

Quo Vadis

The monthly newsletter of Saints Peter & Paul Orthodox Catholic Church of Bayonne, N.J.
Vol. 2, Number 3: November 2014

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

This November, as we do every year, our God-protected country celebrates the civil holiday of Thanksgiving. As we all know, Thanksgiving is the day when Americans, in remembrance of the Pilgrims of the Plymouth colony, give thanks to God for the bounty that He has given to us and to our country – “one nation, under God, with liberty and justice for all.” We thank God that ours is a land of plenty, rich not only in material wealth, but also in freedom, justice, and faith. The Pilgrims gave thanks to God for guiding them safely to a new land, and for protecting them with good neighbors who shared their bounty of food with them. The Pilgrims also gave thanks to God that they could live in a land where they could worship God freely, without interference or restrictions from the English Crown.

Our own Orthodox ancestors came to America for many of the same reasons as the Pilgrims. They came to America in hope of a new life, in which they could freely worship God as Orthodox, and where they could benefit from the opportunities afforded by a country founded on principles in which each and every man is equal under God and before the law. They came to a land where even the common currency proclaims “in God we trust.” This is what

Thanksgiving is all about – our trust in God to “give us this day our daily bread,” and to “forgive us our trespasses, as we forgive those who trespass against us.” As Orthodox Catholic Christians, we also give thanks to God for the spiritual food of Christ, Who died on the Cross, offering up His Most Pure Body and Most Precious Blood, for the forgiveness of our sins, and in promise of the bestowal of everlasting life in His Kingdom.

Let us, now and for always, follow the example of Christ. Let us offer our bounty, our prayers, our time, and our hearts and minds for the love of God and the love of our neighbors. Let us show our thanks to God by doing God’s work, of being God’s agents in attending to the needs of our fellow men, whom God so loved that He gave His only-begotten Son. Let us generously help all who come to us in need, whether those needs are material, moral, or spiritual, simply because they are in need, and because all are loved and cherished by God.

The American Indians, who knew nothing of our Lord Jesus Christ, did God’s work by saving the Pilgrims from starvation. So much more, therefore, should we, who know our Lord Jesus Christ and who are baptized into the fellowship of Jesus Christ, save our neighbors – not only from physical hunger, but also from the spiritual famines that are faithlessness, hopelessness, and loneliness.

With the love of our Lord Jesus Christ, may all of you enjoy a very happy and spiritually rich Thanksgiving Day!

Parish Council President’s Message

Dear parishioners and friends,

Fr. Sophrony, in his message above, spoke about the meaning of Thanksgiving to us, both as Americans and as Orthodox. In keeping with that theme, I would like to express our thanks to God for all the bounties that He has bestowed on our church. We have a beautiful temple that is architecturally unique among the houses of worship in Bayonne. Although our congregation is small, it has become more close-knit – a “family of faith” that Fr. Sophrony called on us to become when he first came to our church. Our parishioners have been generous in providing for the church whenever we have identified a specific need. I am also encouraged by the way we’ve come together to make activities such as our Slavic Oktoberfest a success, and I hope to see us work together to accomplish even greater things for the good of the church and the glory of God! All of these things are worth giving thanks to God.

I can also tell you, judging from ticket sales as of October 20th, that we are expecting at least eighty people to attend our Slavic Oktoberfest – which shows how well all of you have responded to my appeal last month to support this fund-raising event. I am also thankful to everybody who contributed towards the planning and the execution of our Slavic Oktoberfest, and I am hopeful that I will be able to give you an impressive report as to our proceeds from this event. But more important than that is the fellowship that we share in our little celebration of an autumn harvest festival – in a way, it is our own “Thanksgiving in October”! Now let us give thanks to God for the priceless bounty that He has given us – our beloved church!

Yours in Christ,

Reader Stephen Wasilewski

Thanksgiving Psalm and Prayer

*Enter His gates with thanksgiving
And His courts with praise!
Give thanks to Him, bless His name!
For the Lord is good;
His steadfast love endures forever
And His faithfulness to all generations.
Psalm 100*

O Heavenly Father, we praise Thee and thank Thee for the abundant blessings and mercies Thou hast poured forth upon us. Thou hast blessed America as a refuge of pilgrims from all corners of the earth and from every era. Thou hast strengthened us in times of trial and held us up in the face of adversity. Thou hast granted us this beautiful and bountiful refuge. Thou hast granted us the fruits of freedom, of worship, and hard work. Remind us to be humble in our abundance and to remember the sacrifice of those who came before us and who so trusted in Thee. Let their example remind us to renew that trust, to always be thankful, to always be obedient to Thy will and to be no less strong in our values. In this harvest time, we give thanks to Thee, O Lord, for Thy gift of Thyself, for our faith, family, and friends, for health and country, and for the gift of life. As we gather around our family tables on this Thanksgiving Day, we ask Thy blessing, O Lord, in all that we do. We ask this blessing for each other, for our nation, for our Holy Church, and for our dear friends in Christ. Amen.

