

Quo Vadis

The monthly newsletter of Saints Peter & Paul Orthodox Catholic Church of Bayonne, N.J.
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98 West 28th Street, Bayonne, N.J. 07002

“**Quo Vadis?**” is a Latin phrase meaning “Where are you going?” It refers to a Christian tradition regarding St. Peter. According to the apocryphal *Acts of Peter*, Peter is fleeing from likely crucifixion in Rome, and along the road outside the city, he encounters the risen Jesus. Peter asks Jesus “Quo vadis?” Jesus replies “Romam vado iterum crucifigi” (“I am going to Rome to be crucified again”). St. Peter thereby gains the fortitude to return to the city, to eventually be martyred by being crucified upside-down. The phrase also occurs a few times in the Latin *Vulgate* translation of the *Holy Bible*, notably in John 13:36 when Peter asks Jesus the same question, to which He responds, “Whither I go, thou canst not follow me now, but thou shalt follow me.” The Church of Domine Quo Vadis in Rome is built where, according to tradition, the meeting between St. Peter and the risen Jesus Christ took place.

This parish newsletter is called **Quo Vadis** for a reason: to ask the question of where *you* are going in life. Is your life’s journey leading you towards Our Lord and Savior Jesus Christ? St. Peter, at a pivotal moment in his life, when he understandably felt like running away, found the courage to go where Jesus Christ would have him go. Where are *you* going? Will *you* follow Jesus Christ?

Rector’s Message

“The prayer of the heart is the food of Christ, the Lamb of God, who is present in the recollection and invocation of His divine, terrifying, and sweetest Name.”

— Elder Aemilianos of Simonopetra Monastery (Mount Athos)

The above quote from Elder Aemilianos (1934-2019), which we find on the August page of this year’s St. Tikhon’s Lectionary Wall Calendar, once again reminds us, as I pointed out in last month’s “Rector’s Message,” that prayer is communion with God—a way of life in which God becomes our most intimate Other. God is the Light within us and around us. God is our Breath, our Hope, our Wisdom, our Life—the Divine Center” within us.

Christ is the one who already pervades you and calls you gently, beyond judgments and expectations, into the divine presence already existing in your heart. You can see Christ as that knowingness in a moment of action when you are making a wholesome choice, as that secret knowingness that consciousness is more than just a human physical body. It is the realization that when you ask for external help, it is your inner responsibility to embody the received answer through your attitudes, actions, and, ultimately, your surrender. Your personal ego surrenders itself in openness while Christ-consciousness bestows its grace, or uncreated energies, which illumine the soul. Jesus proclaims the Kingdom of Heaven is in your Heart (cf. Matthew 13:19). He indicates that spiritual endeavor has an inner direction towards that essence which is already with you, and within each of us.

Christ-consciousness is simply living with the same consciousness as Our Lord Jesus Christ, hence having the mind of Christ. *Who hath known the mind of the Lord that he may instruct him, but we have the mind of Christ? But we have the mind of Christ.* (1 Corinthians 2:16) Christ-consciousness is simply the

renewed mind in Christ, which is founded on the *kenosis*, or humility, of Christ: *Have the same mindset as Christ Jesus: Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness.* (Philippians 2:5-7).

According to Most Rev. Metropolitan Kallistos (Ware): “The heart, more particularly, indicates the human person in its fullness, in its unity. Above all, the heart is a symbol of wholeness, of integrity, of integration. So, when we speak of the Prayer of the Heart, what we mean is prayer of the total person, prayer in which the one who prays is all together taken up into the prayer. The prayer of the heart means not just the kind of prayer that I say, but the kind of prayer that I am, because that is what our broken world needs today, not persons, who say prayers from time to time, but persons who are prayer, all the time. Exactly prayer of the heart means, prayer that is me, prayer into which I am wholly taken up and transformed.”

Excerpt from the Church Fathers

“May I be an enemy to no one and the friend of what abides eternally. May I never quarrel with those nearest me, and be reconciled quickly if I should. may I escape unharmed and without the need to hurt anyone else. May I love, seek and attain only what is good. May I desire happiness for all and harbor envy for none.”

