

Quo Vadis

The monthly newsletter of Saints Peter & Paul Orthodox Catholic Church of Bayonne, N.J.
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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

Christ is Born! Glorify Him!

On Christmas Day, we celebrate the incarnation in the flesh of Our Lord and Savior Jesus Christ. The incarnation did not by any means diminish Our Lord’s divinity, for He is to be called “the Son of the Most High.” Rather, by Our Lord’s incarnation, our nature is lifted up, and drawn closer to God, for by sharing our humanity, Our Lord Jesus Christ makes possible, by means of His grace, for us to share in His divinity. Therefore, by His very nativity, Our Lord Jesus Christ reveals to us the good news of our salvation; that, through reconciliation with God, we are adopted into sonship in His divinity. For this reason, some of the Church Fathers, such as St. Maximus the Confessor, had opined that had Adam not sinned, the Son of God would still have become incarnate, because while it is through His death on the Cross that Jesus Christ has reconciled us with God, it is through His incarnation in the flesh that He joins together God and man, in the joining in the unity of His person of the nature of divinity and humanity. In other words, Our Lord Jesus Christ assumed the flesh not only for the sake of our redemption by His blood, but also for the perfection of our nature, so that by His grace we might be offered a life of *theosis* (deification).

On Christmas Day, let us be alive in Christ; let us incarnate Christ in ourselves, so that He might live in us. St. Paul, in his epistles, often mentions “living in Christ,” but what is meant by “living in Christ”? To live in Christ is to follow Him, to commit yourself to Him in the act of faith, and in so doing finding a new reality in the way and life of Christ (John 11:1). By faith in Jesus Christ, we

trust in Him, and in that trust we can be confident in His saving power, for He is our light (John 3:21), Who shines so as to enlighten all men. With this assurance and conviction of faith, we can be confident in following the way of the Lord, of obeying His commandments, which are the commandments of love. To live in Christ is to find our life in Him, for He has given us the words of eternal life, so that he who believes shall know that He is the Holy One of God, and so have life in His name (John 20:31). And so we enter into a new relationship with God, in which “it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me” (Gal. 2:20).

To live in Christ is to open our hearts and minds to Him, to allow Him to be incarnate in us, and so to live in communion with Him—thereby entering into a new intellectual, mystical, and sacramental reality. We enter into intellectual communion with Christ by believing His words, by our faith in the Scriptures. We enter into mystical communion with Christ by membership in His Mystical Body, the Church. We enter into sacramental communion with Christ by receiving His most pure body and His most precious blood, which is truly present in the Eucharist. Therefore, my beloved in Christ, by being alive in Christ, which is to have being in communion, Christmas becomes a daily event in our lives and not merely one day of the year. The true meaning of Christmas is that Jesus Christ Himself is the ultimate Christmas gift, and to have the gift of Christ is to have the gift of His living presence in us. The proper response, in faith, to this gift is to give ourselves to Him in return, so that He belongs to us, and we belong to Him. And this mutual “belonging” between Christ and the believer is the very essence of being in communion.

In closing, I pray for all of you to find the gift of Christ in your hearts, and to open that gift so that He will always be a living presence in you, so that Christmas shall be the day that never ends, in the perpetual kingdom of Christ. Finally, I wish you and your families a “Merry Christmas!”

Parish Council President’s Message

Dear parishioners and friends,

I would like to thank everyone who helped make possible our annual Slavic Oktoberfest, especially those who donated their most valuable resources—i.e., their time and labor—towards preparing, cooking, and serving the delicious meal. It was a very enjoyable event with good food and fellow-ship, and I am pleased to report that we made a profit of \$2,000.

The Christmas season is upon us and we will soon be decorating the church with Christmas flowers and pine. In your packet of envelopes is the “Christmas Flowers” envelope—I ask that you please donate generously. I also encourage you to bring somebody to church on Christmas who might not have otherwise attended a worship service. Thank you for your continued support and I wish to you and your families a “Merry Christmas.”

Yours in Christ,
Reader Stephen Wasilewski

Excerpt from the Church Fathers

There is only one physician—of flesh, yet spiritual, born yet uncreated God become man, truly life in death, sprung from both Mary and from God first subject to suffering and then incapable of it—Jesus Christ our Lord . . . For our God, Jesus the Christ, was conceived by Mary, in God’s plan being sprung forth from both the seed of David and from the Holy Spirit. He was born and baptized that

by His Passion he might sanctify water . . . for God was revealing Himself as a man to bring newness of eternal life. The New Man, Jesus Christ, is Son of man and Son of God.

