

Quo Vadis

The monthly newsletter of Saints Peter & Paul Orthodox Catholic Church of Bayonne, N.J.
Vol. 4, Number 1: September 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

September 1st is the Church New Year, and frankly the past year has been disheartening. We have witnessed numerous terrorist attacks around the world and in our own country—at times these attacks have been almost weekly. We have also witnessed the outright assassination of law enforcement officers at the hands of deranged individuals inspired by anarchist domestic groups whose agenda is clearly the destruction of America as we know it. Both the terrorists abroad and the assassins at home have the same objective: the overthrow of Judeo-Christian or “Western” civilization. And they are willing to use any means, including lies, violence, terror, and death, to achieve their objective. The mass murder of innocents, including innocent police officers, is something that makes us shudder with revulsion, because they remind us of the evil that human beings are capable of committing.

This September 11th is the fifteenth anniversary of the terrorist attacks perpetrated by Al-Qaeda, in which twenty terrorists hijacked four passenger jetliners and used them as weapons—as if they were missiles—against targets in New York City and Washington, D.C. The death toll was higher than that of the surprise attack on Pearl Harbor by the Japanese on December 7, 1941. What lesson has the world learned over the last fifteen years? It seems that very little has been learned. The murder of innocents continues unabated, while the perpetrators of these evils seem to have become more successful in recruiting followers to their hateful cause. Nevertheless, as Christians we must believe that we live in a moral universe, and that God, Who knows everything from eternity, has numbered the very hairs of your head: “Indeed, the very hairs of your head are all numbered. Do not fear; you are of more value than many sparrows” (Luke 12:7; cf. Matt. 10:30).

Our firm belief in God's universal providence, and the extent of it, shall satisfy us when in peril, and encourage us to trust God. Divine Providence takes notice of the lesser creatures, even of the sparrows, and therefore also of the smallest interests of Christ's disciples. Those who confess Christ now, shall be owned by him on judgment day, before the angels of God. And those who deny Christ, though they may thus save life itself, and though they may gain a kingdom by it, will be great losers in the end; for Christ will not know them, will not own them, nor show them favor.

Parish Council President's Message

Dear parishioners and friends,

As the unofficial close of summer approaches us with Labor Day, there are seven weeks until our Slavic Oktoberfest fundraiser, which is scheduled for Sunday, October 23, 2016. Fundraisers such as this are vital to the growth and vitality of our parish and I hope everybody will work to make this event a success. His Eminence, Archbishop Michael will be making this year's annual archpastoral visit to our parish on that day as well, and we look forward to welcoming His Eminence once again in what promises to be a very festive occasion in the life of our parish.

Therefore, I appeal to everybody to spread the word about, and bring someone to, this event. Ticket prices and further information shall be made available shortly. Please keep Sunday, October 23rd open on your calendars.

Yours in Christ,
Reader Stephen Wasilewski

Excerpt from the Church Fathers

"Take heed, then, often to come together to give thanks to God, and show forth His praise. For when ye assemble frequently in the same place, the powers of Satan are destroyed, and the destruction at which he aims is prevented by the unity of your faith. Nothing is more precious than peace, by which all war, both in heaven and earth, is brought to an end."

St. Ignatius of Antioch, Letter to the Ephesians

Lives of the Saints

St. Theodora of Alexandria – commemorated on September 11th

St. Theodora and her husband lived in Alexandria, Egypt. Love and harmony ruled in their family. A certain rich man was captivated by the youthful beauty of Theodora and attempted to lead her into adultery, but was initially unsuccessful. He then bribed a woman of loose morals, who led the unassuming Theodora astray by saying that a secret sin, which the sun does not see, is also unknown to God. Theodora betrayed her husband, but soon came to her senses and, realizing the seriousness of her fall, she became furious with herself, slapping herself on the face and tearing at her hair. Her conscience gave her no peace, and she went to a renowned abbess and confessed her transgression. Seeing the young woman's repentance, the abbess spoke to her of God's forgiveness and reminded her of the sinful woman in the Gospel who washed the feet of Christ with her tears and received from Him forgiveness. In hope of the mercy of God, Theodora said: "I believe my God, and from now on, I shall not commit such a sin, and I will strive to atone for my deeds." St. Theodora resolved to go off to a monastery so as to purify herself by labor and by prayer. She left her home secretly, and dressing herself in men's clothes, she went to a men's monastery, since she feared that her husband would find her in a community of women.

