

# Quo Vadis

The monthly newsletter of Saints Peter & Paul Orthodox Catholic Church of Bayonne, N.J.  
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Editor: V. Rev. W. Sophrony Royer, Ph.D.

98 West 28<sup>th</sup> Street, Bayonne, N.J. 07002

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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

*The most pure Temple of the Savior  
The Precious Chamber and Virgin  
The sacred Treasure of the glory of God  
Is presented today in the House of the Lord  
She brings with her the grace of the Spirit  
Therefore, the angels of God praise her:  
“Truly this woman is the abode of Heaven”*

### **Kontakion, Entry of the Virgin Mary into the Temple**

On November 21st the Holy Church celebrates the feast of the Entry of the Virgin Mary into the Temple. According to a Tradition documented in the *Protevangelium of St. James*, the Virgin Mary was presented by her parents, Ss. Joachim and Anne, to the Jewish Temple in Jerusalem as a young maiden, solemnly received by the priest St. Zechariah, the father of St. John the Baptist. She was led into the holy place to become herself a living “Holy of Holies,”—that is, the living sanctuary and temple of the Divine Infant who was to be born of her, Our Lord Jesus Christ. She lived and served in the Temple, as a Temple virgin, until her betrothal to St. Joseph.

At Vespers, we hear the readings from the Old Testament that proclaim “for the glory of the Lord filled the Temple of the Lord God Almighty.” These readings are interpreted as symbols of her who became the living temple of God, the Mother of God. Likewise, at Divine Liturgy, the reading from the Epistle to the Hebrews speaks of the tabernacle of the Old Testament, which again is interpreted as a symbol of the Virgin Mary. Theologically, because she held the incarnate Son of God in her womb, the Virgin Mary is the tabernacle and sanctuary of God the Word, for she became a living dwelling place of God. It is because of

this theological interpretation that the Entry of the Virgin Mary into the Temple is considered by the Church to be the event that marks the end of the physical Temple as the dwelling place of God, for when the Virgin Mary entered into it, she superseded it and became herself the house of the Lord God Almighty.

Let us, therefore, praise her together with the angels! As her womb became the abode of her Divine Son, Our Lord Jesus Christ, she is indeed the "Abode of Heaven" who is more precious than the heavens! Her entry into the Temple anticipates the proclamation of Christ to all mankind, and hence, prefigures the preaching of salvation to mankind. Let us, too, because living "abodes of God" in the innermost depths of our hearts and minds, receiving the gift of the Holy Spirit and the grace of God for the salvation of our souls and life everlasting in the Kingdom of Heaven!

## **Excerpt from the Church Fathers**

*"The good angels hold cheap all that knowledge of material and transitory things which the demons are so proud of possessing -- not that they are ignorant of these things, but because of the love of God, whereby they are sanctified, is very dear to them, and because, in comparison of that not merely immaterial but also unchangeable and ineffable beauty, with the holy love of which they are inflamed, they despise all things which are beneath it, and all that is not it, that they may with every good thing that is in them enjoy that good which is the source of their goodness."*

— St. Augustine (354-430)

## **Lives of the Saints**

*St. Gregory the Wonderworker, Bishop of Neocaesarea – commemorated on November 17th*

St. Gregory was born in AD 213 to a wealthy pagan family in Neocaesarea in Pontus (northeastern Anatolia). Little is known of his pastoral work, and his surviving theological writings are in an incomplete state. This lack of knowledge partially obscures his personality, despite his historical importance, and his immemorial title *Thaumaturgus*, "the wonder-worker" in Latinized Greek, casts an air of legend about him. Nevertheless, the lives of few bishops of the third century are so well authenticated; the historical references to him permit a fairly detailed reconstruction of his work.

Originally, he was known as Theodoros ("gift of God"), not an exclusively Christian name. He was introduced to the Christian religion at the age of fourteen, after the death of his father. He had a brother Athenodorus, and on the advice of one of their tutors, the young men were eager to study at the Berytus in Beirut, then one of the four or five famous schools in the Hellenic world. At this time, their brother-in-law was appointed assessor (legal counsel) to the Roman Governor of Palestine; the youths had therefore an occasion to act as an escort to their sister as far as Caesarea in Palestine. On arrival in that city, they learned that the celebrated scholar Origen, head of the Catechetical School of Alexandria, resided there. Curiosity led them to hear and converse with the master. Soon both youths forgot all about Beirut and Roman law, and gave themselves up to the great Christian teacher, who gradually won them over to Christianity.