St. Ignatius of Antioch, Letter to the Ephesians, 7.

Lives of the Saints

St. Ignatius the "God-bearer," Martyr & Bishop of Antioch – commemorated on December 20th

St. Ignatius, also called Theophorus (the "God-bearer"), was born in Syria around the year 35, and died at Rome in 107. He converted to Christianity at a young age and it is believed, and with great probability, that together with his friend, St. Polycarp of Smyrna, he was among the hearers of the Apostle and Evangelist John. If we include St. Peter, Ignatius was the third bishop of Antioch and the immediate successor of Evodius, who died in 67 (Eusebius, *Church History*, II.3.22). Blessed Theodoret (*Dial. Immutab.*, I, iv, 33a) is the authority for the statement that St. Peter appointed Ignatius to the See of Antioch. St. John Chrysostom (*Hom. in St. Ignatius*, IV.587) lays special emphasis on the honor conferred upon the martyr in receiving his episcopal consecration at the hands of the Apostles themselves.

All the sterling qualities of ideal pastor and true soldier of Christ were possessed by St. Ignatius in a preeminent degree. Accordingly, when the storm of the persecution of the Emperor Domitian broke in its full fury upon the Christians of Syria, it found their faithful leader prepared and watchful. He was unremitting in his vigilance and tireless efforts to inspire hope and to strengthen the weaklings of his flock against the terrors of the persecution. The restoration of peace, though it was short-lived, greatly comforted him. But it was not for himself that he rejoiced, as the one great and ever-present wish of his chivalrous soul was that he might receive the fullness of Christian discipleship through the medium of martyrdom. His desire was not to remain long unsatisfied. Associated with the writings of St. Ignatius is a work called *Martyrium Ignatii*, which purports to be an account by eyewitnesses of the martyrdom of St. Ignatius and the acts leading up to it. In this work the full history of his eventful journey from Syria to Rome is faithfully recorded for the edification of the Church of Antioch. The work was reputedly written by Philo, a deacon of Tarsus, and Rheus Agathopus, a Syrian, who accompanied St. Ignatius to Rome.

According to these Acts, in the ninth year of his reign (AD 107), the Emperor Trajan decreed that the Christians should unite with their pagan neighbors in worshipping the gods. A general persecution was threatened, and death was named as the penalty for all who refused to offer the prescribed sacrifice. Instantly alert to the danger, St. Ignatius availed himself of all the means within his reach to thwart the emperor's purpose, which did not long remain hidden from the persecutors. He was soon arrested and led before Trajan, who was then sojourning in Antioch. Accused by the emperor himself of violating the imperial edict, and of inciting others to do the same, St. Ignatius valiantly bore witness of faith in Christ. Trajan ordered him to be put in chains and taken to Rome, there to become the food of wild beasts and a spectacle for the people.

In his letter to the Romans (par. 5), he writes "From Syria even to Rome I fight wild beasts, by land and sea, by night and by day, being bound amidst ten leopards, even a company of soldiers, who only grow worse when they are kindly treated." Despite his tribulations, his journey was a kind of triumph: at several places along the road his fellow Christians greeted him with words of comfort and reverential homage. It is probable that he embarked on his way to Rome at Seleucia, in Syria, the nearest port to Antioch, for either Tarsus in Cilicia or Attalia in Pamphylia, and thence, as we gather from his letters, he journeyed overland through Asia Minor. At Laodicea, on the River Lycus, where a choice of routes presented itself, his guards selected the more northerly, which

brought the prospective martyr through Philadelphia and Sardis, and finally to Smyrna, where St. Polycarp was bishop. The stay at Smyrna, being a lengthy one, gave the various Christian communities in Asia Minor the opportunity of greeting the illustrious prisoner, and offering him the homage of the churches they represented. From the churches of Ephesus, Magnesia, and Tralles, deputations came to comfort him. To each of these Christian communities he addressed letters from Smyrna, exhorting them to obedience to their respective bishops and warning them to avoid the contamination of heresy. While still in Smyrna, he wrote also to the Christians of Rome, begging them to do nothing to deprive him of the opportunity of martyrdom.