In order to test the newcomer, the monastery's abbot would not permit her to enter. St. Theodora spent the night at the gates. In the morning, she fell down at the knees of the abbot telling him her name was Theodore from Alexandria, and entreated him to let her remain at the monastery for repentance and monastic labors. Seeing the sincere intent of the newcomer, the abbot consented. Even the experienced monks were amazed at Theodora's all-night prayers on bended knee, her humility, endurance and self-denial. The saint labored at the monastery for eight years. Her body, once defiled by adultery, now became a vessel of the grace of God and a receptacle of the Holy Spirit.

One day, while on a journey to buy provisions, Theodora came to stay overnight at the Enata Monastery, having been instructed by her abbot to do so if there was cause for delay. There was also a young woman staying at the guest house of this same monastery. She tried to seduce St. Theodora, not realizing the monk before her was a woman. Discouraged that she had been rejected, the girl undertook a liaison with another guest and became pregnant. Ultimately, the father of this shameless girl began to question his daughter about the father of the child. The girl told him the father was the Monk Theodore, which was immediately reported to the abbot of St. Theodora's monastery. Upon being confronted, St. Theodora replied, "As God is my witness, I did not do this." Knowing of Theodore's purity and holiness of life, the abbot did not believe the accusation. When the infant was born, the monks brought the infant to the monastery where St. Theodora lived and reproached all of their monastics for leading an unchaste life. The abbot became angry at the innocent Theodore and entrusted the infant into the care of the saint, throwing her out of the monastery in disgrace. The saint humbly submitted to this new trial, seeing in it the expiation of her former sin. She settled with the child not far from the monastery in a hut. Shepherds, out of pity, gave her milk for the infant, and the saint herself ate only wild vegetables.

Bearing her misfortune, St. Theodora spent seven years in banishment. Finally, at the request of the monks, the abbot allowed her to return to the monastery with the infant, and in seclusion she spent two years instructing the child. The abbot of the monastery received a revelation from God that the sin of the monk Theodore was forgiven. The grace of God dwelt upon the monk Theodore, and soon all the monks began to witness the signs worked through the prayers of the saint. Before her death, St Theodora shut herself in her cell with the child and instructed him to love God above all things. She told him to obey the abbot, to preserve tranquility, to be meek and without malice, to avoid obscenity and silliness, to love non-covetousness, and not to neglect their communal prayer. After this, she prayed and, for the last time, she asked the Lord to forgive her sins. The child also prayed together with her. Soon the words of prayer faded from the lips of St. Theodora, and she peacefully departed to a better world. The Lord revealed to the abbot the spiritual accomplishments of the saint, and also her secret. The abbot, in order to remove any dishonor told of his vision and uncovered the bosom of the saint as proof. The monastics shrank back in terror. Falling down before the body of the saint, with tears they asked forgiveness of St. Theodora. News of St. Theodora's death reached her former husband, and he received monastic tonsure at this same monastery where his wife had lived. The child also followed in the footsteps of his foster-mother. Afterwards, he became abbot of this very monastery.

Modern Theological Classics

PRAYER AND WORK

"Not everyone that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven ." (Ps. 102:17)

If there are persons who are strangers to the life-giving spirit of Christianity and who never join together in common with their brethren in worship, and who disregard all those means that God offered to man with religion, in order to very often awaken his drowsy nature, and facilitate his ascent towards the above, was separated by sin. The cause of this is the anti-evangelical behavior of many Christians who divorce prayer from work, and apply themselves exclusively to the latter, as if work did not have equal meaning.