In his panegyric on Origen, St. Gregory describes the method employed by that master to win the confidence and esteem of those he wished to convert; how he mingled a persuasive candor with outbursts of temper and theological argument put cleverly at once and unexpectedly. Persuasive skill rather than bare reasoning, and evident sincerity and an ardent conviction were the means Origen used to make converts. St. Gregory took up at first the study of philosophy; theology was afterwards added, but his mind remained always inclined to philosophical study, so much so indeed that in his youth he cherished strongly the hope of demonstrating that the Christian religion was the only true and good philosophy. For seven years he underwent the mental and moral discipline of Origen (231-238/239).

Before leaving Palestine, St. Gregory delivered in presence of Origen a public farewell oration in which he returned thanks to the illustrious master he was leaving. This oration is valuable from many points of view. As a rhetorical exercise it exhibits the excellent training given by Origen, and his skill in developing literary taste and the amount of adulation then permissible towards a living person in an assembly composed mostly of Christians, and Christian in temper. It contains, moreover, much useful information concerning the youth of Gregory and his master's method of teaching. A letter of Origen refers to the departure of the two brothers, but it is not easy to determine whether it was written before or after the delivery of this oration. In it, Origen exhorts his pupils to bring the intellectual treasures of the Greeks to the service of Christian philosophy, and thus imitate the Jews who employed the golden vessels of the Egyptians to adorn the Holy of Holies.

St. Gregory returned to Pontus with the intention of practicing law. His plan, however, was again laid aside, for he was soon consecrated bishop of his native Neocaesarea by Phoedimus, Bishop of Amasea and metropolitan of Pontus. This fact illustrates in an interesting way the growth of the hierarchy in the primitive Church; the Christian community at Neocaesarea was very small, being only seventeen souls, and yet it was given a bishop. Ancient canonical documents indicate that it was possible for a community of even ten Christians to have their own bishop. When St. Gregory was consecrated, he was forty years old, and he ruled his diocese for thirteen years.

For thirty years, St. Gregory shepherded his flock. He proved a worthy disciple of his master: This bishop could preach, and soon the little flock of seventeen grew by a few souls, then by a few again, until soon they had enough believers and donations to build a new church. A creative bishop, he organized festivals in honor of the martyrs that attracted even curious pagans. He was wise, and people came to him for counsel. For the Christians, he was a strong shepherd and brave, leading them through the Decian persecution. Always he confessed the Father, "who has never been without the Son, nor the Son without the Spirit ... this same Trinity ... immutable and unalterable forever." The word began to spread even among non-believers, who quickly dwindled in numbers in this town: the bishop was a man of God, an extraordinary man with a faith so strong that wonders abounded in his presence. They began to call him "Thaumaturgus," the "wonder-worker." He was like a kind of opening onto heaven. But of all the miracles attributed to St. Gregory, perhaps the most memorable remains this: tradition states that this man, who was consecrated bishop of seventeen believers, left only seventeen non-believers in Neocaesarea at his death. St. Gregory's feast day is November 17th in the Eastern Orthodox and Roman Catholic Churches; the Armenian Apostolic Church celebrates his feast on the Saturday before the first Sunday of Advent.

St. Gregory's writings consist of: The *Oratio Panegyrica*, written in honor of Origen. Its literary value consists in its novelty: it is the first attempt at autobiography in Christian literature. This work is full of enthusiasm and genuine talent; moreover, it proves how fully Origen had won the admiration of his pupils, and how the training St. Gregory received influenced the remainder of a long and well spent life. The *Epistola Canonica*, which tells of the organization of the Church of Neocaesarea and the other Churches of Pontus under St. Gregory's influence, at a time when the invading Goths had begun to aggravate a situation made difficult enough by the imperial persecutions. We learn from this work how absorbing the episcopal charge was for a man of conscience and a strict sense of duty. The *Exposition of the Faith*, which makes clear St. Gregory's orthodoxy on the doctrine of the Trinity, seen in its conclusion: "There is therefore nothing created, nothing greater or less (literally, nothing subject) in the Trinity (*oute oun ktiston ti, he doulon en te triadi*), nothing superadded, as though it had not existed before, but never been without the Son, nor the Son without the Spirit; and this same Trinity is immutable and unalterable forever." Such a formula, stating clearly the distinction between the three persons in the Trinity, and emphasizing the eternity, equality, immortality, and perfection, not only of the Father, but of the Son and of the Holy Spirit. The *Epistola ad Philagrium*, which treats of the consubstantiality of the Son with the Father. St. Gregory is probably the author of a brief treatise on the soul, addressed to Tatian.

