

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 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

It is an American cultural tradition to give thanks to God for His bounty on Thanksgiving Day. Historically, the holiday commemorates the generosity shown to the Pilgrims of the Plymouth colony by the local native inhabitants. The Pilgrims, whose desire for religious freedom brought them to this new land, interpreted their deliverance from the threat of starvation in a theological context, whereby the natives’ philanthropy was seen as an act of God’s will. So, as their cultural descendants, we render our thanks to God for all the blessings that He has so graciously bestowed upon us and our God-protected country.

But in recent decades there has arisen a new trend in our American culture, away from the reverent heritage left to us by the Pilgrims and our republic’s founding fathers. I do not think that I even need to remind you that there is a “secular progressive” element in our society, which has recently been growing bolder and more militant, that has an agenda of driving all signs of religion from public life. This agenda began in 1963, when school-sponsored prayer was banned from our public schools. Since then there has been an incremental attack on practically all expressions of religious faith in public life. Over the last ten years municipalities and school districts across the land have prohibited virtually all religious-themed holiday displays on public property.

Sometimes we hear the claim that religion is a “private” or “personal” matter, and that it ought not to be displayed in public, or at least not on public property. Usually such claims appeal to the so-called non-establishment clause in the First Amendment of the U.S. Constitution. Certainly none of the founding fathers interpreted the First Amendment in such a manner. In fact, the very clause in question was intended to guarantee religious freedom for all – the very freedom of religion that brought the Pilgrims to our shores in the first place!

We Americans have a constitutional right to religious freedom, and because that right extends to all persons and all religions the federal government was constitutionally prohibited from “establishing” a state church. But to invoke the U.S. Constitution for the purposes of banning religion from public life does violence to the very intent of the First Amendment. In other words, the idea that religion is something exclusively “private,” and that public display of religion somehow forces it on others, leaves us with no freedom of religion at all.

Surely it is not coincidental that the Soviet Constitution, which guaranteed freedom of religion and “anti-religious propaganda,” made the very same distinction between religion “in private,” which was constitutionally protected, and religion “in public,” which was not (i.e., only public “anti-religious propaganda” was constitutionally protected). The result was the wholesale persecution of religion in the Soviet Union. While I am not suggesting that we Americans are in imminent danger of outright religious persecution, I do think that we ought to be alarmed by the uncanny parallel between the reasoning of today’s “secular progressives” with that of the Soviets in the past. The erosion of religious expression in American public life is simply a more subtle route leading to a de facto denial of religious freedom. In order to protect the freedom of conscience of us all, we must rally to protect the religious freedom of everyone – and of everyone’s right to express religious faith in public.

So, as we celebrate another Thanksgiving Day, let us pray for the godliness in our society, and God’s continued protection of our country, while we give thanks to God for all His blessings and His bounty. Let us also be vigilant to defend our religious freedom before it is lost entirely.

Parish Council President’s Message

Dear parishioners and friends,

First, in keeping with the theme of this month’s civil holiday of Thanksgiving, I would like to express our thanks to God for all the bounties that He has bestowed on our church. We have a beautiful temple that is architecturally unique among Bayonne’s houses of worship. Although our parish is small, I am encouraged by the way in which we have come together to make activities such as our Oktoberfest a success, and I hope we’ll do the same in dealing with the maintenance issues of which I wrote about last month. Let us together accomplish all that is needful for the glory of God and the good of His Church!

I am very thankful to everybody who contributed towards the planning and the execution of our Oktoberfest, and I am hopeful that I will be able to give you an impressive report as to our proceeds from this event. But more important than that is the fellowship that we share in our little celebration of an autumn harvest festival—in a way, it is our own—Thanksgiving in October! Also, our annual parish meeting shall be held on Sunday, November 19, 2017. Please make every effort to attend the meeting. Finally, I wish everyone a safe and blessed Thanksgiving!

