

# Quo Vadis

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

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“**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

Jesus “took Peter, John, and James and went up the mountain to pray. While he was praying his face changed in appearance and his clothing became dazzling white. And behold, two men were conversing with him, Moses and Elijah, who appeared in glory and spoke of his exodus that he was going to accomplish in Jerusalem. Peter and his companions had been overcome by sleep, but becoming fully awake, they saw his glory and the two men standing with him. As they were about to part from him, Peter said to Jesus, ‘Master, it is good that we are here; . . .’” (Lk. 9:28-33).

How we long to be with Christ and, along with St. Peter, exclaim, “*Master, it is good that we are here!*” Yet this ardent longing which God has placed in the depths of our hearts can often be hampered by our contemporary culture’s various deleterious influences. Consider a few effects of living in the twenty-first century: we live in an age replete with technological “noise” and constant demands; a place where the drive for efficiency and productivity frequently undermine the true meaning and value of human labor; a culture in which there is a nearly constant pressure to discard the sacred with indifference, and follow a path which leads into parched and infertile lands. It is therefore easy to be affected in a negative way, and become, for example, so immersed in the various daily activities and demands of life that we fail to notice the sacred Light which calls us. As a result, we might find ourselves bent by the weight of modern-day disorders, gazing downward rather than heavenward, oblivious to the Son who has risen in glorious light, transfiguring what was once a dark sky into brilliance beyond words.

Perhaps the most tragic example of unnoticed beauty is the failure to recognize the Divine Liturgy for what it is. It is quite normal for us to look around at nature and notice beauty, whether it be wintry sunlit slopes or the blue-grey expanse of the sea, but there is a beauty far surpassing all these things which, beyond any strictly material creation, is sometimes slighted as if it were just one mundane event among others. But the Divine Liturgy is not just simply *some thing*, rather it is a supreme event of incomparable

sacredness, one in which our Lord beckons us toward a unitive communion with himself, an intimate "joining" in which we are not only bathed in the light of his Transfiguration, as were Peter, James and John, but transformed through receiving his most precious body and blood.

It was our Lord himself who *"eagerly desired to eat"* the Passover with his apostles before he suffered on Holy Thursday. (see Lk. 22:15). And it was during this Passover meal that an event of profound magnificence occurred: our Savior took the bread into his hands and broke it, saying *"This is my body, which will be given for you; do this in memory of me"* (Lk. 22:19). It was a moment which dwarfed the cosmos; an event of inconceivable love revealed in the simplicity of a shared meal; a sacred evening in which Jesus Christ, the Incarnate Word, instituted the Eucharist. It was God our Savior who said, *"do this in memory of me."* Twenty centuries ago our Lord was thinking of us, all of us, eagerly desiring that we come before the sacrificial altars placed in the thousands of churches around the world, calling us to receive something of unmatched greatness: his own body, blood, soul and divinity! Let us be as eager as was Christ, let us too thirst to join in Holy Communion with him at the Divine Liturgy in receiving Eucharist.

On August 6, 2006, Pope Benedict XVI reminded us that *"it is Christ who constitutes the full manifestation of God's light. His Resurrection defeated the power of the darkness of evil forever. With the Risen Christ, truth and love triumph over deceit and sin. In him, God's light henceforth illumines definitively human life and the course of history: 'I am the light of the world,' he says in the Gospel, 'he who follows me will not walk in darkness, but will have the light of life'"* (see also Jn. 8:12). During his sermon on the Transfiguration of the Lord, St. Anastasius of Sinai tells us that *"Jesus goes before us to show us the way, both up the mountain and into heaven, and -- I speak boldly -- it is for us now to follow him with all speed, ... Let us run with confidence and joy to enter into the cloud like Moses and Elijah, or like James and John. Let us be caught up like Peter to behold the divine vision and to be transfigured by that glorious transfiguration. Let us retire from the world, stand aloof from the earth, rise above the body, detach ourselves from creatures and turn to the Creator, to whom Peter in ecstasy exclaimed: 'Lord, it is good for us to be here.'"*

It is at the Divine Liturgy that we eat of the bread of heaven from paradise, and in which we are drawn through God's light into the totality of what it means to be truly human. Thus we can proclaim that in the existential reality of the Divine Liturgy we are taken beyond what is strictly natural to man, and granted a foretaste of the heights of heaven, as we actively participate -- in fact immerse ourselves -- in the highest form of Christian prayer. In this way we are indeed transfigured with the light of Christ, though it is hidden within us, that we may one day be fully enveloped in the joy of the face to face vision of God. It is through a love for the Divine Liturgy that the soul is suffused with gratitude, thus echoing the words of the Psalmist: *"My soul yearns and pines for the courts of the LORD. My heart and flesh cry out for the living God. As the sparrow finds a home and the swallow a nest to settle her young, my home is by your altars, LORD of hosts, my king and my God!"* (Ps. 84:3-4). May all of you experience that foretaste of the heavenly life and be transformed in the light of Christ through your love and yearning for the Holy and Divine Liturgy!

