

Quo Vadis

The monthly newsletter of Saints Peter & Paul Orthodox Catholic Church of Bayonne, N.J.
Vol. 6, Number 2: October 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

In the second and third chapters of the Book of Revelation, St. John addressed his audience, the seven churches of Asia, with special messages and, while these messages focus on the particular situation of each church, they are actually for the whole church, and remain instructive for Christians through the ages. St. John’s messages issue words of warning about the danger lurking within each church, which is more destructive than those that come from without. But it is also worth noting that two churches, those of Smyrna and Philadelphia, are held blameless, for they are examples of what the Church ought to be.

The first church addressed is that of Ephesus (Rev. 2:1-7). Ephesus was the leading city of the Roman province of Asia. St. Paul had stayed there for two years on his third missionary journey, and his Epistle to the Ephesians is addressed to that church. By tradition, St. John spent his later years there, as did the Virgin Mary. The church at Ephesus was firmly established and possessed the gift of spiritual discernment. But its sound teaching was soured by an absence of love – for Christ and for neighbor. The danger is the Ephesians is one in which correctness in doctrine, of orthodoxy, becomes what St. Paul called a mere “sounding brass” or “clanging cymbal” in the absence of love (1 Corinthians 13:1).

The second church is that of Smyrna (Rev. 2:8-11). Smyrna is still a large city on the Aegean coast of Turkey, and in Roman times had an important forum. It was also at Smyrna that the aged bishop, St. Polycarp, refused to renounce Christ and was martyred – the subject of one of the first hagiographies, *The Martyrdom of Polycarp*. The church of Smyrna that is addressed in Revelation was a small, poverty-stricken church, but one that was rich in what truly mattered – an abundance of good works. To the Smyrneans the word of Jesus Christ is all the encouragement they need, and He holds out to them the gift of everlasting life.

The third church is that of Pergamum (Rev. 2:12-17), a town located on high ground, having an impressive altar of Zeus overlooking it. It was the base for the official cult of emperor-worship and a center of healing associated with the Temple of Asclepius. The church at Pergamum made a brave stand against external pressure, but some of its members became swayed by false teachings and by the lure of worldly things. As a result, old pagan practices were creeping the church’s life, and the church is compared to the Old Testament figure of Balaam, who betrayed his position as a prophet (Numbers 31:16).

The fourth church is that of Thyatira (Rev. 2:18-19), then a commercial center known for its earthenware and purple dye industries. In some ways the church at Thyatira was quite healthy, but within it was an influential woman, “Jezebel”, advocating easy compromise with the immoral, idolatrous pagan world. Many there had fallen into her way of thinking and plunged deep into evil, though there was still a remnant remaining faithful, who are promised the power and presence of Christ.

The fifth church is that of Sardis (Rev. 3:1-6). Sardis was formerly the capital city of the ancient kingdom of Lydia, which was renowned for the great wealth of its king, Croesus. But for all its reputation, the church at Sardis was dying on its feet! Its problems were apathy, indifference, and self-satisfaction – it had no works that make it whole before God.

The sixth church is that of Philadelphia (Rev. 3:7-13), then a small town located in a broad valley of fertile farmland. Philadelphia is neither the largest nor the most impressive of the prestigious seven churches, but it is in the best spiritual condition. To it, because it is faithful, Christ opens the door to effective work.

The seventh church is that of Laodicea (Rev. 3:14-22), which is the worst case of all of the seven churches. Laodicea was a city in the Lycus valley, made prosperous by its fine wool, eye salves, and banking. Its water supply was channeled from hot springs some distance away, reach the town tepid. The church of Laodicea was like its water – lukewarm. It is so self-satisfied as to be totally blind to its true condition, and is so far from what it ought to be that Jesus stands outside, knocking for admittance to the lives of these “Christians”. It has nothing to commend it.

