

Quo Vadis

The monthly newsletter of Saints Peter & Paul Orthodox Catholic Church of Bayonne, N.J.
Vol. 5, Number 10: June 2018

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98 West 28th Street, Bayonne, N.J. 07002

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

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

Rector’s Message

The relationship between theology and philosophy has been long-debated and discussed within the Christian tradition. Tertullian (155-c. 240), an influential early Christian theologian and apologist, believed that philosophy has little to do with theology, arguing that the use of philosophy often corrupted theology, leading to unorthodox beliefs that were not grounded in the early Christian tradition. He famously asked the question “What has Athens to do with Jerusalem?” (Athens symbolized the philosophical approach because of its role as a leading center of Hellenistic philosophy, while Jerusalem represented Christianity because of its role as an important location and intellectual center in the early church).

Other leaders, however, saw a closer relationship between philosophy and theology. St. Justin Martyr (2nd cent.) looked at people like Heraclitus and Socrates as possessing the divine light of revelation and believed them to be true philosophers. Justin saw Christianity as the True Philosophy and argued for Christianity using philosophical methods and terminology. St. Augustine (354-430), who became one of the most influential theologians in history and whose works laid the foundation for much of Western philosophy (and much of Western theology), espoused a more middle-of-the-road, moderate approach, arguing that philosophy and theology often complement each other while at the same time cautioning that philosophy should not always be used in theological discourse. Instead, he argued, one should make sure that a philosophical approach toward a particular issue was grounded in prior Christian commitments. The disciplines of Philosophy and Theology have often been connected, with theologians and philosophers interacting and debating similar and sometimes overlapping issues. Philosophy played a key role in the formation of Christian theology. Thomas Aquinas (1224-1274), one of the most influential philosophers and theologians in history, for instance, borrowed much of his concepts from Aristotle. Scholasticism dominated both the philosophical and theological landscape in the Middle Ages, with theologians playing a key role in both philosophy and theology. Many contemporary philosophers continue to write and argue from a Christian perspective, with Christian concepts undergirding their philosophical work.

Philosophy, when used as a “handmaid of theology”, has proven especially useful over the Church’s two thousand year history in informing its apologetics and in helping to articulate the finer points of its doctrine. The original Greek *apologia* (ἀπολογία, from ἀπολογέομαι, *apologeomai*, “speak in return, defend oneself”) was a formal verbal defense, either in response to accusation or prosecution in a court of law. The defense of Socrates as presented by Plato and Xenophon was an *apologia* against charges made against him. In later use ‘*apologia*’ sometimes took a literary form in early Christian discourse as an example of the integration of educated Christians

into the cultural life of the Roman Empire, and of their participation in the Greek intellectual movement. The Christian apologists of the early Church, such as St. Justin Martyr, did not reject Greek philosophy, but attempted to show the positive value of Christianity in dynamic relation to the Greek rationalist tradition. Their philosophical apologetics was a defense or explanation of Christianity, addressed to those standing in opposition and those yet to form an opinion, such as emperors and other authority figures, or potential converts, one which presented Christianity as a rational religion that worshiped only God.

Ways in which Philosophy has proved itself in framing theological debate and articulating Christian doctrine include:

- Arguments for God’s existence and inferring divine omnipotence and omniscience from these arguments. In addition to arguments for God’s existence, philosophy has also helped in responding successfully to arguments against the God’s existence.
- The problem of the compatibility of the divine attributes: How are the attributes traditionally ascribed to the Supreme Being, such as unlimited power, knowledge of all things, infinite goodness, existence outside time, immateriality, and so on, logically consistent with one another?
- The problem of evil: philosophers had speculated on the nature of evil, and dealt with the problem of how an all-powerful, all-knowing, loving God could create a system of things in which evil exists.
- The problem of free will: A similar problem was to explain how 'divine foreknowledge' - God's knowledge of what will happen in the future - is compatible with our belief in our own free will.
- Questions regarding the immortality of the intellect, the unity or non-unity between the soul and the intellect, and the consequent intellectual basis for believing in the immortality of the soul.
- The question of whether there can be substances which are non-material, for example, angels.

