only that he had been removed "for reasons known to the Patriarchate," and so all the slanders about him were believed. Since the state and ecclesiastical authorities would not give him a position, the former Metropolitan was left with no means of support, and no place to live. Every day we went to the Minister of Religion asking for assistance. They soon tired of him and began to mistreat him. One day, as he was leaving the Minister's office, St. Nectarius met a friend whom he had known in Egypt. Surprised to find the beloved bishop in such a condition, the man spoke to the Minister of Religion and Education and asked that something be found for him. So, St. Nectarius was appointed to be a humble preacher in the diocese of Vitinea and Euboea. The saint did not regard this as humiliating for him, even though a simple monk could have filled that position. He went to Euboea to preach in the churches, eagerly embracing his duties.

Yet even here, the rumors of scandal followed him. Sometimes, while he was preaching, people began to laugh and whisper. Therefore, the blameless one resigned his position and returned to Athens. By then some people began to realize that the rumors were untrue, because they saw nothing in his life or conversation to

suggest that he was guilty of anything. With their help and influence, St. Nectarius was appointed Director of the Rizarios Seminary in Athens on March 8, 1894. He was to remain in that position until December 1908. The saint celebrated the services in the seminary church, taught the students, and wrote several edifying and useful books. Since he was a quiet man, St. Nectarius did not care for the noise and bustle of Athens. He wanted to retire somewhere where he could pray. On the island of Aegina he found an abandoned monastery dedicated to the Holy Trinity, which he began to repair with his own hands. He gathered a community of nuns, appointing the blind nun Xenia as abbess, while he himself served as Father Confessor. Since he had a gift for spiritual direction, many people came to Aegina to confess to him. Eventually, the community grew to thirty nuns. He used to tell them, "I am building a lighthouse for you, and God shall put a light in it that will shine forth to the world." They did not understand what he was telling them, that he himself would be that beacon, and that people would come there to venerate his holy relics.

On September 20, 1920 the nun Euphemia brought an old man in black robes, obviously in pain, to the Aretaieion Hospital in Athens. This was a state hospital for the poor. The intern asked the nun for information about the patient. "Is he a monk?" he asked. "No, he is a bishop." The intern laughed and said, "Stop joking and tell me his name, Mother, so that I can enter it in the register." "He is indeed a bishop, my child. He is the Most Reverend Metropolitan of Pentapolis." The intern muttered, "For the first time in my life I see a bishop without a panagia or cross, and more significantly, without money." Then the nun showed the saint's credentials to the astonished intern, who then admitted him. For two months St. Nectarius suffered greatly with a bladder disease. At 10:30, the evening of November 8, 1920, he surrendered his holy soul to God. He died in peace at the age of seventy-four.

In the bed next to St. Nectarius was a man who was paralyzed. As soon as the saint had breathed his last, the nurse and the nun who sat with him began to dress him in clean clothing to prepare him for burial at Aegina. They removed his sweater and placed it on the paralyzed man's bed. Immediately, the paralytic got up from his bed, glorifying God. St. Nectarius was buried at the Holy Trinity Monastery on Aegina. Several years later, his grave was opened to remove his bones, as is the custom in Greece. His body was found whole and incorrupt, as if he had been buried that very day. Word was sent to the Archbishop of Athens, who came to see the relics for himself. Archbishop Chrysostomos told the nuns to leave them out in the sun for a few days, then to rebury them so that they would decay. Two months later, they reopened the grave again and found the saint still incorrupt. Then the relics were placed in a marble sarcophagus. Several years later, the holy relics dissolved, leaving only the bones. The saint's head was placed in a bishop's miter, and the top was opened to allow people to kiss his head. St. Nectarius was glorified by God, since his whole life was a continuous doxology to the Lord. Both during his life and after his death, St. Nectarius performed thousands of miracles, especially for those suffering from cancer. There are more churches dedicated to St. Nectarius than to any other modern Orthodox saint!

On the feast of St. Nectarius, November 9, 2013, the Akathistos Hymn to St. Nectarius, with a Prayer of Healing, shall be celebrated by Fr. Sophrony Royer and Fr. John Fencik at 9:30 AM. At the service's conclusion, those attending will be anointed with holy oil from the votive lamp hanging over the tomb of St. Nectarius on Aegina.