"Experience teaches us that there is an infinite difference between piety and goodness,"¹ is the bitter observation of Pascal, which unfortunately finds its application in daily life. And in this phrase is contained the secret course, among others, of the religious estrangement of most of those, who gazed once and twice at us, and saw, on the one hand, that we erect beautiful temples and we increase in them the "*Lord, Lord*". However, they have not seen us "*do the will of the Father, who is in heaven*", according to the admonition of Him "*who went about doing good and healing*" (Acts 10:38), by combining, most harmoniously in Himself, as no one else, theory and practice, prayer and work. And still work is obliged to be the inseparable companion of prayer, which without it remains an empty vase without soil, without a plant, without flowers, without fragrance. And what else is worship, observes Julius Simon, but love towards God expressed by works?²

If prayer is work, if *orare est laborare*, if the raising of your mind to God and conversation with Him constitutes the most noble occupation of the spiritual person; but, nevertheless, then also *laborare est orare*, and work is prayer, because it is doing the divine will, which is the most acceptable sacrifice to God. No, Christianity is not sterile mysticism; dead Pharisaism; pseudo-piety; waiting for everything from God up to the humanly possible.³ But, it is itself that religion which knows how to create beings in all their completeness and integrity, who struggle against the additional obstacles and proceedings towards victory, in the manner of those with Judas Maccabeus, who with invocation and prayer encountered their enemies in war, "*So that fighting with their hands and praying to God with their hearts*" (2 Macc. 15:27).

The religion of the Son of Man is manly and makes men of those who pray; it inspires aversion against laziness; it inserts love for action; it labors, and sweats, and struggles, and hurries, and forces us to open the iron door that leads to the Kingdom, because it knows that "*the kingdom of heaven suffereth violence, and the violent take it by force*" (Matt. 11:12). Because Christianity is that religion that unites man, not to the false gods, who reside blessedly on old Olympus, but to the true God, who works until now. And thus, Christian prayer has two aspects. The one consists of words, the other of works. The one seeks after the things of God, the other to our relations with other persons. The one's organ is the mouth; the other's is the hand. And this is what the Savior presented when he recommended prayer. He did not limit only to "*ask and it shall be given you; seek and ye shall find*", but He hurried to add this essential: "*knock, and it shall be opened to you*" (Matt. 7:7). One knocks, not by the mouth and by words, by with one's hands.

However, work is double: negative and positive. A boat, certainly, is found to be in motion that hurries the ocean to the shore by orderly rowing. Similarly, a boat is in motion when carried

¹ Pascal, *Pensees*, 67: "*L'experience nous fait voir une difference enorme entre la devotion et la bonte.*"

² J. Simon, *Religion Natural*, 318: "*Le culte n'est que l'amour de Dieu exprime par des artes.*"

³ For this reason, Quietism—a spiritual movement espousing devotional contemplation and abandonment of the will as a form of religious mysticism, involving calm acceptance of things as they are without attempting to resist or change them—is a heresy.

away by wild waves and cast from the shore to the inhospitable depths of the sea. In the same manner, those who work the good or the evil, with the most essential difference—the work of the good brings its workers to God, while the others lead away from God. The former offer something more positive to humanity, while the latter, who probably did wrong and bore grudges, are found to be enemies with their neighbors. And it is necessary for them before they pray to oppose the negative love against their negative work.

What do I call negative love? The pacification; the reconciliation with enemies; the return of the unjustly held. It is that love which does not offer anything from oneself; but, nevertheless, fulfills the emptiness, patches up the tears, and unites the separated. If you have such love, your prayer, according to St. John Chrysostom (*On Psalm 4*) will become tame and serene; you shall have a happy and gentle face; it will be graceful and affable, and sweet and harmonious, and a pan-harmonic sound, worthy of royal bearings; it will have a golden guitar in the hands and wear a golden garment; and not only will it not be thrown out of the heavenly theater, but shall come out from there crowned. It is worthy of notice that the great God to whom we address the word in prayer, and for the most part, He makes harmony for His children on earth, and that He does not allow them to approach Him unless they first fulfill their social obligations towards their peers. He imposes the second, but He orders the first, so that the harmony of those on earth interested Him more than anything else.

Are we about to enter His House? '**Peace be unto you**' He loudly says to us. Are we about to attend the Divine Liturgy in the Sacrament of the One 'Broken but not Divided,' the 'Forever Eaten, but never Consumed'? '**A mercy offering of Peace**' is echoed in our hearing. Are we not about to be reminded of the mystery of the Holy Trinity? '**Let us have love for one another**' again we hear. Are we about to offer our gift on His Altar? Our gift is not accepted until we first go and become reconciled with our brother (Matt. 5:23-24). Burnt offerings of rams, suet of lambs, blood of bulls and goats, semolina, incense, feast days, moon, Sabbaths, fasting, holiday leisure, kneeling, candles, censing, pilgrimages to the Holy Land, every ancient and modern piety is repulsive to Him so long as we have not restored our socially disturbed responsibility.