While there are some believers who take comfort in a retreat into fideism, which maintains that faith is independent of reason, or even that reason and faith are hostile to each other, this is a temptation which we ought not to indulge, because the fideist view essentially cuts religion off from other aspects of life, including that of the intellect. The view that religious concepts and language are self-referential, and that faith cannot be examined philosophically, may seem to offer protection from intellectual arrogance, but it is not the view of a tradition—namely that of Christianity—which views the image of God in man as being constituted in man’s highest faculty, reason, which is God’s gift to mankind. An unnatural, fundamentalist divide between faith and reason, as if the two occupy entirely separate and parallel universes, is not, in fact, the view of the Bible or the Church Fathers.

The New Testament, particularly St. Paul’s epistles and the Gospel according to St. John, often drew vocabulary and concepts from the popular philosophies of the day (e.g. Stoicism and Platonism), such as the Logos, Natural Law, and the Platonic opposition between the ideal and the material. St. Justin Martyr and subsequent Church Fathers relied on Philosophy in their apologetics and doctrinal discussions that sought to achieve consistency of faith, informing their articulations of the person and the two natures of Christ, the doctrine of the Trinity, the doctrine of the Church, and the doctrine of divine grace. No less Orthodox an authority as Gennadius Scholarius (c. 1400-1473), the Patriarch who terminated the Union of Florence¹ in 1453, was nevertheless a strong advocate for the use of Aristotelian philosophy in the Eastern Church and a well-known admirer of Thomas Aquinas. Let us be no less faithfully Orthodox and no less “reason-endowed sheep” than Patriarch Gennadius; let us not hide our intellects under a fideist bushel, but set them out openly, light a bright beacon on a hill. Let us seek after the Truth, as Diogenes, carrying his lamp about in the daylight, searched for an honest man. Let us, too, wear our “philosopher’s robe”, as St. Justin Martyr (known in the East as “the Philosopher”), whom we commemorate on the first day of June, wore his in the service of Christian faith.

Parish Council President’s Message

Dear parishioners and friends,

As we enter the month of June, we come upon the second fast of the calendar year—the Fast of the Apostles Peter & Paul, starting on June 4, 2018 and lasting until Ss. Peter & Paul Day (June 29th). Please make every effort

¹ The period between the Council of Florence (1438-1439) and the Fall of Constantinople (May 29, 1453), when the Eastern Patriarchs were in full intercommunion with the See of Rome.

to attend church services during this time, and let us celebrate our patronal feast of Ss. Peter & Paul as a parish family.

We are also expecting the annual archpastoral visit of our diocesan hierarch, Most Rev. Archbishop Michael, on Sunday, June 24, 2018, which is also the feast of the Nativity of St. John the Baptist, the patron feast of our parish's R.B.O. Lodge. I appeal to all parishioners to attend Divine Liturgy on that Sunday, so that we may fully participate in the Church's hierarchical unity—bishop, priest, and faithful all gathered together as one εκκλησία που ανήκει στον Κύριο ("assembly belonging to the Lord"). I would also like to congratulate Fr. Sophrony on his 28th anniversary of holy priesthood, which is June 4, 2018.

I thank everyone who made our 5th Annual Pasta and Meatball Dinner fundraiser, held on May 6, 2018, a success, having made a profit of \$1,042. Finally, I would like to take this opportunity and wish every father, grandfather, great-grandfather, and godfather a Happy Father's Day on June 17th.

Yours in Christ,
Reader Stephen Wasilewski

Excerpt from the Church Fathers

"Sit in your cell as in paradise. Put the whole world behind you and forget it. Watch your thoughts like a good fisherman watching for fish. The path you must follow is in the Psalms — never leave it. If you have just come to the monastery, and in spite of your good will you cannot accomplish what you want, take every opportunity you can to sing the Psalms in your heart and to understand them with your mind. And if your mind wanders as you read, do not give up; hurry back and apply your mind to the words once more."

"Realize above all that you are in God's presence, and stand there with the attitude of one who stands before the emperor. Empty yourself completely and sit waiting, content with the grace of God, like the chick who tastes nothing and eats nothing but what his mother brings him."