From Smyrna his captors took him to Troas, from which he dispatched letters to the Christians of Philadelphia and Smyrna, and to his friend, St. Polycarp. Besides these letters, Ignatius had intended to address others to the Christian communities of Asia Minor, inviting them to give public expression of their sympathy with the brethren in Antioch, but the alerted plans of his guards, necessitating a hurried departure, from Troas, defeated his purpose and he was obliged to content himself with delegating this office to St. Polycarp. At Troas they took ship for Neapolis, and from there continued overland through Macedonia and Illyria. The next port of embarkation was Dyrrhachium, on the shores of the Adriatic, for the remainder of the trip to Rome. Not long after his arrival in Rome he won his long-coveted crown of martyrdom in the Flavian Amphitheatre (i.e., the Colosseum). The relics of the holy martyr were borne back to Antioch by the deacon Philo of Cilicia and Rheus Agathopus and were interred outside the city gates not far from the beautiful suburb of Daphne. They were later translated by the Emperor Theodosius II to the Tychaeum, the Temple of Fortuna which was then converted into a Christian church dedicated to St. Ignatius. In 637, St. Ignatius' relics were again translated to the Basilica of San Clemente in Rome, where they rest to this day. His feast day is December 20th in the Orthodox Church; it is February 1st on the General Roman Calendar.

Modern Theological Classics

THE NECESSITY OF PRAYER

"In my distress I cry to the Lord, that He may answer me" (Ps. 120:1)

Of all animals, only man comes forth naked, weaponless, and crying from the womb of his mother; and his crying is the prelude of all the afflictions that await him in the rest of his life. God grants him reason by which he can rise from a beastly condition to a civil and social life. But how many essential and imperative needs await him from here? Bread, attire, housing, the cultivation of the mind, cannot be ignored without serious consequences. And yet, how many of us struggle in a painful battle for their attainment? How many shiver while before us parade most scandalously the luxury of the few? How many do not have a parent, a teacher, a mentor, and an illuminator, to guide their first steps?

The poets and the philosophers claim that money does not bring happiness. Indeed, money does not make happiness, but the lack of it makes people misfortunate and miserable. Who does not bless work, which raises man in his own conscience, and does not make him a parasite of his peers? And yet there are many unemployed whose strong bodies are rotting for lack of it, while on the other hand others toil worse than animals, in order to gain bitter bread for the support of their children. The depths of most of the earth are perforated, and below ground people with dark forms descend before the sun rises and intending to come forth after sun down, use the spade of the miner, trembling that at any moment the earth may crush down upon their heads.

Throughout his tempestuous life man becomes related, loves, dreams, is reconciled, marries, undertakes responsibilities of a parent, but also, how many thorns appear even in that most noble circle of his activities? The best dreams that we entertain when we are young, and full of life, dissolve into smoke and ashes. Under the guise of friendship, jealousy and malice are hidden. Our married life is covered with the darkest clouds. We concentrate all our love on our children, as another one of ourselves. We multiply our activities. We overexert our nerves. We toil and work in order to offer them the very blood of our blood, and life from our life. And when we raise a youth of twenty years with vigor and with education, and with a future, we bury him, alas, with our own hands. Or, if we do not bury him ourselves, others come and take him from us. Death is hard in either case. Julius Simon says that there is a death intuitively worse—the seeing our child as a criminal spurned by public opinion and rising up on the scaffold to be hung. Thus failures, disappointments, physical and mental deaths poison our existence on earth. And even genius is often an ungifted gift. What perhaps did Socrates humanly gain but hemlock? What did Columbus gain, but the chains?

Let us leave the outer and enter into the inner parts of our souls. Let us study ourselves in front of the mirror of duty. What have we done up to now that we are proud of? Rather we might ask, how much have we not done that shame cannot hide? Who can say that he is clean from filth? Absolutely no one!

On alone, Jesus Christ, is found in the whole world, who ended willingly His earthly life, who could with head held high say to the Father: “having accomplished the work which Thou gavest me to do?” (Jn. 17:3). He was above and not of the earth, while we, coming from the earth shall never have the power to declare this. Plans evilly conceived are evilly executed but never completed. Behold the content of our sinful life on a fragmented column that should be placed over our grave, as the only true symbol of our imperfect passing here. And don’t think that I speak about the usual. The greatest saints lived a life of repentance. David bathes his bed every night with tears.

And thus, in view of such material imperfections, in view of the moral imperfection that the unfortunate mortal turns to, in order to draw illumination and relief and consolation and power in the struggle against the evil one. From whom shall he ask for his daily and supersubstantial bread? Where shall he go? To whom shall he turn? Perhaps to his peers? But how, since they too are subject to the same sickness as he? Perhaps to Plato or to Stoic philosophy? But how many can understand them? And even if for a supposition, they do understand them, what support can they, the living, receive from the dead? O, the daily bread of forgiveness, peace, and patience, great wealth of incorrupt goods, which with one word the language of religion calls “Divine Grace,” can come from no other than from the Good God alone, and we are given through fervent prayer to Him. “Be pleased, O God, to deliver me. O Lord, make haste to help me” (Ps. 70:1).