## **Parish Council President's Message**

Dear parishioners and friends,

August is a special month in the Orthodox Church. It starts with a 14-day fast, the second strictest fast of the year, which prepares us for the Dormition of the Virgin Mary. Two great feasts fall in August, the Transfiguration of Our Lord (Aug. 6th) and the aforesaid Dormition (Aug. 15th). Let us strive to keep the fast with solemnity, and attend the Vespers and Divine Liturgies of the two feasts.

Let us also do our part in attending all of the divine services celebrated in our church. Although our obligation for Sundays and Holy Days primarily means our attendance of Divine Liturgy; nevertheless, in Orthodox tradition proper preparation for our attendance of Divine Liturgy — particularly if we are receiving

Holy Communion — includes our attendance of Great Vespers the evening before. There are times, especially in the summer, in which attendance at Great Vespers has been pretty poor; therefore, I implore all our faithful parishioners not to forget about Great Vespers and other evening services.

Yours in Christ,  
Reader Stephen Wasilewski

## Excerpt from the Church Fathers

Upon Mount Tabor, Jesus revealed to his disciples a heavenly mystery. While living among them he had spoken of the kingdom and of his second coming in glory, but to banish from their hearts any possible doubt concerning the kingdom and to confirm their faith in what lay in the future by its prefiguration in the present, he gave them on Mount Tabor a wonderful vision of his glory, a foreshadowing of the kingdom of heaven.

Let us listen ... to the sacred voice of God so compellingly calling us from on high, from the summit of the mountain, so that with the Lord's chosen disciples we may penetrate the deep meaning of these holy mysteries, so far beyond our capacity to express. Jesus goes before us to show us the way, both up the mountain and into heaven, and – I speak boldly – it is for us now to follow him with all speed, yearning for the heavenly vision that will give us a share in his radiance, renew our spiritual nature and transform us into his own likeness, making us forever sharers in his Godhead and raising us to heights as yet undreamed of. Let us run with confidence and joy to enter into the cloud like Moses and Elijah, or like James and John. Let us be caught up like Peter to behold the divine vision and to be transfigured by that glorious transfiguration. Let us retire from the world, stand aloof from the earth, rise above the body, detach ourselves from creatures and turn to the creator, to whom Peter in ecstasy exclaimed: Lord, it is good for us to be here. It is indeed good to be here, as you have said, Peter. It is good to be with Jesus and to remain here forever. What greater happiness or higher honor could we have than to be with God, to be made like him and to live in his light?

Therefore, since each of us possesses God in his heart and is being transformed into his divine image, we also should cry out with joy: It is good for us to be here – here where all things shine with divine radiance, where there is joy and gladness and exultation; where there is nothing in our hearts but peace, serenity and stillness; where God is seen. For here, in our hearts, Christ takes up his abode together with the Father, saying as he enters: Today salvation has come to this house. With Christ, our hearts receive all the wealth of his eternal blessings, and there where they are stored up for us in him, we see reflected as in a mirror both the first fruits and the whole of the world to come.

*St. Anastasius of Sinai, Sermon on the Feast of the Transfiguration of the Lord Jesus (c. 350)*

## Lives of the Saints

*St. Aidan of Lindisfarne – commemorated on August 31<sup>st</sup>*

St. Aidan, known as the Apostle of Northumbria, lived from about 590 until 31 August 651. He was an Irish monk and missionary who is said to have restored Christianity to Northumbria. In 635 he founded a monastic settlement on the tidal isle of Lindisfarne (off northern England) and served as its first bishop. St. Aidan was a humble man. He was greatly loved and respected because of his love and compassion for the poor, his kindness toward people, and his distaste for pomp and excessiveness. He exuded genuine warmth, humility, and a deep love of goodness.