Modern Theological Classics

God the Father originated the redeeming plan – the time, the manner of execution, and the goal which was entrusted to His Son, who Himself is the Mediator between God and man: "When the fullness of time had come, God sent forth His Son, born of a woman, born under the law, to redeem them that were under the law, that we might receive adoption as sons" (Galatians 4:4-5).

St. Theophan the Recluse, commenting on God's Divine Plan of salvation, answered this question: "What did God promise when He blessed us with all spiritual blessing in the heavenly places in Christ?"

Nothing material or earthly, but spiritual and eternal. All spiritual gifts are given to man in Christ, and because of Christ. The reverse is also true: through Christ as the Intermediary, all our blessings

and adoration must ascend to God. As God through and in Christ blesses us and grants us all spiritual gifts, so we also through, in and with Christ must give glory to God, who blesses us from heaven. As God does nothing in our regard without Christ, so nothing reaches God from us, if it is not through Christ. St. Theophan, "Commentary on the Epistle to the Ephesians" in **Tolkovanie: posleniia sv. Apostola Pavla: e Efesiam** (Moscow, 1893), p. 50.

It is evident that our Lord Jesus Christ in the center, the source, and the giver of all divine gifts and of all divine life, to all members of His Church. Therefore our life must be Christ-centered, since we are chosen by God to be, in Christ, "holy and undefiled" and the "children of God" (Ephesians 1:4-6). Sonship and holiness are inseparable. "For as many as received Him, to them He gave power to become children of God" (John 1:12). Sonship is not a nominal act; it is a new birth from God (John 1:13). Thereby all of God's children can address Him, "Abba, Father," since they are conformed to the image of His Son (Romans 8:14, 15, 29).

Why are we so worthy to become children of God? Because in Christ we have redemption through His blood and the forgiveness of sins (Ephesians 1:7). Thus redemption may be understood as the divine action which *objectively* embraces the whole world, whereas the forgiveness of sins resulting from the redemption is *objectively* applied to every believer in Christ. Once shed on the Cross, the redeeming blood of Jesus Christ mediates eternally between God and man (Hebrews 9:15). On earth the redeeming work of Christ is continued by His Church.

To God alone belongs the glory and the initiative of the world's salvation. He blessed us with the heavenly blessing, chose and predestined us to be holy and undefiled, elected us to be redeemed and saved by His beloved Son, and granted to us divine sonship, in order that by Christ, with Christ, and in Christ, we may attain union with God in love, life, and holiness.

St. Theophan explains the mystery of God's will and His eternal purpose in Christ our Lord, known by the Church as the manifest wisdom of God (Ephesians 3:9-11).

This mystery is God's highly exalted human nature in the Person of our Savior, yet did not separate Him from us at the throne of God, but gave Christ to be the Head of the Church, which is His Body. And if the honor of the Head is reflected in the Body, then the exaltation and glory of the Head means the elevation of the Body as well. That means the elevation of all of us who believe and who constitute the living unity of the Body of Christ, His Holy Church. **Ibid., p. 122.**

According to the divine plan, redemption became reality when the Son of God, who eternally dwells with the Father, "took the form of a servant and was made in the likeness of men. He humbled Himself and became obedient unto death, even the death of the Cross" (Philippians 2:7-8). "The Word was made flesh and dwelt among us" (John 1:14). Indeed, "great is the mystery of godliness: God was manifest in the flesh, justified in the flesh, justified in the Spirit, seen of Angels, preached unto Gentiles, believed on in the world, received up into glory" (1 Timothy 3:16).

Divine Life entered the world: "I am the life . . . In Him was life, and the life was the light of men . . . I come that they might have life and have it more abundantly" (John 14:6; 1:4; 10:10). The Son of God, Jesus Christ, assumed into His divine person perfect human nature, thus bringing divine and eternal life into the world. This is His wonderful incarnation – and so we believe and confess that the Son of God, for our salvation, was incarnate of the Holy Spirit and the Virgin Mary and became man, thus opening for us the possibility to live in Him (Galatians 2:20). This is the goal of every Orthodox Christian who hopes to partake in God's precious gift for every human being to become a participant of His divine nature (2 Peter 1:4).