— St. Eusebius of Vercelli (283-370)

Lives of the Saints

St. Eusebius of Vercelli, Bishop – commemorated on August 2nd

St. Eusebius was born in Sardinia, on March 2, 283. After his father's martyrdom, he was taken to Rome by his mother, where he later became a lector. He became the first bishop in Vercelli (in northern Italy), probably sometime in the early/mid-340s. According to a letter of St. Ambrose of Milan to the congregation in Vercelli, two decades after Eusebius' death, the local leaders recognized his piety and thus elected him rather than local candidates (*Epistola LXIII, Ad Vercellenses*). Inspired by St Athanasius's *Life of St Anthony*, he founded a priestly community in Vercelli that resembled a monastic community. This *coenobium*, in turn, inspired others such as Gaudentius of Novara, Eustasius of Aosta, and Maximus of Turin. He was the first bishop to live in common with the clergy, devoting his best energies to form them in piety and zeal. For this reason, the Canons Regular of St. Augustine honor him along with Augustine of Hippo as their founder.

In 354, Pope Liberius asked Eusebius to join Bishop Lucifer of Cagliari¹ in carrying a request to the Emperor Constantius II at Milan, pleading for the emperor to convoke a council to end the dissensions over the status of Athanasius of Alexandria and the matter of Arianism. The synod was held in Milan in 355. St. Eusebius attended part of the council, but refused to condemn Athanasius and so was exiled, first to Scythopolis in Syria, under the watchful eye of the Arian bishop Patrophilus, whom Eusebius calls his

¹ Lucifer of Cagliari (died May 20, 370) was Bishop of Cagliari in Sardinia, known for his passionate opposition to Arianism. He is venerated as a saint in Sardinia, though his status remains controversial, because he may have been excommunicated, as is hinted in the writings of Ambrose of Milan, Augustine of Hippo, and Jerome. Lucifer and some other bishops refused to accept back bishops who had accepted the Arian position and recanted. They held that the lapsed, notwithstanding their repentance, could no longer be admitted in the rank of bishop or priest. St. Athanasius condemned this excessive severity, and in 362 assembled the Council of Alexandria, at which assisted St. Eusebius of Vercelli. The forgiveness the Council offered to the repentant bishops displeased Lucifer and his supporters—St. Jerome implied that they henceforth became schismatics by referring to them as “Luciferians.”

jailer, then to Cappadocia, and lastly to the Thebaid, in Upper Egypt. Several letters surrounding the council written to or by St. Eusebius still survive, as do two letters written by him during his exile.

In his last place of exile, St. Eusebius was dragged through the streets and persecuted in many ways, but never gave up the Catholic faith. Upon the accession of Emperor Julian “the Apostate” in 361, the exiled bishops were free to return to their sees. St. Eusebius passed through Alexandria and there attended St. Athanasius' synod of 362, which confirmed the divinity of the Holy Spirit and the orthodox doctrine concerning the Incarnation. The council also agreed both to deal mildly with the repentant bishops who had signed Arianizing creeds under pressure and to impose severe penalties upon the leaders of several of the Arianizing factions.

While still on his way home, St. Eusebius took the synod's decisions to Antioch and hoped to reconcile the schism there. The church was divided between adherents of Eustathius of Antioch, who had been deposed and exiled by the Arians in 331, and those of the “Meletians.” Since Meletius' election in 361 was brought about chiefly by the Arians, the “Eustathians” would not recognize him, although he solemnly proclaimed his orthodox faith after his episcopal consecration. The Alexandrian synod had desired that Eusebius should reconcile the “Eustathians” with Bishop Meletius, by purging his election of whatever might have been irregular in it, but St. Eusebius found that Lucifer of Cagliari had also passed that way, and had unilaterally consecrated Paulinus, the leader of the “Eustathians,” as Bishop of Antioch. Unable to reconcile the factions, he continued towards home, visiting other churches along the way in the interest of promulgating and enforcing the orthodox faith. Once back in Vercelli in 363, he continued to be a leader with St. Hilary of Poitiers in defeating Arianism in the Western Church, and was one of the chief opponents of the Arian Bishop Auxentius of Milan. He died on August 1, 370.