— St. Romuald, *Brief Rule*.

Lives of the Saints

St. Romuald – commemorated on June 19th

According to the vita by Peter Damian, written about fifteen years after Romuald's death, St. Romuald was born in Ravenna, Italy, to the aristocratic Onesti family. His father was Sergius degli Onesti and his mother was Traversara Traversari. As a youth, according to early accounts, Romuald indulged in the pleasures and sins of the world common to a tenth-century nobleman. At the age of twenty he served as second to his father, who killed a relative in a duel over property. Romuald was devastated, and went to the Basilica of Sant' Apollinare in Classe to do forty days of penance. After some indecision, Romuald became a monk there. Sant' Apollinare had recently been reformed by St. Maieul of Cluny Abbey, but still was not strict enough in its observance to satisfy Romuald. His injudicious correction of the less zealous aroused such enmity against him that he applied for, and was readily granted, permission to retire to Venice, where he placed himself under the direction of a hermit named Marinus and lived a life of extraordinary severity.

About 978, Pietro Orseolo I, Doge of Venice, who had obtained his office by acquiescence in the murder of his predecessor, began to suffer remorse for his crime. On the advice of Guarinus, Abbot of San Miguel-de-Cuxa, in Catalonia, and of Marinus and Romuald, he abandoned his office and relations, and fled to Cuxa, where he took the habit of St. Benedict, while Romuald and Marinus erected a hermitage close to the monastery. Romuald lived there for about ten years, taking advantage of the library of Cuxa to refine his ideas regarding monasticism. After that he spent the next 30 years going about Italy, founding and reforming monasteries and hermitages. His reputation being known to advisors of the Holy Roman Emperor Otto III, Romuald was persuaded by him to take the vacant office of abbot at Sant' Apollinare to help bring about a more dedicated way of life there. The monks, however, resisted his reforms, and after a year, Romuald resigned, hurling his abbot's staff at Otto's feet in total frustration. He then again withdrew to the eremitical life.

In the meantime, Romuald's father Sergius had followed his son's course, repenting of his sins and becoming a monk himself. Romuald returned to Italy to help his father, after learning that Sergius was struggling in his vocation. Through his son's guidance, Sergius found the strength to persist in religious life. After guiding his penitent father in the way of salvation, Romuald traveled throughout Italy serving the Church. By 1012 he had helped to establish or reform almost 100 hermitages and monasteries, though these were not connected to one another in the manner of a distinct religious order.

In 1012 he arrived at the Diocese of Arezzo. Here, according to the legend, a certain Maldolus, who had seen a vision of monks in white garments ascending into Heaven, gave him some land, afterwards known as the Campus Maldoli, or Camaldoli. St. Romuald built on this land five cells for hermits, which, with the monastery at Fontebuono, built two years later, became the famous mother-house of the Camaldolese Order. Romuald's daunting charisma awed Rainier of Tuscany, who was neither able to face Romuald nor to send him away. Romuald founded several other monasteries, including the monastery of Val di Castro, where he died on June 19, 1027. St. Romuald's feast day is June 19th, the date of his death, and February 7th commemorates the transfer of his relics to Fabriano in 1481.

In his youth St. Romuald became acquainted with three major schools of western monastic tradition. Sant' Apollinare in Classe was a traditional Benedictine monastery under the influence of the Cluniac reforms. Marinus followed a much harsher, ascetic and solitary lifestyle, which was originally of Irish eremitic origins. The abbot of Sant Miguel de Cuxa, Guarinus, had also begun reforms but mainly built upon a third Christian tradition, that of the Iberian Peninsula. St. Romuald was able to integrate these different traditions and establish his own monastic order. St. Romuald's reforms provided a structural context to accommodate both the eremitic and cenobitic aspects of monastic life that was very reminiscent of the early Desert Fathers. The admonition in his *Brief Rule*, "Empty yourself completely and sit waiting places him in relation to the long Christian history of intellectual stillness and interior passivity in meditation", is also reflected in the nearly contemporary Byzantine ascetic practice known as Hesychasm.

