

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

On the feast of Pentecost we call upon God to grant us the grace of the Holy Spirit. On bended knees, we pray for the Holy Spirit to come and abide in us, bringing to us the warmth of faith, full of God’s heavenly blessings. But the greatest treasure that God has given us is the gift of Our Lord Jesus Christ; and that gift He continues to offer unto us in the Holy Eucharist. Our Lord Jesus Christ, by the sacrifice of His precious blood, has secured for us the gift of divine reconciliation. By that sacrifice, the most precious and beloved treasure of all – the Church – was established by Our Lord Jesus Christ, born in the fulfillment of His promise to send the gift of the Holy Spirit. For it is in the life of the Church, wherein the Holy Spirit dwells, that we live in a state of grace, having our life continually regenerated by our reception of the holy gifts of Christ’s Body and Blood.

As God bestows His blessings on the goods of creation during the summer months by His blessing of the fruits and flowering herbs, so let us remain assured that He also continues to bestow spiritual gifts on us. Just as the only-begotten Son of God, Our Lord Jesus Christ, offered Himself on the Cross so that our sins might be forgiven, so let us offer ourselves to Him by our most fervent prayers, both at home and when we are assembled together for the Divine Liturgy. Let us show our gratitude for all the gifts God has given us, and especially for the gift of the Church, by keeping ourselves in a state of grace. Let us confess our sins, asking for reconciliation with God, and so open ourselves to the gifts of divine forgiveness. Let us remember our home in the Church and our relationship with God, our Heavenly Father, during the summer months, when God has blessed us with the warmth of the sun and the blossoming beauty of nature. And so, by recognizing God’s blessings, shall we remember our duties to God, rendering our gifts to Him in return for the blessings that He has so bounteously given to us.

Parish Council President's Message

Dear parishioners and friends,

Christ is Risen! Indeed, He is Risen! Together with Fr. Sophrony and the Parish Council, I thank you for your generous support of the church by your Easter and Easter Flowers donations. May Our Risen Lord Jesus Christ bless all of you and grant you the gift of His risen life! I hope that everyone had a truly blessed Pascha! I would also like to take this opportunity to wish every mother, grandmother, great-grandmother, and godmother a Happy Mother's Day on May 13, 2018.

Yours in Christ,
Reader Stephen Wasilewski

Excerpt from the Church Fathers

Today our Lord Jesus Christ ascended into heaven; let our hearts ascend with him. Listen to the words of the Apostle: If you have risen with Christ, set your hearts on the things that are above where Christ is, seated at the right hand of God; seek the things that are above, not the things that are on earth. For just as he remained with us even after his ascension, so we too are already in heaven with him, even though what is promised us has not yet been fulfilled in our bodies. Christ is now exalted above the heavens, but he still suffers on earth all the pain that we, the members of his body, have to bear. He showed this when he cried out from above: Saul, Saul, why do you persecute me? And when he said: I was hungry and you gave me food.

Why do we on earth not strive to find rest with him in heaven even now, through the faith, hope and love that unites us to him? While in heaven he is also with us; and we while on earth are with him. He is here with us by his divinity, his power and his love. We cannot be in heaven, as he is on earth, by divinity, but in him, we can be there by love. He did not leave heaven when he came down to us; nor did he withdraw from us when he went up again into heaven. The fact that he was in heaven even while he was on earth is borne out by his own statement: No one has ever ascended into heaven except the one who descended from heaven, the Son of Man, who is in heaven.

These words are explained by our oneness with Christ, for he is our head and we are his body. No one ascended into heaven except Christ because we also are Christ: he is the Son of Man by his union with us, and we by our union with him are the sons of God. So the Apostle says: Just as the human body, which has many members, is a unity, because all the different members make one body, so is it also with Christ. He too has many members, but one body. Out of compassion for us he descended from heaven, and although he ascended alone, we also ascend, because we are in him by grace. Thus, no one but Christ descended and no one but Christ ascended; not because there is no distinction between the head and the body, but because the body as a unity cannot be separated from the head.

— St. Augustine of Hippo, *Sermo de Ascensione Domini*.