Although in the Middle Ages St. Eusebius was sometimes referred to as a martyr, this was more to honor the sufferings he endured in standing up for his faith. Later legends of his martyrdom have no historical basis. The Eastern Orthodox and Roman Catholic Churches celebrate his feast on August 2nd. His former feast day (from 1602 to 1969) in the Roman Catholic Church, December 16th, roughly coincided with his elevation as bishop. His feast day in the Roman Catholic Church was restored to the day following the anniversary of his repose in the latest revision (1969) of the General Roman Calendar. Vercelli Cathedral is dedicated to him. In a General Audience in October 2007, Pope Benedict XVI observed:

Therefore, Pastors, Eusebius said, must urge the faithful not to consider the cities of the world as their permanent dwelling place but to seek the future city, the definitive heavenly Jerusalem. This "eschatological reserve" enables Pastors and faithful to preserve the proper scale of values without ever submitting to the fashions of the moment and the unjust claims of the current political power. The authentic scale of values, Eusebius' whole life seems to say, does not come from emperors of the past or of today, but from Jesus Christ.

Modern Theological Classics

IX. RESURRECTION AND TRANSFIGURATION

In the Sacrament of the Eucharist, we have an anticipation, a short glimpse of the future Glory. The heavenly plane, the higher Reality is brought near to us to this Sacrament of the Lord's Supper. The center thereof is both the Coming of the Glorified Lord to His faithful and the “proclaiming” of His death and His sacrifice. We live again His sacrifice that has been offered for us, once and for all times on earth – on the Mount of Golgotha and that is being offered by Him eternally on the heavenly altar in continuous intercession for us before the Father.

“And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders a Lamb standing, as though it had been slain ... And I saw, and I found a voice of many angels round about the throne and the living creatures and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands; singing with a great voice: ‘Worthy is the Lamb that hath been slain to receive the peace, and riches, and vision, and might, and honor, and glory, and blessing’” (Rev. 5:6, 11-12).

That is the eternal prototype of the liturgy. The liturgy is a piece of heavenly experience, of the Heavenly Reality present here among us. At the same time, it is rooted in history, it is Historical Reality and – Glory, a contemplation of transfigured History and of eternal household-plan of God. For the Church is uplifted to these heights – to the contemplation of the eternal sacrifice of the Lamb and at the same time of His historical death and historical self-dedication for us. Here History and Eternity blend together. And to the Lord that comes to His faithful is the Lord who comes willingly to be sacrificed – compare e.g., the song of the Eastern Church:

Let every human flesh be silent and stand with fear and trembling ... For the King of Kings and the Lord of Lords comes to be sacrificed and to give Himself as food to the faithful ...

And at the same time — we saw — He is the Glorified Lord, the Risen One, the Victor and King of Kings, surrounded by hosts of angels, “born on a shield invisibly by hosts of angels,” — “Lo, there enters the King of Glory. Lo, the Mystical Sacrifice is fulfilled and is ushered in.”

The heavenly world is taking part in the liturgy. But more than that: the mysterious Host, the Crucified One and the Living One is entering the souls and the bodies of the faithful and hallows them, preparing them for Life Eternal. He comes to the individual soul that bows before Him in deepest self-condemnation and repentance, feeling herself unworthy that He should enter under the roof of her house: “for it is all empty and crumbling to pieces.” But He enters and heals and sanctifies soul and body. And He comes also to the whole of the Church, and our common partaking of the One Bread makes us all one body. But the Eucharist points also to the sanctification and transfiguration of the whole created world. The wine from the grapes and the vineyards and the bread from the wheat of the field become transfigured, His glorified Blood and Body.² They are premises of the nature who all will be sanctified and glorified because the Word has become Flesh and has suffered and has conquered Death. So the Eucharist points also to the future plenitude, to His future coming in Glory. “You proclaim the death of the Lord, *till He comes*” (1 Cor. 11:26). The Past — His historical death on Golgotha and His resurrection — is mysteriously united to His unutterable Presence, the Presence of the Glorified One, who is the One who presents Himself in sacrifice, and the Risen One simultaneously. And this mysterious flowing together of historical fact and mystical Presence is also a *stretching forward* to the fullness of the manifestation of His Glory.