Lives of the Saints

St. Andrew, Apostle – commemorated on November 30th

St. Andrew, the brother of St. Peter, was born in the town of Bethsaida in Galilee and a fisherman by profession. At the time of their introduction to Jesus, Andrew and Peter lived together in a house in Capernaum. Being first a disciple of St. John the Baptist, whose testimony led him to join Jesus, Andrew at once recognized Jesus as the Messiah, and hastened to introduce Him to his brother Simon (Peter); thenceforth the two brothers were Apostles.

After the dispersal of the Apostles, he preached in Scythia (Ukraine), as we are told by Origen; and, as St. Sophronius says, in Colchis (Georgia) and Sogdiana (Central Asia). According to Theodoret, St. Gregory Nazianzen, and St. Jerome, he also labored in Greece. Tradition, from the apocryphal “Acts of Andrew,” holds that he founded the see of Byzantium in AD 38, installing Stachys as bishop; Hippolytus of Rome and Basil of Seleucia mention his preaching in Thrace (the European hinterland to the west of Byzantium). The “Chronicle of Nestor” adds that he crossed the Black Sea and headed up the Dnieper River to Kiev, and from there he traveled to Novgorod.

St. Andrew suffered martyrdom by crucifixion in the city of Patras in Achaea, on the northern coast of Greece’s Peloponnese. According to St. Gregory of Tours, citing the “Acts of

Andrew,” describe him as being bound, not nailed, to a Latin cross of the same type that Jesus is said to have been crucified. However, the dominant tradition tells of St. Andrew having been crucified on a saltire (an X-shaped cross), now commonly called “St. Andrew’s Cross.” This was supposedly done at his own request, as he deemed himself unworthy of being crucified on the same type of cross as Jesus had been.

The saint’s body was kept at St. Andrew’s Basilica in Patras until AD 357, when it was taken to Constantinople in AD 357 and deposited at the Church of the Holy Apostles (founded by St. Constantine the Great). Following the sack of Constantinople in 1204, the relics were taken to Italy and deposited at St. Andrew’s Cathedral in Amalfi. The skull of St. Andrew, which had been taken to Constantinople back in 357, was returned to Patras by Emperor Basil I, who ruled from 867 to 886. Centuries later, Thomas Palaeologus, the Despot of Morea (“Morea” was the Byzantine name for the Peloponnese) fled from Patras in 1461 when the Ottomans crossed the Strait of Corinth. He took the skull with him into exile to Italy and gave it to Pope Pius II, who enshrined it in one of the four central piers of St. Peter’s Basilica. In September 1964, as gesture of good will to the Greek Orthodox Church, Pope Paul VI ordered that all the relics of St. Andrew held in the Vatican be sent back to Patras. The Cross of St. Andrew, which had been taken to Marseilles during the Crusades, was returned to Patras in 1980.

However, according to one legend, at the time of the transferal of the body to Constantinople, a monk at Patras, St. Regulus, was advised in a dream to hide some of the bones. A second dream told him to take the bones “to the end of the earth” for their protection, and that wherever he landed he was to build a shrine for them. He sailed west and became shipwrecked at Fife, on the coast of Scotland. More likely, the relics were taken to Britain in AD 597 by St. Augustine of Canterbury, and then, in AD 732, to Fife by Bishop Acca of Hexham, a renowned collector of relics. These relics are now housed at St. Mary’s Roman Catholic Cathedral in Edinburgh.

Modern Theological Classics

The life-giving soul of the body of Christ is the Holy Spirit. The Holy Spirit dwells in the Church and in each faithful Christian, who is His temple (1 Cor. 3:16; 6:19). For it was through the descent of the Holy Spirit that the “little flock” of Christ became the Church of Christ on the day of Pentecost. This indwelling presence of the Spirit makes the true life of the Church spiritual in its nature and divine in its origin. The Holy Spirit is the principle of the life and activity of the Church (1 Cor. 12:3-11). The Church is one body in Christ and one in the Spirit (Eph. 4:4). By the Spirit of the Lord, Christians can grow “from glory to glory” into the image of the Lord (2 Cor. 3:18), for “he who is joined to the Lord is one Spirit” with Him (1 Cor. 6:17). By the one Spirit we are all baptized into the one body, receiving new life in Christ (1 Cor. 12:13; Gal. 3:27). The Holy Spirit is our guide to Christ (1 Cor. 6:17), and in the Spirit we receive sonship with God (Gal. 3:6).