Modern Theological Classics

The Bible and Liturgy

Connection between Bible study and liturgical services: usually the Old and New Testaments are taught without reference to the life of the Church, as a series of interesting stories (the Flood, Noah's Ark, the Flight from Egypt, etc.) which are supposed to impress children's imagination as do fairy tales, but which often remain nothing but "stories." As children grow, they do not know what to do with this material. Yet the Bible, as we have said above, is the book of the Church, not only in the sense that the Church "guarantees" that it is God inspired, but because the very life of the Church, and first of all its liturgical life, consists in renewing the understanding of the Scriptures. The language of the Church, the language of worship, is the language of the Bible, not only *literally* (more than half of all liturgical texts are Biblical), but also in the sense that the church *structure* of worship, of ritual, symbolism and images, and the whole spirit of worship are intimately linked with the Scripture and deeply rooted in them.

We cannot understand our worship without knowing the Scriptures. Yet the same is true *vice versa*. The meaning of the Scriptures is disclosed in worship. It supplies us with a key to the interpretation of the Scriptures. For instance, the meaning of water in Baptism, of oil in Unction, of the meaning between the Descent of the Holy Spirit and Pentecost (i.e. the fiftieth day after the Resurrection), cannot be grasped unless we have followed the themes of water, oil, and Holy Spirit in the Old and New Testaments. Yet, inversely, the waters of the Flood, the Passover of Exodus, are completely meaningful only when they find their echo and answer in the waters of Baptism, which become for us both "grave and birthgiver" (St. Cyril of Jerusalem), as well as in the contemplation of the liturgical mystery of Holy Week. The same can be said of all liturgical acts—blessing, thanksgiving, repentance, petition, sacrifice, entrance, etc. Their meaning, their spiritual "dimensions," are given us in the Scriptures, but it is only through liturgy that they come alive to use in a new, unique and actual sense. All this means that the teaching of the Bible must be closely linked to liturgics, in order to make the Bible and the liturgy mutually explain, complete and "reveal" each other. The material to be covered in this field is so vast that tremendous efforts will have to be made before this method—which, once more, was that of the ancient church—becomes ours and gives back to us the true meaning of both the Scriptures and the liturgy.

The remembrance of Christ

The life and teaching of Christ also must constantly be “referred” to worship. A good example here is the study of holidays and the calendar. Our liturgical year is built on the *remembrance* of Christ. The church calendar fills time with the memory of Christ and makes time itself an image of salvation and new life. For someone to whom worship is a living experience, the frequently used *Today* (as for instance, “Today He is lying in the tomb,” on Holy Saturday) is not merely a rhetorical “figure of speech.” For it is indeed the proper function of liturgy that in and through it everything that Christ accomplished *once* always returns to life, is made *present* again, actualized in its relation to us and our salvation. A feast thus is an entrance into, and communion with the eternal meaning of the past, through which we taste of the Kingdom of God. Yet we have to recognize that this wonderful church calendar—with its harmonious crescendo of festivals, with their gradual unfolding and their inner unity, with, in other words, the true joy of church life—scarcely affects our church school curriculum. It is not enough to let children memorize the dates of the feasts and Lenten seasons. We have to help them penetrate into the spirit and the atmosphere of the feast, so that the Biblical texts, the liturgical hymns and the details of ritual, become a living whole in their religious experience.

Here is one example of many. There is not much to found in the New Testament concerning the Ascension of Our Lord. Yet the eternal meaning of these few words, the inexpressible wonder and joy of the Ascension to heaven of the Son of Man, are made clear in the liturgy of Ascension Day. How few people know these texts, how few are looking forward to them, and how few, therefore, are appropriating the spiritual fruits of that feast. We must not say “children cannot understand this.” Children perceive without understanding, feel without analyzing. Did not the services of Holy Week, the joy of Easter night, the serenity of the Virgin’s holidays, “introduce” us to Orthodoxy long before we learned to understand their meaning? Thus the church school itself must be deeply rooted in the rhythm of church life, and those who teach must be conscious of this rhythm and themselves “live” it.