Lives of the Saints

St. Nilus of Sora – commemorated on May 7th

Born in 1443 as Nikolai Maikov, St. Nilus was probably of peasant origin. While some writers have attributed to him noble origins, he described himself as *poselyanin* (rural inhabitant). Little is known of his early years. The chronology of his life and travels are sketchy. He entered monastic life early and was tonsured while still a youth. He joined the monastery of St. Cyril of Belozersk (White Lake) whose founder Cyril of Belozersk was known to be hostile toward monastic landownership, and who had rejected villages offered to him by devout nobles.

It is not known how long he stayed at Belozersk, but he departed at some point and traveled with his disciple, St. Innocent of Komel, to the Holy Land, Constantinople, and Mount Athos in Greece where they were accepted into the Russian monastery. At Mount Athos, St. Nilus began years of dedicated reading, translation, and study of the church fathers, as well as further developing his practice of "mental prayer," with the Jesus Prayer the center of his contemplative devotion. He is thought to have visited nearby monasteries before returning again to the Belozersk monastery in Russia where he put into practice the spirit of Greek monasticism. He built a cell outside the cloister, but found his devotions and contemplations were constantly interrupted by people seeking his advice and company. So, he moved further from the monastery.

Having found shortcomings with large monastery, St. Nilus brought to Russia the concept of smaller communities, sketes, as a third form of monastic life other than large cenobitic communities and solitary eremitical monastic life. In this form of monasticism St. Nilus looked to life of voluntary solitude in which monastics could honor their vows more fully and avoid the corruption of materialism prevalent in the land owning monasteries. It was along the Sora River, near Belozersk, that he started his skete about 1473. Others soon followed and joined him in this isolation, and of these he demanded devotion to God and obedience to the rules of the skete. He looked upon himself as the equal of those who sought his council and did not claim any titles or superior spiritual status. Although the lives of the monks were centered around prayer and devotional work, for St. Nilus and the monks of the skete, each was responsible for his own upkeep and sustenance. St. Nilus required that monks participate in productive labor and spoke in support of monastic reforms on a basis of a secluded and modest lifestyle. The monks also took upon themselves copying and correcting the translated church texts in the existing manuscripts. St. Nilus was thought to have had compiled a compendium of the lives of the saints, which is lost.

St. Nilus and his disciples lived a simple, relatively obscure, and peaceful life, far different from the large and wealth monastic institutions that had become a part of the Russian culture. For St. Nilus, these developments were signs of the Church losing its way, as greed and lust for power and control grew within the church hierarchy. His teachings differed from the norms of church life of the time. His wish was to disclose the deep understanding of Orthodoxy devoting more attention to spiritual life of a soul rather than to religious rituals. An uncommon spiritual freedom marked his personality, reflecting his conviction that the whole life of a person – one's path of incessant self-perfection and self-improvement – is based on the Holy Gospel, deeply believing that moral, inner, spiritual perfection was the ideal foundation of the active, productive life of the believer. St. Nilus developed mystical and ascetical ideas along the lines of Hesychasm,¹ asking believers to concentrate on their inner world and personal experiences of faith as a means for achieving unity with God.

In the latter part of the fifteenth century a small group of intellectual ecclesiastics around Novgorod began to criticize the church for its excesses. Since these people seemed to assert a return to Old Testament interpretations they were called "Judaizers." Among the positions voiced by this group was criticism of the growth in wealth and landholding by the monasteries and the Church, seeking a return to a simpler type of spiritual and devotional life. In 1487, Archbishop Gennadius of Novgorod learned of this group, which he considered heretical, and began to move to eliminate them, as he considered that Russia's clerical and political authorities were not taking them seriously. In 1490, after the death of Archbishop Gerontius of Moscow, an opponent of Gennadius, a synod was called to consider the matter. As the meeting of the synod neared, Archbishop Gennadius found an ally in the person of Abbot Joseph Volotsky, of the large Volokolamsk Monastery, who supported large monastery holding and also held hardline ideas as to how heretics should be treated, including death for the leaders of the "Judaizers" and imprisonment for others. At the Synod of 1490, St. Nilus and Paisius Yaroslavov opposed both the secular persecution and ecclesiastic

¹ Hesychasm is a mystical tradition of contemplative prayer in the Eastern Orthodox Church. Based on Jesus's injunction (Matt. 6:6) "when thou prayest, enter into thy closet, and when thou hast shut thy door, pray," Hesychasm traditionally has been the process of retiring inward by ceasing to register the senses, in order to achieve an experiential knowledge of God.

trial of heretics and apostates, and questioned the church's role in bringing them back to the church other than through admonition, prayer, and example, with Nilus resolutely opposing capital punishment. His position was a revolutionary approach outside the traditional standards of the day, including those of western Christianity. At the close of the Synod only a few priests were condemned and defrocked without being executed. After the Synod closed, St. Nilus and his followers returned to the wilderness, to their lives of prayerful contemplation and a return to God.