Not the Eucharistic sacrifice alone, but the whole Church, is a living Sacrament in which History and Divine Presence, concrete historical fact — as basis and *contents* of the Good Tidings — and the Divine Life, the life of the Spirit that is permeating the whole Body, are united in one stream. And this stream stretches forward — to the future fullness of revelation. The Church fights her way. She must be cleansed, she must grow — “to the full measure of the age of Christ.” In her the bodily, the earthly, the creature must be sanctified by the force of the Spirit.

There is a peculiar kind of transfiguration, of immense importance, closely connected with our life as members of the Church of God: the new approach to the fellowman, the new conception and experience of the fellowman — in Christ. Our brother has changed, has immensely increased in his

² See Irenaeus, *Adversus Haereses*, V.2,2,3.

hidden value for the enlightened one. “Don’t despise one of these little ones: for I tell you their angels in heaven always see the face of the Heavenly Father” (Matt. 18:10). What we have done to those least ones, we have done to Christ, the eldest Brother. For He is mystically present in all those least ones. That makes the value of the brother immense. When we feed the hungry, when we give drink to the thirsty, or clothe the naked, or receive in our homes the homeless, or visit the sick and the prisoner — we open sudden vistas, or rather sudden vistas can be opened on us, vistas that are anticipations of the Coming Realm of Life Eternal. It is a mystical encounter with the Lord in the person of the suffering brother. A life dedicated to the suffering brother is a life on which dawns the Eternal Reality — the reality of the immense, ongoing, self-giving Love of God, which is at the root of all existence, of all reality. To live in it *is* Life Eternal. And already here glimpses of the Life Eternal, of the future transfiguration can be given to us, transfiguring us by the power of love — His love — which streaming through us, transfigures in our eyes the brethren and even more — this can help them also to be uplifted unto this new life of *transfiguration by Love*, of being conquered by Love, of being redeemed by Love.

This is the sense of Christ’s sacrifice, the sense of His coming to earth the sense of the Good Tidings. But made clear to us *not so much through books, as through the participation in His service of love, in His sacrifice of love*. As Paul wrote to the Corinthians: “Now I rejoice in my sufferings for your sake and I make up what is lacking of the sufferings of Christ in my flesh on behalf of His body which is the Church” (1 Cor. 1:24). That is the ultimate sense of the Church of God: to be jointly, all of us together, taken hold of by the Power of Love. And that is the real beginning of transfiguration, the first glimpse of the Eternal Kingdom of God. Here on our earth, midst all the sufferings and injustices. And already now in Him *peace is given to us*. The whole story of humanity is a struggle for peace, for real peace of the heart. “Fecisti nos Domine, ad te et inquietum est cor nostrum, donec requiescat in te.”³ “My peace I leave you, My peace I give unto you” (John 14:27) — are the words of comfort that Christ addressed to His disciples during the last discourse before His passion.

A whole program, a promise and more than that, a reality, is given in these words. The reality of a life which begins to be transfigured in strife and struggle, in manliness and meekness, in humility and suffering and death, but also in the power of God, with a trustful, child-like self-surrender unto His will, which means peace to us. “La Sua volonta e nostra pace,” says Dante.⁴ And tasting already now of this peace, given to us as to little children, we know that it will grow to this boundless Peace of God that transcends all knowledge. But the process of Transfiguration has to start and has started already — here and now.

Dr. Nicholas Arseniev,⁵ “The Revelation of Life Eternal,” pp. 86-88.

