

Quo Vadis

The monthly newsletter of Saints Peter & Paul Orthodox Catholic Church of Bayonne, N.J.
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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

For God's people, Thanksgiving is far more than a special day on the calendar. The Bible urges us to live a life of thanksgiving each day. Being thankful to God for all of His blessings is truly a mark of the Christian. There are at least four ways that Psalm 100, a song of praise to God as our Creator, Sustainer and Redeemer, instructs us to praise and worship God. These ways may be viewed as four biblical ways to express your thanksgiving to the Lord at this wonderful season of the year:

1. Sing Praises to the Lord.

The Bible says, “Make a joyful shout to the LORD” (Ps. 100:1). In the Bible, “shouting,” i.e. singing (as in Ps. 47:6, “Sing praises to God, sing praises: sing praises unto our King, sing praises,” or Ps. 95:1, “O come, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation”), is associated with great achievement or joy. Joshua told Israel to march around Jericho for six days and on the seventh day to lift a great shout. When they did, the walls fell down (Josh. 6). When you are thanking and praising God, do so with joy, proclaiming your praises of God boldly, with a strong voice. God loves to hear our praises, and it will also make you biblical!

2. Serve the Lord with Gladness.

“Serve the LORD with gladness” (Ps. 100:2). Gladness means mirth, gaiety and happiness. No service to the Lord, whether great or small, should be done grudgingly. Sincere and true delight in service to God should accompany our words and deeds of worship. When you are serving the Lord, don't be afraid to do it with a glad heart—and don't be afraid to smile! “And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and all your soul” (Deut. 10:12).

3. Come into the Lord's Presence.

“Come before His presence with singing” (Ps. 100:2). God calls us to come into His presence privately each day and together in corporate worship. “Evening and morning and at noon I will pray, and cry aloud, and He shall hear my voice” (Ps. 55:17). It was said of the fledgling New Testament church that they met daily in the temple for instruction, fellowship, worship and praise. Little wonder that Hebrews 10:25 begs us not to fail to regularly assemble with other believers in thanksgiving, hearing the Word and worship.

4. Get to Know the Lord.

Psalm 100:3 says, "Know that the LORD, He is God; It is He who has made us, and not we ourselves; We are His people and the sheep of His pasture". The psalmist calls the people to recognize and "know" God's words, works and ways. He wants us to know that He is God and we are not, that He is the Creator and we are His creatures and that we are His sheep and He is our Shepherd. The heart-longing of every godly person is to get to know God more intimately. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (Jn. 17:3).

So, let us make it our determination to praise and worship God this holiday season!

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. I am very thankful to everybody who contributed towards the planning and the execution of our 5th Annual Oktoberfest where we made a profit of \$2013. Also, our annual parish meeting shall be held on Sunday, November 18, 2018. 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

We know there are Angels and Archangels, Thrones, Dominions, Princedoms, Powers, Splendors, Ascents, Intelligent Powers or Intelligences, pure natures and unalloyed, immovable to evil, or scarcely movable; ever circling in chorus round the First Cause (or how should we sing their praises?) illuminated thence with the purest Illumination, or in one degree or another, proportionally to their nature and rank...so conformed to beauty and molded that they become secondary Lights, and can enlighten others by the overflowings and largesse of the First Light. Ministrants of God's Will, strong with both inborn and imparted strength, traversing all space, readily present to all at any place through their zeal for ministry and the agility of their nature ...

— St. Gregory of Nazianzus, Second Theological Oration, 31.

In this way is he [the true Christian] always pure for prayer. He also prays in the society of angels, as being already of angelic rank, and he is never out of their holy keeping; and though he prays alone, he has the choir of the saints standing with him [in prayer] ...

— Clement of Alexandria, Miscellanies, 7:12.