After the negative love, we should accompany our prayer with positive love; that is, with the exercise of every good work, improving the material, moral, and intellectual position of our fellow men, and proving by our communion and holiness towards God. St. Photius, in interpreting Exodus 23:15, "*and none shall appear before me empty*" says: "Some thought that the one appearing each time before the sacrificial altar was obligated to offer a gift on it. However, it is more proper for one to understand here the **virtues** and the piety of man, without which one should not be present before God; because he who is without virtue and purity shall neither see God, nor be seen by God, even though he may think that he has come before God."⁴

What we it that made the prayers of Tobit more effective than his virtues? What brought the angel and salvation to the house of Cornelius than his prayers united with much alms to the people (Acts 10:2)? "The fervent, and from the depths of the soul, prayer is fire, but this fire, in order for its flames to reach the heavenly heights," against says the golden-tongue Father of the Church [St. John Chrysostom], "has need of oil, that is, almsgiving. Therefore," he adds, "pour abundantly your oil on the fire, so that rejoicing on the accomplishment with greater presence, you send up your prayers."⁵ Under this perspective almsgiving can very well be identified with prayer, and be considered as the most brilliant sacrifice to God, as our national poet [Dionysios Solomos, 1798-1857] sings:

⁴ *Amphelochia*, zeta, 18.

⁵ St. John Chrysostom, *On Having the Same Spirit*, Hom. 3.

You pray when you extend hospitality to a stranger
 You also pray when to a poor bitter child
 You give New Year's unexpected toys,
 And you provide a ring for a poor maiden to become engaged
 Whatever is good and beautiful prays . . . when does a mother do
 When with her breast she suckles her infant? She is praying.
 But she who gives a mother's milk to an orphan infant twice is praying.
 You are praying when you beg for bread to give to a stranger
 And when you remember the dead lying in their tombs.

I proceed to another level and say: Christian prayer does not only presuppose the making of peace; it does not only impose positive work of philanthropy for the suffering, but it also understands even work under the most common and most self-interested perspective *Laborare est orare*. For our personal success and progress is it enough to cross our hands and call out: "Lord, Lord?" No! "In offering the hand, I summon good fortune," said an ancient Spartan. And the Athenians expressed the same thought, saying: "Together with Athena, move your hand." The ancient mythologist Babrios wrote that the ox cart of a certain cattleman had fallen into a ravine, and he instead of using his efforts to retrieve it from this precarious place, sat down and invoked Hercules. This demigod, whose life was full of action and feats, appeared and reproached him and said: "Put your hand on the wheels, and spur the oxen on. And call upon the gods only after you have done what you can; if not, in vain you are praying." Ending this present chapter, and with it the suggestion of the necessary conditions for the acceptable hearing of prayer, we refer finally, our friendly reader to the Book of the *Wisdom of Sirach (Ecclesiasticus)*. There he will see that he who holds the plough, that drives the oxen, every carpenter, iron worker, the potter, all these dependent on their hands, and their work became a prayer to God, and their prayer is in the work of their craft (Sir. 38:25-34). As much as the manner of expression in this part seems to be unusual, in reality there exists a double nature of indisputable truth, precisely the perspective that is often forgotten by the pseudo-pietism and the Pharisaism. **Laborare est orare.**

Fr. Constantine Callinikos, Prayer, pp. 49-52. To be continued.

