

Quo Vadis

The monthly newsletter of Saints Peter & Paul Orthodox Catholic Church of Bayonne, N.J.
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Editor: V. Rev. W. Sophrony Royer, Ph.D.

98 West 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

On August 6th we celebrate the feast of the Transfiguration of Our Lord Jesus Christ. While Jesus was in Galilee, less than a year before His Passion, He manifested His glory to three of His most beloved disciples—the same who were afterward witnesses to His Agony in the Garden of Gethsemane: Peter and the two sons of Zebedee, James and John. He led them up to the summit of Mount Tabor, as is generally believed—this mountain, situated on the plain of Galilee, best answering the descriptions of the evangelists. The face of the Divine Savior became resplendent as the sun and His garments white as snow. Moses and Elijah appeared at His side and conversed with Him on the death He was to suffer in Jerusalem.

Peter, in admiration, exclaimed: “Lord, it is good for us to be here!” He then proposed to erect three tabernacles: the first for the Savior, the second for Moses, and the third for Elijah. While he yet spoke, a luminous cloud (the *shekinah*—the cloud of the Lord’s divine presence) enveloped them and a voice was heard proceeding from it: “This is My beloved Son in whom I am well pleased; hear Him.” The three apostles fell prostrate; but Jesus touched them and commanded them to arise. When they arose, the vision had vanished and Our Lord stood beside

them in his ordinary guise. It was meet that those who so soon should behold Jesus in the depths of the humiliation to which is sacred humanity was to be subject in Gethsemane, should catch a glimpse of that glorified humanity and of His Divinity, that they might be strengthened against temptation.

The glorious Transfiguration of the Only-begotten Son of God, and the voice which came down from the shining cloud, wondrously foreshadowed the perfect adoption of believers as sons of God. God, in His Divine Mercy, deigns to make us coheirs with the King of Glory, and let us pray to God that He grant that we may partake of that same glory among the Communion of the Saints in heaven.

Parish Council President's Message

Dear parishioners and friends,

Since the summer began, we have been experiencing a noticeable decline in attendance at the divine services. Although lower attendance is not unexpected during the summer months, as some people travel this time of year, attendance at holy day services has been especially poor. We are fortunate that our parish is able to have a full cycle of services for all the holy days of the year, and so the lack of attendance at these services lately is disappointing. If our parish is to have a normal liturgical life, we all need to do our part in attending weekday services. Holy days are important and observing them means attending Divine Liturgy!

Yours in Christ,
Stephen Wasilewski

Excerpt from the Church Fathers

God is called Light, Who transcends all light, because he illumines us; and Life, Who is beyond all life, because He vivifies us. Shining around us all, and encircling and cherishing us with the glory of His Divinity, He is called Raiment, and so we saw that we clothe ourselves with Him Who is intangible in every way and Who cannot be grasped. Uniting Himself without mingling with our soul, and making it all as light, He is said to indwell in us and, uncircumscribed, become circumscribed.

St. Symeon the New Theologian, On the Mystical Life: The Ethical Discourses (translated by Bishop Alexander Golitzin, pp. 93-94).

Lives of the Saints

St. Lawrence, Archdeacon and Martyr – commemorated on August 10th

In 257, when St. Sixtus became Pope of Rome, he ordained St. Lawrence a deacon, and though he was still young, he appointed him the first, or archdeacon, of the seven deacons who

served in the Church of Rome. To this office was annexed the care of the Church's treasury and the distribution of its revenues among the poor. The same year the Emperor Valerian published his edict of persecution and commanded all bishops, priests, and deacons to be put immediately to death. St. Sixtus was arrested the following year, and as the holy man was led to execution, St. Lawrence followed him in tears. The Pope ordered him to distribute the treasures of the Church among the poor. St. Lawrence did as he was commanded, selling even the sacred vessels in order to increase the sum.

At that time the Church of Rome, besides providing for its ministers, maintained fifteen hundred poor people and even sent alms to distant provinces. St. Lawrence, having been commanded by the Prefect of Rome to surrender the treasures of the Church, promised to show them to him and, on the third day, instead of gold and silver, he exhibited the poor whom he had gathered together. The enraged Prefect commanded that he should be slowly roasted on a gridiron. The order was mercilessly executed; but the martyr, strengthened by divine grace, supported his suffering with heroic fortitude and even found strength to jest as the expense of his tormentors and his persecutor. To his last breath the holy deacon prayed for the conversion of the city of Rome, that the Faith of Christ might thence spread throughout the world, and raising his eyes, he expired. Several pagan senators, who had witnessed his execution, were converted to Christianity and gave a decent burial to his body. His martyrdom took place in 258.