# Modern Theological Classics

## St. Polycarp of Smyrna

### **ST. POLYCARP OF SMYRNA (c. 70 -156)**

He seems to have been the leading Christian figure in Roman Asia in the middle of the second century. His long life (about which unfortunately little is known) is thus an important link between the Apostolic age and the Christian writers (e.g., St. Irenaeus), who flourished at the end of the second century. He was worthy to be called *“the teacher of Asia, the father of the Christians, and the destroyer of gods.”* According to C.P.S. Clarke, a pious lady, called Callisto, bought him as a slave, as revealed to her in a vision. When he grew up, he became the manager of her house. For a certain reason she had to travel and left all her possessions in his charge. He gave the needy, orphans and widows generously of what he was left with. Upon the lady’s return one of his fellow-slaves reported him saying that he distributed almost all what she had. When she looked into the matter, she found the stores were full. Therefore, she decided to punish the slave for being a liar. Polycarp interceded for him, and told her the truth, that he actually did distribute a great deal of what was stored. She was extremely pleased at that and bequeathed Polycarp with all her wealth. However, Polycarp had no interest in wealth.

It is said that Bucolus, Bishop of Smyrna, ordained Polycarp as a deacon. He witnessed for Christ, throughout his life and preached among the Gentiles, Jews and heretics. Therefore, the bishop ordained him as a priest, and declared that he was well-suited to be his counselor, and his partner in teaching. According to a tradition held by Tertullian Polycarp was appointed a bishop of Smyrna by St. John the Apostle, before he was exiled to Patmos. We learn from St. Irenaeus, who was bishop of Lyons in the latter half of the second century, that he had listened as a boy to St. Polycarp and had “heard him tell of his relationship with John (the Apostle) and with others who had seen the Lord, and how he quoted from their language and how much he had learned from them concerning the Lord and His miracles and His teaching.”

### **ST. POLYCARP AND THE HERETICS**

He devoted much of his energy to preserve the orthodox faith, combating such heretics as the Marcionites and Valentinians. It is said that he had converted some of them to the true faith. *“O good God! For what times have You kept me that I should endure such things!”* he would cry out as he heard the teaching of the Gnostics, and he would tell how once at Ephesus the Apostle John went to the baths and, finding the early Gnostic Cerinthus there, rushed out, saying, *“Let us run away, lest even the baths-house fall in, for within us is Cerinthus, the enemy of truth.”* St. Irenaeus reported one incident that demonstrated the severity of St. Polycarp’s attitude towards heresies and heretics. St. Polycarp once met the heretic Marcion on the streets. *“Do you recognize me?”* asked Marcion. *“Of course,”* replied Polycarp, *“I recognize you as the firstborn of Satan!”*

### **WITH ST. IGNATIUS**

We first meet him as the relatively young bishop of Smyrna, when the aging St. Ignatius of Antioch was on his way to martyrdom. It was in Smyrna that St. Ignatius made that memorial stop on his final journey, and St. Polycarp was the only person recorded to whom the great martyr ever addressed a personal letter. In the years that followed, St. Polycarp gathered St. Ignatius’ letters and passed them on to others. The letter of St. Ignatius to St. Polycarp reveals the personality of the latter. *“Welcoming your godly mind which is fixed as on an immovable rock [cf. Matt. 7:24,25], I exceedingly proud that I was worthy of seeing your blameless face, by means of which I would have pleasure in God.”*

### **IN ROME**

At the end of his life, in AD 154 or early 155, St. Polycarp paid a visit to Rome to see the bishop Anicetus, and to discuss, among other things, the date of keeping the Easter festival. It was agreed that each

Church should maintain its own custom and that Asia should carry on preserving the Quartodeciman (the exact day of Jewish Passover). Although the two bishops differed, nevertheless, they parted on the best terms, and they participated together in celebrating the liturgy of Eucharist. Soon after his return to Smyrna, St. Polycarp was arrested, during a public pagan festival, and was burnt to death because he refused to deny his faith. The traditionally accepted date of his martyrdom is AD 155 or 156, but as Eusebius placed it during the reign of Marcus Aurelius (161-80). Some scholars argued for a later period and thus recorded out the date of his birth correspondingly later.

