

Quo Vadis

The monthly newsletter of Saints Peter & Paul Orthodox Catholic Church of Bayonne, N.J.
Vol. 3, Number 5: January 2016

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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

We are now entering the year of Our Lord two thousand and sixteen. In our civil society, many people make resolutions to improve their lives at the start of the civil New Year. And so, I think now is an appropriate time to reflect on some aspects of our parish life that we can resolve to make better.

It is Orthodox tradition to have one’s home blessed with the newly consecrated holy water following the feast of Theophany (also known as Epiphany). By my estimate, fewer than 50% of our parishioners—and that’s not including those who live “out of area”—currently keep this tradition. I recall that when I was a priest in my first parish, practically every parishioner’s home was blessed every year. I have little doubt that in the past the same was probably true here at Ss. Peter & Paul’s. When traditions are allowed to slowly erode, eventually they will disappear altogether, and our life as Orthodox Christians is diminished as a result.

Confession is an important part of our “spiritual maintenance”—there’s even an expression that “confession is good for the soul.” I wish to remind you that the monthly general confession service is intended only as a supplement to individual confession, so that people may receive Holy Communion regularly in between their individual confessions. It is neither the equivalent of individual confession nor a substitute for it. Therefore, I exhort all parishioners to go to individual confession, at the very least, during Great Lent, the Virgin Mary’s Fast (in August), and the Nativity Fast (Advent).

Our obligation to render worship to God, by attending Divine Liturgy—if not Vespers as well—extends to every Sunday and Holy Day (of the latter, especially the twelve Great Feasts). However, attendance at Holy Day services is usually less than half than what it is on Sunday. Some of you have understandable reasons for not being able to attend all Holy Day services, but can we not at least resolve to attend more Holy Day services in 2016 than we have in the past?

We should also be mindful of proper decorum while we're in church. I think many of us, myself included, have become a little too familiar with the church, and that we can all benefit by remembering the attitude of reverence for the House of God. Although in general our parishioners are faithful in their commitment to the church, we can all, nevertheless, contribute to making our parish life even better.

Parish Council President's Message

Dear parishioners and friends,

As we enter 2016, I offer my thanks to all for their contributions, support, and prayers in 2015. Our church is still operating at a loss over consecutive years, albeit less so than previously. With that being said, I am asking each parishioner to increase their donations from 2015, whether it is adding a few dollars more in your weekly offering envelopes, making more special offerings, buying additional candles, or sponsoring a "coffee hour." I am confident that we can close this budget gap and return to fiscal health. The shopping cards from Acme, ShopRite, and Stop & Shop are still available at the candle stand, and I encourage each parishioner to participate in this program. Please remember that every time you buy groceries with these cards, you help support our church at no additional cost to you. Thank you in advance for your support. On behalf of the Parish Council, I would like to wish everyone a blessed and happy civil New Year. May God grant our parish and its parishioners many blessed years!

Yours in Christ,
Reader Stephen Wasilewski

Excerpt from the Church Fathers

There is a kind of fasting which is not bodily, a spiritual self-discipline which affects the soul; this abstinence is from evil, and it was as a means to this that our abstinence from food was prescribed. Therefore, I say to you: Fast from evil-doing, discipline yourselves from covetousness, abstain from unjust profits, starve the greed of mammon, and keep in your houses no snatched or stolen treasure. For what use is it to touch no meat and to wound your brother by evil-doing? What advantage is it to forgo what is your own and to seize unjustly what is the poor's? What piety is it to drink water and thirst for blood, weaving treachery in the wickedness of your own heart? Judas himself fasted with the eleven, but since he did not curb his love of money, his fasting availed him nothing to salvation.

St. Gregory of Nyssa, First Homily on Almsgiving.

Lives of the Saints

St. Agnes of Rome, Virgin & Martyr – commemorated on January 21st

St. Agnes (also known as St. Ines) was a member of the Roman nobility, born on January 28, 291, and raised in a Christian family. Her name means "pure" in Greek and "lamb" in Latin. She was

a beautiful virgin who turned away all suitors, declaring that she could have no spouse but Jesus Christ. Many young men wanted to marry her, but she said that to do so would be an insult to her heavenly Spouse, and that she would keep her consecrated virginity intact, accept death, and see Christ. Living as a Christian in the time of the persecutions of Emperor Diocletian, she was under constant threat of torture and death.