I write about these churches today because, on reflection, the messages given to them speak directly to us. Which of these churches does our church most resemble? Of course, we would like to say that we resemble the churches of Philadelphia and Smyrna – small, not particularly impressive, but faithful and filled with good works. However, if we examine ourselves critically, do we find some, or even all, of the defects suffered by the other five churches of Asia? Have we been self-satisfied, apathetic, worldly-minded, uncaring, and idolatrous? Have we yielded to the temptation of complacency, entombing ourselves into a comfortable, self-satisfied, and self-induced state of indifference? Are we on the road to Laodicea ... a road leading away from Christ and toward utter self-destruction. Have we been self-righteous, self-centered, and lacking in forgiveness and charity? Have we become ensnared by the lure of the Ephesian way ... a way oblivious to Christ’s central ethic, which was that of love, a divine love, a love of infinite power, proclaiming forgiveness to sinners and reconciliation with God.

The only way to Christ is to follow the examples of Smyrna and Philadelphia, to become rich in good works and faithfulness. Let us, like the Philadelphians, sow the seeds of faith, and righteousness, and charity, and harvest a rich crop for Christ! Let us, like the Smyrneans, mind not our small numbers, poverty, or lack of prestige, but in laying aside all earthly cares find that “God is with us” and “Christ is in our midst”. Thusly will we see the vision of Christ that St. John saw in the final chapter of Revelation, and realize that no true Christian church is ever alone and abandoned, for Christ stands with His people. Let us always remember that it is the living Christ, in all His power and glory, that is the master of life and death, that is the judge of our destiny ... Who is “the Alpha and the Omega ... the One Who is, and the One Who was, and the coming One, the Almighty” (Rev. 1:8).

Parish Council President’s Message

Dear parishioners and friends,

The church’s new fiscal year is upon us and it is an unfortunate fact that some of our most generous donors are no longer with us, making it all the more challenging to keep our parish in good financial order. There are, however, a few “painless” ways in which you can help: I refer to the shopping cards for ACME, ShopRite, and Stop & Shop available at the candle stand. Every time you shop for groceries, you could be supporting our church! Also, please don’t forget about memorial book at the candle desk, where you can donate memorial candles and/or bread and wine for the Holy Eucharist in honor or memory of your loved ones. I also appeal to our faithful members to give some thought about including a bequest for the church in your estate planning, so that you can help ensure the continued existence and well-being of Ss. Peter and Paul’s into future generations.

Yours in Christ,
Reader Stephen Wasilewski

Excerpt from the Church Fathers

There is no one, O Most Holy Mary, who can know God except through thee; no one who can be saved or redeemed but through thee, O Mother of God; no one who can be delivered from dangers but through thee, O Virgin Mother; no one who obtains mercy but through thee, O Filled-With-All-Grace!

— St. Germanus, Patriarch of Constantinople (c. 634-733)

No one will ever be the servant of the Son without serving the Mother ... Go to Mary and sing her praises and you will be enlightened. For it is through her, that the true Light shines on the sea of this life.

— St. Ildephonsus, Bishop of Toledo (607-667)

Lives of the Saints

St. Romanus the Melodist – commemorated on October 1st

St. Romanus the Melodist was born in the fifth century in the Syrian city of Emesa (modern-day Homs) of Jewish parents. He was baptized as a young boy (though whether or not his parents also converted is uncertain). Having moved to Berytus (Beirut), he was ordained a deacon in the Church of the Resurrection there. After having moved to Constantinople, during the reign of Emperor Anastasius I (491-518), he led an ascetic life of prayer and fasting but, in his humility, thought of himself as being rather worldly. He had a special love for the Mother of God, and would go at night to pray in the Blachernae Church, which housed the precious omophorion of the Holy Virgin. The saintly Patriarch Euphemius loved Romanus for his many virtues and paid him the same wage as those singers and readers who were better educated and more talented. The latter resented this and derided Romanus for his evident lack of musical and theological training. St. Romanus himself was painfully aware of these defects; he longed for a melodious voice worthy of leading the faithful in praising God.

Once, in the year 518, on Christmas Eve, he read the kathisma verses so poorly that another had to take his place, and was mercilessly ridiculed by the clergy, which devastated him. On Christmas Day, the Mother of God appeared to the grief-stricken monk in a vision while he was praying before her Kyriotissa icon. She gave him a scroll and commanded him to eat it. Thus, he was given the gift of understanding, composition, and hymnography. That evening at the All-Night Vigil St. Romanus sang, in a wondrous voice, his first Kontakion: “Today the Virgin gives birth to the Transcendent One...” (i.e., the kontakion of the Nativity of Christ to this day). The emperor, the patriarch, the clergy, and the entire congregation were amazed at both the profound theology of the hymn and Romanus' clear, sonorous voice as he sang. According to tradition, this was the very first kontakion ever sung.

