

Quo Vadis

The monthly newsletter of Saints Peter & Paul Orthodox Catholic Church of Bayonne, N.J.
Vol. 5, Number 2: October 2017

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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

“Vanity of vanities ... All is vanity. What does a man gain by all the toil at which he toils under the sun? What has been is what will be, and what has been done, is what will be done; and there is nothing new under the sun. I have seen everything that is done under the sun; and behold, all is vanity and a striving after wind.”
(Ecclesiastes 1:2-3, 9, 14)

The above quote summarizes the wisdom of Qoheleth (“the Preacher”). “Life under the sun,” a recurring phrase in the Book of Ecclesiastes, is life as man sees it – the world as seen from the human point of view. Life as man lives it, without God, is futile, meaningless, purposeless, and empty. It is a bleak picture; both nature and history go around in circles; there is nothing new “under the sun.”

If man lives for pleasure, all that wealth and status can afford, life is still empty and pleasure fails to satisfy, and in the end death makes fools of us all. The things we work for are left behind for others to enjoy. Men wear themselves out with work, never stopping to ask for what it is worth. Work is pointless and life is unfair. Even good living and wise thinking are rendered futile by death. There are good men who die young while wicked men grow old in their wickedness: even if everything is brought before the judgment of wisdom, life still does not add up. If life without God is the whole story, then see it for what it is. Add up the profit and loss of human life, and you are better off dead. Or better still, to have never been born!

“It is better to go to a house of mourning, than to go to a house of feasting; for this is the end of all men” (Ecclesiastes 7:2); that is, a wise man takes account of death as well as life. One fate comes to all men – good and wicked alike – and that is death, and there is no knowing how long any man has to live. And even faith cannot resolve the problem of why good men receive what the wicked deserve, while wicked men are admired and live in luxury. Indeed, it seems that all the evidence of the world counts against the justice of God. The godly man can only assert what he knows is true: Don’t bury your head in the sand about the truth of life! But don’t yield to cynicism and despair.

God never intended man to leave Him out of his life. There was nothing wrong with man as God created him; all of man's troubles are of his own making. If life is unfair and there is no justice in the world, it is because man has made the world that way – and did so by leaving God, and the justice of God, out of his life. Only God can inject joy into man's life, and into every aspect of living: from food and work to home and family (cf. Ecclesiastes 2:24-26, 3:10-15, 5:18-20, 9:7-10). God intended man to find ultimate satisfaction not in life, but in Him! "Life under the sun" is an empty, futile existence that leads to despair; but this existence, which does not even deserve to be termed a "life," is not inevitable.

Qoheleth counsels one to remember God as long as you live; respect Him and keep His commandments (Ecclesiastes 12:12-13). Enjoy life, not as the hedonist ("eat, drink, be merry, for tomorrow we die") does, but as a man of God, because you depend on God for life and happiness. Although "life under the sun" fails to "balance the accounts" of the good and the wicked, and is unfair, the godly man trusts that God is just and holy, and will judge the righteous and the reprobate.

In conclusion, Qoheleth offers us the practical counsel to remember God, who calls us all to account. Do not wait until old age, until life has become futile and empty and there is nothing ahead but death. Even though God has concealed from man the answer to life's mysteries, there is still value in wisdom. Know that the way to live is to enjoy the good things of life as gifts of God, which are the antidote to gloom about the passing of years. Know how to enjoy good times and learn from bad ones. Be serious about including God in your life: Fear God, hold Him in awe, and obey Him!

Parish Council President's Message

Dear parishioners and friends,

The church's new fiscal year is upon us and I would like to tell everyone that our parish is facing some costly maintenance issues that we simply cannot avoid much longer. You might have noticed that the wrought-iron gate in the front is leaning forward and will eventually become a potential safety hazard. The cost of repair will be about \$5,000. Furthermore, the church's thirty-one year old air-conditioning system hasn't been working the past two summers and several attempts at repair have proven fruitless. The cost of replacement may run as high as \$20,000. A few years ago we instituted a Building Fund with which to build up a reserve for expenditures of this kind, but there isn't nearly enough in that fund to even pay for one of these repairs. Therefore, I implore all of you to consider donating whatever you can to the Building Fund.