Surely, this is what you shout, raising your eyes and arms, and breast and heart toward heaven. And the Above hears you. And the sea is calmed. And the fire becomes dew. And the roaring lions lie obediently by your knees. And God helps you. He helps you morally. He helps you intellectually. He helps you materially. Indeed, even materially, because matter is the most obedient servant of the Great Spirit.

Homer (*Iliad*, I, 502-507) expressed himself most sagaciously and theologically that day when he wrote a wonderful prayer. Yes, Atis the goddess of punishment and revenge, strong and robust, traverses the entire world under the sun, because all we descendants of Adam are weighed down by a guilty conscience because of our transgressions, and we are all considered to be sons of wrath and curse. But lame from the long road, and bent over by great sadness and downcast to gaze us from many tears that the Litai, the daughters of the great Zeus shed, they follow after Atis, in

order to overtake her and to expiate her. And they shall overtake her finally, even though they are lame, while she is sure-footed. And they will yield to the mercy of god. And they will open this land that is damned and black, a few of the heavenly blessings.

I do not know if the reader of these lines has ever seen the “Transfiguration” of Raphael. This painting is of two natures, depicting two phases in the same antithesis. In the heights the top of Tabor is seen sailing in torrents of light and divine glory, while on it Jesus, Moses, and Elijah, speaking together in ethereal layers, in the presence of the three beloved disciples of the Lord. At the foot of the mountain, dark and unlighted is pictures the epileptic, the strange view of pain and sin, led by his ill-fated father, the choir of the other disillusioned disciples, because they could not remove the evil spirit from the youth, because of their disbelief, the populace troubled and excited, the malicious group of enemies of Christ. What great splendor at the top! What gloom down at the bottom! What sweetness and majesty and exultation at the top! What bustle and noise and disbelief and depression at the base of the mountain!

The top of Tabor is prayer. At the foot of the mountain is our daily life with the disappointments and its labors. And they who in a godly manner are speaking with Christ at the top of Tabor and communicating with the spirits of Heaven and are transformed from glory to glory are, by prayer, raised above the earth. Those who crawl on the lowly are miserable. But those who are raised by prayer to the top of Tabor are blessed and thrice blessed. They shall forget the dark side of life and shall see the heaven open above them even before they leave the body. And when they descend from the heights of prayer, and when, as Moses, who saw God, they return from the top of their Sinai, where he spoke with God, their face, their intellect, their outer and inner appearance will be light-bearing and illuminated ray-bearing by a supermundane and inexhaustible brightness having nothing to do with the corrupt earth.

*Fr. Constantine Callinikos, The Prayer, pp. 9-12. **To be continued.***

Our Carpatho-Rusyn Heritage

Carpatho-Rusyns in America: Part I

The Carpathian region was characterized by a shortage of arable land, so that on average only two-tenths of a hectare of land per person was available. The high population density in the lowland plains and foothills, together with the lack of intensive agricultural practices, resulted in chronic rural overpopulation leading to extensive out-migration. Thus, in the late nineteenth and early twentieth centuries, hundreds of thousands of Carpatho-Rusyns emigrated abroad to the United States and Canada.

Immigration to North America was limited initially. The Hungarian records of 1870 show only fifty-nine Carpatho-Rusyns immigrating, but after 1879 these numbers grew exponentially. The earliest immigrants were mostly males who, in many cases, made the journey back and forth. As increasing numbers learned that work was available in America, the stories of wealth and freedom multiplied, so that a point was reached where, due to depressed economic conditions, a mass migration to America began. The American Immigration Commission estimates that about 500,000 “Ruthenian” (Rusyn) immigrants had arrived in America by 1897. This figure is doubtless high because it takes into account all those who came from “Ruthenian” areas, not just those who stating a national heritage of “Ruthenian.” A breakdown of numbers for the year 1909 by historian Andrew Shipman gives an approximate figure of 370,000, of which 85% were settled just in the four states of Pennsylvania, New York, New Jersey, and Ohio. Of course, this does not take into account those who chose not to identify with their heritage, which is further confused by the fact