Modern Theological Classics

“And they were filled with the Holy Spirit . . .” (Acts 2:4)

The descent of the Holy Spirit upon the apostles at Pentecost was the day when new life, the power of God, entered into the world. At this moment the promise of Jesus Christ to build His Church on earth, as the “Kingdom of God not of this world,” became a reality. On Pentecost, the Old Testament promise uttered by the Prophet Joel concerning the outpouring of the Holy Spirit was fulfilled by Our Lord Jesus Christ (Acts 2:16-17). The Day of the Lord has come, and “whosoever shall call on the name of the Lord shall be saved” (2:20-21). On Pentecost, the nucleus of the Church—the “little flock” of 120 believers in Jesus Christ—became the seed from which grew new life for the salvation of the whole world, through the descent of the Holy Spirit.

In accordance with the commandments of Christ, the apostles were in Jerusalem, waiting “with one accord” for the descent of the Holy Spirit from heaven (Acts 1:4). As promised to the apostles by God the Father, the Holy Spirit was sent upon them as a “rushing, mighty wind” from heaven, to appear upon them as “tongues of fire.” They were all “filled with the Holy Spirit,” and began, under the inspirational power of the Holy Spirit, to “speak in other tongues” (Acts 2:1-4).

This was indeed the “baptism of the faithful,” when the seal of Christ's victory and glory, “the power from on high,” entered into the world (Lk. 24:29; Acts 1:4-5). As the source of divine life, the kingdom of God now found its continuation in the world with the descent of the Holy Spirit. The Spirit revealed Himself as that “other Comforter,” dwelling in the apostles to bear witness to the Son of God, to reveal His glory, and to seal His victory (Jn. 15:26; 16:7, 14). In the

person of the Holy Spirit, the glorified Christ returned to His flock, to abide with them forever. “I will not abandon you, I shall come for you!” (Jn. 14:18; Mt. 28:20).

At Pentecost, the apostle Peter spoke these words concerning the Lord Jesus Christ: “Being exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured out this which you see and hear” (Acts 2:33). The same Holy Spirit through whom “the Word became flesh,” now at Pentecost animates the gathering of the apostles. He makes of them the nucleus of the Church and instruments of God within the world, to set forth God’s work for the salvation of the world. He makes of them the Body of Christ, for through the operation of the Holy Spirit in baptism, the faithful are incorporated into the Body of Christ (1 Cor. 12:23).

From the very beginning the apostolic Church reflects the ideal of the universal Church of Christ, for the apostles followed not their own will, but the instructions and will of Jesus Christ, “to observe all that I have commanded you,” that is, “things pertaining to the Kingdom of God” (Mt. 28:20; Acts 1:3). Therefore we can see in the actions of the apostles a living witness to the will of Christ for His Church. The Church of Christ, as a divinely founded society, continues to reveal her Founder in the world, even though Christ has ascended into heaven. This is because, as the Scripture declares, “Jesus Christ is the same yesterday, today and forever” (Heb. 13:8).

After Pentecost the “little flock” quickly grew into the large, strong Body of Christ, with three then five thousand new members (Acts 2:41; 4:4). This Body constituted one perfect, spiritual organism, united by the new faith and the new life in the Holy Spirit. This was truly the Church of Christ, since it is He who acted invisibly within her and animated her life, just as He had promised (Mt. 16:18). The will of Jesus Christ in the early Church is manifested in His sending of the Holy Spirit upon the apostles, to make of them His witnesses from Jerusalem to the ends of the world (Acts 1:8). The election of Matthias to the apostleship, to serve as successor to the fallen Judas, was the doing of the Lord, “who knows the hearts of all men” (Acts 1:23-24).

That it was the Lord Jesus Christ Himself who united newly baptized Christians in “one heart and one soul” is evident from the beautiful description given of the first Jerusalem Church in Acts 2:42-47.

They continued steadfastly in the apostolic doctrine and fellowship, in the breaking of the bread, and in prayer . . . And many wonders and signs were done through the apostles. And all who believed were together and had all things in common, and they sold the possessions and good and distributed them to all, as any had need. And day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts, praising God and having favor with all the people. And the Lord added to the Church day by day those who were being served.