St. Nilus continued his efforts against monastic landownership at the Synod of 1503. At the Synod, held in Moscow, he questioned the existence of monastic estates. At the time the monastic real estate comprised about one third of the territory of the entire Russian state. He further voiced that this wealth was responsible for demoralizing the monastic communities in Russia. He spoke in favor of the policy of Czar Ivan III to secularize monastic lands. In this view he was supported by the monks and elders of the St. Cyril of Belozersk monastery and his disciple Bassian Patrikeyev. However, after St. Nilus' death, Joseph Volotsky and his supporters prevailed and persecutions of the "Judaizers" were instituted. As a result of this dispute, two views emerged over the issue of church property, one that followed the austere life of St. Nilus of Sora and his followers, the "Non-Possessors," and the others that followed Joseph Volotsky and supported the ownership of property, the "Possessors." While Joseph's position, with the power of the secular as well as clerical worlds, came to dominate the Russian culture, the life of the Non-Possessors served to moderate the excesses of the Possessors. St. Nilus did not live long enough to see the end of the struggle that was continued by his successors.

St. Nilus died on May 7, 1508, at the age of seventy-five, leaving in his will instructions for a simple burial and regimen for the continued life in the skete after his death: "It has always been my earnest striving as far as my strength allowed to receive no honor or praise in this monastery life, so be it after my death. I beg all to pray for my sinful soul, and I ask pardon from all as I forgive all. May God pardon us all."

Modern Theological Classics

Christianity is neither a philosophy nor a morality nor a ritual, but the *gift of new life* in Christ, and this new life is the Church. In it, we who "now have received mercy" (1 Pet. 2:10) constitute a new nation under God, which offers to God spiritual thanks and offering, carries on His work in the world, is a witness of salvation and grows in the knowledge of Truth and Grace; hence the unique place and function of liturgy in life. Liturgical services are not one of the "aspects" of the Church; they express its very essence, are its breath, its heart-beat, the constant self-revelation. Through the sacraments and especially through the sacrament of the Holy Eucharist, the Church, as one theologian worded it, always "becomes that which it is," i.e., the Body of Christ, a new unity of men in Him. Liturgy implies above all the *gathering of the faithful*, "where two or three are gathered ..." In this gathering and through it we, "though many, are one body" (1 Cor. 12:12). Through liturgy we enter into communion with the Word of God, learn to know His will, remember the death and resurrection of Christ, and receive the gifts of the Holy Spirit, indispensable for our Christian life and action in this world. It can truly be said that through its liturgy the Church becomes a "union of faith and love," as it was defined by St. Ignatius of Antioch. The sacraments of Baptism and Chrismation bring us into the life of the Church. Baptism is our birth into a new life; the Holy Chrism consecrates us to the service of God together with all the other members of the Church; in the sacrament of the Holy Eucharist we renew the gift of unity, through the offering of one sacrifice and the communion of one Bread and one Cup. In the daily, weekly, and yearly liturgical cycles the Church fills time with the memory of Christ. His presence and the grace of the Holy Spirit permeate all the aspects of our life. To sum up, through liturgy a human society (the "parish") realizes itself as a Church, i.e., as a new unity, as knowledge of and communion with God.

What then should Christian education be, if not the introduction into this life of the Church, an unfolding of its meaning, its contents and its purpose? And how can it introduce anyone into this life, if not by *participation* in the liturgical services on the one hand, and their *explanation* on the other hand? "O taste and

see how good is the Lord": first taste, then see – i.e. understand. The method of liturgical catechesis is truly *the* Orthodox method of religious education because it proceeds from the Church and because the Church is its goal. In the past the catechumens were first brought into the church gathering, and only then the meaning, the joy, and the purpose of this gathering was explained to them. And what would we communicate in our Christian education today, if *explanation* is not preceded by *experience*, by all that we unconsciously inhale and assimilate even before we begin to understand?