The shopping cards for ACME, ShopRite, and Stop & Shop are a huge success and are available at the candle-stand. Please remember that every time you shop for groceries, you could be supporting our church! Available at the candle desk is a memorial book where you can donate memorial candles and/or bread and wine for the Holy Eucharist. They can be offered in honor or in memory of your loved ones. And, finally, I ask that you not forget about the "Diocesan Dues" envelopes, which are vital to our parish's obligation to fund the administration and activities of the OCA Diocese of New York and New Jersey. I thank all of you for your generosity, both past and future, to our church.

Yours in Christ,
Reader Stephen Wasilewski

Excerpt from the Church Fathers

"Deign, O Immaculate Virgin, Mother most pure, to accept the loving cry of praise which we send up to you from the depths of our hearts. Though they can but add little to your glory, O Queen of Angels, you do not despise, in your love, the praises of the humble and the poor. Cast down upon us a glance of mercy, O most glorious Queen; graciously receive our petitions. Through your immaculate purity of body and mind, which rendered you so pleasing to God, inspire us with a love of innocence and purity. Teach us to guard carefully the gifts of grace, striving ever after sanctity, so that, being made like the image of your beauty, we may be worthy to become the sharers of your eternal happiness. Amen."

Marian Prayer of St. Paschasius Radbertus (785-865)

Lives of the Saints

St. Gall of Switzerland – commemorated on October 16th

St. Gall or Gallus (c. 550 – c. 646) according to hagiographic tradition was a disciple and was among the traditional twelve companions of St. Columbanus on his mission from Ireland to the continent. St. Deicolus is called an older brother of St. Gall. St. Gall's origin has been a matter of dispute. According to his 9th-century biographers in Reichenau, he was from Ireland and entered Europe as a companion of Columbanus. The Irish origin of the historical St. Gall was called into question by Donald Hilty (2001), who proposed it as more likely that he was from the Vosges or Alsace region. Max Schär (2010) proposed that St. Gall may have been of Irish descent, but was born and raised in Alsace.

According to the 9th-century hagiographies, as a young man St. Gall went to study under Comgall of Bangor Abbey. The monastery at Bangor had become renowned throughout Europe as a great center of Christian learning. Studying in Bangor at the same time as St. Gall was St. Columbanus, who with twelve companions, set out about the year 589. Gall and his companions established themselves with Columbanus at first at Luxeuil in Gaul. In 610, St. Columbanus was exiled by leaders opposed to Christianity and fled with St. Gall to Alemannia. St. Gall then accompanied Columbanus to Bregenz, on Lake Constance, but when, in 612, St. Columbanus travelled on to Italy from Bregenz, St. Gall had to remain behind due to illness and was nursed at Arbon (in the Swiss canton of Thurgau). He remained in Alemannia, where, with several companions, he led the life of a hermit in the forests southwest of Lake Constance, near the source of the River Steinach. Cells were soon added for twelve monks whom St. Gall carefully instructed and St. Gall soon became known in Switzerland as a powerful preacher.

When the See of Constance became vacant, the clergy who assembled to elect a new Bishop were unanimously in favor of St. Gall. Sigebert II, King of the Franks, likewise desired St. Gall to assume the bishopric. He, however, refused, pleading that the election of a stranger would be contrary to church law. Later, in 625, the monks of Luxeuil Abbey (a monastery founded by St. Columbanus), asked St. Gall, upon the death of their abbot, Eustace, to become their new abbot. He refused to quit his life of solitude and undertake any office of rank which might involve him in the cares of the world. He was then, already, an old man. He died at the age of ninety-five around 646–650 in Arbon.