This provides us with an excellent picture of the apostolic Church, the divinely founded society of believers in Jesus Christ, living and growing together in harmony, and marked with the invisible seal and presence of Christ and the Holy Spirit. We can say the Jesus Christ Himself, in response to faith in Him as Lord and Christ (Acts 2:36) and by the grace of the Holy Spirit, unites to Himself faithful believers. Christ works within the inner life of believers, upon their hearts and souls; and He does so through the power of the Holy Spirit (Acts 2:33-39).

The Church of God belongs to Jesus Christ and the Holy Spirit, for she was “purchased by Christ, “with His own blood.” Within the Church of Christ, the Holy Spirit also calls and consecrates bishops for the purpose of “feeding” the Church (Acts. 20:28). Although the apostle Paul was chosen directly by Jesus Christ (whom the apostle had persecuted!), he was nevertheless sent, after being baptized by Ananias, to receive confirmation and acceptance from the authorities of the Church (Acts 9:15-17).

At Pentecost, the Church of Christ became a reality, thus revealing the fact that Christianity has never existed apart from the Church. At the time of the Spirit’s descent upon the community of faith, the New Testament scriptures had not yet been written, but the Church existed, empowered by God’s living Word and His Holy Spirit.

The rule and authority of Jesus Christ within the Church was entrusted not to the world in general, but by the Holy Spirit it was communicated to the apostles and to their successors, as new members of the Church were delivered into the eternal Kingdom of Christ (Col. 1:13). Jesus Christ gave His apostles the authority to build His Church on earth. They accepted the task by witnessing to His resurrection, by teaching the Word of God (Acts 1:8; 2:14-41; 4:2), by preaching Jesus Christ everywhere (5:42; 6:2-4), and by building the Church through their missionary activity (9:32; 11:19-21; 14:20-21; 19:21).

From the very beginning the first Church, the Church of Jerusalem, was orderly and hierarchical. The apostles, who received the authority from Jesus to bind and loose (to retain or remit sins), stand at the center of the Church’s life. They are the source of her unity and govern her whole life and mission. They baptize new Christians, serve the Eucharist, lay on hands in “ordination” of bishops, presbyters and deacons, persevere in mission work, and care for the pastoral needs of new members. Thus believers, through faith, baptism and the seal of the Holy Spirit, became constituent members of the Church of Christ.

Since its inception on the day of Pentecost the Church of the apostles lived—as she continues to live—b the divine life imparted to her by her Founder. It is this life that orders and structures the Church. Therefore the Church of Christ is our present day is one with the Church of the apostles, in her essence, her task, her goal, and her hierarchical ordering.

The apostles practiced the laying on of hands to ordain or consecrate deacons (Acts 6:1-6) and presbyters (Acts 14:23). The Jerusalem Council (Acts 15) held by the apostles, became the prototype for all Church councils by basing itself on a formula that was ideal for the solving of problems: “For it seemed good to the Holy Spirit and to us” (Acts 15:28, etc.).

After this brief look at the Acts of the Apostles, we can conclude that the Church which Jesus Christ promised to build, found its beginning at the moment of the feast of Pentecost. She is Christ’s Church, the society of those who believe in Him as Lord and God. The Church is a spiritual organism. Indeed, she can be called the Kingdom of the Holy Spirit, in that she is marked by truth, grace and moral perfection. Her goal, finally, is to bring the faithful into blessed union with God through her sacramental life.

*Archbishop Gregory Afonsky, Christ and the Church, pp. 49-53. **To be continued.***

Our Carpatho-Rusyn Heritage

Czechoslovakia in the Interwar Years

The establishment on October 14, 1918 of a Czechoslovak Provisional Government, and its peaceful takeover of Prague on October 24, 1918, started the death spiral of Austria-Hungary. The termination of Hungary's personal union with Austria on October 31, 1918 then officially dissolved the Austro-Hungarian Empire. Based on U.S. President Woodrow Wilson's "Fourteen Points," the Carpatho-Rusyns expected autonomy within one of Austria-Hungary's successor states, culminating in the Central Rusyn National Council's May 1919 decision that Rusyns living south of the Carpathians should be united as a "third state" with the new republic of Czechoslovakia.

