

Quo Vadis

The monthly newsletter of Saints Peter & Paul Orthodox Catholic Church of Bayonne, N.J.
Vol. 8, Number 8: April 2021

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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

A couple weeks ago, we entered the penitential season of Great Lent, when we renew our personal commitment to faith in Jesus Christ by fasting, prayer, and charity. We have already observed the importance of committed faith, repentance, good works, and forgiveness in the lessons we were taught on the preparatory Sundays. Now, let us observe the essential teaching of the Good News of Our Lord Jesus Christ. If we can but approach Our Lord Jesus Christ with faith, and trust in His divine mercy, then we can receive forgiveness of our sins. However, the forgiveness of sins anticipates a response of *metanoia* (the reorientation of our entire way of thinking), whereby repentance entails our turning away from concupiscence and sin and towards fellowship with, and love of, God.

Our Lord Jesus Christ instructed us that *when* (not *if*) we fast, do not do so with great affectation like the hypocrites, for then the regard among men would be our reward, rather than the spiritual benefits of self-sacrifice for the sake of our love of God. Our fasting ought to remind us of the purpose of the season, of the voluntary sacrifice of Our Lord Jesus Christ on the Cross for the sake of His love for mankind. Our fasting, then, is a metaphorical response whereby we “crucify” our flesh for the sake of our love of Christ.

And Our Lord Jesus Christ taught us to pray, so that when we pray, we are to look to God as our heavenly Father, with whom we live in fellowship; so that by the means of prayer, we are able to overcome our alienation from God caused by sin, and become the “sons of God” that He created us to be. So, in prayer, let us put aside our worldly cares, as the Cherubic Hymn counsels us in the Divine Liturgy, so that instead of being fixated with all sorts of worldly things, we can instead be filled with the spirit of God.

But even the most fervent life of prayer is rendered empty in the absence of charity. God so loved the world as to give His only-begotten Son unto death, so that we might live! Therefore, the first and highest “law” of the Good News is the “law of love.” Love God with all your heart, with all your mind, and with all your strength, and love your neighbor as yourself. For, as Our Lord Jesus Christ tells us in Matthew 25:31-36, what we do unto the least of our brethren, we do unto Him! Faith, and even prayer, mean nothing in the absence of the works of charity. “And now there remain faith, hope, and charity, these three: but the greatest of these is charity” (1 Corinthians 13:13).

Let us realize that the very nature of creation is based on God’s self-emptying love, which is manifested above all else in the Cross of Christ. And the very essence of the Gospel, which has been taught by the Apostles, the Fathers and Doctors of the Church, and the Holy Councils, is the truth of the Cross—the truth of the self-emptying love of Christ Crucified. Let our penitence in Lent become our share of this divine, and self-emptying, love that is so pure of heart as to willingly sacrifice ourselves, even if symbolically, for the sake of our beloved, God. And let us do penance joyously, for it is our good gift that we freely give to God. So let us resolve to fast, and prayer, and give alms, knowing that which we do gives glory to God. Let us practice forgiveness, knowing that to forgive is divine (i.e., it is our ability to forgive that makes us most like God), and care for our fellow men with numerous acts of charity and kindness. Let us enter into a “communion of love” with the Father, and the Son, and the Holy Spirit, who are themselves a most perfect and divine “communion of love,” for God *is* love (1 John 4:8), knowing that to take up our “Cross” in Lent, and make of it a beacon of divine love—a “light” of forgiveness to forever dispel the “darkness” of sin!

Excerpt from the Church Fathers

*“And wilt Thou pardon, Lord,
A sinner such as I,
Although Thy book his crimes record,
Of such a crimson dye?”*

*So deep are they engraved,
So terrible their fear,
The righteous scarcely shall be saved,
And where shall I appear?*

*O Thou Physician blest,
Make clean my guilty soul
And me, by many a sin oppressed,
Restore and keep me whole.*

*I know not how to praise
Thy mercy and Thy love;
But deign my soul from earth to raise
And learn from Thee above.”*

— St. Joseph the Hymnographer (c. 816-886)

Lives of the Saints

St. Joseph the Hymnographer – commemorated on April 3rd/4th

St. Joseph the Hymnographer was an Italo-Greek monk of the ninth century. He is one of the greatest liturgical poets and hymnographers of the Eastern Orthodox Church, called “the sweet-voiced

nightingale of the Church." He was born in Sicily,¹ c. 816, of devout parents, Plotinus and Agatha. While still a child, Joseph's family had to flee from Sicily due to the Arab invasion of the island.² According to the hagiographer Theophanes they went to Peloponnese (in Greece). At the age of fifteen he was tonsured a monk at the Latomos Monastery of Thessalonica. About 840 the bishop of Thessalonica ordained him to the holy priesthood. While visiting Thessalonica the distinguished St. Gregory of Decapolis was so impressed with Joseph, because of his rare character, that he invited him to join his Studios Monastery in Constantinople.