Yours in Christ,
Reader Stephen Wasilewski

Excerpt from the Church Fathers

“Whenever we enter the church and draw near to the heavenly mysteries, we ought to approach with all humility and fear, both because of the presence of the angelic powers and out of the reverence due to the sacred oblation; for as the Angels are said to have stood by the Lord’s body when it lay in the tomb, so we must believe that they are present in the celebration of the Mysteries of His most sacred Body at the time of consecration.”

St. Bede the Venerable (672-735)

Lives of the Saints

St. Cecilia, Martyr – commemorated on November 22nd

St. Cecilia is the patron saint of musicians and Church music. Venerated in both East and West, she is one of the eight women commemorated by name in the Canon of the Roman Mass. Like other famous saints of the early Christian church, Saint Cecilia’s life is highly embellished by legend. According to her Acts, probably written in the fifth century, she was a virgin of a senatorial family and had been a Christian from her infancy. She adopted the asceticism that was popular among pious Christians of her time, wearing rough sackcloth next to her skin, fasting, and praying to the saints and angels to guard her virginity. When she came of age, however, she was given in marriage by her parents to a noble pagan youth named Valerian. Her Acts declare: “While the profane music of her wedding was heard, Cecilia was singing in her heart a hymn of love for Jesus, her true spouse.”

After their wedding celebration, the couple retired to the bridal chamber, where Cecilia confided that she was loved by an angel who jealously guarded her body. She therefore warned Valerian that he must take care not to violate her virginity:

"I have an angel that loves me, which ever keeps my body whether I sleep or wake, and if he may find that ye touch my body by villainy, or foul and polluted love, certainly he shall anon slay you, and so should ye lose the flower of your youth. And if so be that you love me in holy love and cleanness, he shall love thee as he loves me and shall show to thee his grace."

Valerian requested to see this angel for himself. Believing that he must first become a Christian, Cecilia sent him to the third milestone on the Via Appia, where he would meet Pope Urban I. Valerian obeyed and was baptized, returning to Cecilia as a Christian. Upon entering, he beheld Cecilia praying in her chamber. By her side was an angel with flaming wings, who crowned them both with roses and lilies, the symbols of both love and chastity. The two thus entered into a spiritual marriage without sex.

When Tiburtius, the brother of Valerian, came to them, he sensed a sweet presence. He, too, was won over to Christianity. As zealous devotees of the faith, both brothers distributed rich alms and buried the bodies of the martyrs who had died for Christ. However, the Roman prefect, Turcius Almachius, condemned the brothers to death, appointing his officer, Maximus, to execute the sentence. Maximus himself was converted, however, and suffered martyrdom with the two brothers. Their remains were buried in one tomb by Cecilia.

Cecilia was now sought by the officers of the prefect. After gloriously professing her faith, she was condemned to be suffocated in the bath of her own house. However, she remained miraculously unharmed in the overheated room, and the prefect ordered that she be decapitated instead. The executioner struck her neck three times with his sword without severing her head. Greatly frightened, he fled, leaving the virgin bathed in her own blood. She lived three days, made dispositions of her wealth in favor of the poor, and provided that after her death her house should be dedicated as a church. The pope then buried her among the other bishops of Rome and the confessors, in the Catacomb of Callistus.

One of the most venerated martyrs of Christian antiquity, St. Cecilia's feast was celebrated in the Roman Church already in the fourth century. However, there is substantial confusion regarding her dates, as both herself and her associates seem to be confused with other martyrs of the same names. The early medieval guides to the burial places of Roman martyrs point out her grave on the Via Appia, next to the crypt of the Roman Popes of the third century. The nineteenth-century Italian archaeologist Giovanni Battista de Rossi located her grave in the Catacomb of Callistus, in a crypt immediately adjoining that of the popes, where an empty niche in one of the walls may have at one time held her sarcophagus. Among the nearby frescoes of a later time, the figure of a richly-dressed woman appears twice. Pope Urban I, who was associated with the saint by the Acts of her martyrdom, is depicted once.