The expectation that Podkarpatska Rus' (Subcarpathian Rus') would be an autonomous state, coequal with the Czech Lands and Slovakia, within Czechoslovakia was not realized. Rather, Subcarpathian Rus' was only a province of Czechoslovakia, though it did have its own governor and elected representatives in both houses of Czechoslovakia's national parliament. The Carpatho-Rusyns also had Rusyn-language schools, the "seedbeds" of a Rusyn cultural revival. However, although they were considered to be one of the three "state peoples" of Czechoslovakia, they did not receive the political autonomy that they were promised in 1918-1919. Furthermore, about 100,000 Carpatho-Rusyns living in Slovakia's Presov region were administratively separated from Subcarpathian Rus' and given only the status of a national minority within Slovakia—subject to virtually unremitting policies of "Slovakization."

The Lemko-Rusyns living north of the Carpathians expected to join their Ugro-Rusyn (as the Rusyns of Hungary were called) "cousins" to the south. A Lemko-Rusyn congress meeting in Florynka on December 5, 1918 had as its main goal the union of Carpatho-Rusyns on both sides of the Carpathians in a single state, within Czechoslovakia, and dispatched delegates to Prague with a request for unification with the new country. With the rejection of that request by the Czechoslovak government, the Lemko Executive Council set up a self-governing administration known as the "Lemko-Rusyn National Republic." The Polish government sent troops to take control of the Lemko region in February 1919, though by the end of the year the Lemko Executive Council managed to renew its existence and sent a delegation to Warsaw in order to stop the forced mobilization of Lemko-Rusyns into the Polish Army. Disturbed by the Polish government's intransigence, on March 20, 1920 a Supreme Council of the Lemko-Rusyns was convened that asserted itself as a Lemko government. Polish troops were again sent into the region, and by end of the month the whole of Lemkowszczyzna was firmly under Polish rule.

Moreover, after the breakup of Austria-Hungary there remained other substantial Rusyn minorities beyond the borders of Czechoslovakia—in northeastern Hungary, in northwestern Romania, and in the Vojvodina region of Yugoslavia. So the Rusyn people, once united in the Austro-Hungarian Empire, were now divided between no fewer than five countries. As bad as the political outcome of the dissolution of Austria-Hungary was, the economic consequences for the Rusyns were even worse. In 1918 the economy of Subcarpathian Rus' was almost entirely agricultural, and Budapest was the market for the region's agricultural products. Furthermore,

existing railroad lines linked Subcarpathian Rus' with Budapest, not Prague. With the inclusion of Subcarpathian Rus' in the new country of Czechoslovakia, there was now an international border to be crossed, which made access to market in Budapest more difficult, and certainly more expensive. The result was a regional postwar economic depression. In Poland, the Lemko-Rusyns had no specific political status and no hopes for any kind of autonomy, though at least the Polish government, starting in the 1930s, allowed instruction in the Rusyn language in elementary schools, as well as the establishment of Lemko civic and cultural organizations.

On the eve of the Second World War, the status of the Carpatho-Rusyns changed substantially. As a result of the Munich Pact of September 30, 1938, Czechoslovakia became a federal state. In early October 1938 Subcarpathian Rus' finally received its own long-awaited autonomous government. In November 1938 the province's name was changed to Carpatho-Ukraine, but the same month Hungary annexed a southern strip of Carpatho-Ukraine that included its main cities of Uzhgorod and Mukachevo. When, on March 15, 1939, Nazi Germany destroyed what remained of Czechoslovakia, Carpatho-Ukraine declared its independence, with Msgr. Augustin Voloshyn as president. Carpatho-Ukraine's independence lasted only one day, as it was immediately invaded and annexed by Hungary. The Carpatho-Rusyns in the Presov region remained in what became an independent Slovakia that was closely allied, like Hungary, with Nazi Germany. Meanwhile, the Lemko-Rusyns found themselves under German rule following the destruction of Poland in September 1939, and the Carpatho-Rusyns of Vojvodina, following the German-led invasion of Yugoslavia in April 1941, came under the rule of Germany's ally, Hungary.

For most of the Second World War the Carpatho-Rusyn homeland did not suffer much military damage and the economic situation was relatively stable. Subcarpathian Rus' was simply called "Subcarpathia" by the Hungarians, though the Carpatho-Rusyns enjoyed a modicum of cultural freedom—"Ugro-Rusyn" was taught in schools and Rusyn publications and cultural societies operated freely so long as they avoided pro-Ukrainian sentiments. But the region's Jews suffered horribly, as Hungarian and Slovak authorities, bowing to German pressure, deported virtually all Jews to the Nazi concentration camps. As a result, the Jewish presence, after having been an integral part of the Carpatho-Rusyn environment for several centuries, ceased to exist.