The Holy Spirit is the foundation of spiritual life and of the unity of love within the Church (Titus 3:4-5; 1 Cor. 12:13). As the divine unction, the seal of the Holy Spirit animates the whole body of Christ (1 Jn. 20:20, 27). By the Holy Spirit Christians have “access to the Father”

(Eph. 2:18). The gifts of the Spirit are to be used profitably, for the edification of the Church (1 Cor. 12:7; 14:12). The life of the Church itself depends on the operation of the Holy Spirit, for it is the Spirit which appoints bishops to oversee the Church (Acts 20:28). It is the Holy Spirit which sanctifies the decisions taken at church Councils, beginning with the council of Jerusalem (Acts 15:28). For as the Spirit of truth, the Holy Spirit teaches the Church “all things” (Jn. 14:16, 27).

St. John Chrysostom speaks of the relation of love to the gifts of the Holy Spirit:

Love builds up, unites, makes the faithful cleave to one another, to be fastened and fitted together. If therefore we desire to obtain the benefits of the Spirit, which come from the Head, let us be in unity with each other. For those are two kinds of separation from the Body of the Church: one, when we become cold in love, the other, when we dare to commit actions unworthy of our belonging to the Body. For in either case we cut ourselves off from the fullness of the Church.

And the holy Father continues:

Nothing will so avail to divide the Church as the love of power. Nothing so provokes God’s displeasure as the division of the Church. Even though we have performed ten thousand glorious acts, if we destroy the fullness of the Church, we suffer punishment no less severe than they who mangled Christ’s body.
(*Homily 11*)

In the words of St. Irenaeus, “Where the Church is, there is the Holy Spirit, and the fullness of grace” (*Against Heresies*, 3:24:1).

As God the Father was the original source of the divine plan of salvation in Christ, so at the end—after He has put all His enemies under His feet and all things are subjected to Him, including the “last enemy” death—Christ will deliver His kingdom to God the Father, that “God may be all in all” (1 Cor. 15:24-28). We know that the end will become reality at the second, glorious coming of Christ, who has promised to the righteous the gift of the kingdom which was prepared for them from before the foundation of the world (Matt. 25:31-34).

We can summarize as follows:

1. The Church is the one and only fullness of the divine life of the Holy Trinity for the salvation of the world.
2. The Church regarded simply as “a society of people who believe in Jesus Christ,” is not a proper understanding. It is true that the human element is an essential part of the Church, constituting the members of the Body of Christ. Yet the Church’s human membership alone does not fully and completely reveal the origin, the nature or the fullness of her divine life.
3. The Church has its origin or initiation in the heavenly abode, in accordance with the pre-eternal plan of God the Father. Expressing God’s purpose and the pleasure of His will, the Church began its dwelling on earth in the community of the redeemed believers in Jesus Christ, with the goal of imparting to them salvation in the glorious kingdom of God. When God elevated human nature to glory through the Incarnation of our Savior Jesus Christ, He also elevated and gave honor to all of us who belong to and constitute the body of Christ, thereby making them “sit in heavenly places in Christ Jesus” (Eph. 2:6).

Finally, we may quote the following definition of the Church as the body of Christ that explains her origin, her divine nature, and her ultimate goal:

The Church is the divine-human organism whose head is Jesus Christ Himself, and which is animated by the Holy Spirit. The Church was founded by our Lord Jesus Christ and is ruled by Him . . . even in her earthly aspect, which possesses the apostolic succession of hierarchy. The Church embraces all the faithful in heaven and on earth, who are striving for eternal life in blessed unity with the Holy Trinity, and thus in unity with each other (E. Akvilonov, *Tserkov: Nauchnyie opredelenia*, 264).

Archbishop Gregory Afonsky, Christ and the Church, pp. 61-64. To be continued.