Everything I have said above may seem utopian in our present conditions. How can these theories be applied in practice? How can they become effective? There is no easy and simple answer to this question. Whether we want it or not, we are challenged today with the tremendously difficult task of rethinking the Church tradition as a whole, of applying it in a situation radically different from that of the past. It will take more than one generation to solve this problem, but we must at least face it and also become aware of its meaning. Compromises, temporary situations, adjustments – all these are admissible to alter Church traditions, to lower its standards in order to “fit” them into our needs.

First of all, we must recognize that we cannot artificially separate the problem of the religious upbringing of our children from that of a renewal of the entire Orthodox community. We cannot teach what we do not practice ourselves. Our churches will have the schools which they deserve. And it is obvious that the rebirth of “liturgical catechesis” requires first of all a rebirth of the liturgical life of the Church, its better understanding by the faithful, a more responsible attitude to it, a more active participation in it. As long as we have “private” liturgies during Holy Week; as long as our churches remain virtually empty on the day of our most beautiful – spiritually and theologically – service, Holy Saturday; as long as priests on the day are busy blessing Easter food in private homes; as long as Baptism remains a private family celebration, and weddings a social ceremony at which the photographer is more prominent than the priest; as long as the communion of the Body and Blood of Christ remains a “duty” to be fulfilled once a year; as long as all this remains true, it is difficult to teach our children to see in the liturgical services the very essence of the Church, or its teachings and its life. We need a liturgical catechesis for adults, and in the clergy itself. We need a rebirth of the very concept of *Church*, the spiritualization of the parish, the renovation of our prayer life. All this is the basic condition for a true Christian education of our children, and unless we face this, all our discussions of “methods” and “principles” of church school work will be useless.

In speaking of the place to be held by liturgical worship in our religious education system I shall, therefore, limit myself to a few general considerations. As I have said before, I do not think that the time is ripe for detailed, practical prescriptions. We must also face the long-range and difficult task of harmonizing traditional principles of church education with valuable and useful modern educational methods. Loyalty to tradition in no way means turning down and condemning everything that is “new” and “modern” simply because it is new and modern. It merely requires an effort on our part to “test the spirits to see whether they are of God” (1 John 4:1). In fact, it opens the possibility of using – for the glory of God – all the achievements of human reason, of human creativity and knowledge.

As a general rule, children like to be in church, and this instinctive attraction to and interest in church services is the foundation on which we must build our religious education. When parents worry that the children will get tired because services are long, they usually subconsciously express their concern not for their children, but for themselves. Children penetrate more easily than adults into the world of ritual, into liturgical symbolism. They feel and appreciate the “atmosphere” of worship. The experience of the “Holy,” of that *mysterium tremendum* which is at the root of all religion – the feeling of an encounter with Someone who is beyond daily life – is more accessible to children than it is to us. “Unless you turn and become like children” (Matt. 18:3): these words apply to the receptivity, the open-mindedness, the naturalness which we lose when we grow out of childhood. How many men have devoted their lives to the service of God and consecrated themselves to the Church because, from their very childhood, they have treasured their love for the house of God and the joy of liturgical experience. Therefore, the first duty of parents and educators is to “Let the children come ... and do not hinder them” (Matt. 19:14) from attending Church. It is in church that children must hear the word “God” for the first time. In a classroom it is difficult to understand, it remains

abstract; but in church it is “in its own element.” In our childhood we have the capacity of understand, not intellectually, but with our whole being, that there is not greater joy on earth than to be in church, to participate in church services, to breathe the fragrance of the Kingdom of Heaven, which is “joy and peace in the Holy Spirit” (Rom. 14:17).

Church attendance should be complemented from the earliest days of childhood by the home atmosphere which precedes and prolongs the mood of the church. Let us take Sunday morning. How can a child sense the holiness of that morning and of that which he will see in church if the house is filled with the noise of radio and TV, if the parents are smoking and reading the papers, and if there reigns a truly profane atmosphere? Church attendance should be preceded by a sense of being “gathered in,” a certain quiet solemnity. The lighting of vigil lights before the icons, the reading of the Scripture lessons, clean clothes, festive, tidied-up rooms – so frequently parents do not realize how all these things “shape” the religious consciousness of the child, make an imprint which no tribulations will ever efface. On the eve and on the day of church feasts, during Lent, on the days when we prepare ourselves for confession and communion, the home must reflect the church, must be illuminated by the light which we bring back from worship.