Recipe of the Month

Plum Upside-Down Cake

Plums are seasonal in late summer. I found this recipe in “Explore Food and Wine,” which credits pastry chef Joanne Chang. It’s moist and buttery, with plenty of sweet and tangy caramelized plums on top. This recipe readily caught my eye as an attractive alternative to the more familiar pineapple upside-down cake (it’s no secret that I don’t like pineapples)! Note: the cake can be made in advance and stored in an airtight container overnight.

³ Augustine, *Confessions*, 1,1-2,2,5,5. “You have made us for yourself, O Lord, and our heart is restless until it rests in you.”

⁴ Dante Alighieri, *Paradiso*, 3.85. “In His will is our peace.”

⁵ Dr. Nicholas Arseniev (1888-1977) was an Orthodox lay theologian, born in St. Petersburg, Russia of a prominent family that included several diplomats. In December 1919, he and his family came under suspicion of counter-revolution from the NKVD and was imprisoned. After release in 1920, he escaped from Russia, and became a professor at the University of Königsberg. After World War II, he migrated to the United States, and became professor of New Testament and Apologetics at St. Vladimir’s Orthodox Theological Seminary in Yonkers, New York. Professor Arseniev was known for his knowledge of obscure languages and research on Christian mysticism and Russian piety.

Ingredients (Plums):

- 3/4 cup sugar
- 1/3 cup water
- 2 tablespoons unsalted butter, softened
- 1 1/2 pounds medium plums (about 6), pitted and cut into 1/2-inch-thick wedges

Ingredients (Cake):

- 1/2 cup crème fraîche
- 2 tablespoons whole milk
- 2 teaspoons pure vanilla extract
- 1 1/2 cups all-purpose flour
- 2/3 cup sugar
- 1 teaspoon baking powder
- 1/2 teaspoon baking soda
- 1/2 teaspoon salt
- 1 1/2 sticks unsalted butter, softened
- 2 large eggs, beaten
- Whipped cream, for serving

Directions:

1. Preheat the oven to 350°. In a small saucepan, combine the sugar and water and bring to a boil without stirring. Cook over high heat, washing down the side of the saucepan with a wet pastry brush, until an amber-colored caramel forms, 5-7 minutes. Remove from the heat and whisk in the butter. Immediately pour the caramel into a 9-inch (2 inches deep) metal cake pan. Carefully arrange the plum wedges in the caramel in concentric circles.

2. In a small bowl, whisk the crème fraîche with the milk and vanilla. In a large bowl, using a hand mixer, mix the flour with the sugar, baking powder, baking soda and salt. At low speed, beat in the butter until the mixture resembles moist crumbs, about 30 seconds. Beat in the eggs at low speed until incorporated, then beat the batter at medium-high speed until light and fluffy, about 1 minute; scrape down the side of the bowl. At medium speed, beat in the crème fraîche mixture until smooth, about 30 seconds. Scrape the batter over the plums and gently spread in an even layer.

3. Bake the cake in the center of the oven for 55-60 minutes, until golden and springy. Let cool in the pan on a rack for 30 minutes, then invert the cake onto a serving plate. Cut into wedges and serve warm or at room temperature with whipped cream.

Parish NewsRector's Vacation

Fr. Sophrony is returning from vacation on the morning of August 5, 2021. In the event of an emergency while before Fr. Sophrony returns, call the nearest available Orthodox priest, or the District Dean, Fr. Gary Breton, at 732-458-9032 for assistance in finding an available Orthodox priest.

Blessing of Fruit and Fragrant Herbage

The grapes and other fruits on Transfiguration (August 6th) and of fragrant herbage and flowers on Dormition (August 15th) will be blessed in the typical manner before the dismissal of Divine Liturgy. However, please do not share anything you've brought to church to be blessed with people outside your own household, especially if you or the recipient are not fully vaccinated.

Confessions

In-person confessions may be done without masks for those who are fully vaccinated. If you prefer to wear a mask, of course that is fine, and Fr. Sophrony will wear a mask upon request. Confessions may be heard after any Vespers; otherwise, call the Rectory at 201-436-3244 for an appointment.