The meaning of Sacraments

Special attention should be paid to the sacraments, and first of all, to the Divine Liturgy. Usually children are taught in school *definitions* of sacraments, yet what we need is to help children grasp their *meaning*, revealed through their liturgical structure and in their texts. The study of Baptism, for instance, provides a wealth of material for the study of Scriptures, Christian ethics, and doctrine. Thus:

- (a) Baptism begins with exorcisms, introducing the Christian concept of evil and the Evil One, Christ’s victory over the devil (Christ’s casting out of devils, the Church militant empowered by Christ to fight the “prince of this world,” etc.). This aspect of Christian faith is usually simply ignored by today’s Christians.
- (b) Then comes renouncing the devil and *uniting oneself to Christ*, the basic attitude of a Christian and the source of all Christian ethics (“Without me you can do nothing”).
- (c) The Creed: inclusion of oneself in the faith of the Church and its responsible acceptance.
- (d) The blessing of the water: preparation of new “matter” for a new life, the baptism of Our Lord in the Jordan, the place of “matter” in life, the cosmic “dimensions” of the Church.
- (e) Anointing: the image of oil in the Scriptures, healings (the merciful Samaritan), symbol of peace (olive branch after the flood), power, joy.
- (f) Immersion: judgment, death, cleansing, rebirth, resurrection, etc. And finally the putting on of a white garment, etc.

This outline is a mere “hint,” but it helps us to see the range of opportunities for catechesis in connection with the study of liturgics.

Eucharist as the center

As for the Eucharist, it must be the center of our entire system of religious education, because it is the very heart of the Church’s life. Usually this study is limited to a superficial symbolic explanation: the taper represents this, the censer that, etc. Such explanations are insufficient. The Divine Liturgy is not a symbol but an *act* of the Church, through which the Church fulfills her true nature. It is the all-embracing sacrament of salvation, a

sacrament of unity, love, sanctification, sacrifice, deification. All this makes us *live* as Christians, and therefore our whole religious education must be based on the Holy Eucharist and must find its fulfillment in it.

In the experience of the Orthodox Church, liturgy is always the *expression* of the faith, life and teachings of the Church, and therefore a sure path to learning these. "*Lex orandi lex est credendi.*" The rule of prayer is the rule of belief. And only insofar as we return to this rule, can we recover the true foundations of Orthodox Christian Education.

Fr. Alexander Schmemmann,² *Liturgy and Life*, pp. 18-22.

Recipe of the Month

Ma'amoul bil Tamer (Lebanese Date Shortbread Cookies)

These Lebanese shortbread cookies feature a buttery pastry scented with rose and orange blossom waters wrapped around a cinnamon and nutmeg-spiced date filling. Though they're easy to shape by hand, it's worth seeking out a traditional ma'amoul mold to make them. The beautiful long-handled tools, known as taabehs, are intricately carved with designs that correspond to their fillings, with distinct patterns for ma'amoul filled with dates, pistachio, or walnut.

Ingredients (Crust):

3 cups fine semolina
1/2 cup flour
12 tbsp. unsalted butter, melted and cooled
3 tbsp. sugar
1/2 tsp. kosher salt
1/3 cup whole milk
2 1/2 tbsp. rose water
2 tsp. orange blossom water

Ingredients (Filling):

5 cups pitted dates
10 tbsp. unsalted butter, cubed and chilled
2 tbsp. ground cinnamon
1 1/2 tbsp. grated nutmeg

Directions:

(1) Make the crust: Pulse semolina, flour, butter, sugar, and salt in a food processor into pea-size crumbles. Add milk and rose and orange blossom waters; pulse until dough forms. Flatten dough into a disk and wrap in plastic wrap; chill 2 hours.

(2) Make the filling: Purée dates, butter, cinnamon, and nutmeg in a food processor until smooth. Divide into 25 balls; chill 30 minutes.

(3) Heat oven to 400°. Divide dough into 25 balls. Working with 1 ball at a time, press finger into dough, creating a pocket. Place 1 ball of filling into pocket; pinch sides to encase filling and roll into a ball. Press balls into *ma'amoul* mold, or flatten slightly using your palm; transfer to a baking sheet. Bake until golden, 20–25 minutes; let cool before serving.