With the resurgence of Byzantine Iconoclasm under Emperors Leo V and Theophilus, the Church of Constantinople was in a most grievous position—not only the emperor, but also the patriarch were iconoclast heretics. At that time the Roman popes were in communion with the Eastern Church, and Pope Leo III, who was not under the dominion of the Byzantine Emperor, was able to render great help to the Orthodox. So, St. Gregory of Decapolis sent Joseph to Rome following an invitation of Pope Leo III in 841. During the journey, St. Joseph was captured by slave-trading Arab pirates who had been bribed by the iconoclasts. They took him to the island of Crete, where they sold him to the iconoclasts, who imprisoned him. After six years of confinement, St. Nicholas appeared to St. Joseph and asked him to sing in the name of God. St. Nicholas then said to him: "Arise and follow me!" Joseph found freedom soon after his vision. He could finally return to Constantinople after more than one year in slavery in Crete. It's not clear when St. Joseph returned to Constantinople, but his triumphal return after the death of Theophilus and the restoration of the icons is mentioned by Theophanes.

In 855, St. Joseph founded a monastery dedicated to his deceased mentor, St. Gregory of Decapolis. After the latter's death in 850, St. Joseph spent some years in a kind of sanctuary dedicated to St. John Chrysostom, where he continued his ascetic labors and attracted followers. He built a church dedicated to St. Nicholas and transferred the relics of Ss. Gregory and John Antipas (another protégé of St. Gregory of Decapolis) there. When St. Joseph received a portion of the relics of the Apostle Bartholomew from a certain virtuous man, he built a church in memory of the holy apostle. He loved and honored St. Bartholomew, and was distressed that there was no Canon glorifying the holy Apostle. He desired to adorn the Feast of St. Bartholomew with hymns, but he did not dare to compose them himself. For forty days he prayed with tears, preparing for the Feast of the holy apostle. On the eve of the Feast, the Apostle Bartholomew appeared to him in the altar. He pressed the holy Gospel to Joseph's bosom, and blessed him to write church hymns with the words, "May the right hand of the Almighty God bless you; may your tongue pour forth waters of heavenly wisdom, may your heart be a temple of the Holy Spirit, and may your hymnody delight the entire world." After this miraculous appearance, St. Joseph composed a Canon to St. Bartholomew, and from that time he began to compose hymns and Canons honoring of the Virgin Mary and other saints, including St. Nicholas, who had liberated him from prison.

In 858, he was exiled to the theme of Cherson after denouncing Caesar Bardas, brother of the Empress Theodora, for illicit cohabitation. St. Joseph returned again to Constantinople in 867, after Bardas had been assassinated. Patriarch Ignatius I appointed him the *skeuophylax* (keeper of the sacred vessels—i.e., the official responsible for the building containing the treasure of the church) in the Great Church of Constantinople. Joseph also stood high in the favor of Patriarch Photius, the rival and successor of Patriarch Ignatius I. He reportedly possessed the "gift of discernment," and so Photius appointed him to be the spiritual father and confessor for priests, recommending him as: "A man of God, an angel in the flesh and father of fathers." St. Joseph died April 3, 886, according to his hagiographer, Theophanes. In the Greek Orthodox Church, the feast of St. Joseph the Hymnographer is celebrated on April 3rd, but

¹ At the time, most of Sicily's population was Greek-speaking.

² The Muslim conquest of Sicily began in June 827 and lasted until 902, when the last major Byzantine stronghold on the island, Taormina, fell. Isolated fortresses remained in Byzantine hands until 965, but the island was henceforth under Muslim rule until conquered by the Normans (begun in May 1061 and completed in 1091 when the last Muslim stronghold, Noto, fell).

according to the Slavic rite he is commemorated on April 4th instead, and in the Roman Catholic Church his feast is celebrated on June 14th.