Little is known of St Aidan's early life, except that he was of Irish descent and upbringing. It is believed he studied under St. Senan before becoming a monk at Iona (an island off the west coast of Scotland), the monastery St. Columba had founded. Roman Britain had been a Christian society by the time

the Romans withdrew, but under the Anglo-Saxons it later reverted to paganism. The turning point came as a result of Oswald of Northumbria, later known as St. Oswald, who had been in exile on Iona from the age of twelve in 616. Oswald was baptized as a Christian, and when he became King of Northumbria in 634 he invited monks from the monastery on Iona to help him convert his subjects to Christianity.

The mission was initially under the control of a bishop named Cormán, but his approach was seen as unsympathetic and he only succeeded in alienating those he was trying to convert. Cormán returned in failure to Iona in 635, and was replaced by Aidan. Aidan chose the island of Lindisfarne as his base, and founded a monastery there. He then set out, with his supporters, to walk the length and breadth of Northumbria. Over the years that followed he converted the Northumbrians through personal piety and the power of his example. Almost as an aside he was also responsible for founding the precursor to Melrose Abbey. He was well-known throughout the kingdom for his knowledge of the Bible and his great learnedness and eloquence as a preacher. He was known to be holy, and miracles were attributed to him.

King Oswald died in 642, but by then the momentum towards conversion had become unstoppable and Aidan worked closely with Oswald's successor, Oswin of Deira. He also supported Aidan's apostolate. Aidan preached widely throughout Northumbria, traveling on foot, so that he could readily talk to everyone he met. King Oswin presented St. Aidan with a fine horse and trappings so the Bishop would no longer have to walk everywhere. No sooner had St. Aidan left the King's palace when he came across a poor man asking for alms. The bishop gave the man his new horse and continued on his way. King Oswin was most distressed when he heard.

St. Bede has left us the following account: *"The King asked the bishop as they were going in to dine, 'My Lord Bishop, why did you give away the royal horse which was necessary for your own use? Have we not many less valuable horses or other belongings which would have been good enough for beggars, without giving away a horse that I had specifically selected for your personal use?' The bishop at once answered, 'What are you saying, Your Majesty? Is this child of a mare more valuable to you than this child of God?'"* After that response, the King humbled himself before his Bishop and said, *"I will not refer to this matter again, nor will I enquire how much of our bounty you give away to God's children."* It was later that evening when St. Aidan had a premonition of King Oswin's death saying to his attendant, *"I know the king will not live very long; for I have never before seen a humble king. I feel he will soon be taken from us, because this nation is not worthy of such a king."* It wasn't long after this incident in 651 when King Oswin was murdered in Gilling, by his cousin. Eleven days afterward, St. Aidan also died after serving 16 years in his episcopate. He had become ill and a tent was constructed for him by the wall of a church. He drew his last breath while leaning against one of the buttresses on the outside of the church. This beam survived unscathed through two subsequent burnings of the church and at the church's third rebuilding, the beam was brought inside the church and many reported miracles of healing by touching it.

Twelve days before his death, Bamburgh Castle, within sight of Lindisfarne Monastery, had come under attack. It is said that Aidan saw the smoke from the fires and knelt in prayer. The wind immediately changed and the smoke miraculously blew back in the faces of the attackers, who withdrew as a result. St. Aidan died in a spot now included within the structure of St. Aidan's Church in Bamburgh, and he was buried on Lindisfarne. Created by the abbey's monks was the Lindisfarne Gospels, one of the most beautiful works of art from the medieval period. Lindisfarne Abbey served as a center of learning and a great storehouse of European literature during the Middle Ages, as well as a center of missionary activity for all of northern England.

One story has St. Aidan saving the life of a stag by making it invisible to the hunters; therefore, the stag is one of heraldic symbols associated with St. Aidan since the stag symbolizes solitude, piety, and prayer. St. Aidan's crest is a torch, a light shining in the darkness, since 'Aidan' is Gaelic for 'fire'; hence, St. Aidan was considered to be a protector against fire. In Malibu, California where fire is a constant concern, its Episcopal church is named after St. Aidan because of his association with the sea and the two islands.

monasteries of Iona and Lindisfarne. When the last terrible fire scourged Malibu (1993) leaving many homeless, it was to St. Aidan's where the entire community brought tons of clothes and food and relief supplies for victims of the fire. St. Aidan's feast day is August 31<sup>st</sup> in the Eastern Orthodox, Roman Catholic and Anglican churches.