Our Carpatho-Rusyn Heritage

Carpatho-Rusyn Literature

Rusyn literature reflects the diverse heritage of the conditions under which it developed. Sharing its beginnings in religious texts dated from the sixteenth century, Rusyn literary development gradually assumed distinct patterns along the northern (Lemkowczyzna) and southern (Podkarpatska Rus') slopes of the Carpathians. In Vojvodina, Rusyn literature followed its own path from the end of the nineteenth century. Despite its many styles and linguistic forms, Rusyn literature embodies a consistent historical tradition, in which Rusyn writers have fashioned a unique national narrative that has affirmed and kept faith with traditional values while accentuating strategies of survival and compromise with surrounding cultures.

The earliest extant Subcarpathian manuscripts, which date from the fourteenth century, are copies of medieval Kievan texts written in Church Slavonic. However, in Rusyn versions of religious literature there is evidence of a distinct national character. The oldest popular literary document, the *Gerlachov Great Epistle*, contains the Church Slavonic texts of epistles, accompanied by didactic interpretations written in Carpatho-Rusyn vernacular. This linguistic compromise reflected the need to preserve the dignity of Church Slavonic while simultaneously recognizing the benefits of adapting the texts to the linguistic needs of the local audience. Subcarpathian scribes freely modified the original texts, adding material from various sources, including folklore, and using a language rich in local vocabulary and popular sayings. For example, there appeared alongside the words of the Church Fathers secular tales and even superstitious materials, which asserted the local tradition within the authoritative religious culture. Such stylistic heterogeneity is also apparent in the anti-Uniate polemics of the sixteenth century. In his polemical texts, Michael Orosygyovsky blends languages and employs discursive strategies of intertextuality, allusion, and linguistic play that reflect a creative use of language variance. His multiform texts, which straddle the borders of religions and languages, illustrate the realities of Rusyn life of the time.

The written poetry and spiritual songs collected in manuscript songbooks from the seventeenth and eighteenth centuries provide another indication of the syncretism in Rusyn literature. Works such as "The Song of Terrible Years" and "The Icon of Klokochevo" lament the destruction of the land and the suffering of the people during the anti-Hapsburg wars and uprisings of the seventeenth century. These songs preserve indigenous oral forms within the

imported tradition of bookish verse. The result is a unique national expression, in which Rusyn authors attempted to find a meaningful identity within an unstable environment by turning images of powerlessness into endurance and social oppression into moral virtue. The “Song about Rusyns” and the “Song about Evil Landlords,” among others, establish a Rusyn self-image that is stoic, rather than passive, in which Rusyn resistance emerges as ironic cynicism.

As Rusyns from Subcarpathia began attending Western institutions of higher learning in places such as Trnava, Budapest, and Vienna, they were inevitably exposed to assimilationist pressures from the dominant Roman Catholic culture of Hungary and Austria. If a cultural representative from Subcarpathian Rus’ wished to articulate his experience in literary form, it usually had to be within the terms established by the dominant culture. Consequently, Subcarpathian writers adapted their own literary expression to established European literary norms. Rusyn historians and grammarians, for example, produced works in Latin, which was the recognized language of European scholarship and the official language of the Hungarian kingdom until 1844, or in Hungarian. For example, at the time of his death in 1849, Basil Dohovych left an unpublished manuscript of 190 poems, of which 131 were in Latin, 41 in Hungarian, and 18 in Rusyn vernacular.

Nevertheless, most of the clergy who founded a written Rusyn literature turned for inspiration not to the Latin-Magyar culture, but to Russian literature and the Church Slavonic language. At the start of the nineteenth century, Andrew Valkovsky and Alexander Baizam wrote formal odes in Church Slavonic addressed to the Greek Catholic bishop Andrew Bachynsky. Their praises for the bishop’s promotion of the Rusyn spirit were filled with overt references to the language and culture of Russia. In 1804 Gregory Tarkovych, later to become Greek Catholic bishop of Presov, addressed celebratory verses to Joseph, the Palatine of Hungary. What appears on the surface to be an obsequious imitation of Hungarian and Russian cultural authority is, in fact, a subversive discourse that expresses political pragmatism and contains the seeds of cultural resistance. While imitation was a means of gaining a voice for the downtrodden Rusyn culture, it did little to promote the development of a local, national culture.

The beginning of a truly Rusyn literature came with the national awakening of the mid-nineteenth century. Alexander Dukhnovych, the “national awakener of the Carpatho-Rusyns,” put literature firmly in the service of the national cause as it directly addressed the Rusyn people about the realities of their life. Dukhnovych was the author of the first primer for Rusyns (1847), which contained a long didactic poem in Rusyn vernacular. Addressed to children, the poem challenged negative stereotypes while advocating educational enlightenment and national regeneration. In the same primer is the lyrical poem “Life of a Rusyn,” which extols in a spirit of romanticism the innate nobility of the downtrodden Rusyn peasant. Dukhnovych’s play, “Virtue Is More Important Than Riches” (1850) likewise contributed to his creative formulation of the Rusyn national character. His poem “Dedication,” with its celebration of Rusyn national identity, subsequently became an anthem, sung by Rusyns wherever they live.