Lives of the Saints

St. Catherine of Alexandria, Great-Martyr – commemorated on November 24th (25th)

Catherine was the daughter of Constus, the governor of Alexandria, Egypt during the reign of the Emperor Maximian (286–305). From a young age she devoted herself to study. A vision of the Virgin Mary and Child persuaded her to become a Christian. When the persecutions began under Maxentius, she went to the emperor and rebuked him for his cruelty. The emperor summoned fifty of the best pagan philosophers and orators to dispute with her, hoping that they would refute her pro-Christian arguments, but Catherine won the debate. Several of her adversaries, conquered by her eloquence, declared themselves Christians and were at once put to death.

Catherine was then scourged and imprisoned. She was scourged so cruelly and for so long, that her whole body was covered with wounds, from which the blood flowed in streams. The spectators wept with pity; but Catherine, strengthened by God, stood with her eyes raised to heaven, without giving a sign of suffering or fear. He ordered her to be imprisoned without food, so she would starve to death. During the confinement, angels tended

her wounds with salve. Catherine was fed daily by a dove from Heaven and Christ also visited her, encouraging her to fight bravely, and promised her the crown of everlasting glory. During her imprisonment, over 200 people came to see her, including Maxentius' wife, Valeria Maximilla; all converted to Christianity and were subsequently martyred. Twelve days later, when the dungeon was opened, a bright light and fragrant perfume filled it, and Catherine came forth even more radiant and beautiful. Upon the failure of Maxentius to make Catherine yield by way of torture, he tried to win the beautiful and wise princess over by proposing marriage. The saint refused, declaring that her spouse was Jesus Christ, to whom she had consecrated her virginity. The furious emperor condemned Catherine to death on a spiked breaking wheel, but, at her touch, it shattered. Maxentius ordered her to be beheaded. Catherine herself ordered the execution to commence. A milk-like substance rather than blood flowed from her neck.

Angels transported her body to the highest mountain (now called Mount Saint Catherine) next to Mount Sinai, where God gave His Law. In 850, her incorrupt body was discovered by monks from the Sinai Monastery. The monks found on the surface of the granite on which her body lay, an impression of the form of her body. Her hair still growing, and a constant stream of the most heavenly fragranced healing oil issuing from her body. This oil produced countless miracles. In the 6th century, the Eastern Emperor Justinian had established what is now St. Catherine's Monastery in Egypt (which is in fact dedicated to the Transfiguration of Christ). Her relics include her left hand, often warm to the touch and her head. Her incorrupt body is not publicly displayed. Countless people make the pilgrimage to the Monastery to receive miracle healing from St. Catherine.

St. Catherine's principal symbol is the spiked wheel, which has become known as the "Catherine wheel," and her feast day is celebrated on November 25th by most Christian churches. However, the Russian Orthodox Church celebrates it on November 24th. The exact origin of this tradition is not known. In 11th-century Kievan-Rus, the feast day was celebrated on November 25th. St. Dimitry of Rostov in his *Great Collection of the Lives of the Saints* (1689) places the date of celebration on November 24th. A story that Empress Catherine the Great did not wish to share her patronal feast with the Leave-taking of the feast of the Presentation of the Theotokos and hence changed the date is not supported by historical evidence, as St. Dimitry's work is well before her reign, which began in 1762. One of the first Roman Catholic churches to be built in Russia, the Catholic Church of St. Catherine, was named after Catherine of Alexandria because she was Catherine the Great's patron. The Orthodox Church in America's representation church in Moscow is also dedicated to St. Catherine.