Parish Council Meetings

The Parish Council is on a summer hiatus until after Labor Day.

Persecution of Christians in Turkey

A year ago, in the August 2020 issue of *Quo Vadis*, I called upon readers to boycott products of Turkey due to the repurposing of two historic churches from museums into mosques over the summer of 2020, which has reinforced growing nervousness among Christians in Turkey over the Islamic and nationalistic direction in which the country is heading. It saddens me to tell you that the situation has grown worse. In Turkey, religious nationalism is both very strong and growing, putting enormous pressure on Christians, who are barely recognized as full members of Turkish society and often encounter all kinds of legal and bureaucratic obstructions. Christians have limited access to state employment, and they often experience discrimination in the private sector as well, especially where employers have ties to the government. Since religious affiliation is still recorded on old identity cards and the electronic chip of the new identity cards, it is easy to discriminate against Christian applicants.

Turkey has jumped nine places since last year's World Watch List, reflecting the increasing and stifling impact of religious nationalism on Christianity and a clear increase in reported violence. Fear is growing among Turkey's 170,000 Christians (before the First World War, there were 3-4 million Christians inside Turkey's present-day borders, comprising 20% of the population), with some younger believers leaving the country and moving to the West. Historical Christian groups like the Armenian and Assyrian (or Syriac) churches face high pressure and hostility in the southeastern region of Turkey. Turkey's Hatay province (where Antioch is located) has remained to this day an important center of Christianity, where about 10% of the population is Christian (accounting for 65% of the total Christian population of Turkey). Many Christians, as well as Alawite Muslims (another religious minority in Turkey, where the dominant faith is Sunni Islam), in Hatay would prefer the province be returned to Syria (Hatay was annexed by Turkey in 1939, following what is widely believed to have been a "rigged" referendum. Syria has never relinquished its claims to sovereignty over Hatay province) — despite the current unstable conditions in Syria! That is a telling measure of the heightening alarm felt by Christians in President Erdogan's Turkey.

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 22, 2021.

August 15, 2021

Sanctuary Lamp offered by the Korbela Family in memory of Tatiana Korbela (anniversary of repose).

August 22, 2021

Sanctuary Lamp offered by the Zuber Family in memory of Frances Zuber (anniversary of repose).

August 29, 2021

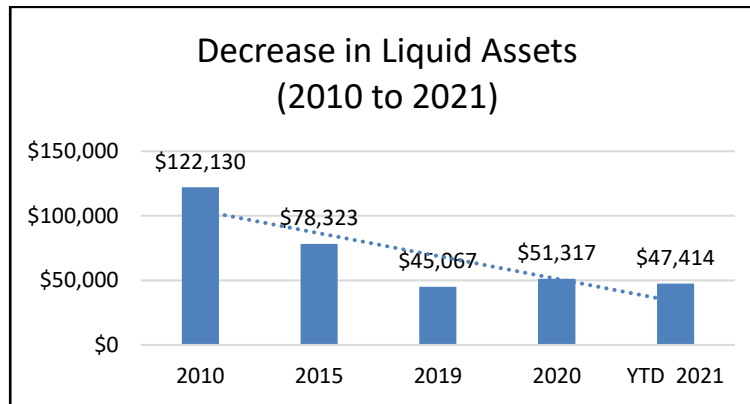
Sanctuary Lamp offered by the Zuber Family in memory of Michael J. Zuber (100th anniversary of birth).

Financial Snapshot

To provide a greater understanding of our parish finances, as of this issue we are including a financial snapshot in "Quo Vadis." The information is presented in a concise format that shows what is most relevant. Because of the timing of the newsletter, and when the financials are prepared, the information presented will be approximately two months behind.