Prominent legends circulated about St. Gall from the ninth century onwards. One example is the story in which St. Gall delivered Fridiburga, the betrothed of Frankish King Sigebert II, from the demon by which she was possessed. It was, in fact, King Sigebert II who had granted an estate at Arbon (which belonged to the royal treasury) to St. Gall so that he might found a monastery there. Another popular story has St. Gall travelling in the woods of what is now Switzerland and, while he was sitting one evening warming his hands at a fire, a bear emerged from the woods and charged. The holy man rebuked the bear which, so awed by his presence, stopped its attack and slunk off to the trees. There it gathered firewood before returning to share the heat of the fire with St. Gall. The legend says that for the rest of his days St. Gall was followed around by his companion the bear. This story is the basis of the iconography of St. Gall, which depicts him standing with a bear. A variant on this same story has St. Gall making a pact of peace with a bear that was terrorizing the citizens of the nearby village. They would feed him gingerbread and he would refrain from eating them. The parable has been interpreted by Jungian psychology as an exhortation to make peace with one's dark side.

After St. Gall's death, a small church was erected which developed (in 719) into the Abbey of St. Gall, the nucleus of the Canton of St. Gallen in eastern Switzerland. The Abbey's first abbot was St. Othmar (689-759). The monastery was freed from its dependence of the Bishop of Constance in 813, when Holy Roman Emperor Louis the Pious (814-840) made it an imperial institution. The Abbey of St. Gall (so named for the saint who had lived at its site and whose relics were honored there, not for its founder and first abbot) was especially celebrated for its library (one of the richest medieval libraries in the world), which played an illustrious part in Western intellectual history. In 1798 the Prince-Abbot's secular power was suppressed, and the abbey was secularized. The monks were driven out and moved into other abbeys. The abbey became a separate See in 1846, with the abbey church as its cathedral and a portion of the monastic buildings for the bishop. Since 1983 the whole remaining abbey precinct has been a UNESCO World Heritage Site.

Modern Theological Classics

WITH FAITH AND LOVE DRAW NEAR

After the clergy have partaken of Holy Communion, the faithful are invited to the Lord's Supper: *In the fear of God, and with faith and love, draw near!* The faithful approach and in a low voice say this prayer along with the celebrating bishop or priest:

I believe, O Lord, and I confess that Thou art truly the Christ, the Son of the living God, who camest into the world to save sinners, of whom I am first. I believe also that this is truly Thine own most pure Body, and that this is truly Thine own precious Blood. Therefore I pray Thee: have mercy upon me and forgive my transgressions both voluntary and involuntary, of word and of deed, committed in knowledge or in ignorance. And make me worthy to partake without condemnation of Thy most pure Mysteries, for the remission of my sins, and unto life everlasting.

Of Thy Mystical Supper, O Son of God, accept me today as a communicant; for I will not speak of Thy Mystery to Thine enemies, neither like Judas will I give Thee a kiss, but like the thief I will confess Thee: Remember me, O Lord, in Thy Kingdom. May the communion of Thy holy Mysteries be neither to my judgment, nor to my condemnation, O Lord, but to the healing of soul and body.

Then all prostrate themselves and rise again, saying inwardly: "Behold, I come to my immortal King and my God!" Before the holy cup each one says his or her Christian name to the priest, and the priest says: *The servant (handmaid) of God (name) partakes of the precious and holy Body and Blood of our Lord and God and Savior Jesus Christ, for the remission of sins and unto life everlasting.*

After receiving Communion each one kisses the chalice as representing the pierced side of the Savior from which blood and water flowed (Jn. 19:34). Then they take some wine mixed with water and a piece of blessed bread, which have been placed on a side table. This, however, is not possible if the number of communicants is very large. We do not prostrate ourselves on the day we receive Communion because the Lord's word has come true: "He who eats my flesh and drinks my blood abides in me, and I in him" (Jn. 6:56). When all have partaken of Communion, the priest blessed the people saying: *O God, save Thy people and bless Thine inheritance*, and like an echo of the salvation which the people of God who are present have experienced, they respond with the song: *We have seen the true Light! We have received the heavenly Spirit! We have found the true Faith, worshipping the undivided Trinity, who has saved us!*