Parish News

Parish Council Meeting

The Parish Council is meeting on Sunday, June 10, 2018 after Divine Liturgy.

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.

R.B.O. Annual Meeting

Our parish's lodge of the Russian Brotherhood Organization (R.B.O.) is having its annual meeting on Sunday, June 3, 2018 after Divine Liturgy. The R.B.O. lodge will also sponsor a pork dinner, at \$20 per person, as a fundraiser for the church. Details will be announced in the weekly parish bulletin.

Episcopal Visitation

His Eminence, Most Reverend Archbishop Michael shall visit our parish on Sunday, June 24, 2018. The archbishop will be greeted at the front doors of the church at 9:00 AM, after which the Hours and Divine Liturgy shall commence. 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.

2018 Parish Council Conference

Our Diocese's annual Parish Council Conference is scheduled for Saturday, June 30, 2018, 10:00 AM – 3:00 PM (w. lunch included), at Christ the Savior Church, 365 Paramus Rd., Paramus, N.J. The conference's theme is "Breathing New Life into Established Parishes" and the presenter is Fr. Thomas Soroka. Attendance is open to everyone interested in attending, not just parish council members. See flyer on bulletin board in the church vestibule.

Daily Bible Readings

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| 1. Rom. 2:14-20; Matt. 5:33-41 | 16. Rom. 3:28-4:3; Matt. 7:24-8:4 |
| 2. Rom. 1:7-12; Matt. 5:42-45 | 17. Rom. 5:1-10; Matt. 6:22-33 |
| 3. Heb. 11:33-12:2; Matt. 10:32-38, 19:27-30 | 18. Rom. 9:18-33; Matt. 11:2-15 |
| 4. Rom. 2:28-3:18; Matt. 6:31-34, 7:9-11 | 19. Rom. 10:11-11:2; Matt. 11:16-20 |
| 5. Rom. 4:4-12; Matt. 7:15-21 | 20. Rom. 11:2-12; Matt. 11:20-26 |
| 6. Rom. 4:13-25; Matt. 7:21-23 | 21. Rom. 11:13-24; Matt. 11:27-30 |
| 7. Rom. 5:10-16; Matt. 8:23-27 | 22. Rom. 11:26-36; Matt. 12:1-8 |
| 8. Rom. 5:17-6:2; Matt. 9:14-17 | 23. Rom. 6:11-17; Matt. 8:14-23 |
| 9. Rom. 2:19-26; Matt. 7:1-8 | 24. Rom. 6:18-23; Matt. 8:5-13 |
| 10. Rom. 2:10-18; Matt. 4:18-23 | 25. Rom. 12:4-5, 15-21; Matt. 12:9-13 |
| 11. Rom. 7:1-13; Matt. 9:36-10:8 | 26. Rom. 14:9-16; Matt. 12:14-16, 22-30 |
| 12. Rom. 7:14-8:2; Matt. 10:9-15 | 27. Rom. 15:7-16; Matt. 12:38-45 |
| 13. Rom. 8:2-13; Matt. 10:16-22 | 28. Rom. 15:17-29; Matt. 12:46-13:3 |
| 14. Rom. 8:22-27; Matt. 10:23-31 | 29. Rom. 16:1-16; Matt. 13:4-9 |
| 15. Rom. 9:6-19; Matt. 10:32-36, 11:1 | 30. Rom. 8:14-21; Matt. 9:9-13 |

Schedule of Services

June 2-3, 2018

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

June 9-10, 2018

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

June 16-17, 2018

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

June 23-24, 2018

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

June 28-29, 2018 (Ss. Peter & Paul)

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

June 30-July 1, 2018

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

Special Donations

*Please note that for Special Donations in July 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 June 17, 2018.*

June 3, 2018

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

June 10, 2018

Seven-day Altar Vigils offered by John and Helen Wanko in memory of Daniel Grudinoff (anniversary of repose).

June 17, 2018

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