St. Joseph's contributions to the Studite Reform is a controversial issue, because of a possible confusion of him with St. Theodore the Studite's brother, Joseph of Thessalonica. Evtychios Tomadakes attributed 385 canons and 9 kontakia of the *Menaion*, 68 canons of the *Octoechos*, 6 complete canons of the *Triodion* and 34 triodes-tetraodes, 2 canons and 24 triodes-tetraodes of the *Pentecostarion* to the "Sicilian" Joseph. He also created more than 6 canons and 13 stichera—so-called apocrypha which were not included in the new chant books of the *Sticherarion* created by the Studites. With this attribution, therefore, St. Joseph is more or less regarded as the author, or even inventor, of the *Octoechos*.

Modern Theological Classics

VIII. THE MEANING AND GOAL OF HISTORY

Is there a sense in the historical process? Do we see and recognize it? If we do, it is only partially, in a very insufficient way. We see (I mean, if we believe in God—if we believe in God as manifested in Jesus Christ) only glimpses of the ultimate meaning, only hints pointing to it, dimly and hazily imperfect forms. The mass and the maze of individual facts as to their ultimate sense escapes our understanding. So, what we are, in only a ray of light in darkness, but a ray of light which is perhaps sufficient to guide us.

It is clear that the meaning and sense of History depends on the end or the goal towards which it moves. If the end is only a catastrophe, or a series of repeated catastrophes, a destruction of all life, the falling into pieces of our Universe, then of course no sense whatever is given. For a sense that is engulfed by nothingness, by utter destruction and chaos, is no sense at all. If there is a sense, it must be a deeper sense, rooted deeper, rotted in Something that is beyond destruction, that remains safe and unshaken and immutable. But is there a Something that remains untouched by the process of permanent passing away of all things, by their rushing into the abyss of annihilation? With other words, is the image of the world as familiar to us and as open to scientific investigation really *all* that exists, or—to put it better—is it really that which the world really is? All these innumerable worlds, and systems of worlds, all subject to falling asunder, to decomposition and to destruction, is that the real world, the real face of Reality? Or perhaps it is only a shadow—certainly strongly substantial, certainly very well-founded Compare the "phenomenon bene fundatum" of Leibniz—projected before our eyes and mind? Perhaps the destruction, the falling asunder, the flowing away, the being engulfed without possible escape in the abyss concerns only the shadow, and the real Reality is not touched thereby or touched indirectly (as far as the Reality may be interested even in the destiny of its projected shadow)? That of course would change the whole outlook: if there is no final destruction of all that is, then of course there is a sense, a meaning, a good, even in the changes of the shadow projected by the Reality that stands beyond it.

Do we mean thereby only the Divine Reality, or is there also a *real face of things*, concealed to us, of which we only get—and that rarely—a few glimpses, but turned towards God? And this ultimate face of things cannot be utterly destroyed, because God maintains it, and in God is has its source of being and God will "deliver it from its bondage to corruption into the freedom and glory of the children of God"? If so, then there is an indestructible and abiding sense and meaning of History, in spite of all the cataclysms of the most radical and total destruction. It does not concern the inward face, the inward being of things, the inward being of the Universe, that remains standing before the face of God. And hereupon the ultimate sense of History is grounded.

The real face, the real essence of things—that is, the Christian conception—although founded and harbored in God, is in a process of becoming, of an historical reasoning which comprises the fall, the ascension, the reintegration and the restoration of Man and the Universe. The march of the movement is

Godwards, but not on a direct line, as perhaps it could be and was meant to be. It is an ascension, a rehabilitation after a catastrophe, after a spiritual catastrophe. This is the Christian idea, the Christian scheme of history: a tending to God, in weakness and imperfection, after a fall, or rather only a dim longing and groping for God with no power virtually to attain Him and then—the Redemption, the help, the New Life coming from *God* through an inrush of *God Himself* into history, into the very texture of our life, of our destiny and our being. This is the “*oikonomia*,” the “household-plan” of God, according to Paul. And then begins the way homewards—in manly strife and struggle against spiritual foes, the way of ascension: through the sharing in the Cross and in the victory of the Son of God who became Man. So, the history of Man and that of the world is full of tension, is dramatic. And there is dramatism behind the screen of visible history, a greater dramatism than we are aware of—on the level of the spiritual Reality. Thus, we see a drama, a struggle and a victory, a Victory that has been already won, but is not fully realized in all its consequences because it has still to work as a “leaven” in the historical process and in the life of the Cosmos.