Among those she refused was the son of the prefect Sempronius. This prefect wished Agnes to marry his son, and on Agnes' second refusal he reported her to the authorities as being a Christian and condemned her to death. Roman law did not permit the execution of virgins, so she was thrown into a brothel, where her virginity was miraculously preserved. The only man who attempted to violate her was Sempronius' son, who was struck blind, but Agnes healed him with prayer. When Sempronius heard what had happened, he ran to the brothel, accusing Agnes. He ordered a lieutenant to kill Agnes. The lieutenant first tried to kill her by fire, but the fire failed to harm her, and so he ended up running her through the throat with his sword. She became a martyr on January 21, 304—at the tender age of 12.

St. Agnes is buried beside the Via Nomentana in Rome. It is said that her execution shocked many Romans and helped to bring an end to the persecutions. Soon after her death, Agnes became a favorite saint. One of Emperor Constantine's daughters, Constantia, built a basilica at the site of St. Agnes' grave.¹ Today her bones are located beneath the basilica's high altar, while her skull is preserved in a separate chapel inside the basilica. The wool of two lambs is blessed at the Basilica of St. Agnes in Rome, which is then woven into the pallium (a stole of white wool) which the Pope of Rome wears and confers on archbishops as a symbol of their respective jurisdiction. Her purity and courage are renowned, and her name occurs in the prayer "Nobis quoque peccatoribus" in the Canon of the Roman Mass. She is a patron saint of engaged couples, gardeners, rape victims, virgins, and girl scouts. A famous fourteenth century Royal Gold Cup, kept at the British Museum in London, is adorned with the scenes of St. Agnes' life, which also features her foster sister, St. Emerentiana,² and the princess, St. Constantia.

¹ According to tradition, St. Constantia was cured of leprosy after praying at St. Agnes' tomb. The adjoining Church of St. Costanza became the burial place of Constantia (in Italian, Costanza), d. 356, and her sister, Helena (the wife of Emperor Julian the Apostate), d. 360. Constantia was venerated as a saint, and the popularity of her cult lasted well into the Middle Ages.

² A few days after St. Agnes' death, St. Emerentiana (daughter of St. Agnes' nurse, considered Agnes' "foster sister") was found mourning at St. Agnes' tomb and, refusing to leave the place, was stoned to death by the pagan crowd.

Modern Theological Classics

SOME OBJECTIONS TO PRAYER

"Now this is the confidence that we have in him, that if we ask anything according to his word, he hears us. And if we know that he hears us, whatever we ask, we know that we have the petitions that we have asked of him." (1 Jn. 5:14-15)

From the above it becomes obvious that prayer is a need of our nature; rather, a privilege, or a duty offered to us by God, a life-giving breath of the soul, a cooling and reanimating irrigation of our spiritual self, a saving medicine, a hindrance to sin, a healing of transgressions concerning

which St. John Chrysostom orated. But how does it happen that some persons find unsupported objections against it?

Prayer, they tell us, to begin with is contradictory to the divine omniscience. If we ask for something from a powerful person on earth, then we are obliged, as addressing a finite being, to relate our position tragically in detail. But when we expect help to come from an omniscient God, who even according to the idolaters, knows everything, the present, the past, and the "future," and whose eyes, according to David, "*The eyes behold my unformed substance*" (Ps. 140:16), are not our prayers and petitions completely superfluous?

And we answer: It is true that God is omniscient and that He knows one's needs, even before we express them to Him, and according to which the Lord declared: "*For your Father knows what you need before you ask Him*" (Mt. 6:8). However, we should not forget that when we pray to God we do not come to enlighten Him about things unknown to Him, but rather to request of Him. We do not come to teach Him, but we come to relieve ourselves. "*Non narratones sed rogatores*" ["not narrations, but supplications"] as an old teacher said. We come to pour out our soul before Him, to comprehend ourselves, our own condition; to humble ourselves because of our mistakes; to raise ourselves up to the idea that we were made unworthy to communicate with the Great Monarch. Therefore, prayer is not contrary to the divine foreknowledge, because it is not made to add anything to the self-sufficient God, but to offer much relief, dignity, moral perfection, God Himself, who constitutes the first and most essential and unwavering need to the praying person.

Our prayer, they tell us, second, is contrary to divine Goodness. God is so good that He strews His gifts right and left, without waiting for our entreaties. His nature is such. It is His nature to benefit uninvited and completely free. Perhaps, do we think that we will repay Him with our litanies, our thanks, and our doxologies?