## Modern Theological Classics

### THE LITURGY – COMMON WORSHIP

Thus far we have spoken about the Holy Liturgy as a service in which we receive Holy Communion, the medicine of immortality, as it was called by the Apostolic Fathers. But at the same time the Liturgy is much more than spiritual medicine for individual church members. The very name liturgy – borrowed from Greek – means public service.

In the Liturgy the Church fulfills itself, only then is it the *ecclesia* gathered in one place for common action and service. The reason for this coming together and its purpose may be deduced from the following words of the Apostle:

*And like living stones be yourselves built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ ... But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light. Once you were no people but now you are God's people; once you had not received mercy, but now you have received mercy.”* (1 Pet. 2:5, 9-10).

These words of the Apostle indicate that terms formerly applied to Israel now belong to the new Israel, to the Christians, the *ecclesia*, the Church. Whereas previously only Aaron's family had been chosen to serve as priests, now the new Israel as a whole, all the members of the Church, are a chosen, holy family, a royal priesthood and God's own people. As a holy priesthood they are all called to “offer spiritual sacrifices acceptable to God through Jesus Christ.”

The bringing of spiritual offerings is just what takes place in the Holy Liturgy, which the whole people of God performs as a common service. All the prayers of the Holy Liturgy, with very few exceptions, are in the plural, and thus intended to be read or sung in the name of the whole people of God. An example of this is one of the Prayers of the Antiphons in the first part of the Liturgy:

*O Thou who hast given us grace with one accord to make our common supplications unto Thee, and hast promised that when two or three are gathered together in Thy name Thou wouldst grant their requests: Fulfill now, O Lord, the petitions of Thy servants as may be expedient for them, granting us in this world the knowledge of Thy truth, and in the world to come, life everlasting. For Thou art a good God and lovest mankind, and unto Thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages.*

In the early Church all the prayers of the Liturgy were read aloud. The whole congregation participated in them. But as early as the sixth century some of the prayers of the Liturgy began to be read in a low voice by the celebrating priest. Although there were attempts to oppose this change, it gradually became the general practice, so that the handbook still indicates which parts of the prayers in the Liturgy are to be read “secretly,” by the priest alone. However, insofar as there has been an effort to deepen the congregation's understanding of the Liturgy, it has now been found necessary to go back to the practice of reading the prayers of the Liturgy aloud.

How can the whole assembly of God's people participate in the sacrament of redemption with full understanding and true feeling and realize that they are a royal priesthood bringing spiritual offerings, if they hear only fragments or closing sentences of the common prayers without being aware of their meaning as a

whole? As this is still most often the case, the people present can only follow the service without any other support than their own personal mood of prayer or else remain a more or less distracted audience. In the latter case people tend to pay special attention to the outward, aesthetical side of the Liturgy, and indulge in admiring the splendor of the service and the fine singing. It is true that these aspects, reflecting the heavenly glory of God, have their own value, but only as a framework for the content of the Eucharist. They must not become ends in themselves. The early Church lacked any outward splendor; Eucharistic solemnity was found in the joyous encounter with the Risen Christ.

Christ himself is the celebrant of the Liturgy. This is made clear in the prayer read by the priest before the Cherubic Hymn. This prayer differs from other prayers in the Liturgy in that it is the personal prayer of the celebrating priest, in which he asks for the strength to perform the sacrament. By preparing himself in this way, the priest acknowledges that it is Christ himself who offers the *liturgical* and *bloodless* sacrifice which has been committed to the priest: *For Thou art the Offerer and the Offered, the Receiver and the Received, O Christ our God.* Christ acts through the priest, however. Just as Christ celebrated Communion, gave thanks, blessed, broke and gave to his disciples, so too in the Liturgy the celebrant always performs the holy sacrament, but he does it as the voice of the whole people of God and with them. He gives thanks, reading the Eucharistic prayers of thanksgiving, blesses, breaks and gives to the people; all the others are his co-celebrants, each in his own place: the other priests and deacons standing around the altar and all the other members of the people of God in the church.

The people standing in the church are not passive attenders but are co-celebrants with the officiating priest or bishop, and they must be able to follow the course of the Liturgy and participate in its prayers. Only in this way can the Liturgy be real liturgy—common worship—and the church an *ecclesia*—the people of God assembled for the Eucharist.