In the fall of 1944 the German Army, together with its Hungarian and Slovak allies, was driven from all parts of Subcarpathian Rus' by the Soviet Army. Among the victorious Soviet forces was the Czechoslovak Corps, with its sizable contingent of Rusyn soldiers. During the course of the war the Allied Powers had agreed that Subcarpathian Rus' would again be part of a restored Czechoslovak state. However, in October 1944 Soviet leader Joseph Stalin suddenly changed his mind and, with help of local Communists, laid the groundwork for the annexation of Subcarpathian Rus', now called "Transcarpathian Ukraine," to the Ukrainian Soviet Socialist Republic. No general plebiscite was ever held, and on June 29, 1945 a provisional Czechoslovak government, without Carpatho-Rusyn representation, ceded Subcarpathian Rus' to the Soviet Union. On November 22, 1945 Czechoslovakia's Provisional National Council ratified the Czechoslovak-Soviet Treaty. Since this act was a violation of Czechoslovakia's constitution, which allowed for decisions of a constitutional nature—including a change in the country's

borders—be taken only by a National Council composed of deputies chosen through general elections, the ratification of the 1945 treaty was not judicially valid. It was also a violation of international legal norms as well—not only were there no representatives, or even observers, of the people of Subcarpathian Rus' through the whole negotiation of the treaty, but the treaty was not even signed by a representative of Soviet Ukraine, notwithstanding that Soviet Ukraine was a founding member of the United Nations and therefore a legally active party in international relations; instead, Stalin had assigned Soviet Ukraine's right to act to the Soviet Union's foreign minister, Vyacheslav Molotov.

The Carpatho-Rusyns under Communist Rule

Now designated simply as “Transcarpathia,” Subcarpathian Rus' (as it had been called in the Czechoslovak constitution) was reduced to the status of an oblast (“territory”) like all others in Soviet Ukraine. As for the other parts of Carpathian Rus', the Presov region remained within Czechoslovakia, the Lemko region remained within a restored Poland, and Vojvodina became part of Serbia within a federated Yugoslavia. Within a few years after the end of the Second World War all Carpatho-Rusyns found themselves under Communist rule, either in the Soviet Union or in Soviet-dominated countries—the last of which to become Communist was Czechoslovakia, as of 1948. That same year Yugoslavia freed itself from the Soviet bloc while still remaining Communist.

Communist rule had an especially negative impact on traditional Carpatho-Rusyn life. During the first few years after the Second World War, the Greek Catholic (Uniate) Church was outlawed; land was taken from individual farmers who were obliged, against their will, to work in collective farms; and the Rusyn nationality was simply forbidden. Anyone who might claim Rusyn as his identity was listed in official documents as Ukrainian, and the Rusyn language was banned in schools and publications. An even worse fate befell the roughly 180,000 Lemko-Rusyns living in Poland. Commencing on April 28, 1947 the Lemkos living in the Carpathians (about 150,000) were driven from their homes by Polish security forces and relocated to the formerly German lands of northern and western postwar Poland (in particular, Silesia). Ten years later, in 1957 and 1958, a mere 5,000 Lemko families were allowed to return to their former homes in southeastern Poland. Today, only an estimated 10,000 Lemkos live in the region traditionally known as Lemkowszczyzna.

In neighboring Slovakia, Carpatho-Rusyns protested their designation as “Ukrainians” by identifying themselves as Slovaks and sending their children to Slovak schools. The result was the large-scale assimilation of the Carpatho-Rusyns, whose numbers declined in the official statistics by two-thirds, mostly after the forced “Ukrainianization” started being implemented in 1952. During the “Prague Spring” of 1968, when Czechoslovakia's leaders tried to “humanize” Communism, Carpatho-Rusyns in Slovakia demanded the return of their nationality as well as the reestablishment of Rusyn schools and publications. These efforts were terminated following the Warsaw Pact invasion of Czechoslovakia on August 21, 1968. Within a year hardline Czechoslovak Communist authorities once again banned all activity that might be associated with a distinct Carpatho-Rusyn identity—only the Greek Catholic (Uniate) Church, which was

restored in Czechoslovakia in June 1968, was allowed to survive, though it had to drop its former “Ruthenian” orientation and become an active agent of Slovakization.

The only exception to the sad fate of the Carpatho-Rusyns during the Communist era was in Yugoslav Vojvodina, where the region’s Rusyn inhabitants were recognized as a distinct nationality with their own government-supported schools, publications, cultural organizations, and television programs. Moreover, both the Greek Catholic (Uniate) and Orthodox Churches were allowed to legally function in Yugoslavia. In 1974, when Vojvodina became an autonomous province, the Rusyns became one of the province’s five official nationalities.