The ancient titular church of Rome in the Trastevere was certainly dedicated by the fifth century to St. Cecilia. Like some other ancient Christian churches of Rome, which are the gifts of the wealthy saints whose names they bear, her Acts state that the property was donated by Cecilia herself before her martyrdom. However, according to De Rossi's researches, the property belonged most likely to the family of Cecilia and passed into the possession of the Roman Church through a later donation.

The Acts of the martyrdom of St. Cecilia, from which her biography is taken, originated about the middle of the fifth century and still exist in numerous ancient manuscripts. These Acts were also translated from Latin into Greek and were used in the prefaces of the above-mentioned masses. It is a Christian romance, many others compiled in the fifth and sixth century, replete with miracle stories and the glorification of spiritual marriage. Although the Acts may have little historical value, the existence of the martyrs themselves, however, is accepted as historical fact. The relation between Cecilia, Valerian, Tiburtius, and Maximus has some historical foundation and the three saints were indeed buried on the Via Appia. However, the dating of St. Cecilia's martyrdom is uncertain. The mention of "Pope Urban" in the Acts cannot be relied on for dating the events, as it is likely that the author of the Acts simply introduced the martyr of this name into the story, on account of the nearness of his tomb to those of the other martyrs. Complicating the matter even more is the fact that the author of the *Liber Pontificalis* used the Acts for his information on Pope Urban I, whose association with St. Cecilia is considered doubtful by today's scholars. The Acts offer no other indication of the time of the martyrdoms.

Some medieval sources place the death of the saint in the reign of Marcus Aurelius and Commodus (c. 177), but others place it during the persecution of Diocletian (c. 301). Modern scholars have suggested the time of Alexander Severus (229-230), Decius (249-250), and even Julian the Apostate (362). The surest time indication is the position of the tomb of the martyrs in the Catacomb of Callistus, in the immediate proximity of the ancient crypt of the early popes. The earliest part of this catacomb dates from the end of the second century. From that time to the middle of the third century is the period left open for the martyrdom of St. Cecilia.

In the *Sacramentarium Leoniam*, a collection of masses completed about the end of the fifth century, no less than five different masses are found in honor of St. Cecilia. Her church in the Trastevere was rebuilt by Pope Paschal I (817-824). The Pope wished to transfer her relics to this location, but at first he could not locate them and believed that they had been stolen by the Lombards. In a vision, he saw St. Cecilia, who exhorted him to continue his search. Soon the body of the martyr, draped in costly material of gold brocade and with cloths soaked in her blood at her feet, was found in the Catacomb of Prætextatus. They were thought to have been transported there from the Catacomb of Callistus to save them from earlier depredations of the Lombards in the vicinity of Rome.

The relics of St. Cecilia—together with those of Valerianus, Tiburtius, and Maximus, as well as those of Popes Urban and Lucius—were then reburied under the high altar of St. Cecilia's Church in Trastevere. From this time on, the veneration of St. Cecilia continued to spread, and numerous churches were dedicated to her. During the restoration of the Trastevere church in the year 1599, Cardinal Sfondrato had the high altar examined and found under it the sarcophagi, with the relics of the saints. Twentieth-century excavations beneath the church disclosed the remains of Roman buildings. A richly adorned underground chapel was found beneath the middle aisle, and in it a latticed window, opening over the altar, allowing a view of the receptacles in which the bones of the saints were laid. In a side chapel of the church can be seen the remains of the bath in which, according to the Acts, Cecilia was put to death. The oldest representations of St. Cecilia show her in the attitude usual for martyrs in the Christian art of the earlier centuries: either with the crown of martyrdom or in the attitude of prayer.