### **MARYTRIUM S. POLYCARPI**

Through a letter from the Church of Smyrna to the Christian community of Philomelium in Greater Phrygia, we possess a detailed account of Polycarp's heroic martyrdom. From it we gain an excellent impression of the noble personality of the Bishop of Smyrna. The letter seems to have been written shortly after the martyrdom (AD 155 or 156). It consists of two parts:

- 1- The main body of the letter ending with the twentieth chapter.
- 2- Some notes with additional information were later appended to this document. In fact, these supplementary paragraphs are separable from the rest of the letter.

For the genuineness of the main document there is abundant evidence. A quarter of a century after the occurrence, Irenaeus, and a little later Polycrates, bore testimony to the truth of Polycarp's martyrdom. Furthermore, the Letter of the Gallican Churches, (c. AD 177) presents striking coincidences with the language of the Letter of the Smyrnaeans, and unless several points of resemblance are accidental, Lucian in his account of Peregrinus Proteus (c. AD 156) must have been acquainted with the document. The supplementary paragraphs present a more difficult problem. They fall into three parts, separate in form from one to the other, and thus were probably written by different hands:

- I. The Chronological Appendix (21:1).
- II. The Commendatory Postscript (22:1).
- III. The History of the Transmission (22:2,3).

These "Acts" relate his martyrdom in great detail, in a letter written by Maricon the year after his death, he wrote that St. Polycarp was burned alive. The Christians gathered his ashes and celebrated his memory on his anniversary. The "Acts" are genuine, beyond doubt, and one of the oldest accounts of martyrdom, which is often regarded as the first "Acts of the Martyrs." It is an eyewitness account of his martyrdom.

### **ST. POLYCARP'S WIDENED-HEART**

When St. Polycarp heard the news of persecution he was not disturbed, and he wanted to stay in the city. Under the pressure of his people, he withdrew to a farm not far away from the city, and stayed there, together with a few friends, praying night and day for the churches throughout the world as was his custom (5:1). His heart was widened and inflamed with love towards all the churches, even in the critical moments of sufferings. He was not busy with himself or even with his own local church, but with all the churches throughout the world.

### **ST. POLYCARP'S BRAVERY**

As he saw a vision, his pillow burning up with fire, he returned and said to his friends, "*I must be burned alive.*" When the soldiers saw him, "*they marveled at his age and composure and were surprised that eagerness to apprehend an old man like him was so great*" (6:1). When the proconsul threatened him, he replied, "*You threaten fire which burns for an hour and is soon quenched; for you are ignorant of the fire of the coming judgment and eternal punishment reserved for the wicked. But why do you wait? Come, do what you will!*" (11). When the pyre was prepared, he readily took off his clothes and loosened his belt, and also made an effort to take off his shoes to hurry to offer himself as a sacrifice (13). As the soldiers were about to nail him so that he might not escape from the fire, because of its unbearable pains, he said, "*Let me be as*

*I am, for He who makes it possible for me to endure the fire will also make it possible for me to remain on the pyre unmoved without the security of nails” (13).*

## **THE RELICS OF ST. POLYCARP**

The martyrdom of Polycarp was not merely of local significance, for the letter was read and his memory celebrated throughout Asia Minor and beyond. We have here one of the earliest pieces of evidence for the preservation of the relics of the martyrs and for the celebration of the anniversary of the martyrdom, the “heavenly birthday” of the saint. Somebody asked Nicetes, the father of the police, Captain Herod, to beg the magistrate not to give the Christians the relics of Polycarp, saying, “Lest they abandon the Crucified and begin to worship this man.” The writers commented: *“And this they said at the instigation and urging of the Jews who were also watching when we were about to take him from the fire; they did not know that we shall never find it possible either to abandon Christ, who suffered for the salvation of whole the world, the blameless for the sinners (cf. 1 Pet. 3:18); or to worship any other. For Him we worship as the Son of God; but the martyrs we love as disciples and imitators of the Lord, as they deserve, because of their incomparable loyalty to their own King and Teacher. May it also be granted us to become their partners and fellow disciples.”* (17:2,3). *“We afterwards took up his bones, more precious than costly stones, and finer than gold, and saved them in a suitable place. There, the Lord will permit us, as far as possible, to assemble in rapturous joy and celebrate his martyrdom - the day of his birth!”* (18:2,3).