And we answer: It is true that God is good and most gracious. We know this very well, since we have many proofs during every moment of our life. However, we also know that the height and the superiority of the benefactor do not exempt the beneficiary from the duty of gratitude, if the beneficiary wishes to stand on a higher step than the animals, the plants, and the minerals. God is always good, but man, for the most part, is forgetful and ungrateful. The story of the Ten Lepers, who were all cured by Christ, and only one of them returned to give glory to God, should serve to prove our point. Thus, it is also with us. We all breathe the life-giving air, all are cooled by the cool breezes, all are shaded by the shadowy trees, all draw the nectar from the wells, all are nourished by the wheat that grows by heavenly dew and solar comfort, and finally all enjoy the divine gifts; however, only a few recognize the benefactor and give glory to God.

What happens then? The sin of egoism, the preeminent satanic sin invades us together with its entire staff. An imaginary independence overtakes us. We cowardly attribute everything to ourselves. The divine presence vanishes from before us. We are dislodged from God, our natural center on whom alone can our soul find rest. Is this progress? On the contrary, it is downfall. And for the correction of this downfall Christ gave us a commandment to ask before it is given to us, to knock before it is opened to us, to recognize gratefully the Source of gifts, before the Source is opened widely and quenches our thirsting lips.

A third group tells us that prayer is contrary to divine Majesty. God stands very high. Our position in the universe is very low. What is man compared to the sun and to the galaxies, and the infinitely greater worlds that are spread out in the unending space, but a mathematical mark, completely trivial and insignificant? And this dwarf man will think that the Most High Lord of Heaven has no other care than to constantly hear his petty petitions?

David, in the Eighth Psalm, gave the answer to this contradiction. And he, in comparing man to the heavenly works established by God, to the moon and the stars, and the rest of the adornment of the firmament, could not contain his admiration and declared: *"What is man that thou art mindful of him, and the son of man that thou dost care for him?"* (Ps. 8:4). But for David there is a ready answer. The cause of special favor and 'visitation' of God for man is that by virtue of the God-given spirit in him, he is "made a little less than angels, he crowned with glory and he is the being under whose feet the Most High subjected all things, making him king of visible creation, as well as the daily oceanic, and infernal and earthly and aerial conquests prove. Because we should not be of the opinion that the Creator grades His creatures according to their expansion or their size.

Not so! The measure of the value of each one is set by God according to their more or less nearness to the spiritual world. A fragrant rose with beautiful petals is worth more than a vast cliff on a mountain. A chrysalis stands higher than the Sahara desert. One pulse of a suffering person, one groan, one tear drop, one flight of a praying soul, is for the spiritual God much more precious than the fiery shell of the sun with all its flaming and unfeeling brightness. And if this is the case, and it is, I don't see why the prayers of the most beloved and most familiar creation of God would be an insult to His divine Majesty.

A fourth group tells us that prayer seems incompatible with divine foreknowledge. Doesn't Scripture say that God foreknew and predestined? Isn't it known that the future of each one of us is written in Heaven by the finger of God; and that whatever was once written can never be erased? Is it not true that one destiny rules everything? So therefore prayer is a waste of time. It is useless to pray to God in order to get well, if you are destined to live. If you are destined to die, you will die. The poet said the same thing: *"When it is destined, in heaven written, for man to be lost whatever he does, he dies. And this death finds him in bed, and like a leech, it sucks, it bites, and it buries him alone."* We will not expose the moral and social consequences to which this fatalistic theory may lead, which strips man of every activity, nor will we show with Dr. Littledale the natural and intellectual looseness and debilitation to which these ideas lead, of which we have many examples.

This much we may say, however, as relating to the present topic, that the followers of this theory are wrong, if they think that the foreknowledge of God was made completely arbitrarily and regardless of our deeds, and that the only factor of our future is the divine destiny, and not our own activities. Exactly the opposite is true. Our future depends primarily on God, but it also similarly depends on our hands. God is the beginner and the advancer of good will in us. But we are also *"God's fellow workers"* (1 Cor. 3:9). God, said an old teacher, who created us without asking for our wish, cannot save us without our will.