The Greek word "kontakion" (κοντάκιον) refers to the shaft on which a scroll is wound, hence the significance of the Theotokos' command for him to swallow a scroll, indicating that his compositions were by divine inspiration. The scene of Romanus' first performance is often shown in the lower register of icons of the Protection of the Virgin Mary (celebrated on the same day as the commemoration of St. Romanus – October 1st). All the hymns of St. Romanus thus became known as kontakia, in reference to the Virgin's scroll. St. Romanus was also the first to write in the form of the Oikos, which he incorporated into the All-Night Vigil at his places of residence (in Greek, the word *oikos* means “house”).

St. Romanus became a teacher of song to the end of his life, and was buried at Church of the Theotokos in Constantinople, where his feast is still celebrated. The exact year of his death is not precisely known. Many scholars set it as 555 or 556, based on an imperial document of 551 and his apparent mention of violent earthquakes that shook the Near East in 552, 554, and 555. St. Romanus the Melodist composed nearly a thousand hymns (about eighty survive), many of which are still used in the Byzantine Rite. He is the patron saint of church singers, though his icon typically pictures him in the white robes of a young deacon. According to historian Karl Krumbacher (a principal founder of Byzantine Studies as an independent academic discipline): “In poetic talent, fire of inspiration, depth of feeling, and elevation of language, he far surpasses all the other melodists. The literary history of the future will perhaps acclaim Romanus for the greatest ecclesiastical poet of all ages.”

Modern Theological Classics

The Holy Temple

The place of worship is called *church* (“naos” – Gk. “temple”). This double use of the word “church,” which means both the Christian community and the house where it worships God, is in itself an indication of the function and nature of the Orthodox temple: to be the place of the *leiturgia*, the place where the community of the faithful fulfills itself as the Church of God, as the spiritual Temple. Orthodox architecture has, therefore, a liturgical meaning, a symbolism which completes that of the liturgy. It had a long historical development and exists in a great variety of national expressions. But the common and the central idea is that of the temple as “heaven on earth,” the place where through our participation in the liturgy of the Church, we enter into communion with the *age to come*, the Kingdom of God.

The temple is usually divided in three parts:

1. The *narthex* or *vestibule* with, theoretically at least, the *baptismal font* as its center. The sacrament of baptism opens the doors of the church to the newly baptized, introduces him into the fulness of the Church. For this reason baptism was performed in the narthex, and then the new members were led in a solemn procession into the church.

2. The *nave*, the central part of the temple, is the place of the body of the faithful, or the Church itself. The Church *gathers* here in unity of faith, hope, and love to acclaim its Lord, to listen to His teachings, to receive His gifts, to be edified, sanctified, renewed by the grace of the Holy Spirit. The icons of the saints on the walls, the candles and all other sacred decorations have but one meaning: the unity of the Church on earth with the Church in heaven, or rather their identity. Assembled in the Temple we are the visible part, the visible expression of the whole Church, of which Christ is the head, and the Mother of God, the Prophets, Apostles, Martyrs, and Saints are members, just as we are. We are in their company, we form with them one body, we are raised into a new dimension, that of the Church in glory, the Body of Christ. This is why the Church invites us to enter the Temple “with faith, reverence, and fear”; this is also why the ancient Church did not allow anyone to “attend” its services, but only the *faithful*, i.e., those who through faith and baptism were integrated into the heavenly reality of the Church (cf. in the Divine Liturgy the dismissal of the catechumens; “all catechumens, depart ...”). To enter the Church, to be assembled, gathered with the saints is the greatest possible gift and privilege, for the “nave” is truly the place of our *acceptance* into the Kingdom of God.

3. The *Sanctuary* is the place of the *Altar*. The Altar is the mystical center of the church. It “represents” (makes present, actualizes, reveals to us – for such is the realistic meaning of liturgical representation): (a) the *Throne of God*, to which Christ has raised us in His Glorious Ascension, before which we stand with Him in an eternal adoration; (b) the *table of the Divine Banquet*, to which Christ has called us and at which He eternally distributes the food of immortality and life eternal; (c) the *altar of His Sacrifice* for us, of His total oblation to God and to us.