The spiritual drama and the catastrophe, the fall explains the projection of the “shadow.” This “shadowy,” or rather fallen, world is very real, and the Evil that reigns therein, and the process of dying and suffering, and the flowing away is very real, but that does not affect the ultimate roots of the world, the face that is turned toward God. The real and ultimate essence of the world is still fettered by the “bondage of corruption,” but this “bondage of corruption” is not the last word; as it has not been the primordial one, for the “bondage of corruption” has been already overcome by the Victory of the Son of God.

So, history is a drama, not only in “cosmical” dimensions, on a cosmical level, but much more than that—in spiritual dimensions, on a spiritual level which goes beyond the cosmical and is the root thereof. Yet history, this drama, is not a phantasmagoria: the spiritual level on which the real drama of history is developing, is very real, and the “shadow” projected in our so-called reality, is also real, although of a derivative reality. So the meaning, the sense of history is in the spiritual strife, affecting also the outward world, yet—going on in this outward world and centering in the Redemption. And the Redemption redeems the world in all its dimensions, and has really taken place on our Earth, because the Word of God became Flesh and offered Himself in obedience to the Father and really died on the cross and really rose from physical death in His real, but glorified, human body. And now the forces of this Redemption are working in the world and shaping history.

Therefore, the word “shadow” for our physical world, which we have used in this chapter, is inadequate and misleading. It was useful to us, in showing the derivative character of the so-called world, but it is inadequate because it does not sufficiently stress its reality, be it though a derivative one. So we see the purport of the drama is spiritual and outward, concrete, historical; it is spiritual and physical as well. And the fate of the physical Cosmos, of our physical Earth, of our physical and psychical civilization is not something despicable and unimportant (so it would be from an ultra-idealistic, or an ultra-mystical, acosmic point of view), but on the contrary, of the utmost importance for the general meaning and trend of the world drama: “*instaurare omnia in Christum*”—to subject all things under His feet. The goal of the world drama is the ultimate victory of God, and the free ultimate subjection and surrender of all Creation to God through Man. But this victory of God concerns all the elements, all the aspects, all the stages and levels of the Creation.

The sense of history is the final and decisive release of this world—in this its fallen “cosmical” aspect—from the bondage of corruption. That is also the ultimate sense of all that was and is going on before our eyes on our earth, because all the struggle and politics on Earth are the reflection of the spiritual strife or of the degradation of the creature and its “bondage.” The sum of this human history is and was to outstep itself, which aim has become possible by the breaking through of Life Eternal into history. The meaning of history can be therefore measured by its relation to the Life Eternal which broke

through into history, and by its relation to the ultimate good, i.e., the supreme and full manifestation of this Victory and Plenitude of Life Eternal, which has become Flesh and has “lived among us.”

Dr. Nicholas Arseniev,³ “The Revelation of Life Eternal,” pp. 71-73.

Recipe of the Month

CUBAN-STYLE POT ROAST (BOLICHE)

I've always considered pot roast bland, boring, and overcooked, but it was one of my Dad's favorites. On a Sunday about fifteen years ago, after having attended Divine Liturgy, we were dining at Metropole, a Cuban restaurant in the Isla Verde section of San Juan, Puerto Rico, and my father, not surprisingly, ordered the pot roast. He was praising how good it was (after he picked off the onions!) and asked me to take a bite. It was marvelous! Of course, no chef is going to give away his recipes, but at home I experimented with trying to replicate it. Eventually, I stumbled onto this recipe:

Ingredients:

- 1 lb. onion, sliced thin
- 2 green bell peppers, sliced
- 1 teaspoon fresh ground black pepper
- 2 garlic cloves, minced (*at directions, step 1*)
- 1 teaspoon dried oregano or 1 tablespoon fresh oregano, chopped
- 4 bay leaves
- 1/4 cup vegetable oil
- 5 lbs. eye round beef
- 1/4 cup dry red wine
- 2 tablespoons vinegar
- 4 cups chicken broth
- 2 cups tomato puree
- 2 garlic cloves, chopped (*at directions, step 2*)
- Salt to taste
- 1/2 teaspoon ground cumin