St. Catherine was one of the most important saints in the religious culture of the late Middle Ages, and arguably considered the most important of the virgin martyrs, a group including Saints Agnes, Margaret of Antioch, Barbara, Lucy, Valerie of Limoges and many others. Her power as an intercessor was renowned and firmly established in most versions of her hagiography, in which she specifically entreats Christ at the moment of her death to answer the prayers of those who remember her martyrdom and invoke her name. The development of her medieval cult was spurred by the reported rediscovery of her body around the year 800 at Mount Sinai, with hair still growing and a constant stream of healing oil issuing from her body. There are several pilgrimage narratives that chronicle the journey to Mount Sinai. However, though the monastery at Mount Sinai was the best-known site of the Catherine pilgrimage, it was also the most difficult to reach. The most prominent Western shrine was the monastery in Rouen that claimed to house Catherine's fingers. It was not alone in the West, however, as there were many scattered shrines and altars dedicated to Catherine throughout France and England. Among the better-known sites are Canterbury and Westminster, which claimed a phial of her oil, brought back from Mount Sinai by Edward the Confessor. Other shrines, such as St. Catherine's Hill in Hampshire were the focus of generally local pilgrimage, many of which are only identified by brief mentions in various texts, rather than by physical evidence.

St. Catherine also had a large female following, whose devotion was less likely to be expressed through pilgrimage. The importance of the virgin-martyrs as the focus of devotion and models for proper feminine behavior increased during the Late Middle Ages. Among these, St. Catherine in particular was used as an exemplar for women, a status which at times superseded her intercessory role. Both Christine de Pizan and Geoffrey de la Tour Landry point to Catherine as a paragon for young women, emphasizing her model of virginity and "wifely chastity." From the early 14th century the "mystical marriage" of St. Catherine first appears in hagiographical literature and, soon after, in art. In the Western Church, the popularity of her cult began to recede in the 18th century, though she remains tremendously popular in the Eastern Church, especially in Greece.

Modern Theological Classics

THE DIVINE LITURGY

The Holy Fathers defined the Divine Eucharist as “the sacrament of all sacraments” and also as “the sacrament of the Church.” It is indeed the heart of the whole life of the Church, the means and the expression of her unity with Christ, of her nature as the Body of Christ. Christ Himself instituted it at the Last Supper with His Disciples saying: “Do this in remembrance of me.” The Eucharist is, then, the Memorial of Christ. But it is only by studying the various parts of the eucharistic celebration that we can understand the inexhaustible depth and significance of this “remembrance.”

The Orthodox Church has two forms of orders of the Eucharist: the Divine Liturgy of St. John Chrysostom and the Divine Liturgy of St. Basil the Great. The latter is used only ten times a year: on the eves of Christmas and Epiphany, on the Sundays of Lent, on Great Thursday, Great Saturday, and on St. Basil’s Day (January 1st). In the past, however, there existed many orders of the Eucharistic service (St. James of Jerusalem, St. Mark of Alexandria, etc.). They have all historically the same “shape” which goes back to the apostolic community and to the Last Supper itself. The differences are limited mainly to the phrasing of the prayers. The Divine Liturgy consists of three main parts: The Preparation (*Proskomidia*), the Liturgy of the Catechumens, and the Liturgy of the Faithful.

The Preparation

The *rite of Preparation* in its present form does not belong to the body of the Liturgy since it is performed before the service and by clergy alone. In the ancient Church, however, its place was just before the procession of the Offertory (Great Entrance) where it is still preserved at the Pontifical Liturgy (when a bishop celebrates). It consists of the symbolic disposition of the Eucharistic bread on the Paten, the pouring of wine in the Chalice and the commemoration of all the orders of Saints together with the living and the departed members of the Church. Its purpose is to manifest that the whole Church is *represented* on the *diskos* (paten) with Christ, the Lamb of God, as its center.

The Liturgy of the Catechumens

The Divine Liturgy proper begins with a first part, called the “Liturgy of the Catechumens” because, in the past, candidates for baptism were allowed to attend it. It could also be called the *Liturgy of the Gospel* or the *Liturgy of the Word*, for it consists essentially of the reading of the Holy Scriptures (Epistle and Gospel) and their explanation in the Sermon. According to the Fathers, *communion with the Word of God* precedes *communion with the Body and Blood of Christ*, both communions being the two means of our partaking of Christ.