Our Carpatho-Rusyn Heritage

Carpatho-Rusyns in America: Part X

On November 14, 1994, Pope John Paul II announced the selection of Monsignor Judson Michael Procyk as the third Archbishop of the Byzantine Catholic Metropolia and the sixth ordinary of the Pittsburgh Byzantine Archeparchy. Monsignor Judson was ordained Bishop and enthroned as Metropolitan-Archbishop on February 7, 1995. Archbishop Michael made significant progress in moving the Church to a more faithful adherence to Eastern traditions and practices. Within the framework of the recently published *Code of Canons of the Eastern Churches*, he established new norms for the administration of the sacraments of initiation, instituted a diaconate program, reestablished the Cantors' Institute to promote congregational singing at services, and began an Archieparchial Choir. Additionally, to promote greater openness about the financial situation of the Archeparchy, he directed the preparation and publication of annual financial reports. As the representative of the American Byzantine Catholic Church to the Synod of Bishops on the status of the Church in the Americas, the Archbishop used that forum to educate and inform bishops from throughout this hemisphere of the presence and importance of the Eastern Catholic Churches. He also was instrumental in the remarkable warming of relations with the American Carpatho-Russian Orthodox Diocese of Johnstown, Pennsylvania.

Sadly, Archbishop Michael passed away suddenly at the age of 71 on April 24, 2001. For the last time he was taken to the Cathedral that he built, where the funeral services were prayed and the Divine Liturgy was celebrated on April 30, 2001. Two cardinals, four archbishops and 27 bishops of both the Latin and Eastern Churches participated along with the heads of the Orthodox Church and leaders of other Christian denominations. Many monastics and faithful also were in attendance; the Archieparchial Choir which he founded sang liturgical responses. Archbishop Michael reposes in the bishops' section of Mount St. Macrina in Uniontown.

On May 1, 2001, the College of Consultors elected Archpriest John Michael Kudrick as Administrator of the Archeparchy. Archpriest John directed the functions of the Archeparchy until he was named Bishop of Parma. At the same time, the Bishop of Parma, Basil M. Schott was appointed Archbishop of Pittsburgh. Archbishop Basil Myron Schott, OFM was enthroned as the fourth Metropolitan-Archbishop of the Byzantine Catholic Metropolia on July 9, 2002. One of Archbishop Basil's first undertakings was to name personnel and to create and organize the policies and procedures necessary for the Archeparchy to be in compliance with the *Charter for the Protection of Children and Youth* as mandated that year by the United States Conference of Catholic Bishops. Archbishop Basil established offices which provided programs for children, teens and young adults. A Pastoral Handbook was published under his direction, and monthly days of prayer for the clergy were instituted. During his tenure, in 2006 the status of the Benedictine Holy Trinity Monastery in Butler, Pennsylvania changed, and officially became a monastery of the Archeparchy. Archbishop Basil was appointed to the Congregation for the Eastern Churches in Rome, and as head of a *sui iuris* Church he was its representative to the Synod of Bishops, convening with hierarchs from all over the world. As president of the Eastern Catholic Bishops Association, Archbishop Basil was instrumental in the creation of a new region of the United States Conference of Catholic Bishops. Formerly, the Eastern bishops belonged with the Latin bishops in the regions which are determined by geographic location. With the addition of the new Region XV, the Eastern Bishops of every judicatory were now a part of their own region. Despite undergoing aggressive treatment for cancer beginning in November 2009, Archbishop Basil continued the duties of his office until late May 2010 when his illness incapacitated him, and he reposed on June 10, 2010. At his well attended funeral at St. John the Baptist Cathedral, Metropolitan Nicholas Smisko of the American Carpatho-Russian Orthodox Diocese of Johnstown, Pennsylvania spoke of the deep friendship and esteem that he shared with the Metropolitan-Archbishop (Metropolitan Nicholas also was afflicted with cancer, and reposed on March 13, 2011). Like his predecessors, Archbishop Basil was interred in the bishops' section of Mount St. Macrina Cemetery.

In accord with Canon Law, after the funeral of Archbishop Basil, the College of Consultors elected as Administrator of the Archeparchy one of their own, Very Reverend Eugene P. Yackanich of St. Elias Church in Munhall, Pennsylvania. While continuing to pastor his parish, he capably directed the everyday operations of the Archeparchy. Bishop William C. Skurla, head of the Eparchy of Passaic, served as Administrator for the Metropolia in the U.S. until he officially was named successor to Archbishop Basil by Pope Benedict XVI on January 19, 2012. Archbishop William C. Skurla, D.D. thus became the fifth Metropolitan-Archbishop of the Byzantine Catholic (Ruthenian) Metropolia and the eighth head of the Archeparchy of Pittsburgh on April 18, 2012 upon his enthronement at the Cathedral of St. John the Baptist in Munhall, Pennsylvania. In addition to overseeing the Byzantine Catholic (Ruthenian) Metropolia and administering to the Archeparchy of Pittsburgh, Archbishop William also serves as a member of the United States Conference of Catholic Bishops Administrative Committee, Priority and Plans Committee, and National Advisory Committee.