Now prayer is also a part of our activities for progress, and it was also included in the divine plan, where not only the results of foreknowledge and their consequences were written, (in a manner that would have been completely contemptuous of human freedom), but also the causes of such consequences. That is, God foreknew that you would be indolent, and He predestined you to be poor. God foreknew that you would be diligent, and He predestined you to be rich. Thus here also God foreknew that you would pray, and that you would call upon His name, and that is why He predetermined to grant you life and not death. Because He promised, through His prophets that whoever calls upon Him will be saved. *"And it shall come to pass that all who call upon the name of the Lord shall be delivered"* (Joel 2:32).¹ The value of the great military commanders, the Napoleons, and the Wellingtons, and the Moltkes, consisted of this that they not only held the general lines of the plans, but they penetrated up to the smallest detail of the existing battle, they knew the external, so to speak, bulk of the army, and they knew the value of each one of their soldiers. In such a combination of generalities and particulars or factors and results exists among the excellent

human intellects, how much more everything—consequences, and activities, and saving, but also supplications—are recorded in great detail in the incomprehensibly infinite Divine Mind!

A Jewish story relates that the Rabbi Hillel had a pupil, who was led astray by oppositions against prayer, which we enumerated above, and ceased making his prayer. Hillel decided to correct this pupil, and he asked him: “Listen Maimon, I have a friend who is living from his estate. Until yesterday he threw away spade and shovel and crossed his arms. And I am sorry for him, because this miserable man will be reduced to poverty.” And the young man asked Hillel: “What is the matter with him? Did he perhaps lose his mind?” “Oh no, he is fine,” answered Hillel, “But he fell a victim to some foolish ideas. He says that God is so good that He will give us whatever we need, and therefore it is foolish for us to work at all. God has predestined everything from the beginning of the world, and it is completely absurd to dig, or to water, or to trim the earth, since the growing of thorns or grapes is already decided by heaven; and our efforts are not considered as anything in creation, which the energy of God absorbs.” The pupil interrupted his teacher and said: “Didn’t you tell him then, that thinking in this fashion is idiotic?” And Hillel answered: “Yes, I shall tell him. You, my son, are the friend I was talking about. Do you think that prayer has less value than work? Are the spiritual blessings inferior to the harvest of crops that we receive from the farms? And He who ordered us to bow our heads low, in order to gather the fruits of the earth, did not the same One command us to raise our heads up in order to reap from those heavenly blessings?” Thus spoke the wise Hillel on that day. And Maimon thoughtfully repaired to a corner and fell down on his knees in prayer.

¹ Origen solves this objection in On Prayer, chapters 5-6. He first pointed out that movement in man is not caused by exterior things, because thus man would fall into the condition, not of beasts, but of stone, meaning that movement is from himself, which has a myriad of out-breathings for virtue or evil, and for duty or against duty. God knows the consequences of these out-breathings from the beginning of the world. Divine prognosis is not at all the cause of what happens, but rather, foreseeing these in detail and their relative election for those who pray or not is thrown back according to its worth.

*Fr. Constantine Callinikos, The Prayer, pp. 13-17. **To be continued.***

Our Carpatho-Rusyn Heritage

Carpatho-Rusyns in America: Part II

The Carpatho-Rusyns immigrants who came to America, starting in the 1870s, were overwhelmingly Greek Catholics. Arriving in a land where there were no Greek Catholic churches, they had to establish their own churches as sufficient numbers came to be settled in an area. The first Greek Catholic church in America was actually a Ukrainian parish, St. Michael’s in Shenandoah, Pennsylvania, established in 1884. But only two years later Carpatho-Rusyn immigrants founded a Greek Catholic parish of their own, St. Mary’s in Freeland, Pennsylvania, in 1886. Its first priest, Fr. Ivan Volansky, was the first Greek Catholic priest to arrive in the United States.

Over the next few years parishes were established in Hazelton, Pennsylvania (St. John’s, 1887), Kingston, Pennsylvania (St. Mary’s, 1887), Wilkes-Barre, Pennsylvania (St. Mary’s, 1888), Olyphant, Pennsylvania¹ (Ss. Cyril and Methodius, 1888), Jersey City, New Jersey (St. Mary’s, 1889), Trenton, New Jersey (Assumption, 1889), Whiting, Indiana (St. Mary’s, 1889), Minneapolis, Minnesota² (St. Mary’s, 1889), Passaic, New Jersey (St. Michael’s, 1890), and Brooklyn, New York (St. Elias, 1890). By 1894, with the arrival of additional clergy from the Munkacs and Eperjes eparchies, there were thirty Greek Catholic parishes serving the Carpatho-Rusyns in America.