The early Christians used to refer to this first part of the Eucharist as *synaxis* or assembly. It is important to realize that this “gathering,” the coming together of the many becoming one body is indeed *the* beginning or even the very condition of the Liturgy—the corporate worship of the Church. The word “Church” actually means “assembly” (*ekklesia*) and the Orthodox Church has always stressed and preserved in her canons and liturgical rubrics this “gathered” and corporate character of the Liturgy as the sacred action of the whole Body, which implies the presence and the active participation of all its members. The so-called “private” liturgies are alien to the spirit of Orthodoxy, for the Liturgy is always the *leiturgia*, the corporate worship of the Church. They have been introduced into liturgical practice under Western and Uniate influence and have no justification in our tradition. When the canons forbid the celebration of more than one liturgy on the same day by one priest, they stress precisely the function of the Eucharist as the *sacrament of unity*, the very expression and edification of the Church. “For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ” (1 Cor. 12:12). The coming together of Christians into the *ekklesia* (the Church) is thus the first and the essential *liturgical* act, the beginning of the movement which will lead us to the Table of the Lord, into the Holy of Holies. Gathered together we are more than a group of weak and sinful Christians, for it is the first “miracle” of the Liturgy that this group is given the power to be the Church, to fully *represent* it in this place and at this time, to manifest its real life as the life of Christ.

Blessed is the Kingdom

When the Church has been gathered the celebrant opens the service with the solemn *blessing of the Kingdom* of the Father, the Son, and the Holy Spirit. The Kingdom of God is the real “theme” of the Eucharist, for it is the reality of the Kingdom that will be manifested and communicated to us in the eucharistic celebration. Thus, blessing indicates or announces the direction, the ultimate goal of the movement which now begins, of the mystical “procession” which is now on its way. We have already left the earth and all its earthly cares, we are going up, following Christ in His eternal *passage* from this world to the Father. *Amen* answers the congregation, manifesting its acceptance of the goal, its participation in the movement.

The Great Litany

The *Great Litany* follows, which, as we have said above, constitutes the beginning of the corporate *Prayer of the Church*. In its petitions we find the order of prayer, the truly Christian “hierarchy of values”:

In peace let us pray ... The prayer of the Church is a *new* prayer, made possible by that peace which Christ achieved by His mediation. He is our *peace* (Eph. 2:14) and we pray, therefore, in *Him*, in the wonderful certitude that our prayer, because of Him, is being accepted by God.

For the peace from above and for the salvation of our souls ... The world cannot give that peace; it is a gift from above. To receive it is our first and most important goal together with the *salvation of souls*. Before we pray for anything else, we must pray for the primary object of every Christian: eternal salvation.

For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all ... We pray that this peace of Christ might be granted everywhere, that the Churches be faithful to their mission, which is to preach Christ and to make Him present in the world, that their mission may have as its fruit the unity of all men in Truth and Love.

For this holy temple and for those who enter with faith, reverence, and the fear of God ... We pray for *this* community, which here, in this place, is to manifest Christ and His peace, be the witness of His Kingdom, and that its members be given the right spirit of worship.

For our bishop, the priests, the deacons, and the people ... We pray for those whom God has appointed to guide and to edify the Church, and for the harmony of the whole body.

For this country, its government ... Christians are both citizens of heaven and responsible members of human society. They are loyal to the State and to established authority, but only inasmuch as this loyalty is compatible with the ultimate loyalty to Christ. They have to *witness* inside any society and pray that it receives its guidance from Christ, the only Lord of heaven and earth.

For this city ... “You are the salt of the earth,” said Christ to His disciples. To be Christian puts a responsibility on man. Living in the city, we are spiritually responsible for it.

For seasonable weather, for abundance of the fruits of the earth ... The prayer of the Church embraces the whole world and its natural elements as well. For “the earth is the Lord’s and the fullness thereof” (Psalm 24:1).