*Fr. Tadros Y. Malaty,<sup>1</sup> “The Apostolic Fathers,” pp. 112-117.*

## **Recipe of the Month**

### Chinese Empress Chicken

*Chinese Empress Chicken has a great balance of sweet, savory, and slightly spicy flavors, with a sauce that fully coats each piece of tender and flavorful chicken. It only takes about 25 minutes to make from start to finish. That's less time than it takes for a delivery order to arrive!*

#### **Chicken Ingredients:**

- 1 (1-lb.) bone-in pork loin chop (1 inch thick)
- 1½ pounds boneless, skinless chicken breast, cut into bite-sized cubes
- 1 large egg
- 2 tbsp. cornstarch
- ½ tsp. ginger, minced
- 2 cloves garlic, minced
- 4–5 dried red chilies (or ½ tsp. chili flakes)
- 1 tbsp sesame oil for frying

#### **Sauce Ingredients:**

- 1½ tbsp cornstarch
- 2 tbsp white vinegar
- ¼ cup soy sauce
- 1 cup chicken broth

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<sup>1</sup> Fr. Tadros Y. Malaty (b. 3/16/1937) is a Coptic Orthodox priest, theologian, and prolific writer, based at the famous Church of St. George in Sporting, Alexandria, Egypt. His theological, spiritual, liturgical, and historical books are characterized by an abundance of biblical and patristic references. He composed a complete set of patristic commentaries that cover the entire Old and New Testaments, and he has authored many books about the lives of the Early Church Fathers and Martyrs that reveal how they led their lives as a “living Bible” and as role models for all Christians. In the 1960’s he began publishing his books and booklets in Arabic, and many of them have since been translated into English.

- 1 *tbsp brown sugar*
- 2 *sliced green onion and sesame seeds for serving*

A quick note on the sesame oil – be sure to use regular, untoasted sesame oil for frying the chicken. The darker colored toasted sesame oil has a much lower smoke point and can turn bitter if cooked too long on high heat.

**Directions:**

(1) In a bowl, combine cornstarch, white vinegar, soy sauce, chicken broth, and brown sugar. Then, whisk everything together until the cornstarch has dissolved and the ingredients are combined. Once that happens, you can set the sauce aside, and start working on the chicken.

(2) Crack an egg in a bowl, cut the chicken into cubes and add it to the bowl. Then mix your chicken pieces and egg together with a fork until each piece of chicken is thoroughly coated in the egg. Next, sprinkle cornstarch over the chicken and egg mixture and mix again until all of the chicken pieces are evenly coated. And you can add more cornstarch if needed to cover the chicken.

(3) Add the sesame oil to a pan over high heat. Then cook the chicken in 2 or 3 batches for about 4-5 minutes each -- until all the chicken is cooked through. And you want the coating on the outside of the chicken to be slightly golden and crispy. Also, make sure you don't rush the cooking process by dumping all of the chicken into the pan at once! Overcrowding the pan will lower its temperature, and the chicken will cook unevenly and won't crisp up. Anyway, once the chicken is cooked, transfer it to a plate and set it aside.

(4) Now, in the same pan, add minced garlic, ginger, and dried red chilis or chili flakes. Sautè everything for 30 seconds, keeping the pan on high heat. Then, add the cooked chicken back into the pan and give the sauce a good whisk to remix the ingredients. After that, pour the sauce over the chicken and stir everything together until the sauce thickens. Once the sauce has thickened and the chicken is covered in it, transfer it to a plate and sprinkle some chopped green onions and sesame seeds over the top.

(5) Serve over a bed of rice or chow mein noodles.

## **Parish News**

### Parish Council Meeting

Parish Council is meeting in the church hall on Sunday, November 13, 2022 after Divine Liturgy.

### Annual Parish Meeting

This is your official notification that the Annual Parish Meeting shall be held on Sunday, November 20, 2022 after the 9:30 AM Divine Liturgy, in the church hall. Sin official'noje vsich Parafijan, ze Rocnyj Miting Parafial'nyj otbutdetsja v Nedil'u, Nojabre 20-ho, 2022. Sluzba Boha o 9:30 hodini rano. Miting budet posli Sluzby Bozjoj.

### Confessions

All parishioners ought to go to confession during the Nativity Fast, which may be heard after any Vespers. Those unable to attend Vespers may call the Rectory at 201-436-3244 to make an appointment.

### Welcome to the Orthodox Church

Jacob Lewis Galkin, son of Yuriy and Valeria Galkin, was baptized and chrismated according to the Rite of the Holy Orthodox Church on October 4, 2022, and received his first Holy Communion on October 9, 2022. Многая літа! Many Years!

## In Memoriam

Sincere sympathy to Eva Benda and family on the recent passing into blessed repose of her brother-in-law, Demetrius Economides. Вічна Пам'ять! Memory Eternal!