All three parts of the temple are decorated with *icons* (images of Christ and the Saints). The word “decoration,” however, is not fully adequate, for the icons are more than mere “decoration” of “art.” They have a sacred and liturgical function. They manifest our communion, our real unity with “heaven” – the spiritual and gloried dimension of the Church. Therefore, icons are more than images. According to the teaching of the Orthodox Church, they make truly present those whom they represent, they are a spiritual reality or “canon,” a special method and technique of painting which has been elaborated through many centuries, to express the *transfigured reality*. There is today a movement toward the rediscovery of the real meaning of icons and, also, to the understanding of real iconographic art. But much remains to be done to eliminate from our churches the sweet and sentimental images which have nothing to do with the Orthodox concept of icon. The Orthodox temple by its very form, structure, and decoration has thus a “function” in liturgy. The “material” temple must help the building up of the spiritual temple – the Church of God. As everything else it can never become an end in itself.

The Priest and the Congregation

In the Orthodox doctrine of the Church (and, therefore, of worship, which is the sacred action and expression of the Church) clergy and laity can be neither opposed to each other nor confused with one another.

The whole Church is the *laos*, the People of God, and everyone in it is, first of all, a *laicos*, i.e. a member of the body, an active participant in the life of the whole. But within the *laos* of the Church there is an *order of ministries*, established by God for the orderly life of the body, for the preservation of its unity, for its faithfulness to its divine purpose. The essential ministry is that of Priesthood, which perpetuates in the Church the priestly ministry of Christ Himself in its three aspects: the *sacerdotal* (Christ is the High Priest who sanctified Himself to His Father for the salvation of all), the *teaching* (Christ is the Teacher, teaching us the commandment of the New Life), and the *pastoral* (Christ is the Good Shepherd knowing his sheep and calling each one of them by name). The unique priesthood of Christ is perpetuated in the Church by a sacred hierarchy, which exists and functions in three essential ministries: those of the bishop, the priest, and the deacon. The fullness of priesthood belongs to the bishop, who is the head of the Church. He shares his priestly duties with the priests, whom he ordains to be his helpers in the administration of the Church and heads of individual congregations or parishes. The bishop and priests are assisted by deacons, who have no sacramental power, but whose function is to maintain a living unity between the hierarchy and the people.

This hierarchical structure or order of the Church is expressed in her worship, each member taking part in it according to his “calling.” It is the whole Church that performs the *leiturgia*, yet in this common action everyone has his own particular function. It belongs to the bishop (or to the priest) to stand at the head of the people and it is his function or ministry to offer to God the worship of the Church and to convey to the people the grace, the teachings, and the gifts of God. He is in the liturgy the visible icon of Christ—Christ who as Man stands before God uniting and representing in Himself all of us, and who as God gives us the Divine gifts of forgiveness, grace of the Holy Spirit, and food of immortality. There can be, therefore, no liturgy no worship of the Church, without the priest, for it is precisely his duty to “change” or transform the earthly and human congregation into the Church of God by perpetuating in it’s the mediating ministry of Christ. And there can be no liturgy without the *laos*, the people, the congregation: for it is the prayers and oblations of the people that the priest offers to God, and it is in order to transform the congregation into the Body of Christ that he has received the grace of Christ’s priesthood.

The worshipping Church thus really *represents* (makes present, actualizes) the whole Christ: the Head and the Body, the Divine and the Human, the Gift and its Acceptance, and the Orthodox Church, as expressed in her liturgy, is neither *clerical* (the clergy being the only active element, and the laity the passive one) nor *egalitarian* (which implies that there is a confusion between clergy and laity, both elements having equal right). In her teaching the harmony of all ministries—in their unity and in their distinction, in the active cooperation of all elements of the Church, under the guidance and the sanction of the hierarchy, in a cooperation which finds its pattern in worship—is essential for the spiritual welfare of the Church, its “fullness in Christ.”