As the Holy Gifts are removed from the altar they are shown to the people, who hear the priest's words: *Blessed is our God always, now and ever, and unto ages of ages.* With these words the last part of the Liturgy begins, a thanksgiving for this participation in the Mysteries of God. Continuing the priest's prayers of thanksgiving, the congregation sings: *Let our mouths be filled with Thy praise, O Lord, that we may sing of Thy glory; for Thou hast made us worthy to partake of Thy holy, divine, immortal and life-creating Mysteries.* And this hymn ends with the supplication: *Keep us in Thy holiness that all the day we may meditate upon Thy righteousness, Alleluia! Alleluia! Alleluia!* The litany of thanksgiving following the hymn ends with a similar expression of praise: *For Thou art our Sanctification, 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.* Then, standing in the midst of the congregation, the priest reads the concluding prayer of the Liturgy, which sums up, as it were, the themes of all the prayer of the Liturgy: *O Lord, who blesses Those who bless Thee, and sanctifies those who trust in Thee: Save Thy people and bless Thine inheritance ...*

The Liturgy concludes with the Lord's blessing and a dismissal, in which are mentioned the names of the saints close to our Church and those commemorated on this day. The faithful go forward to venerate the Cross held in the priest's hand, by kissing this symbol of our redemption. And so the faithful, having participated in the Holy Eucharist, take the sense of holiness to their homes and into their whole lives, repeating in their minds the prayer: "Keep us in Thy holiness, that all the day we may meditate upon Thy righteousness. Alleluia!" Thus life moves on from Eucharist to Eucharist towards "the measure of the stature of the fullness of Christ," until we shall see Him "face to face" (Eph. 4:13; 1 Cor. 13:12). *O Christ! Great and most holy Pascha! O Wisdom, Word, and Power of God! Grant that we may more perfectly partake of Thee in the never-ending Day of Thy Kingdom.*

UNTIL HE COMES

“As this broken bread was scattered over the hills and then, when gathered, became one mass, so may Thy Church be gathered from the ends of the earth into Thy Kingdom” (*Didache* 9:4). This beautiful parable of the unity which is realized in the thanksgiving supper, or Eucharist, is used in a first century literary source called *The Teaching of the Twelve Apostles* [i.e. *Didache*]. The Eucharist unites “every righteous spirit made perfect in faith” with the members of the Church militant who partake of Christ’s holiness and who in the Liturgy are called holy.

“Because there is one bread, we who are many are one body, for we all partake of the one bread” (1 Cor. 10:17). The New Testament expression to be “in Christ” has the same meaning as the Apostle’s words about one bread and one body: unity of the faith is realized in Christ through the Holy Eucharist (Rom. 12:5; 2 Cor. 5:17; Gal. 3:28). So it is also in the life of the congregation. The stronger the sense of Eucharistic, spiritual unity within the congregation, the greater the unanimity, peace and love. Just as all members of one body are equal, so there are neither rich nor poor, high nor low, learned nor uneducated, employers nor laborers, priests nor laymen before the Lord’s Cup, but all are redeemed with the same precious Blood and are one in Christ (Gal. 3:29).

The Eucharist, the heart of the life of the Church, also has an eschatological meaning extending to the Second Coming of Christ. “For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes” (1 Cor. 11:26). The Eucharist will be celebrated until the Second Coming of Christ, but this can also be put the other way around. In the Eucharist God’s love is met with man’s love. However, at the close of the age, when “most men’s love will grow cold” (Matt. 24:12), the Eucharist will no longer be celebrated, and the time of Christ’s Second Coming will have arrived.

THE LITURGY OF THE PRESANCTIFIED

The life of a Christian goes on from Eucharist to Eucharist. Participation in the Sacrament of Redemption on the Lord’s Day is the climax of the week. Then the day is really holy: we meet the Risen Lord. But Sunday is followed by other days of the week. Church history tells us that the Christians felt such a longing to participate in the Lord’s Supper that they did not always wait for the next Lord’s Day. After the Age of the Martyrs was over and the Church began to enjoy more peaceful times, the practice of celebrating the Liturgy also on other days of the week, especially on Saturdays, on days commemorating martyrs, and on other feasts, was introduced in many places. The story of Monica shows that the Eucharist was celebrated every day.