For travelers ... for captives and their salvation ... The Church remembers all those who are in difficulties, the sick, and the captives. She must manifest and fulfill Christ’s love and His commandment: “I was hungry and you gave me food, ... I was sick and you visited me, I was in prison and you came to me” (Matt. 24:35-36). Christ identifies Himself with everyone who suffers and the “test” of a Christian community is whether or not it puts charity at the center of her life.

For our deliverance from all affliction, danger, necessity ... We pray for our own peaceful life in the world, and for Divine help in all our activities.

Help us, save us, have mercy on us, and keep us, O Lord, by Thy grace ... The final supplication to God recognizes that “without me you can do nothing ...” Faith reveals to us how totally dependent we are on God’s grace, on His help and mercy.

Having remembered the Mother of God, with all the Saints, let us commend ourselves and each other and all our life unto Christ our God. The wonderful conclusion to our prayer is the affirmation of our unity in the Church with the Church in Heaven, the wonderful possibility of dedicating to Him “ourselves, each other, and all our life ...”

Through the Great Litany one learns to pray with the Church, to make her prayer one’s own, to pray as a body. It is essential for every Christian to understand that he comes to the Church not to pray individually, privately, separately, but, indeed, to be integrated in the Prayer of Christ Himself.

The Antiphons and Entrance

The Great Litany is followed by three *Antiphons* and three *Prayers*. An antiphon is a psalm or hymn sung alternately by two choirs, or by two parts of the congregation. Special antiphons are assigned for specific days, seasons, and feasts. Their general meaning is that of *joyful Praise*. The first reaction of the Church, gathered in order to meet her Lord, is that of joy and the joy is expressed in praise. After each antiphon a prayer is said by the celebrant. In Prayer I, he confesses the incomprehensible glory and power of God, who made it possible for us to know and to worship Him; in Prayer II, he affirms that this community is *His* people, and *His inheritance*; in Prayer III, he asks God to give us in this life the knowledge of Truth, and in the world to come—life eternal.

After the Prayer and Praise—the Entrance. In the general movement of the service, we now make a crucial step forward; gathered on earth, as a human community, we are now approaching the Throne of God, we are being introduced into his ineffable Presence. In our present rite, this mystical meaning of the entrance is obscured because the priest has already been standing before the Altar and the entrance is but a circular procession—from the Altar back to the Altar. The entrance, however, has preserved its pure form in the Pontifical Liturgy, where the bishop, who has been standing until now in the midst of the congregation, for the first time approaches the Altar. This is the original rite, because its meaning is precisely that of a movement *forwards and upwards*. The whole Liturgy is the procession of the Church following the Ascension of Christ (cf. Hebrews, ch. 9). Christ takes us with Him in His glorious Ascension to the His Father; He enters the heavenly Sanctuary and we enter with Him and stand before the glory of the Throne of God. The clergy alone perform the entrance, but because the priest is the Head of the Body, spiritually the whole congregation *enters* with him and in him stands now before the Altar.

We have entered into the Sanctuary, we stand before God, we prepare ourselves to hear His Word (the bringing of the Gospel in the procession), to offer the sacrifice of our life and to receive the food of the new Being. And signifying this ascension of the Church into the Presence of God, the choir sings the hymn *Holy God, Holy Mighty, Holy and Immortal*, which the Angels eternally sing at the heavenly throne. The celebrant, having read the Prayer of the Thrice-holy, proceeds now to the Throne (the place behind the Altar) and from there turns and faces the people, revealing that now God looks at us, is present to us and we are in His “high and holy place.”

Fr. Alexander Schmemmann,¹ Liturgy and Life, pp. 40-46.

Recipe of the Month

Honey-Glazed Spiced Carrots

The naturally sweet and earthy flavor of carrots is enhanced during the roasting process in this carrot side dish recipe, and the honey and spice dressing adds an extra layer of fall flavor. Traditionally, the only orange-colored root vegetable dish found on a Thanksgiving table would be a sweet potato casserole, but these Southern Honey-Glazed Spiced Carrots are so good, they deserve their own spot alongside the family favorites.