#### THE EUCHARIST – A SACRIFICE OF THANKSGIVING

In the preceding chapter we quoted the words of the Apostle Peter referring to the sacrificial nature of the Liturgy: “Be yourselves built into a spiritual house, to the holy priesthood, to offer spiritual sacrifices to God through Jesus Christ.” This is realized in the most central part of the Liturgy of the Faithful, the Eucharist proper. There, in the Anaphora, or prayers of offering through words spoken by the priest, the congregation as a spiritual priesthood makes a bloodless spiritual offering, giving thanks to God for all that He has done for mankind.

Our first thanks are for His having *brought us from nonexistence into being.* We go on to thank Him because *when we had fallen away He raised us up again ... and endowed us with His Kingdom which is to come.* Thanksgiving is addressed to the Holy Trinity *for all things of which we know and of which we know not, whether manifest or unseen* that God has done for us. Especially we offer thanks for *this Liturgy which He has deigned to accept at our hands, though there stand by Him thousands of archangels ... singing the triumphant hymn, shouting, proclaiming and saying: Holy! Holy! Holy! ...*

The whole congregation joins in this prayer, singing: *Holy! Holy! Holy! Lord of Sabaoth! Heaven and earth are full of Thy glory! Hosanna in the highest! Blessed is He that comes in the name of the Lord! Hosanna in the highest!* Thus joining in the singing of the heavenly choirs the congregation acknowledges the sanctity and glory of God who so loved His *world as to give His Only-begotten Son, that whoever believes in Him should not perish but have everlasting life. For He – in the night in which He gave Himself for the life of the world – took bread ... and when He had given thanks and blessed it, and hallowed it, and broken it, He gave it to His holy disciples and apostles saying: Take! Eat! This is My Body which is broken for you, for the remission of sins.*

*And, likewise, after supper, He took the cup, saying: Drink of it, all of you! This is My Blood of the New Testament, which is shed for you and for many, for the remission of sins!* Remembering this saving commandment and the whole mystery of redemption connected with it: *the Cross, the Tomb, the Resur-*

rection on the third day, the Ascension into heaven, the Sitting at the right hand, and second and glorious Coming, the priest elevates the Holy Gifts – the bread and the wine in the chalice – which have been placed upon the Holy Altar, and says: *Thine own of Thine own we offer unto Thee, on behalf of all and for all.* Thus offering this reasonable and bloodless worship the congregation prays to God: *Send down Thy Holy Spirit upon us and upon these gifts here offered and so make the Bread the precious Body of Thy Christ and what is in the cup the precious Blood of Thy Christ.* At the same time the celebrant blesses the Bread and the Cup, each of them separately and then together. Following this the clergy and the congregation sing with one voice: *Amen. Amen. Amen.*

This the people of God, bringing forth or offering the bread and wine, chosen out of the foods which sustain earthly life, receives a heavenly repast, the holy Body and Blood of Christ, for the sustenance of its spiritual life. The Orthodox Church does not attempt to explain the invisible yet real change of the bread and the wine into the Body and Blood of Christ, for it is a mystery and is meant to be received with faith. Archbishop Paul Olmari,<sup>1</sup> *The Faith We Hold*, pp. 47-51.

## Our Carpatho-Rusyn Heritage

### Carpatho-Rusyn Cuisine

*This year “Quo Vadis” is featuring recipes typical of the cuisine of the Carpathians, as cuisine is an integral component of culture, often persisting long after other components of culture, such as language, have been lost by the descendants of immigrants. The cuisine of the Carpatho-Rusyns is eclectic, broadly incorporating Hungarian, German, Polish, and Ukrainian influences and, notably in the southeastern region, Romanian influences as well. This month features a recipe of the Hutsuls, a Carpatho-Rusyn people who were strongly influenced by Romanian cuisine.*

### **Banush (Corn Meal Porridge)**

*Ingredients: 3 cups fresh cream • 1.5 cup corn meal*

Directions: Pour cream into a deep dish with a rounded bottom and bring to the boil. Add the flour but do not stir, the flour should remain on top of the cream. Bring the liquid to the boil and cook the corn meal for three-four minutes. With the help of a wooden stick or spoon divide the corn meal into equal portions, bring the liquid to the boil again and cook for a further 2-3 minutes. Reduce the heat. Without removing the dish from the hob, carefully stir the corn meal in circular motions until the cream turns into butter. Serve **banush** with **ryazhanka** (baked fermented milk), salted cottage cheese, or **brynza** (salted curd cheese).

## Parish News

### Parish Confessions

All parishioners ought to go to confession during the Virgin Mary's Fast. Confessions may be heard after any Vespers during the month of August, or call the Rectory for an appointment.