And now, the school. It seems self-evident to me that to organize a so-called “Sunday School” during Divine Liturgy deeply contradicts the spirit of Orthodoxy. The Sunday liturgy is a joyful gathering of the church community, and the child must know and experience this long before he is able to understand the deep meaning of this gathering. It seems to me that the choice of Sunday for church school is not a very good one. Sunday is primarily a liturgical day, it should be church-centered and liturgy-centered. It would be far better to have church school on Saturdays before Vespers. The argument, that parents cannot and will not bring their children to church twice a week, is merely admitting indolence and sinful negligence. Saturday evening is the beginning of Sunday and should be liturgically sanctified just as much as Sunday morning. It is then that all Orthodox churches the world over celebrate the service of Vespers or All-Night Vigil. There is no reason why at this one point the Orthodox in America should break with an ancient church tradition. The church school should be for the children a natural beginning of the dominical cycle: school – vespers – liturgy. The school would then be their introduction to the Lord’s Day, would prepare them for a more conscious participation in it. Finally, let us consider liturgical catechesis as such. Without going into the question of distributing the curriculum according to this or that age group, we can point out very general principles.

Fr. Alexander Schmemmann,² Liturgy and Life, pp. 12-18.

Recipe of the Month

Musakhan (Roast Chicken Sumac)

Musakhan is a Palestinian and Jordanian dish, composed of roasted chicken baked with onions, sumac, allspice, cinnamon, and fried pine nuts served over taboon bread. Considered by many to be the national dish of Palestine, it is simple to make and the ingredients needed are easily obtainable, which may account for the dish's popularity. The term "musakhan" literally means "something that is heated."

Ingredients:

- 1 large chicken, divided into quarters, breast and wing, leg and thigh
- 2 red onions, thinly sliced
- 2 cloves garlic, crushed
- 4 tbsp. olive oil, plus more for drizzling

² Fr. Alexander Schmemmann (1921-1983) was an influential Orthodox priest, teacher, and writer. From 1946 to 1951 he taught in Paris, and afterwards in New York. In his teachings and writings he sought to establish the close links between Christian theology and Christian liturgy. At the time of his death, he was the dean of St. Vladimir’s Orthodox Theological Seminary in Yonkers, New York.

1 1/2 tsp. allspice
1 tsp. cinnamon
1 tbsp. sumac (lemon zest may be used as a substitute)
1-2 lemons, thinly sliced
1 cup chicken stock or water
1 1/2 tsp. salt
1 tsp. freshly ground black pepper
2 tbsp. za'atar³ ("Italian Seasoning" mixed with sesame seeds may be used as a substitute)
4 tbsp. chopped flat-leaf parsley

Directions:

- (1) In a large bowl, mix the chicken with the onions, garlic, olive oil, spices, lemon, stock, salt, and pepper. Leave in the fridge to marinate for a few hours or overnight.
- (2) Preheat the oven to 400°F. Transfer the chicken and its marinade to a baking sheet large enough to accommodate all the chicken pieces lying flat and spaced well apart. They should be skin side up. Sprinkle the za'atar over the chicken and onions and put the pan in the oven. Roast for 30 to 40 minutes, until the chicken is colored and just cooked through.
- (3) Meanwhile, melt the butter in a small frying pan, add the pine nuts and a pinch of salt, and cook over medium heat, stirring constantly, until they turn golden. Transfer to a plate lined with paper towels to absorb the fat.
- (4) Transfer the hot chicken and onions to a serving plate and finish with the chopped parsley, pine nuts, and a drizzle of olive oil. You can sprinkle on more za'atar and sumac, if you like.
- (5) Serve over taboon bread.⁴

Parish News

Pasta & Meatball Dinner

A Pasta & Meatball Dinner is scheduled for Sunday, May 6, 2018 at 11:30 AM. The menu consists of salad, Italian bread, spaghetti and meatballs, wine, coffee or tea, and dessert, for \$20 per person. For information and reservations, contact Marge Kovach at (732) 815-9765.