During Lent the Christians wanted to be strengthened through Holy Communion as often as possible. However, on weekdays in Lent, except Saturday, there was no celebration of the Eucharist, since the Liturgy is always a festal service, not appropriate to fasting days. Thus it became customary to distribute on weekdays the Eucharistic Gifts which had been consecrated in the Liturgy of the previous Lord’s Day. This Communion most often took place in a service called the Liturgy of the Presanctified, which was celebrated on Wednesdays and Fridays. The Liturgy of the Presanctified is ascribed to the Roman Pope St. Gregory the Great, the “Dialogist”; the usual Liturgy of the Orthodox Church is associated with the names of St. Basil the Great and St. John Chrysostom.

A special feature of the Liturgy of the Presanctified is that it is celebrated in the evening in connection with Vespers. The early Christians preparing to receive Communion at the Liturgy of the Presanctified fasted the whole day from morning till evening. Today complete fasting is prescribed starting from noon, so that after twelve o’clock we have nothing to eat or drink until after the evening Liturgy.¹ The evening Liturgies during Lent are important because members of the congregation who

¹ The contemporary practice in many places of the preparatory fast starting at noon is, in fact, an exercise of *oeconomia* (i.e. a dispensation, for reasons of “pastoral management,” from the ordinary rule), as the ordinary rule prescribing fasting before Communion in the Orthodox Church is for the fast to start at midnight, regardless of when the Divine Liturgy is scheduled to commence. An alternative exercise of *oeconomia*, which the author omits to mention, is the practice in many places of celebrating the Liturgy of the Presanctified in the morning. As is true in all cases of *oeconomia*, the particular dispensation from the ordinary rule that is to be exercised, if any at all, is a matter of pastoral management appropriate to the conditions existing in the specific locality. The reason the author gives in the following sentence (flexibility in regard to when the preparatory fast starts) might indeed be a good one, but for congregations where that reason is not much in evidence, flexibility in regard to when the Liturgy starts may be more pastorally appropriate.

work in the daytime are also able to come. Thus as many people as possible can take part in these Lenten services of contrition and hope, and can receive Communion. These evening liturgies renew the early Christian practice of receiving Communion in the evening, which is indicated by the name “Lord’s Supper.”

Archbishop Paul Olmari,² *The Faith We Hold*, pp. 56-62.

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.

Pumpkin Porridge with Mushrooms

Ingredients: 2¼ lbs. pumpkin • 5 tablespoons millet or corn meal • 1/2 cup oil • 3½ oz. dried mushrooms • Salt • Sugar.

Directions: Wash and clean the pumpkin, cut in half, remove the seeds and dice. Place in a heat-proof dish and pour over some water, such that it barely covers the pumpkin. Place in the oven and bake until tender. Put the baked pumpkin in a skillet and fry in vegetable oil. Sift the millet or corn meal into the pumpkin water, add salt and sugar and make the porridge. Cook the mushrooms in boiling salted water, slice and fry in some oil. Mix the pumpkin, porridge and mushrooms together and stir. Fold the mixture into a heat-proof dish and sit in the oven for ten to fifteen minutes until it turns golden brown. Serve hot, having drizzled with oil or butter.

Parish News

Parish Council Meeting

The Parish Council is meeting on Sunday, October 15, 2017 after Divine Liturgy.

Summer Schedule Ends

Starting on Sunday, October 22, 2017, our parish shall resume having morning services at 9:30 AM.

Annual Oktoberfest

Our parish’s annual Slavic Oktoberfest—a buffet of Slavic and German foods with beer and wine—will take place on Sunday, October 22, 2017 at 11:30 AM. Tickets are \$30 per person, advance purchase only. For tickets, contact Stephen Wasilewski at (201) 960-4352 or stephen12375@aol.com or Marge Kovach at (732) 815-9765 or mjkovach@aol.com. Checks should be payable to “Ss. Peter and Paul R.O.G.C. Church.”