New life is received when we are grafted onto Christ in the sacrament of baptism. In Christ, by Christ, and with Christ, we are united to God as members of His divine Body, the Church (Ephesians 1:23). In conclusion, we can affirm that the mystery of the world's salvation was included in the design conceived by God the Father from all eternity, before the foundation of the world. To God belong the glory and the initiative of salvation. He blessed us with the heavenly blessing, chose and predestined us to be holy and undefiled, elected us to be redeemed and

saved by His beloved Son, and granted us sonship in order that by Christ, with Christ, and in Christ we may attain union with God in love, life and holiness in His Church.

In Christ, “who is the image of the invisible God, the first-born of every creature” (Colossians 1:15), God revealed Himself to mankind. He did so, in order to heal fallen human nature without destroying its freedom; to completely renew and regenerate fallen man by uniting him with God in divine life and love; and to restore man’s immortality, destroyed by sin, by resurrecting him into the divine life of the Holy Trinity. “You are the temple of the living God, as God hath said: ‘I will dwell with them and walk with them, and they shall be my people . . . And I will be a Father unto you, and you shall be my sons and daughters,’ said the Lord Almighty” (2 Corinthians 6:16, 18). In the incarnate Son of God this promise of God the Father was fulfilled.

*Archbishop Gregory Afonsky, Christ and the Church, pp. 9-12. **To be continued.***

Our Carpatho-Rusyn Heritage

The Origin of the Name “Rusyn”

The Slavic people who settled in the northeastern Carpathian Mountains invited a “Rus” to establish a government for them. At that time the “Rus” people were also called “Sveoe,” or Swedes. So it is believed that this Slavic people derived their name from this leader, the “sons of Rus,” i.e., “Rus syn.” The two words became one word, “Rusyn.” From whence comes, then, the name “Ruthenian”? Actually, the word has come into the English language from German, where it was derived from a neoclassic Latin term, which in turn derived from Greek. In the Old Slavonic language, the word “Rusyn” sounded something like “Rushen.” The Greeks, who found the greater number of sounds in the Old Slavonic language difficult, substituted Greek sounds for what they heard in Old Slavonic. So they substituted the Greek “theta” for the “sh” and, in characteristically Greek fashion, “os” was added at the end, so “Rusyn” became “Ruthenos,” which then became “Rutheni” in Latin.

The Ancient Home of the Rusyns

The Rusyns of Hungary lived in the northeastern part of the southern slopes of the Carpathian Mountains. The mountain ranges of the Carpathian Mountains were called “horbaty,” meaning “peaks” in Slavonic, which then became “Karpaty,” or “Carpathian.” Similarly, the Danube River was called the “Ister” by the Greek historian Herodotus, and was later renamed “Duna,” or “Danube,” by an unknown secretary of King Bela. “Ister” derives from the Slavonic “bystry,” meaning “swift.” The Tisza River takes its name from another Slavonic word, “ticha,” meaning “slowly” or “quiet moving.” The city of Tokay derives its name from “stok,” Slavonic for “flow,” because of its location at where the Bodrog River flows into the Tisza. There are many more place names that are Slavonic in origin. These facts suggest that the Rusyns were the ancient dwellers of Pannonia, now “Hungary,” and in 1919 the region still inhabited by Rusyns in the northeastern Carpathians was named “Podkarpatska Rus,” rendered in English as “Subcarpathian Ruthenia,” when it became part of Czechoslovakia.

About the year A.D. 900, the Magyars, or Hungarians, conquered the land of the Rusyns, so that the Rusyns became their subjects. In the Middle Ages, ordinary people became dispossessed for not being on the battlefield in combat; that is, they became serfs. This feudal system became still more entrenched in Magyar culture, in which only the soldier was considered a citizen: to be a “master,” or country gentleman, one had to be a soldier, and only the soldier was considered a “good Hungarian.” So the idea of citizenship contained three elements: (1) to be a master, you had to be a Hungarian; (2) only a soldier could become a master; and (3) only a soldier was entitled to that right. So the Rusyns fell into serfdom on account of these ideas, unable to merit rights or to uplift themselves into positions of citizenship.