Since the 14th and 15th centuries Cecilia is represented as playing the organ, evidently to express the idea that while musicians played at her wedding, she sang in her heart to God alone. When the Academy of Music was founded at Rome (1584) she was made patroness of the institute, whereupon her veneration as patroness of church music became even more universal. The organ is now her most usual attribute. By the second half of the 16th century, substantial festivals and musical celebrations in her honor began to be recorded in northern Europe, the earliest of them in Normandy. A century later, this fashion crossed the channel to England with the festivities of 1683 attracting three celebratory odes in her honor, all set to music by Henry Purcell. Other music dedicated to Cecilia includes Benjamin Britten's *Hymn to St. Cecilia*, based on a text by W. H. Auden; *A Hymn for St. Cecilia* by Herbert Howells; a Mass by Alessandro Scarlatti; Charles Gounod's *Messe Solennelle de Sainte Cécile*; *Hail, bright Cecilia!* by Henry Purcell; and an opera, *Cecilia*, by Licinio Refice, S.J. (1934). *Sankta Cecilia* is the title of a 1984 Swedish hit song sung by Lotta Pedersen and Göran Folkestad at the Swedish Melodifestivalen 1984.

Innumerable paintings and stained glass windows depict St. Cecilia at the organ, as well as playing the violin or cello, instruments she could not have personally known. She is depicted in works by Raphael, Rubens, Domenichino, Gentileschi, among many others. In another magnificent masterpiece, the marble statute beneath the high altar of the above-mentioned Church of St. Cecilia at Rome, Carlo Maderna represented her lying prostrate, just as she had received the death-blow from the executioner's hand. In literature, she is commemorated especially by Chaucer's "Second Nun's Tale" and by John Dryden's famous ode, set to music by Handel in 1736, and later by Sir Hubert Parry (1889). St. Cecilia was also featured on the reverse of the £20 note in the United Kingdom, from 1999 to 2007, together with composer Sir Edward Elgar. Her feast is celebrated in the Roman Catholic and Eastern Orthodox Churches on November 22.

Modern Theological Classics

OUR MISSION

In the previous part we dwelt upon the Eucharist: it is indeed the sanctification of our spiritual and physical lives, the means by which men become "partakers of the divine nature" of Christ. When we participate in the Eucharist, we experience the Kingdom of God here and now. This experience is a foretaste of the holiness of the life to come. But we are still living in

this world; our mission continues here. It is a mission assigned to us by God, as we hear in every Eucharistic service: *For as often as you eat this Bread and drink this Cup, you proclaim My Death, you confess My Resurrection!* These words are from the Liturgy of St. Basil the Great. They mean that we today, as God's people gathering for the Eucharist, are continuing the living witness to Christ which has come down from the Apostles. The Apostle writes of this witness: "We saw it, and testify to it, and proclaim to you the eternal life which was with the Father and was made manifest to us" (1 Jn. 1:2).

As we leave the Liturgy the words of the hymn follow us: *We have seen the true Light! We have received the heavenly Spirit! We have found the true Faith ...* This is our mission: to take this Light which we have seen in the Eucharist into the world and to fulfill the Lord's words: "Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven" (Mt. 5:16). How then can our life become a living bond uniting the Eucharist with the world in which we live and work? How can we take into the world the joy which the disciples experienced when they met their Risen Lord? This is the question to which the third part of this personal letter, the part on prayer, will try to give an answer.

MAN, THE IMAGE OF GOD

God is hidden, but He reveals Himself in the love He has for each one of us. It is God's love which makes it possible for us to approach Him and be in communion with him—in spite of our sinfulness. "What is man that Thou art mindful of him?" (Ps. 8:4). According to the Bible man was created in the image and likeness of God. The divine image in him was tarnished by sin. However, in Christ, the New Adam, the image of God is restored to its original beauty and brightness.

As members of the Holy Church, the Body of Christ, men also have been called to participate in Christ's glory, to "escape from the corruption that is in the world because of passion, and become partakers of the divine nature" (2 Pet. 1:4). Thus, escape from the corruption caused by passion is possible only in communion with God. This communion is established in Holy Baptism. There man is born anew of water and the Spirit, and God begins to work in him. God offers His help but it is up to man to long for and seek purity of mind and heart. This, again, is realized in that purposeful inner striving, that ascetic struggle which has been called "unseen warfare."