### Rector's Vacation

Fr. Sophrony is returning from Puerto Rico on August 4, 2017. Emergencies during Fr. Sophrony's absence should be directed to Fr. John Fencik at (201) 436-5549 or (201) 779-6604.

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<sup>1</sup> Archbishop Paul Olmari (1914-1988) was Primate of the Orthodox Church of Finland, and Archbishop of Karelia and All Finland, from 1960 to 1988. The spiritual vitality and growth which he brought to the Finnish Orthodox Church made him a nationally respected religious leader and a respected voice throughout the Orthodox world.

### Parish Council Meeting

The Parish Council is meeting on Monday, August 7, 2017 at 7:00 PM.

### Diocesan Youth Day

The Annual Diocesan Youth Day will again take place at Six Flags Great Adventure in Jackson, New Jersey on Thursday, August 24, 2017. The event is open to all Orthodox youth and their friends from elementary school age to college students.

See [http://nynjoca.org/files/2017/Youth-Day/2017\\_YOUTH\\_DAY\\_REGISTRATION\\_FORM.pdf](http://nynjoca.org/files/2017/Youth-Day/2017_YOUTH_DAY_REGISTRATION_FORM.pdf) for additional information and the registration form.

### Tamburitzans Show

The Tamburitzans, a Pittsburgh based ensemble specializing in the folk music and dance of Central and Eastern Europe, is performing at Clifton High School, 333 Colfax Ave., Clifton, N.J. on Saturday, September 23, 2017 at 4:00 PM. For information and tickets see [www.talentshadows.events](http://www.talentshadows.events) or call 201-796-2050.

## Daily Bible Readings

1. 1 Cor. 12:12-26; Matt. 18:18-22, 19:1-12, 13-15
2. 1 Cor. 13:4-14:5; Matt. 20:1-16
3. 1 Cor. 14:6-19, 15-21; Matt. 20:17-28
4. 1 Cor. 14:26-40; Matt. 21:12-14, 17-20
5. Rom. 14:6-9; Matt. 15:32-39
6. 2 Pet. 1:10-19; Matt. 17:1-9
7. 1 Cor. 15:12-19; Matt. 21:18-22
8. 1 Cor. 15:29-38; Matt. 21:23-27
9. 1 Cor. 16:4-12; Matt. 21:28-32
10. 2 Cor. 1:1-7; Matt. 21:43-46
11. 2 Cor. 1:12-20; Matt. 22:23-33
12. Rom. 15:30-33; Matt. 17:24-18:4
13. 1 Cor. 4:9-16; Matt. 17:14-23
14. 2 Cor. 2:4-15; Matt. 23:13-22
15. Phil. 2:5-11; Luke 10:38-42, 11:27-28
16. 2 Cor. 3:4-11; Matt. 23:29-39
17. 2 Cor. 4:1-6; Matt. 24:13-28
18. 2 Cor. 4:13-18; Matt. 24:27-33, 42-51
19. 1 Cor. 1:3-9; Matt. 19:3-12
20. 1 Cor. 9:2-12; Matt. 18:23-35
21. 2 Cor. 5:10-15; Mark 1:9-15
22. 2 Cor. 5:15-21; Mark 1:16-22
23. 2 Cor. 6:11-16; Mark 1:23-28
24. 2 Cor. 7:1-10; Mark 1:29-35
25. 2 Cor. 7:10-16; Mark 2:18-22
26. 1 Cor. 1:26-29; Matt. 20:29-34
27. 1 Cor. 15:1-11; Matt. 19:16-26
28. 2 Cor. 8:7-15; Mark 3:6-12
29. 2 Cor. 8:16-9:5; Mark 3:13-19
30. 2 Cor. 9:12-10:7; Mark 3:20-27
31. 2 Cor. 10:7-18; Mark 3:28-35

## Schedule of Services

### August 5-6, 2017

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

### August 12-13, 2017

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

### August 14-15, 2017

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

### August 19-20, 2017

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

### August 26-27, 2017

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

### August 28-29, 2017

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



## Special Donations

*Please note that for Special Donations in September 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 August 20, 2017.*

August 6, 2017

**St. John's Cross** offered by Mary Macinsky in memory of John Yendrey (anniversary of birth). **St. Nicholas Cross** offered by the DeMay Family in memory of John DeMay (anniversary of birth).

August 13, 2017

**St. Nicholas Cross** offered by Elizabeth Zuber in memory of Tatiana Korbelak.