Rector's Vacation

Fr. Sophrony shall be leaving for Puerto Rico on the evening of Thursday, May 17th. He will be back on the morning of Friday, May 25th. A substitute priest, Fr. Stephen Krivonak, shall celebrate Divine Liturgy on Sunday, May 20th. Emergencies should be directed to Fr. John Fencik at (201) 436-5549 or (201) 779-6604 while Fr. Sophrony is away.

Summer Schedule

This year's summer schedule of morning services starting at 9:00 AM will begin on Memorial Day weekend and will last until Labor Day weekend.

Parish Council Meeting

The Parish Council is meeting on Sunday, June 3, 2018 after Divine Liturgy.

³ Za'atar as a prepared condiment is generally made with ground dried thyme, oregano, marjoram, or some combination thereof, mixed with toasted sesame seeds, and salt.

⁴ Taboon bread or Lafah/Lafa is a Middle Eastern flatbread. In Israel it is also called láfa or Iraqi pita. It's of medium thickness, slightly chewy doesn't tear easily, and is most commonly used to wrap mixed meats.

Weeping Icon coming to Bergenfield

The myrrh-streaming, weeping icon of the Virgin Mary "Tender Hearted" (from Taylor, Pennsylvania) is being brought to St. Anthony's Antiochian Orthodox Church, 385 Ivy Lane, Bergenfield, New Jersey on May 25, 2018. A Prayer Service with anointing will start at 7:00 PM.

Daily Bible Readings

1. Acts 10:21-33; John 7:1-13
2. Acts 14:6-18; John 7:14-30
3. Acts 10:34-43; John 8:12-20
4. Acts 10:44-11:10; John 8:21-30
5. Acts 12:1-11; John 8:31-42
6. Acts 11:19-26, 29-30; John 4:5-42
7. Acts 12:12-17; John 8:42-51
8. Acts 12:25-13:12; John 8:51-59
9. Acts 13:13-24; John 6:5-14
10. Acts 14:20-27; John 9:39-10:9
11. Acts 15:5-34; John 10:17-28
12. Acts 15:35-41; John 10:27-38
13. Acts 16:16-34; John 9:1-38
14. Acts 17:1-15; John 11:47-57
15. Acts 17:19-28; John 12:10-36
16. Acts 18:22-28; John 12:36-47
17. Acts 1:1-12; Luke 24:36-53
18. Acts 19:1-8; John 14:1-11
19. Acts 20:7-12; John 14:10-21
20. Acts 20:16-18, 28-36; John 17:1-13
21. Acts 21:6-14; John 14:27-15:7
22. Acts 21:26-32; John 16:2-13
23. Acts 23:1-11; John 16:15-23
24. Acts 25:13-19; John 16:23-33
25. Acts 27:1-44; John 17:18-26
26. Acts 28:1-31; John 21:15-25
27. Acts 2:1-11; John 7:37-52, 8:12
28. Eph. 5:9-19; Matt. 18:10-20
29. Rom. 1:1-7, 13-17; Matt. 4:25-5:13
30. Rom. 1:18-27; Matt. 5:20-26
31. Rom. 1:28-2:9; Matt. 5:27-32

Schedule of Services

May 5-6, 2018

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

May 12-13, 2018

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

May 16-17, 2018 (Holy Ascension)

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

May 20, 2018

9:30 AM (Sun.) – Divine Liturgy

May 26-27, 2018

9:00 AM (Sat.) – General Panichida
5:00 PM (Sat.) – Great Vespers w. Lity
9:00 AM (Sun.) – Divine Liturgy w. Kneeling Prayers

The 114 th Memorial Day Pilgrimage at St. Tikhon's Monastery in South Canaan, Pennsylvania is May 26-28, 2018. See sttikhonsmonastery.org/news for information on the schedule of events.

Special Donations

*Please note that for Special Donations in June 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 May 20, 2018.*

May 27, 2018

Seven-Day Altar Vigils offered by Fr. Sophrony Royer in memory of Concetta Gloria Royer and Angelo Mario Cusano. **Sanctuary Lamp** offered by John and Helen Wanko in memory of Anastasia Grudinoff (anniversary of repose).