Orthodox Education Day

St. Vladimir’s Seminary’s annual open house and fall festival is being held on Saturday, October 7, 2017. The event’s theme this year is “Modern Martyrs: Christians of the Middle East and North Africa.” Although Christians have lived in the Middle East—the birthplace of Christianity—for nearly two thousand years, as a result of war, and years of persecution and discrimination, especially in the past 15 years, they now constitute no more than 3-4% of the region’s population, down from 20% a century ago. A marketplace of international foods and Orthodox books and gifts will be available. Special activities for

² 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.

children are scheduled, and the seminary's chapel and bookstore will be open to the public, throughout the day. St. Vladimir's Seminary is located at 575 Scarsdale Road, Yonkers, New York.

Other Local Events

Christ the Savior Church, 365 Paramus Road, Paramus, N.J., is having its annual parish picnic on Sunday, October 1, 2017, 12:00-8:00 PM. Tickets for food and beverages are sold on site. Assumption of the Holy Virgin Church, 35 Orange Avenue, Clifton, N.J., is having its annual Beefsteak Dinner on Saturday, October 7, 2017 at 7:00 PM. For information contact Fr. Terence Baz at 973-777-2906.

Special IOCC Collection

There shall be a special collection on the first three Sundays of October for the benefit of International Orthodox Christian Charities' Hurricane Relief. Thank you in advance for your generosity!

Schedule of Services

September 30-October 1, 2017

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

October 7-8, 2017

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

October 14-15, 2017

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

October 21, 2017 [St. Demetrius Saturday]

9:00 AM (Sat.) – Memorial Divine Liturgy

October 21-22, 2017

6:00 PM (Sat.) – Great Vespers
9:30 AM (Sun.) – Divine Liturgy

October 28-29, 2017

6:00 PM (Sat.) – Great Vespers
9:30 AM (Sun.) – Divine Liturgy

Daily Bible Readings

1. 2 Cor. 6:16-7:1; Luke 6:31-36
2. Eph. 4:25-32; Luke 6:24-30
3. Eph. 5:20-26; Luke 6:37-45
4. Eph. 5:25-33; Luke 6:46-7:1
5. Eph. 5:33-6:9; Luke 7:17-30
6. Eph. 6:18-24; Luke 7:31-35
7. 1 Cor. 15:39-45; Luke 5:27-32
8. 2 Cor. 9:6-11; Luke 7:11-16
9. Phil. 1:1-7; Luke 7:36-50
10. Phil. 1:8-14; Luke 8:1-3
11. Phil. 1:12-20; Luke 8:22-25
12. Phil. 1:20-27; Luke 9:7-11
13. Phil. 1:27-2:4; Luke 9:12-18
14. 1 Cor. 15:58-16:3; Luke 6:1-10
15. 2 Cor. 11:31-12:9; Luke 8:5-15

16. Phil. 2:12-16; Luke 9:18-22
17. Phil. 2:17-23; Luke 9:23-27
18. Phil. 2:24-30; Luke 9:44-50
19. Phil. 3:1-8; Luke 9:49-56
20. Phil. 3:8-19; Luke 10:1-15
21. 1 Thess. 4:13-17; John 5:24-30
22. Gal. 1:11-19; Luke 16:19-31
23. Phil. 4:10-23; Luke 10:22-24
24. Col. 1:1-2, 7-11; Luke 11:1-10
25. Col. 1:18-23; Luke 11:9-13
26. 2 Tim. 2:1-10; John 15:17-16:2
27. Col. 2:1-7; Luke 11:23-26
28. 2 Cor. 3:12-18; Luke 8:16-21
29. Gal. 2:16-20; Luke 8:26-39
30. Col. 2:13-20; Luke 11:29-33
31. Col. 2:20-3:3; Luke 11:34-41

Special Donations

*Please note that for Special Donations in November 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 October 22, 2017.*

October 1, 2017

Sanctuary Lamp offered by Fr. Sophrony Royer in memory of Omer Joseph Royer.

October 22, 2017

Sanctuary Lamp offered by John & Helen Wanko in memory of Stephen Brelinsky (anniversary of repose).

October 29, 2017

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