OUR INMOST SELF

In nature there is an unavoidable opposition between light and darkness: when the light grows stronger darkness is driven away and vice versa. The same kind of natural order prevails in man, in his spiritual life. The Apostle calls this opposition an internal war: "For I delight in the law of God, in my inmost self, but I see in my members another law at war with the law of my mind" (Rom. 7:22). What is the nature of this "inmost self" of ours, where good and evil, spiritual light and darkness are fighting with each other? To put it simply, we can say that we are aware of our inmost self mainly as thoughts and feelings.

When we are awake we usually do not stop thinking even for a moment. Thoughts are part of our inmost self; through them we live and act. Yet it is our common experience that we cannot always control our thoughts and feelings. We notice this, for instance, in sleepless nights when our thoughts keep running in the same circle against our will, especially when they are concerned with emotional excitement. Passions breed in the confusion of our mixed thoughts and feelings. Christ says: "From within, out of the heart of man, come evil thoughts, fornication, theft, murder, adultery, coveting, wickedness, deceit, licentiousness, envy, slander, pride, foolishness" (Mk. 7:22).

Passions arise from three sources. First of all they are aroused by the outer world with its human relationships. A second source of passions is man's own corrupted nature, that "other law in my members at war with the law of my mind." It creates the lusts of the flesh, gluttony, drinking, laziness, etc. The third producer of passions is the soul's enemy, the tempter, the "spiritual hosts of wickedness in the heavenly places" (Eph. 6:12). That is where unbelief, despondency, pride, and especially blasphemy, come from. Evil has its own order of development in the inner man. The Apostle describes it in these words: "Each person is tempted when he is lured and enticed by his own desire. Then desire when it has conceived gives birth to sin; and sin when it is full-grown brings forth death" (Jas. 1:15). Can we shut our consciousness to evil thoughts so that they cannot develop into passions and begin to "lure and entice" us?

It is just as impossible for a man to prevent thoughts as it is to stop the wind by spreading one's cloak. That is what an elder told his disciple. Nevertheless there is something essential that can be done. The elder explained it in the following parable: "You are walking along a road and come to a place where there is a restaurant. Enticing odors of food come from the restaurant. But still it rests with you whether you go in and have a meal or pass by." By enticing odors the elder meant involuntary bad thoughts that enter our consciousness. We can stop to examine them: then we "go in"; in other words, we take a liking to them and admit them into our hearts. Thus we have already sinned in our thoughts and hearts. But we can also "pass by," in which case the evil thought or image that passed our consciousness is not considered a sin.

During the Vigil for the three Sundays before Great Lent, Psalm 137 is sung. It begins with the words "By the waters of Babylon, there we sat down and wept, when we remembered Zion." The last verse of the Psalm reads as follows: "Happy shall he be who takes your little ones and dashes them against the rock!" The little ones of Babylon symbolize just those involuntary sinful thoughts and images which come to our minds as described above. They must be destroyed the moment they are born, and dashed against the rock. And this rock is Jesus Christ.

Archbishop Paul Olmari,¹ *The Faith We Hold*, pp. 65-68.

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.

Pierogies

Dough: 3 cups all-purpose flour plus additional for kneading; 1 cup water; 1 large egg; 2 tsp. vegetable oil; 1 tsp. salt. **Filling:** 1 1/2 lb. russet (baking) potatoes; 6 oz. coarsely grated extra-sharp white cheddar cheese (2 1/4 cups); 1/4 tsp. salt; 1/4 tsp. black pepper; 1/8 tsp. ground nutmeg. **Onion Topping:** 1 medium onion, halved lengthwise & thinly sliced crosswise; 1 stick (1/2 cup) unsalted butter. **Special equipment:** a 2 1/2-inch round cookie cutter. **Optional Accompaniment:** sour cream.