This segment was the result of original research by V. Rev. W. Sophrony Royer, Ph.D.

Parish News

Rector’s Vacation

Fr. Sophrony is returning from New Hampshire on August 4th. Should there arise an emergency need for a priest before his return, please contact Fr. John Fencik at 201-779-6604 or the nearest available Orthodox priest. Fr. Sophrony will also be away at Lake George, New York from August 18th until August 23rd. He will be back in time for liturgical services on the weekend of August 23-24, 2014.

Special Donations

*Please note that for Special Donations in September 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 August 24, 2014.*

August 3, 2014

St. John’s Cross offered by Mary Macinsky in memory of John Yendrey (anniversary of birth)

August 17, 2014

St. John’s Cross offered by Elizabeth Zuber in memory of Tatiana Worbela (anniversary of repose)

August 24, 2014

St. John’s Cross offered by Elizabeth Zuber in memory of Frances Zuber (anniversary of repose)

Triple Candelabra offered by Elizabeth Zuber in memory of Michael Zuber (anniversary of birth)

All Saints Icon

A new icon of the Synaxis of All Saints was donated by Philip Benda.

Schedule of Services and Events

August 3, 2014

9:00 AM – Divine Liturgy

August 5-6, 2014

6:00 PM – Great Vespers w. Lity

9:00 AM – Divine Liturgy

August 9-10, 2014

6:00 PM – Great Vespers

9:00 AM – Divine Liturgy

August 14-15, 2014

6:00 PM – Great Vespers w. Lity

9:00 AM – Divine Liturgy

August 16-17, 2014

6:00 PM – Great Vespers

9:00 AM – Divine Liturgy

August 17-20, 2014

National R.B.O. Convention

August 23-24, 2014

6:00 PM – Great Vespers

9:00 AM – Divine Liturgy

August 27, 2014

7:30 – Carpathian Club Meeting

August 28-29, 2014

6:00 PM – Great Vespers w. Lity

9:00 AM – Divine Liturgy

August 30-31, 2014

6:00 PM – Great Vespers

9:00 AM – Divine Liturgy

Daily Bible Readings

- 1 Cor. 11:8-22 & Matt. 17:10-18
- Rom. 13:1-10 & Matt. 12:30-37
- 1 Cor. 1:10-18 & Matt. 14:14-22**
- 1 Cor. 11:31-12:6 & Matt. 18:1-11
- 1 Cor. 12:12-26 & Matt. 19:1-2, 13-15
- 2 Peter 1:10-19 & Matt. 17:1-9**
- 1 Cor. 14:6-19 & Matt. 20:17-28
- 1 Cor. 14:26-40 & Matt. 21:12-14, 17-20
- Rom. 14:6-9 & Matt. 15:32-39
- 1 Cor. 3:9-17 & Matt. 14:22-34**
- 1 Cor. 15:12-19 & Matt. 21:18-22
- 1 Cor. 15:29-38 & Matt. 21:23-27
- 1 Cor. 16:4-12 & Matt. 21:28-32
- 2 Cor. 1:1-7 & Matt. 21:43-46
- Phil. 2:5-11 & Luke 10:38-42, 11:27-28**
- Col. 1:12-18 & Luke 9:51-56, 10:22-24
- 1 Cor. 4:9-16 & Matt. 17:14-23**
- 2 Cor. 2:4-15 & Matt. 23:13-22
- 2 Cor. 2:14-3:3 & Matt. 23:23-28
- 2 Cor. 3:4-11 & Matt. 23:29-39
- 2 Cor. 4:1-6 & Matt. 24:13-28
- 2 Cor. 4:13-18 & Matt. 24:27-33, 42-51
- 1 Cor. 1:3-9 & Matt. 19:3-12
- 1 Cor. 9:2-12 & Matt. 18:23-35**
- 2 Cor. 5:10-15 & Mark 1:9-15
- 2 Cor. 5:15-21 & Mark 1:16-22
- 2 Cor. 6:11-16 & Mark 1:23-28
- 2 Cor. 7:1-10 & Mark 1:29-35
- 2 Cor. 7:10-16 & Mark 2:18-22**
- 1 Cor. 1:26-29 & Matt. 20:29-34
- 1 Cor. 15:1-11 & Matt. 19:16-26**

- *Sunday & Holy Day readings printed in boldface*