At the time of the Magyar conquest, the Rusyns were already Christians. Many of the Magyar noblemen accepted the religion of the Rusyns, and built Greek Rite churches and monasteries. Already in the time of St. Stephen, King of Hungary (1000-1038), the Pope of Rome wrote to the king that he was pleased on hearing of the

advancement of Christianity, but that he also deplored that less attention was given to the Latin Rite than to the Greek Rite. Although the Rusyns were taken over by the Hungarians, they devotedly practiced their religion. Therefore, they could not have been totally oppressed, given the influence their religion held over their Hungarian conquerors. The Rusyns of Hungary may have lost their political weight, but through their religion and morality they had great influence on the Hungarians.

The Episcopal See of Munkacs

The "Pallas Nagy Lexikon" informs us that the episcopal See of Munkacs was one of seven episcopal Sees in Pannonia, which were established by St. Methodius, the first Greek Rite metropolitan of Pannonia in the ninth century. We do not possess the names of the bishops before 1491. From 1690 the See came to be administered by Apostolic Vicars, until in 1771 Pope Clement XIV, through the intercession of Hapsburg Empress Maria Theresa, established the eparchy of Munkacs again, to which the benevolent empress donated property.

The Byzantine historian Ioannes Skylitzes narrates that in 952 the Hungarian chieftain Gyula was baptized in Constantinople. Returning to Transylvania he brought many priests with him from Constantinople to administer to the spiritual needs of his people. Gyula's daughter, Sarolta, was baptized in the Greek Rite. Therefore, the Hungarians were evangelized first in the Greek Rite, and only later became Latinized. Frederick Lampe, in his book "The Established Magyar Churches," definitively states that the conversion of the Hungarians was accomplished not in the Latin Rite, but in the Greek Rite. Furthermore, the Hungarian leader Arpad, founder of the royal dynasty, married a Rusyn princess of the Greek Rite, and the marriage was approved by the Pope. The Old Slavonic language was even spoken in the House of Arpad. Grand Prince Geza was baptized by a Greek Rite priest, and so was his son Vajk, who in baptism received the Christian name Istvan, or Stephen, and later became the first King of Hungary. In those days the Greek Rite was flourishing, whereas the Latin Rite was in a very small minority. Later politics forced the decline of the Greek Rite in Hungary, so that by 1204 the situation had flipped, and the Greek Rite was represented only by the See of Munkacs.

*Paraphrased from: John Slivka, The History of the Greek Rite Catholics in Pannonia, Hungary, Czechoslovakia, and Podkarpatska Rus' 863-1949, pp. 28-36. **To be continued.***

Parish News

Annual Parish Meeting

This is your official notification that the Annual Parish Meeting will be held on Sunday, November 24, 2013, immediately following the 9:30 AM Divine Liturgy. Sin official'noje vsich Parafijan, ze Rocnyj Miting Parafial'nyj otbudetsja v Nedil'u, Nojabre 24-ho, 2013. Sluzba Boza o 9:30 hodini rano. Miting budet posli Sluzby Boznoj.

New Choir Director

Welcome to our new choir director, Emily Fencik, whose duties at Ss. Peter & Paul's began on October 6th. Emily is the daughter of Fr. John Fencik, Rector of St. Mary's Carpatho-Russian Orthodox Catholic Church on West 29th Street in Bayonne, N.J., and is a music teacher in Lyndhurst, N.J. May God grant her many years!

Diocesan Assembly

The annual Diocesan Assembly of the Diocese of New York & New Jersey is being held on November 12-13, 2013 at Holy Trinity Russian Orthodox Church in Yonkers, N.Y. Fr. Sophrony Royer and Reader Stephen Wasilewski shall be our parish's delegates at the Diocesan Assembly.

Akathistos Hymn

On the feast of St. Nectarius, November 9, 2013, the Akathistos Hymn to the saint, with a Prayer of Healing, is scheduled for 9:30 AM, to be celebrated by Fr. Sophrony Royer and Fr. John Fencik. At the service's conclusion, those present will be anointed with holy oil from the votive lamp at the tomb of St. Nectarius on Aegina.