Directions:

(1) Make dough: Put flour in a large shallow bowl and make a well in center. Add water, egg, oil, and salt to well and carefully beat together with a fork without incorporating flour. Continue stirring with a wooden spoon, gradually incorporating flour, until a soft dough forms. Transfer dough to a lightly floured surface and knead, dusting with flour as needed to keep dough from sticking, until smooth and elastic, about 8 minutes (dough will be very soft). Invert a bowl over dough and let stand at room temperature for an hour.

(2) Make filling while dough stands: Peel potatoes and cut into 1-inch pieces. Cook potatoes in a large saucepan of boiling salted water until tender, about 8 minutes. Drain potatoes, transfer to a bowl along with cheese, salt, pepper, and nutmeg and mash with a potato masher or a handheld electric mixer at low speed until smooth. When mashed potatoes are cool enough to handle, spoon out a rounded teaspoon and lightly roll into a ball between palms of your hands. Transfer ball to a plate and keep covered with plastic wrap while making 47 more balls in same manner (there will be a little filling left over).

(3) Make onion topping: Cook onion in butter in a 4- to 5-quart heavy saucepan over moderately low heat, stirring occasionally (stir more frequently toward end of cooking), until golden brown, about 30 minutes. Remove from heat and season with salt and pepper.

(4) Form and cook pierogies: Halve dough and roll out 1 half (keep remaining half under inverted bowl) on lightly floured surface (do not overflour surface or dough will slide instead of stretching) with a lightly floured rolling pin into a 15-inch round (1/8 inch thick), then cut out 24 rounds with lightly floured cutter. Holding 1 round in palm of your hand, put 1 potato ball in

¹ 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.

center of round and close your hand to fold round in half, enclosing filling. Pinch edges together to seal completely. (If edges don't adhere, brush them lightly with water, then seal; do not leave any gaps or pierogi may open during cooking.) Transfer pierogi to a lightly floured kitchen towel (not terry cloth) and cover with another towel. Form more pierogies in same manner. Bring a six to eight quart pot of salted water to a boil. Add half of pierogies, stirring once or twice to keep them from sticking together, and cook 5 minutes from time pierogies float to surface. Transfer as cooked with a slotted spoon to onion topping and toss gently to coat. Cook remaining pierogies in same manner, transferring to onions. Reheat pierogies in onion topping over low heat, gently tossing to coat. **Yield:** 48 pierogies.

Parish News

Diocesan Assembly

The annual Diocesan Assembly of the Diocese of New York & New Jersey is being held on November 1, 2017 at Ss. Peter & Paul Orthodox Church in Endicott, New York. Fr. Sophrony Royer and Margaret Kovach shall be our parish's delegates at the Diocesan Assembly.

Parish Council Meeting

The Parish Council is meeting on Monday, November 13, 2017 at 7:00 PM.

Episcopal Visitation

His Eminence, Most Reverend Archbishop Michael shall visit our parish on Sunday, November 12, 2017. The archbishop will be greeted at the front doors of the church at 9:00 AM, after which shall commence the Third Hour and Divine Liturgy. There shall be a social gathering in the church hall after Divine Liturgy. If you plan to attend, please sign your name to the sign-up sheet in the church vestibule.

Annual Parish Meeting

This is your official notification that the Annual Parish Meeting shall be held on Sunday, November 19, 2017 after the 9:30 AM Divine Liturgy. Sin official'noje vsich Parafijan, ze Rocnyj Miting Parafial'nyj otbutdetsja v Nedil'u, Nojabre 19-ho, 2017. Sluzba Boha o 9:30 hodini rano. Miting budet poslji Sluzby Bozjoj.

St. Mary's Pasta Dinner

St. Mary's Orthodox Catholic Church, 89 W. 29th Street, Bayonne, N.J., is having its annual Pasta Dinner & Card Party on Sunday, November 5, 2017 at 12:00 PM. See Olga DeMay or Emily Fencik for information.