Directions:

1. Place the onions and bell peppers in a bowl, and add the black pepper, garlic, oregano, and bay leaves. Let marinate for 30 minutes. Preheat the oven to 350 degrees F.
2. Heat the oil in a large oven-proof cooking pot like a Dutch oven. When the oil is hot, add the vegetable mixture from bowl and sauté until soft. Add the roast and brown on all sides for 5 minutes. Add the wine and vinegar and allow to reduce briefly. Add 2 cups of the broth and all of the remaining ingredients.
3. Bring to a boil, then place in the oven for 1 hour.
4. Check at intervals, adding the remaining 2 cups of chicken broth, if needed. Remove the meat from the oven and let sit for 30 minutes. Strain the sauce.
5. To serve: slice the meat about 3/4-inch thick and serve with the sauce.

Parish News

Parish Council Meeting

The date of April monthly meeting of the Parish Council has yet to be decided.

³ 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.

Virtual Teen Retreats

(1) The Diocesan Department of Youth Ministry will be hosting its virtual Annual Lenten Teen Retreat for Teens in Grades 7-12 on Saturday, April 17th. The day will begin at 12:00 PM and will be split into two sessions, 12:00-3:00 PM and 7:00-8:30 PM. There is NO FEE to participate. Online registration is at: <https://docs.google.com/forms/d/e/1FAIpQLScGHbE9dWQPxtlki0PzeM-8wgxE1mkg0pnWws0YWN7sE7L2g/viewform> (by April 16, 2021).

(2) FOCA is hosting a virtual Youth Lenten Retreat for all youth (K-12) on Sunday, April 11, 2021, 4:00-7:00 PM. The theme is "Rediscovering Pascha — After a Year of Pandemic." Online registration is at: <https://docs.google.com/forms/d/e/1FAIpQLSeAnhvdZVivdi5ZbxRWaBt7hxXF2BsBNbMlXbO5pgF5ktYyRw/viewform>

St. Basil's House

The Diocesan Appeal of Almsgiving in Great Lent 2021 is for the benefit of the recently established St. Basil's House in Trenton, New Jersey. During the global epidemic, St. Basil's is providing take-out meals and online prayers and Bible study in the Orthodox Tradition. The facility is poised to offer shelter, and in-person meals and prayers, once the COVID restrictions are relaxed. We ask that you donate clothing (clean and in good condition) and canned food — Reader Stephen Wasilewski will oversee the collection of the donated items brought to church.

Blessing of Easter Food Baskets

The blessing of Easter food baskets will be at 4:00 PM on Saturday, May 1, 2021 in the church hall, subject to social distancing protocols: each person (or couple) is to stand with his/her Easter basket at opposite ends of the tables in the church hall and all are to wear facial masks while inside, even if you have already received the COVID-19 vaccine.

In Memoriam

Leonard Zakrzewski, the brother-in-law of Denise Bobko, passed into blessed repose on March 21, 2021. Our sincere sympathy to Arlene Zakrzewski and family. Memory Eternal! Вічна Память!

Schedule of Services

April 2-4, 2021

6:00 PM (Fri.) – Akathistos of Divine Passion
& General Panichida
5:00 PM (Sat.) – Great Vespers
9:30 AM (Sun.) – Divine Liturgy

April 9-11, 2021

6:00 PM (Fri.) – Akathistos of Divine Passion
& General Panichida
5:00 PM (Sat.) – Great Vespers
9:30 AM (Sun.) – Divine Liturgy

April 14, 2021

6:00 PM (Wed.) – Matins & Great Canon
of Repentance (Entire)

April 16-18, 2021

6:00 PM (Fri.) – Akathistos of Virgin Mary
9:30 AM (Sat.) – Divine Liturgy
5:00 PM (Sat.) – Great Vespers
9:30 AM (Sun.) – Divine Liturgy

April 23-25, 2021

6:00 PM (Fri.) – Canon of St. Lazarus
9:30 AM (Sat.) – Divine Liturgy
5:00 PM (Sat.) – Great Vespers w. Lity
9:30 AM (Sun.) – Divine Liturgy