Ingredients:

- 4 tablespoons unsalted butter, melted
- 3 tablespoons honey
- 1 tablespoon light brown sugar
- 1 1/2 teaspoons salt
- 1/2 teaspoon ground cinnamon
- 1/4 teaspoon ground nutmeg
- 1/4 teaspoon black pepper
- 2 pounds small carrots, peeled and trimmed
- 1 tablespoon thinly sliced fresh chives

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.

Directions:

(1) Preheat oven to 400°F. Stir together first 7 ingredients in a small bowl; reserve 2 tablespoons of mixture. Pour remaining butter mixture over carrots; toss to combine. Spread in a single layer on 2 baking sheets; bake in preheated oven 30 minutes.

(2) Toss roasted carrots with reserved 2 tablespoons butter mixture; transfer to a serving platter. Sprinkle with chives.

Parish News

Annual Parish Meeting

This is your official notification that the Annual Parish Meeting shall be held on Sunday, November 18, 2018 after the 9:30 AM Divine Liturgy. Sin official'noje vsich Parafijan, ze Rocnyj Miting Parafial'nyj otbutdetsja v Nedil'u, Nojabre 18-ho, 2018. Sluzba Boha o 9:30 hodini rano. Miting budet posli Sluzby Bozjoj.

Carpatho-Rusyn Society Heritage Dinner

The annual Heritage Dinner of the Carpatho-Rusyn Society (N.J. Chapter) is being held on Sunday, November 4, 2018, 12:30-4:30 PM, at the Russian Hall, 4-6 Woodhull Ave., Little Falls, N.J. This year's honoree is Prof. Paul Best. The musical duo of Joseph and Maria Jurasi, historical/genealogical exhibits by Kathryn and Tom Peters, Basket Raffle/50-50, and Ethnic Foods are featured at the dinner. Tickets are \$35 for CRS members and \$38 for non-members. For information, see flyer on church bulletin board or contact Jim Huratiak at 267-421-3210.

St. Mary's Pasta Dinner/Card Party

St. Mary's Orthodox Catholic Church, 89 W. 29th St., Bayonne, N.J. is having its annual Pasta Dinner on Sunday, November 4, 2018 at 12 PM in St. Mary's church hall. For information, call Fr. John Fencik at (201) 436-5549 or (201) 779-6604.

St. Anthony's International Festival

The annual International Festival of St. Anthony's Orthodox Church, 385 Ivy Lane, Bergenfield, N.J. is Friday and Saturday, November 2-3, from 12 to 10 PM, and Sunday, November 4, from 12 to 6 PM. The festival features Greek, Middle Eastern, and Eastern European foods, shopping and raffles, music, and children's entertainment. For information, see flyer on church bulletin board or call (201) 568-8840.

Fr. Georges Florovsky Memorial Lecture

The Fr. Georges Florovsky Memorial Lecture will be held at Betts Auditorium at Princeton University, Princeton, N.J. on Saturday, Nov. 10, 2018, from 2:00-3:30 PM. Betts Auditorium is located in the Architectural Center at the University. There is no admission fee. See flyer on the church bulletin board.

Schedule of Services

November 3-4, 2018

9:30 AM (Mon.) – Divine Liturgy
9:30 AM (Sun.) – Divine Liturgy

November 10-11, 2018

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

November 17-18, 2018

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

November 20-21, 2018

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

November 25-25, 2018

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

Daily Bible Readings

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

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 18, 2018.

November 11, 2018

Seven-day Altar Vigils offered by John and Helen Wanko in memory of June Bianchini (anniversary of repose). **Sanctuary Lamp** offered by Eva Benda in memory of Benedict Benda (anniversary of repose). **Triple Candelabra** offered by Philip Benda in memory of Benedict Benda (anniversary of repose). **Sacramental Bread** offered by the Benda Family in memory of Benedict Benda (anniversary of repose).

November 25, 2018

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