Carpatho-Rusyn Society Heritage Dinner

The New Jersey Chapter of the Carpatho-Rusyn Society (C-RS) is hosting its annual Rusyn Heritage Dinner on November 5, 2017, 12:30-4:00 PM, at the Russian Hall, 4-6 Woodhull Ave., Little Falls (Singac), N.J. The musical duo of Joseph Jurasi and Maria Jurasi, historical/genealogical exhibits by Kathryn and Tom Peters, and Basket Raffle/50-50/Ethnic Foods are featured at the dinner. For information, see the flyer on the church bulletin board or call Jim Huratiak at 267-421-3210.

Special Donations

*Please note that for Special Donations in December 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 November 19, 2017.*

November 5, 2017

Seven-day Altar Vigils offered by John and Helen Wanko in memory of June Bianchiani (anniversary of repose). **Sanctuary Lamp** offered by Mary Macinsky in memory of June Bianchini (anniversary of repose).

November 26, 2017

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

Schedule of Services

November 4-5, 2017

6:00 PM (Saturday) – Great Vespers
9:30 AM (Sunday) – Divine Liturgy

November 7-8, 2017 [St. Michael]

6:00 PM (Tuesday) – Great Vespers w. Lity
9:30 AM (Wednesday) – Divine Liturgy

November 11-12, 2017

6:00 PM (Saturday) – Great Vespers
9:30 AM (Sunday) – Hierarchical Divine Liturgy

November 18-19, 2017

6:00 PM (Saturday) – Great Vespers
9:30 AM (Sunday) – Divine Liturgy

November 20-21, 2017 [Entry of BVM into Temple]

6:00 PM (Monday) – Great Vespers w. Lity
9:30 AM (Tuesday) – Divine Liturgy

November 23-24, 2017

6:00 PM (Saturday) – Great Vespers
9:30 AM (Sunday) – Divine Liturgy

Daily Bible Readings

1. Col. 3:17-41; Luke 11:42-46
2. Col. 4:2-9; Luke 11:47-12:1
3. Col. 4:10-18; Luke 12:2-12
4. 2 Cor. 5:1-10; Luke 9:1-6
5. Gal. 6:11-18; Luke 8:41-56
6. 1 Thess. 1:1-5; Luke 12:13-15, 22-31
7. 1 Thess. 1:6-10; Luke 12:42-48
8. 1 Thess. 2:1-8; Luke 12:48-59
9. 1 Thess. 2:9-14; Luke 13:1-9
10. 1 Thess. 2:14-19; Luke 13:31-35
11. 2 Cor. 8:1-5; Luke 9:37-43
12. Eph. 2:4-10; Luke 10:25-37
13. 1 Thess. 2:20-3:8; Luke 14:12-15
14. 1 Thess. 3:9-13; Luke 14:25-35
15. 1 Thess. 4:1-12; Luke 15:1-10
16. 1 Thess. 5:1-8; Luke 16:1-9
17. 1 Thess. 5:9-13, 24-28; Luke 16:15-18, 17:1-4
18. 2 Cor. 11:1-6; Luke 9:57-62
19. Eph. 2:14-22; Luke 12:16-21
20. 2 Thess. 1:1-10; Luke 17:20-25
21. Heb. 9:1-7; Luke 10:38-42, 11:27-28
22. 2 Thess. 2:1-12; Luke 18:15-17, 26-30
23. 2 Thess. 2:13-3:5; Luke 18:31-34
24. 2 Thess. 3:6-18; Luke 19:12-28
25. Gal. 1:3-10; Luke 10:19-21
26. Eph. 4:1-6; Luke 13:10-17
27. 1 Tim. 1:1-7; Luke 19:37-44
28. 1 Tim. 1:8-14; Luke 19:45-48
29. 1 Tim. 1:18-20, 20:8-15; Luke 20:1-8
30. 1 Tim. 3:1-13; Luke 20:9-18