that many came with Hungarian paperwork and were thus classified as Hungarians, Slovaks, Polish, or some other title. The immigrant, who merely wished to gain entrance to America, was not likely to dispute a title placed on his travel papers by government officials so long as he received permission to travel. According to U.S. Government statistics, the greatest number of "Ruthenian" immigrants arrived between 1899 and 1914, with the peak year being 1914, when the total reached 42,413. Today there are an estimated 600,000 Americans of Carpatho-Rusyn origin. Until at least the First World War, Carpatho-Rusyn immigration to Canada was small. However, after the United States placed restrictions on southern and eastern European immigration in 1924, Canada became the destination of choice, especially for those coming from the Lemko region in southern Poland. Nevertheless, in contrast to the United States, the number of Carpatho-Rusyn immigrants in Canada remained relatively small, and was concentrated in the industrial centers of southern Ontario, where they identified themselves as part of Canada's much larger Ukrainian community. Today, Canada's most active Carpatho-Rusyn community is the group from Yugoslavia's Vojvodina, based in Kitchener, Ontario.

Immigration was by no means easy: many immigrants were forced to sell all they owned in order to come to America, and so there was no option for a return trip. Although Austria-Hungary was not a landlocked country, its coastline along the Adriatic had no major ports of transatlantic shipping, and so about two-thirds of the immigrants from Austria-Hungary embarked from the German ports of Bremen and Hamburg. Toward the end of the nineteenth century, the European railway system featured trains, often subsidized by the steamship companies, which facilitated getting immigrants to the ports as quickly and easily as possible. At port, immigrants received a medical examination before embarkation, as the steamship companies had to absorb the cost of a return trip for anyone who was refused entry at Ellis Island. After 1891, U.S. immigration laws required the steamship lines to vaccinate, disinfect, and properly examine their passengers prior to embarkation in order to minimize the prospects of someone entering the United States in anything but good health. Once on board, immigrants were generally directed to the "steerage" area, as few could afford better accommodations. Thus, immigrants had to bring their own straw mattresses, as well as their own cups, plates, and utensils, and they cooked their own meals in one of the several galleys shared by all those in steerage. Toilet facilities varied from vessel to vessel, with some ships having as few as twenty-one toilets per thousand passengers in steerage. Ventilation in steerage was poor, so the air was almost always fetid. The trip could take from eight to twenty-one days depending on the point of departure; a ticket in 1910 cost about ten dollars.

After their arrival in America, the immigrants were frequently exploited by employment practices outlawed in other places. Even the labor laws of the states in which they settled often went unenforced. However, compared to their former homeland, unskilled laborers fared much better in the United States. In Hungary, a Rusyn laborer would work for fourteen hours in order to earn about twenty-five to thirty-five cents; the same wage could be earned in America for one hour's work. If a family worked hard and carefully saved its earnings, it could own its own home in a short time. Many families took in boarders to help pay the rent and, as a result, became financially independent sooner than others who had no such assistance. Afterward, an immigrant family might buy a family home with a down payment of one dollar, and then made high monthly payments to the seller, who held the title until the amount was paid in full. In this way, immigrants were able to avoid using banks and there were no legal questions to be asked. The next phase in the life of Carpatho-Rusyn immigrants, once settled, was finding a church to attend; this often meant founding their own Greek Catholic and Russian Orthodox churches.

Within their own ethnic community, the immigrants went by a bewildering variety of labels: Carpatho-Rusyn (or simply Rusyn), Ruthenian, Carpatho-Russian, Carpatho-Ukrainian, and Lemko. These terms often bore a religious connotation signified by membership in either the Greek

Catholic Church or the Russian Orthodox Church. Some immigrants and their offspring even called themselves "Slavish," a slang term essentially meaning "like Slovak, but not quite!" Their ethnic background was frequently baffling to many Americans. They came from a specific geographic area with defined ethno-linguistic boundaries in the northeast region of Austria-Hungary, but this was a small area in a very large empire. They did not come from a specific country and they were members of churches, Greek Catholic and Russian Orthodox, which were unfamiliar to native born Americans. When asked about their ethnic identity by their American friends, they often did not know how to respond. Some said that they were Austrian or Hungarian because they came from the Austro-Hungarian Empire. Some, though few in number, said they were Ukrainian—most of these were from the area east of the San River, where ethnic Ukrainians were numerous and very nationalistic. Some, mainly those who were Orthodox, said they were Russian because they were members of the Russian Orthodox Church, an identity often reinforced by their Orthodox priests.