Article paraphrased from various print and internet sources. To be continued.

Parish News

End of Summer Schedule

Starting on Sunday, September 11, 2016 all morning services will start at 9:30 AM.

Parish Council Meeting

The Parish Council is meeting on Monday, September 19, 2016 at 7:00 PM.

Carpathian Club Picnic

The Carpathian Club's annual picnic is Sunday, September 25, 2016 from 11:30 AM to 3:30 PM. Tickets are \$17 (advance purchase) and \$20 (at the door) – see Stephen Wasilewski.

Slavic Oktoberfest

Our parish's Slavic Oktoberfest—a buffet of Slavic and German foods with beer and wine—will take place on Sunday, October 23, 2016 at 11:30 AM. Tickets are \$30 per person, advance purchase only. For tickets, contact Stephen Wasilewski at (201) 960-4352 or stephen12375@aol.com or Marge Kovach at (732) 815-9765 or mjkovach@aol.com. Checks should be payable to "Ss. Peter and Paul R.O.G.C. Church."

Special Donations

*Please note that for Special Donations in October 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 September 18, 2016.*

September 11, 2016

Seven-Day Altar Vigils offered by John & Helen Wanko in memory of Andrew Wanko (anniversary of repose).

September 18, 2016

Sanctuary Lamp offered by John & Helen Wanko in memory of Mary Grudinoff (anniversary of birth).

September 25, 2016

Seven-Day Altar Vigils offered by John & Helen Wanko in memory of Mary Grudinoff (anniversary of repose).

Schedule of Services

September 3-4, 2016

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

September 13-14, 2016

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

September 7-8, 2016

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

September 11-12, 2016

6:00 PM (Saturday) – Vespers & Gen. Confession
9:30 AM (Sunday) – Divine Liturgy

Daily Bible Readings

1. 1 Tim. 2:1-7; Luke 4:16-22
2. 2 Cor. 4:13-18; Matt. 24:27-33, 42-51
3. 1 Cor. 1:3-9; Matt. 19:3-12
4. 1 Cor. 9:2-12; Matt. 18:23-35
5. 2 Cor. 5:10-15; Mark 1:9-15
6. 2 Cor. 5:15-21; Mark 1:16-22
7. 2 Cor. 6:11-16; Mark 1:23-28
8. Phil. 2:5-11; Luke 10:38-42, 11:27-28
9. 2 Cor. 7:10-16; Mark 2:18-22
10. 1 Cor. 1:26-29; Matt. 20:29-34
11. 1 Cor. 15:1-11; Matt. 19:16-26
12. 2 Cor. 8:7-15; Mark 3:6-12
13. 2 Cor. 8:16-9:5; Mark 3:13-19
14. 1 Cor. 1:18-24; John 19:6-35
15. 2 Cor. 10:7-18; Mark 3:28-35

September 17-18, 2016

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

September 24-25, 2016

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

16. 2 Cor. 11:5-21; Mark 4:1-9
17. 1 Cor. 2:6-9; Matt. 22:15-22
18. 1 Cor. 16:13-24; Matt. 21:33-42
19. 2 Cor. 12:10-19; Luke 3:19-22
20. 2 Cor. 12:20-13:2; Luke 3:23-4:1
21. 2 Cor. 13:3-14; Luke 4:1-15
22. Gal. 1:1-10, 2:2-5; Luke 4:16-22
23. Gal. 2:6-10; Luke 4:22-30
24. 1 Cor. 4:1-5; Luke 4:31-36
25. 2 Cor. 1:21-2:4; Luke 5:1-11
26. Gal. 2:11-16; Luke 4:37-44
27. Gal. 2:21-3:7; Luke 5:12-16
28. Gal. 3:15-22; Luke 5:33-39
29. Gal. 3:23-4:5; Luke 6:12-19
30. Gal. 4:8-21; Luke 6:17-23