Dukhnovych was the motivating force behind the first organized Rusyn literary circle, the Presov Literary Society. Before being banned by the government, the society published twelve books and the first Rusyn literary anthology. The anthology, “Greetings to the Rusyns,”

presented the works of twenty local authors, whose writings represented the first deliberate artistic efforts of a people in the process of constructing a national identity. The contents of the anthology are diverse in style and language, including solemn odes in lofty Church Slavonic as well as folk lyrics in Rusyn vernacular. Its themes reflected the popular traits of romanticism that coincided with Duchnovych's national goals: an interest in history and prehistory; the expression of edifying emotions ranging from patriotism to religious sentiment; the evocation of the native landscape as a living entity; a romantic idealization of the people; and an overall celebration of freedom. Finally, it established the basic stance of Rusyn literature for the remainder of the nineteenth century; that is, a Slavophile identification and affiliation with Russian culture, which served as an antidote to the cultural denigration Rusyns would suffer from an increasingly national Magyar center.

The basic challenges to the founders of Rusyn literature at this stage in its development centered on the assertion of a unique national identity while still claiming an affiliation with a larger Slavic cultural world and the securing of a position for Rusyn culture within a Hungarian political context. Rusyn literature from its inception reflected seemingly contradictory aims and a coexistence of diverse styles and languages. The three literary anthologies of the Presov Literary Society, published in 1850, 1851, and 1852, demonstrate the existence of two parallel streams of Rusyn literature, one striving toward the expression of universal themes on the level of established European culture, the other looking to more local sources of inspiration voicing indigenous concerns in popular idiom. One author, Alexander Pavlovych, became second only to Dukhnovych as a poet of his people. His verses sought to identify the Rusyn spirit in history and folklore while simultaneously placing it in the broader context of pan-Slavic solidarity. His poems dealt, written in Rusyn vernacular, dealt with the social conditions and articulated the experiences of a people suffering under cultural and political domination.

This segment was paraphrased from the series of articles authored by Dr. Elaine Rusinko. To be continued.

Parish News

Parish Council Meeting

The Parish Council shall meet on Monday, November 17, 2014 at 7:00 PM. All Parish Council members are expected attend this meeting.

St. Mary's—Bayonne

St. Mary's Orthodox Catholic Church, 89 W. 29th St., Bayonne, N.J. is having its annual Card Party & Pasta Dinner on Sunday, November 2, 2014 at 12:00 PM. Contact Olga DeMay for tickets.

"R" Club N.J. District

The "R" Club N.J. District's annual convention is at St. John the Baptist Orthodox Church, 170 Lexington Ave., Passaic, N.J. on November 1-2, 2014. The convention banquet will be at the Brownstone in Paterson, N.J. on Sunday, November 2nd. For information, contact Marge Kovach.

This year, our parish is the host of the “R” Club N.J. District’s annual Ss. Andrew & Nicholas Service. Orthros for the two saints is scheduled for 4:00 PM on Sunday, November 30, 2014 – which is the actual feast of the Holy Apostle Andrew. Refreshments will be served in our church hall after the service.

Carpatho-Rusyn Society (N.J. Chapter)

The Carpatho-Rusyn Society N.J. Chapter’s annual Heritage Celebration Dinner is at the Russian Hall, 4-6 Woodhull Avenue, Little Falls, N.J. on Sunday, November 2, 2014, 1:00-5:00 PM. This year’s recipient of the John Mihalasky Award is Dr. Elaine Rusinko. For information, see the flyer on the church bulletin board.

Annual Parish Meeting

This is your official notification that the Annual Parish Meeting will be held on Sunday, November 23, 2014 following the 9:30 AM Divine Liturgy. Sin official’noje vsich Parafijan, ze Rocnyj Miting Parafial’nyj otbudetsja v Nedil’u, Nojabre 23-ho, 2014. Sluzba Boza o 9:30 hodini rano. Miting budet posli Sluzby Bozjoj.