June 2021	
Weekly Donations	\$8,472.00
Monthly Revenue (Pay It Forward Rewards, Gift Card Rebates, Interest Income, etc.)	\$1,070.06
Total Monthly Income	\$9,542.06
Salaries and Benefits*	\$4,938.60
Diocesan Obligation	\$497.00
Operating Expenses	\$6,604.43
Total Monthly Expenses	\$12,040.03
Monthly Surplus (Deficit)	(\$2,497.97)
Special Donations: Christmas/Easter	\$1,000.00

*Father Royer generously offered to reduce his annual salary by \$5,000 effected January 1, 2021.



NOTE: Our savings continue to cover the gap between our income and expenses. Liquid assets have decreased by almost 61% (approximately \$74,000) over the last 10+ years. Increase from 2019 to 2020 was entirely due to \$9,700 received through the PPP (Payroll Protection Plan).

The offering of time, talent, and treasure should be a free offering of love from the heart. Thank you for your stewardship. May God bless you for your generosity.

Remember to support the parish every time you shop!



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

Schedule of Services

August 1, 2021

9:30 AM (Sunday) – Divine Liturgy

August 5-6, 2021 (Transfiguration)

6:00 PM (Thursday) – Great Vespers w. Lity

9:30 AM (Sunday) – Divine Liturgy

August 7-8, 2021

5:00 PM (Saturday) – Great Vespers

9:30 AM (Sunday) – Divine Liturgy

Daily Bible Readings

1. Romans 12:6-14; Matthew 9:1-8
2. 1 Corinthians 5:9-6:11; Matthew 13:54-58
3. 1 Corinthians 6:20-7:12; Matthew 14:1-13
4. 1 Corinthians 7:12-24; Matthew 14:35-15:11
5. 1 Corinthians 7:24-35; Matthew 15:12-21
6. 2 Peter 1:10-19; Matthew 17:1-9
7. Romans 12:1-3; Matthew 10:37-11:1
8. Romans 15:1-7; Matthew 9:27-35
9. 1 Corinthians 9:13-18; Matthew 16:1-6
10. 1 Corinthians 10:5-12; Matthew 16:6-12
11. 1 Corinthians 10:12-22; Matthew 16:20-24
12. 1 Corinthians 10:28-11:7; Matthew 16:24-28
13. 1 Corinthians 11:8-22; Matthew 17:10-18
14. Romans 13:1-10 Matthew 12:30-37
- 15.^a 1 Corinthians 1:10-18; Matthew 14:14-22
- 15.^b Philippians 2:5-11; Luke 10:38-42; 11:27-28

August 14-15, 2021 (Dormition of BVM)

5:00 PM (Saturday) – Great Vespers w. Lity

9:30 AM (Sunday) – Divine Liturgy

August 21-22, 2021

5:00 PM (Saturday) – Great Vespers

9:30 AM (Sunday) – Divine Liturgy

August 28-29, 2021

5:00 PM (Saturday) – Great Vespers w. Lity

9:30 AM (Sunday) – Divine Liturgy

16. 1 Corinthians 11:31-12:6; Matthew 18:1-11
17. 1 Cor. 12:12-26; Matt. 18:18-22, 19:1-2, 13-15
18. 1 Corinthians 13:4-14:5; Matthew 20:1-16
19. 1 Corinthians 14:6-19; Matthew 20:17-28
20. 1 Cor. 14:26-40; Matt. 21:12-14, 17-20
21. Romans 14:6-9; Matthew 15:32-39
22. 1 Corinthians 3:9-17; Matthew 14:22-34
23. 1 Corinthians 15:12-19; Matthew 21:18-22
24. 1 Corinthians 15:29-38; Matthew 21:23-27
25. 1 Corinthians 16:4-12; Matthew 21:28-32
26. 2 Corinthians 1:1-7; Matthew 21:43-46
27. 2 Corinthians 1:12-20; Matthew 22:23-33
28. Romans 15:30-33; Matthew 17:24-18:4
29. 1 Corinthians 4:9-16; Matthew 17:14-23
30. 2 Corinthians 2:4-15; Matthew 23:13-22
31. 2 Corinthians 2:14-3:3; Matthew 23:23-28

^a Lesson for Eighth Sunday after Pentecost.

^b Lesson for Feast of the Dormition of the Virgin Mary.