*Article paraphrased from various internet sources. **To be continued.***

Parish News

Parish Council Meeting

The Parish Council is meeting on Wednesday, December 9, 2015 at 7:00 PM.

Parish Confessions

All parishioners ought to go to confession during the Nativity Fast. Fr. Sophrony will be available to hear confessions after any Vespers. Those unable to attend Vespers will need to call the Rectory at (201) 436-3244 to make an appointment.

Rector's Vacation

Fr. Sophrony shall be leaving for Puerto Rico on the evening of Wednesday, December 16th. He will be back early morning on December 24th. A substitute priest shall celebrate Divine Liturgy on Sunday, December 20th. Emergencies should be directed to Fr. John Fencik at (201) 436-5549 or (201) 779-6604 while Fr. Sophrony is away.

Carpathian Club Events

The Carpathian Club invites all our parishioners and visitors to its annual Christmas Social, which shall be held after Divine Liturgy on Christmas Day in the club's hall behind the church building.

Blessing of Homes

A schedule for house blessing shall be included in the January issue of *Quo Vadis*. Everyone whose house was blessed in the last two years will be automatically included in the schedule for 2016. If anyone else desires a house blessing, please call the Rectory at (201) 436-3244 by January 1, 2016.

In Memoriam

Charles Csernica, of Cambridge, New York, and a former parishioner of our church, passed into blessed repose on November 6, 2015. Funeral services were at the Orthodox Community of New Skete in Cambridge, New York. Memory Eternal! Vicnaja Pamjat!

Special Donations

Please note that for Special Donations in December to be acknowledged in **Quo Vadis**, it is necessary for the donation to be recorded in the Special Donations register in the church vestibule by December 13, 2015.

December 6, 2015: **Sanctuary Lamp** offered by John & Helen Wanko in memory of Lydia Wanko (anniversary of birth).

December 27, 2015: **Sanctuary Lamp** offered by John & Helen Wanko in memory of June Bianchini (anniversary of birth).

Daily Bible Readings

1. 1 Tim. 5:11-21; Luke 19:45-48
2. 1 Tim. 5:22-6:11; Luke 20:1-8
3. 1 Tim. 6:17-21; Luke 20:9-18
4. 2 Tim. 1:1-2, 8-18; Luke 20:19-26
5. Gal. 5:22-6:2; Luke 12:32-40
6. **Eph. 6:10-17; Luke 17:12-19**
7. 2 Tim. 2:20-28; Luke 20:27-44
8. 2 Tim. 3:16-4:4; Luke 21:12-19
9. 2 Tim. 4:9-22; Luke 21:5-7, 10-11, 20-24
10. Titus 1:5-2:1; Luke 21:28-33
11. Titus 1:15-2:10; Luke 13:18-29
12. Eph. 1:16-23; Luke 13:18-29
13. **Col. 3:4-11; Luke 14:16-24**
14. Heb. 3:5-11, 17-19; Mark 8:11-21
15. Heb. 4:1-13; Mark 8:22-26
16. Heb. 5:11-6:8; Mark 8:30-34
17. Heb. 7:1-6; Mark 9:10-16
18. Heb. 7:18-25; Mark 9:33-41
19. Eph. 2:11-13; Luke 14:1-11
20. **Heb. 11:9-10, 17-23, 32-40; Matt. 1:1-25**
21. Heb. 8:7-13; Mark 9:42-10:1
22. Heb. 9:8-10, 15-23; Mark 10:2-12
23. Heb. 10:1-18; Mark 10:11-18
24. Heb. 1:1-12; Luke 2:1-20
25. **Gal. 4:4-7; Matt. 2:1-12**
26. **Heb. 2:11-18; Matt. 2:13-23**
27. **Gal. 1:11-19; Matt. 2:13-23**
28. Heb. 11:17-23; Mark 10:46-52
29. Heb. 12:25-26, 13:22-25; Mark 11:11-23
30. James 1:1-18; Mark 11:23-26
31. James 1:19-27; Mark 11:27-33

** Sunday & Holy Day readings in boldface*

Schedule of Services and Events

December 5-6, 2015

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

December 9, 2015

7:00 PM – Parish Council Meeting

December 12-13, 2015

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

December 19-20, 2015

9:30 AM (Sun.) – Divine Liturgy

December 24-25, 2015

4:30 PM (Thu.) – Vigil w. Lity
9:30 AM (Fri.) – Divine Liturgy

December 26, 2015

9:30 AM (Sat.) – Divine Liturgy

December 26-27, 2015

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