The Greek Catholic Church in America continued to grow, but there was no hierarchical leadership, so Greek Catholic priests were expected to function under the authority of Roman Catholic ordinaries.³ The predominantly Irish Roman Catholic hierarchy in America was attempting to “Americanize” Catholic immigrants and only grudgingly permitted the establishment of ethnic parishes. Moreover, the Greek Catholics had an additional problem with the Roman Catholic hierarchy—many Greek Catholic priests were married and some Roman Catholic bishops, such as Archbishop John Ireland of St. Paul-Minneapolis, rejected their credentials, in clear contradiction to the terms of the Unions of Brest and Ungvar. The Roman Catholic bishops in America sought both to prohibit the immigration of married Greek Catholic priests and to forbid their ordination in North America. Appeals to Rome from the American Greek Catholic community were futile.

Nevertheless, the intransigence of the Roman Catholic hierarchy towards the growing Greek Catholic community, combined with a mass “return to Orthodoxy” movement caused by that intransigence, convinced Rome of the need for a separate administration for the Greek Catholics in America. In 1902, upon the recommendation of the Hungarian Government, the Holy See named Fr. Andrew Hodobay as Apostolic Visitor in order to care for the immigrant church. However, Fr. Hodobay’s being a Magyar, and an official representative of the Hungarian Government, hindered his ability to lead a predominantly Slavic church and, in fact, exposed the ethnic division—between Ukrainians and Carpatho-Rusyns—within the nascent Greek Catholic Church in America. In 1907, Fr. Hodobay was recalled and the Holy See announced the appointment of a Basilian monk from Galicia, Fr. Soter Ortinsky, as bishop of all Greek Catholics in America. Two problems immediately arose: The first was Bishop Ortinsky’s appointment of an exclusively Ukrainian cadre of advisors, which exacerbated ethnic factionalism. The second was that Bishop Ortinsky had been given very limited authority; according to the apostolic letter “Ea Semper,” Bishop Ortinsky was forced to obtain the approval of each local Roman Catholic bishop in whose diocese a Greek Catholic parish was located before he could exercise any authority over that particular parish. Therefore, lacking the necessary authority, Bishop Ortinsky was unable to impose the ecclesiastical discipline needed to bring order to the contentious, but still growing, Greek Catholic community in America.

In 1913 the Holy See finally established an Apostolic Exarchate, granting Bishop Ortinsky full episcopal jurisdiction. By this time the Greek Catholic Church in America had grown to 152 parishes serving an estimated half million faithful of both Ukrainian and Carpatho-Rusyn descent. The unity of the Greek Catholic Church in America proved short-lived, as Bishop Ortinsky suddenly died of pneumonia on March 24, 1916. The Holy See then determined that there would be two separate administrations, neither headed by a bishop, for the Greek Catholics in America with Fr. Peter Poniatishyn as administrator for the Ukrainians and Fr. Gabriel Martyak as administrator for the Ruthenians (Carpatho-Rusyns). The two administrators lacked full episcopal authority and functioned more like vicar generals for the Latin Rite bishops to the Greek Catholic parishes in their respective dioceses. Fr. Martyak’s administration nevertheless marked a period of stability and continued growth for the Ruthenian branch of the Greek Catholic Church in America. Another twenty-one parishes were established during his administration, as well as the establishment in 1921 of a convent of Basilian sisters at Holy Ghost parish in Cleveland, Ohio. By 1923, the new convent had sufficiently grown so that the mother house was moved to Elmhurst, Pennsylvania, where the nuns assumed the administration of the newly opened St. Nicholas Orphanage.

¹ As St. Cyril and Methodius was a predominantly Ukrainian parish, the Carpatho-Rusyns established a parish of their own in nearby Scranton, Pennsylvania (St. Mary’s) in 1891.

² St. Mary’s became a Russian Orthodox parish in 1892 due to difficulties with the Roman Catholic Archbishop John Ireland. St. Mary’s was the first in what soon became a mass “return to Orthodoxy” movement among the Greek Catholic immigrants in America.

³ On October 1, 1890, the Holy See issued a decree instructing newly arriving Greek Catholic priests to obtain jurisdiction from, and to function under, the authority of the local Latin Rite bishop. Additionally, the decree stated that all Greek Catholic priests functioning in America should be celibate and all married priests ought to be recalled to Europe. This decree, rather than settling the situation, only served to worsen the relationship between the bishops and the Greek Catholic clergy and faithful.

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

Parish News

Parish Council Installation & Monthly Meeting

The Installation of the 2016 Parish Council shall take place after Divine Liturgy on Sunday, January 3, 2016. The Parish Council is meeting on Sunday, January 17, 2016 after Divine Liturgy.