## Fall Festival in South River

Ss. Peter and Paul Orthodox Church in South River invites you to its annual Fall Ethnic Festival, to be held on Saturday, November 12th, from 10:00 AM to 4:00 PM. The event will take place in the Church Hall located at 9 Jeffrie Ave., South River, N.J. Free ethnic entertainment will be provided by the South River Balalaika Orchestra. The festival will feature lots of great food (such as stuffed cabbage, pierogies, kielbasa and sauerkraut, and desserts, etc.). There will also be many tricky tray raffle baskets to try your luck with! For information, contact Phil Rogozenski at (908) 331-1297.

## **Schedule of Services**

### November 5-6, 2022

5:00 PM (Sat.) – Great Vespers  
9:30 AM (Sun.) – Divine Liturgy

### November 12-13, 2022

5:00 PM (Sat.) – Great Vespers  
9:30 AM (Sun.) – Divine Liturgy

### November 19-20, 2022

5:00 PM (Sat.) – Great Vespers  
9:30 AM (Sun.) – Divine Liturgy

### November 20-21, 2022 [*Entry of BVM into Temple*]

5:00 (Sun.) – Great Vespers w. Lity  
9:30 AM (Mon.) – Divine Liturgy

### November 26-27, 2022

5:00 PM (Sat.) – Great Vespers  
9:30 AM (Sun.) – Divine Liturgy

## **Daily Bible Readings**

1. Colossians 1:1-2, 7-11; Luke 11:34-41
2. Colossians 1:18-23; Luke 11:42-46
3. Colossians 1:24-29; Luke 11:47-12:1
4. Colossians 2:1-7; Luke 12:2-12
5. Corinthians 3:12-18; Luke 9:1-6
6. Galatians 2:16-20; Luke 8:41-56
7. Colossians 2:13-20; Luke 12:13-15, 22-31
8. Colossians 2:20-3:3; Luke 12:42-48
9. Colossians 3:17-4:1; Luke 12:48-59
10. Colossians 4:2-9; Luke 13:1-9
11. Colossians 4:10-18; Luke 13:31-35
12. 2 Corinthians 5:1-10; Luke 9:37-43
13. Galatians 6:11-18; Luke 10:25-37
14. 1 Thessalonians 1:1-5; Luke 14:12-15
15. 1 Thessalonians 1:6-10; Luke 14:25-35

16. 1 Thessalonians 2:1-8; Luke 15:1-10
17. 1 Thessalonians 2:9-14; Luke 16:1-9
18. 1 Thess. 2:14-19; Luke 16:15-18, 17:1-4
19. 2 Corinthians 8:1-5; Luke 9:57-62
20. Ephesians 2:4-10; Luke 12:16-21
21. 1 Thessalonians 2:20-3:8; Luke 17:20-25
22. 1 Thessalonians 3:9-13; Luke 17:26-37
23. 1 Thessalonians 4:1-12; Luke 18:15-17, 26-30
24. 1 Thessalonians 5:1-8; Luke 18:31-34
25. 1 Thessalonians 5:9-13, 24-28; Luke 19:12-28
26. 2 Corinthians 11:1-6; Luke 10:19-21
27. Ephesians 2:14-22; Luke 13:10-17
28. 2 Thessalonians 1:1-10; Luke 19:37-44
29. 2 Thessalonians 1:10-2:2; Luke 19:45-48
30. 2 Thessalonians 2:1-12; Luke 20:1-8



## Special Donations

*Special Donations may be offered at \$10/week for the Altar Vigils, and \$5/week for any one of the following: Sanctuary Lamp, St. John's Cross, St. Nicholas' Cross, and Triple Candelabra, and may be offered in memory of the departed or in honor of the living. Please note that for Special Donations in December to be acknowledged in "Quo Vadis," the donation must be recorded in the Special Donations register in the church vestibule by November 20, 2022.*

November 6, 2022

**Altar Vigils** offered by John & Helen Wanko in memory of June Bianchini (anniversary of repose).

November 20, 2022

**St. John's Cross** offered by Fr. W. Sophrony Royer in memory of Raymond O. Royer (fifth anniversary of repose). **St. Nicholas' Cross** offered by Fr. W. Sophrony Royer in memory of Brenda Royer.

November 27, 2022

**Sanctuary Lamp** offered by John & Helen Wanko in memory of Gregory Grudinoff (anniversary of repose).

**Remember to support the parish every time you shop!**

*ShopRite, Stop & Shop, and Acme gifts cards available for purchase in the church vestibule.*