The order, i.e. the function of the priest in his relation to the people in the Church, is expressed in his *liturgical vestments*. When performing the central act of worship, the Divine Eucharist, the priest puts on:

1. The *stikharion*, a white robe, which makes him the representative of each member of the faithful, for at baptism everyone has been vested in the white robe of the new creation and the new life; all who “have been baptized into Christ, have put on Christ.”

2. The *epitrakhilion*, the stole which covers his neck and shoulders and is the sign of his priestly and pastoral function. Christ the Good Shepherd has put on Himself, our human nature, has accepted the care of every single sheep, has offered Himself for the sins of the whole world.

3. The *epimanikia*, or cuffs, which are the sign that his hands are no longer his, but Christ’s. He will bless and we will receive the blessing of Christ, he will offer our bread and wine and Christ will be the One who offers, he will distribute the gifts and it will be Christ feeding us with His Body and Blood.

4. The *belt*, sign of obedience, readiness, submission. He did not choose Christ, but Christ has chosen him and entrusted to him His Own ministry. The priest has no authority or power of his own: he acts in Christ’s name.

5. The *phelonion*, the vestment that *covers* the whole man, the flow of grace, the joy and peace and beauty of the new cosmos, the Kingdom, that Christ has granted to us, with which He has vested us who were naked in our sins and infirmities.

To these basic elements, the bishops adds the *omophorion*—the large stole, which is the symbol of his supreme power in the Church. As to the deacon, his vestments are the *stikharion*, the *epimanikia*, and the *orarion* (narrow stole), which when he raises it is an invitation to the whole people to look *upwards*, to worship God in the highest.

Fr. Alexander Schmemmann,¹ *Liturgy and Life*, pp. 34-40.

Recipe of the Month

Coq au Vin

This winey braised chicken dotted with pearl onions and button mushrooms is the first French dish many cooks outside France make, and no wonder: It's as simple to prepare as it is elegant to serve. Traditionally, it is made with rooster rather than chicken, hence the name "coq".

Ingredients:

- 4 cups red wine
- 1 large yellow onion, halved and thinly sliced lengthwise
- 1 bouquet garni (12 sprigs thyme, 5 sprigs parsley, and 3 bay leaves tied together with kitchen twine)
- 2 tbsp. olive oil
- 10 oz. peeled pearl onions
- 12 oz. white button mushrooms, quartered
- 3 tbsp. unsalted butter
- 1 (3-4-lb.) chicken, cut into 8 pieces
- 2 tbsp. flour
- 1 cup chicken stock
- Salt and freshly ground black pepper, to taste
- Finely chopped parsley leaves, to garnish

Directions:

(1) Combine wine, chicken, yellow onion, and bouquet garni in a bowl; cover with plastic wrap, and let marinate in the refrigerator at least 4 hours or overnight. Drain chicken, onions, and bouquet garnish, reserving wine, and set aside. Dry chicken thoroughly with paper towels.

(2) Heat oil in a 6-qt. Dutch oven over medium-high heat. Add pearl onions, and cook, stirring often, until lightly browned and tender, about 8 minutes. Using a slotted spoon, transfer to a bowl and set aside. Add mushrooms to pot, and cook, stirring, until they release all their moisture and brown lightly, about 8 minutes. Transfer to bowl with pearl onions; set aside. Add 1 tbsp. butter to pot, and then season chicken with salt and pepper, and add to pot; cook, turning once, until browned on both sides, about 10 minutes. Transfer to a plate, and set aside. Add drained yellow onions to pot, and cook, stirring, until soft, about 10 minutes. Add flour, and cook, stirring, until smooth, about 2 minutes. Stir in reserved wine and stock, and then return chicken to pot along with bouquet garni; bring to a boil. Reduce heat to medium-low, and cook, covered and stirring occasionally, until chicken is tender, about 15 minutes.

(3) Remove from heat, and stir in pearl onions and mushrooms. Divide among serving bowls, and garnish with parsley.

Parish News

Parish Council Meeting

The Parish Council is meeting on Sunday, October 21, 2018 after Divine Liturgy.

¹ 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.

Welcome to the Orthodox Church

Liberty Victoria Mundell, daughter of Henry and Paula Mundell, was baptized and chrismated in our church on September 8, 2018. Many Years to Victoria, her parents, and godparents!