Special Donations

*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 23, 2014.*

November 9, 2014

Seven-Day Altar Vigils offered by John & Helen Wanko, and **Sanctuary Lamp** offered by Mary Macinsky, in memory of June Bianchini (anniversary of repose). **St. John’s Cross** offered by the DeMay Family in memory of Teodosia DeMay (anniversary of repose). **St. Nicholas’ Cross** offered by Olga DeMay in memory of John DeMay (anniversary of repose). **Triple Candelabra** offered by Eva Benda & Family, and **Sacramental Bread** offered by the Benda Family, in memory of Benedict Benda (anniversary of repose).

November 16, 2014

Sanctuary Lamp offered by Fr. Sophrony Royer in memory of Brenda Royer (anniversary of repose). **St. John’s Cross** and **St. Nicholas’ Cross** offered by Theresa Cimboic in memory of Joseph Cimboic.

November 23, 2014

Sanctuary Lamp offered by Lindsay, Lauren, and Nick in honor of Stephen Wanko’s birthday.

Other Donations:

A new icon of Archangel Michael was donated by Reader Christopher Bygonaise. A 16 oz. bag of Indian frankincense was donated by Fr. Sophrony Royer.

Schedule of Services and Events

November 1-2, 2014

6:00 PM (Sat.) – Great Vespers
9:30 AM (Sun.) – Divine Liturgy

November 7-8, 2014

6:00 PM (Fri.) – Great Vespers w. Lity
9:30 AM (Sat.) – Divine Liturgy

November 8-9, 2014

6:00 PM (Sat.) – Great Vespers w. Lity
9:30 AM (Sun.) – Divine Liturgy

November 15-16, 2014

6:00 PM (Sat.) – Great Vespers & Gen. Confession
9:30 AM (Sun.) – Divine Liturgy

November 17, 2014

7:00 PM (Mon.) – Parish Council Meeting

November 19, 2014

7:30 PM (Wed.) – Carpathian Club Meeting

November 20-21, 2014

6:00 PM (Thu.) – Great Vespers w. Lity
9:30 AM (Fri.) – Divine Liturgy

November 22-23, 2014

6:00 PM (Sat.) – Great Vespers
9:30 AM (Sun.) – Divine Liturgy

November 29-30, 2014

6:00 PM (Sat.) – Great Vespers w. Lity
9:30 AM (Sun.) – Divine Liturgy
4:00 PM (Sun.) – Orthros of Ss. Andrew & Nicholas (“R” Club N.J. District Event)

Daily Bible Readings

1. 2 Cor. 3:12-18 & Luke 8:16-21
2. **Gal. 2:16-20 & Luke 8:26-39**
3. Col. 2:13-20 & Luke 11:29-33
4. Col. 2:20-3:3 & Luke 11:34-41
5. Col. 3:17-4:1 & Luke 11:42-46
6. Col. 4:2-9 & Luke 11:47-21:1
7. Col. 4:10-18 & Luke 12:2-12
8. **Heb. 2:2-10 & Luke 10:16-21**
9. **Gal. 6:11-18 & Luke 8:41-56**
10. 1 Thess. 1:1-6 & Luke 12:13-15, 22-31
11. 1 Thess. 1:6-10 & Luke 12:42-48
12. 1 Thess. 2:1-8 & Luke 12:48-59
13. 1 Thess. 2:9-14 & Luke 13:1-9
14. 1 Thess. 2:14-19 & Luke 13:31-35
15. 2 Cor. 8:1-5 & Luke 9:37-43
16. **Eph. 2:4-10 & Luke 10:25-37**
17. 1 Thess. 2:20-3:8 & Luke 14:12-15
18. 1 Thess. 3:9-13 & Luke 14:25-35
19. 1 Thess. 4:1-12 & Luke 15:1-10
20. 1 Thess. 5:1-8 & Luke 16:1-9
21. **Heb. 9:1-7 & Luke 10:38-42, 11:27-28**
22. 2 Cor. 11:1-6 & Luke 9:57-62
23. **Eph. 2:14-22 & Luke 12:16-21**
24. 2 Thess. 1:1-10 & Luke 17:20-25
25. 2 Thess. 1:10-2:2 & Luke 17:26-37
26. 2 Thess. 2:1-12 & Luke 18:15-17, 26-30
27. 2 Thess. 2:13-3:5 & Luke 18:31-34
28. 2 Thess. 3:6-18 & Luke 19:12-28
29. Gal. 1:3-10 & Luke 10:19-21
30. **Eph. 4:1-6 & Luke 13:10-17**

- *Sunday & Holy Day readings printed in boldface*