Special Donations

November 10th

Altar Vigils in offered by John & Helen Wanko in memory of June Bianchini (anniversary of repose)

Sanctuary Lamp offered by Mary Macinsky in memory of June Bianchini (anniversary of repose)

November 24th

Sanctuary Lamp offered by John & Helen Wanko in memory of Stephen Wanko's birthday

*The following special donations were received for Sundays during the month of November. Please note that for special donations in December to be acknowledged in **Quo Vadis**, it will be necessary for the donation to be recorded in the Special Donations register in the church vestibule by November 17, 2013.*

Schedule of Services and Events

Sunday: November 3, 2013

6:00 PM (Saturday) – Great Vespers
9:30 AM (Sunday) – Divine Liturgy

Holy Day: November 8, 2013

6:00 PM (Thursday) – Great Vespers with Lity
9:30 AM (Friday) – Divine Liturgy

Saturday: November 9, 2013

9:30 AM (Saturday) – Akathistos Hymn
to St. Nectarius with a Prayer of Healing

Sunday: November 10, 2013

6:00 PM (Saturday) – Great Vespers
9:30 AM (Sunday) – Divine Liturgy

Sunday: November 17, 2013

6:00 PM (Saturday) – Great Vespers
9:30 AM (Sunday) – Divine Liturgy

Monday: November 18, 2013

7:00 PM (Monday) – Parish Council Meeting

Wednesday: November 20, 2013

7:30 PM (Wednesday) – Carpathian Club Meeting

Holy Day: November 21, 2013

6:00 PM (Wednesday) – Great Vespers with Lity
9:30 AM (Thursday) – Divine Liturgy

Sunday: November 24, 2013

6:00 PM (Saturday) – Great Vespers
9:30 AM (Sunday) – Divine Liturgy
Annual Parish Meeting after Divine Liturgy

November Bible Readings

1st. Phil. 1:27-2:4 & Luke 12:3-12
2nd. 1 Cor. 15:58-16:3 & Luke 9:1-6
3rd. 2 Cor. 11:31-12:9 & Luke 8:41-56
4th. Phil. 2:12-16 & Luke 12:13-15, 23-31
5th. Phil. 2:17-23 & Luke 12:42-48
6th. Phil. 2:24-30 & Luke 12:48-59
7th. Phil. 3:1-8 & Luke 13:1-9
8th. Heb. 2:2-10 & Luke 10:31-35
9th. 2 Cor. 1:8-11 & Luke 9:37-43
10th. Gal. 1:11-19 & Luke 10:16-21
11th. Phil. 4:10-23 & Luke 14:12-15
12th. Col. 1:1-2, 7-11 & Luke 14:25-35
13th. Col. 1:16-23 & Luke 15:1-10
14th. Col. 1:24-29 & Luke 16:1-9
15th. Col. 2:1-7 & Luke 16:15-18, 17:1-4
16th. 2 Cor. 3:12-18 & Luke 9:57-62
17th. Gal. 2:16-20 & Luke 12:16-21
18th. Col. 2:13-20 & Luke 17:20-25
19th. Col. 2:20-3:3 & Luke 17:26-37
20th. Col. 3:17-4:1 & Luke 18:15-17, 26-30
21st. Heb. 9:1-7 & Luke 10:38-42, 11:27-28
22nd. Col. 4:10-18 & Luke 19:12-28
23rd. 2 Cor. 5:1-10 & Luke 10:19-21
24th. Gal. 6:11-18 & Luke 13:10-17
25th. 1 Thes. 1:1-5 & Luke 19:37-44
26th. 1 Thes. 1:6-10 & Luke 19:45-48
27th. 1 Thes. 2:1-8 & Luke 20:1-8
28th. 1 Thes. 2:9-14 & Luke 20:9-18
29th. 1 Thes. 2:14-19 & Luke 20:19-26
30th. 2 Cor. 8:1-5 & Luke 12:32-40

* Readings for Sundays and Holy Days
are printed in boldface.