Carpatho-Rusyn Society Meeting

The Carpatho-Rusyn Society (N.J. Chapter) is meeting at Holy Resurrection Orthodox Church, 285 French Hill Rd., Wayne, N.J. on Saturday, October 6, 2018 at 1:30 PM. The presented speaker will be Pat Papawick Beronio, whose book tells of her Carpatho-Rusyn family's coming to America, culminating in her father becoming Mayor of Manville, N.J. The meeting is open to all, free, and refreshments will be served. See flyer on the church bulletin board for information.

Orthodox Education Day

Orthodox Education Day at St. Vladimir's Seminary in Yonkers, N.Y. is being held on Saturday, October 6, 2018. This year marks the 50th anniversary of Orthodox Education Day. Events include a Hierarchical Divine Liturgy with the relics of St. Innocent and the Boston Byzantine Choir, public lectures, children and teen's activities, food, music, book sales, and a keynote address by John Maddex of Ancient Faith Ministries.

Schedule of Services

October 1, 2018 [Protection of Virgin Mary]

9:30 AM (Mon.) – Divine Liturgy

October 6-7, 2018

5:00 PM (Sat.) – Great Vespers

9:30 AM (Sun.) – Divine Liturgy

October 13-14, 2018

5:00 PM (Sat.) – Great Vespers

9:30 AM (Sun.) – Divine Liturgy

October 20, 2018 [St. Demetrius Saturday]

9:30 AM (Sat.) – Memorial Divine Liturgy

October 20-21, 2018

5:00 PM (Sat.) – Great Vespers & General Confession

9:30 AM (Sun.) – Divine Liturgy

October 27-28, 2018

5:00 PM (Sat.) – Great Vespers

9:30 AM (Sun.) – Divine Liturgy

Daily Bible Readings

1. Phil. 1:1-7; Luke 6:24-30

2. Phil. 1:8-14; Luke 6:37-45

3. Phil. 1:12-20; Luke 6:46-7:1

4. Phil. 1:20-27; Luke 7:17-30

5. Phil. 1:27-2:4; Luke 7:31-35

6. 1 Cor. 15:58-16:3; Luke 5:27-32

7. 2 Cor. 11:31-12:9; Luke 7:11-16

8. Phil. 2:12-16; Luke 7:36-50

9. Phil. 2:17-23; Luke 8:1-3

10. Phil. 2:24-30; Luke 8:22-25

11. Phil. 3:1-8; Luke 9:7-11

12. Phil. 3:8-19; Luke 9:12-18

13. 2 Cor. 3:12-18; Luke 7:2-10

14. Gal. 1:11-19; Luke 8:5-15

15. Phil. 4:10-23; Luke 9:18-22

16. Col. 1:1-2, 7-11; Luke 9:23-27

17. Col. 1:18-23; Luke 9:44-50

18. Col. 1:24-29; Luke 9:49-56

19. Col. 2:1-7; Luke 10:1-5

20. 2 Cor. 3:12-18; Luke 7:2-10

21. Gal. 2:16-20; Luke 16:19-31

22. Col. 2:13-20; Luke 10:22-24

23. Col. 2:20-3:3; Luke 11:1-10

24. Col. 3:17-4:1; Luke 11:9-13

25. Col. 4:2-9; Luke 11:14-23

26. 2 Tim. 2:1-10; John 15:17-18:2

27. 2 Cor. 5:1-10; Luke 8:16-21

28. Gal. 6:11-18; Luke 8:26-39

29. 1 Thess. 1:1-5; Luke 11:29-33

30. 1 Thess. 1:6-10; Luke 11:34-41

31. 1 Thess. 2:1-8; Luke 11:42-46

Special Donations

*Please note that for Special Donations in November to be acknowledged in **Quo Vadis**, it is necessary for the donation to be recorded in the Special Donations register in the church vestibule by October 21, 2018.*

October 21, 2018

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

October 28, 2018

Sanctuary Lamp offered by John and Helen Wanko in memory of Helen Grudinoff (anniversary of repose). **Triple Candelabra** offered by Fr. W. Sophrony Royer in memory of Lewis Cusano (anniversary of repose).