April 29-30, 2021

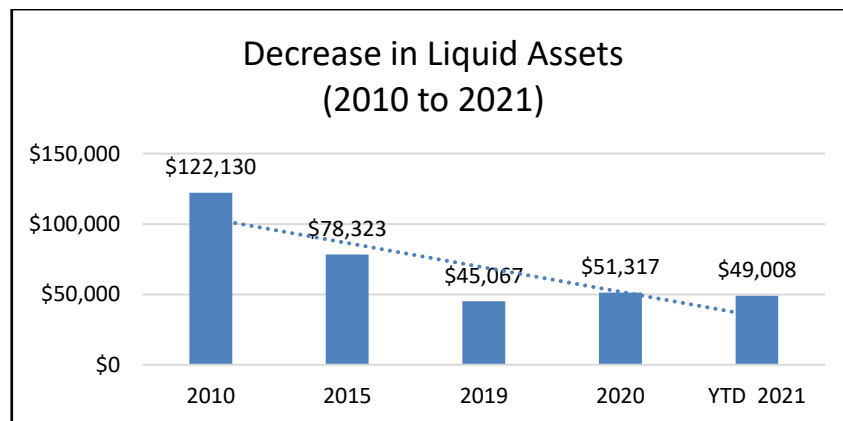
6:00 PM (Thu.) – Matins w. 12 Passion Gospels
4:00 PM (Fri.) – Vespers & Holy Saturday Matins

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.

February 2021	
Weekly Donations	\$4,939.00
Monthly Revenue (Pay It Forward Rewards, Gift Card Rebates, Interest Income, etc.)	\$728.18
Total Monthly Income	\$5,667.18
Salaries and Benefits*	\$4,015.00
Diocesan Obligation	\$994.00
Operating Expenses	\$4,558.90
Total Monthly Expenses	\$9,567.90
Monthly Surplus (Deficit)	(\$3,900.72)

*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 60% (approximately \$73,000) 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.

Special Donations

Please note that for Special Donations in April 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 March 21, 2021.

April 4, 2021

St. John's Cross offered by Mary Mullally in memory of V. Rev. Archpriest John Udics. **St. Nicholas' Cross** offered by Mary Mullally in memory of Rt. Rev. Protopresbyter Daniel Hubiak. **Altar Vigils** offered by Elizabeth Zuber & Family in memory of Michael Zuber (10th anniversary of repose).

April 11, 2021

Sanctuary Lamp offered by Loraine & John in memory of Eva Hannen. **St. John's Cross** offered by Fr. W. Sophrony Royer in memory of Walter Royer. **St. Nicholas' Cross** offered by Fr. Sophrony Royer in memory of Evelyn Zaleckis.

April 18, 2021

Altar Vigils offered by John and Helen Wanko in memory of Andrew Wanko (anniversary of birth).

April 25, 2021

Sanctuary Lamp offered by John and Helen Wanko in memory of Rose Brelinsky (anniversary of birth). **Triple Candelabra** offered by Fr. Sophrony Royer in memory of Rt. Rev. Bishop Daniel (Alexandrow). **St. John's Cross** offered by Loraine & John in memory of James Ridgik.

Daily Bible Readings*

3. Hebrews 10:32-38; Mark 2:14-17

4. Hebrews 4:14-5:6; Mark 8:34-9:1

10. Hebrews 6:9-12; Mark 7:31-37

11. Hebrews 6:13-20; Mark 9:17-31

17. Hebrews 9:1-7; Luke 10:38-42; 11:27-28

18. Hebrews 9:11-14; Mark 10:32-45

24. Hebrews 12:28-13:8; John 11:1-45

25. Philippians 4:4-9; John 12:1-18

29. 1 Corinthians 11:23-32; Composite Gospel¹

30. 1 Corinthians 1:18-2:2; Composite Gospel²

¹ Matt. 26:2-20; John 13:3-17; Matt. 26:21-39; Luke 22:43-45; Matt. 26:40-27:2 (Liturgy).

² Matt. 27:1-38; Luke 23:39-43; Matt. 27:39-54; John 19:31-37; Matt. 27:55-61 (Vespers).

* There are no weekday Liturgy readings during Great Lent, on account of there being no Liturgies (other than the Liturgy of the Presanctified Gifts) on weekdays during Great Lent in Eastern Orthodox liturgical tradition. Liturgy readings are appointed only for Saturdays and Sundays. However, there are Epistle and Gospel readings appointed for Good Friday Vespers.