Preparing for the Blessing of Your Home

When you have your home blessed, you ought to have a container for the holy water and a candle placed on a table (an icon of the Theophany is desirable, but optional). Ideally, you should have already brought home some of the newly consecrated holy water (**do not use last year's holy water**), but if you haven't, the priest will have a vessel of holy water with him. All doors to the house, including bathroom doors, ought to be open. When the priest is ready to go through the house, sprinkling holy water, the head of the household ought to carry the lit candle before him and guide him through the house. When the priest is finished, he will offer you the cross to kiss and sprinkle your head with holy water.

Blessing of Homes

Saturday, Jan. 9th: Olga DeMay, Helen Pirniak; Mr. and Mrs. Stephen Cimbolic (Bayonne); Mr. and Mrs. Russell Wyskanycz; Maria Suchowacki, Philip and Eva Benda; Victor and Stephen Wasilewski.

Sunday, Jan. 10th: Mr. and Mrs. Jerome Kovach; Mr. and Mrs. Stephen Cimbolic (Clark); Mr. and Mrs. Jay Pryblyski; Christopher Bygonaise.

Special Appointments: Valentina Benda; Walter Milk.

- *For changes in schedule, cancellations, or additions, please call the Rectory at (201) 436-3244 by January 6, 2016.*

In Memoriam

Gregory Grudinoff, of Avon Park, Florida, passed into blessed repose on November 29, 2015. Memory Eternal! Vicnaja Pamjat!

Schedule of Services and Events

December 31-January 1, 2016

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

January 16-17, 2016

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

January 2-3, 2016

6:00 PM – Great Vespers
9:30 AM – Divine Liturgy

January 5-6, 2016

6:00 PM (Tue.) – Vigil w. Lity
9:30 AM (Wed.) – Divine Liturgy

January 9-10, 2016

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

January 23-24, 2016

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

January 29-30, 2016

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

January 30-31, 2016

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

Daily Bible Readings

1. **Col. 2:8-12; Luke 2:20-21, 40-52**
2. Col. 1:3-6; Luke 17:3-10
3. **2 Tim. 4:5-8; Mark 1:1-8**
4. James 2:14-26; Luke 17:20-25
5. 1 Cor. 9:19-27; Luke 3:1-18
6. **Titus 2:11-14, 3:4-7; Matt. 3:13-17**
7. Acts 19:1-8; John 1:29-34
8. 1 Pet. 1:2, 10-12, 2:6-10; Luke 19:12-28
9. 1 Thess. 5:14-23; Luke 10:19-21
10. **Eph. 4:7-13; Matt. 4:12-17**
11. 2 Tim. 2:20-26; Luke 19:37-44
12. 2 Tim. 3:16-4:4; Luke 19:45-48
13. 2 Tim. 4:9-22; Luke 20:1-8
14. Titus 1:5-2:1; Luke 20:9-18
15. Titus 1:15-2:10; Luke 19:19-26

16. Eph. 1:16-23; Luke 12:32-40
17. **Col. 1:12-18; Luke 18:18-27**
18. Heb. 3:5-11, 17-19; Luke 20:27-44
19. Heb. 4:1-13; Luke 21:12-19
20. Heb. 5:11-6:8; Luke 21:5-7, 10-11, 20-24
21. Heb. 7:1-6; Luke 21:28-33
22. Heb. 7:18-25; Luke 21:37-22:8
23. Eph. 2:11-13; Luke 13:18-29
24. **Col. 3:4-11; Luke 18:35-43**
25. Heb. 8:7-13; Mark 8:11-21
26. Heb. 9:8-10, 15-23; Mark 8:22-26
27. Heb. 10:1-18; Mark 8:30-34
28. Heb. 10:35-11:7; Mark 9:10-16
29. Heb. 11:8, 11-16; Mark 9:33-41
30. **Heb. 13:7-16; Matt. 5:14-19**
31. **Col. 3:12-16; Matt. 25:14-30**

* *Sunday & Holy Day readings in boldface*

Special Donations

*Please note that for Special Donations in February 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 January 17, 2016.*

January 3, 2016

Triple Candelabra offered by Fedetz Family in memory of V. Rev. Nicholas Fedetz (anniversary of repose).

January 10, 2016

St. Nicholas' Cross offered by Lauren, Nick, and Lindsay in honor of Deborah Wanko's birthday.

January 24, 2016

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