

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

In Deuteronomy 6:5; Luke 10:27; Matthew 22:37; Mark 12:30, the Ten Commandments are reduced to two: “You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.” The first three Commandments refer to our relationship with God and the rest refer to our relationship with our neighbors. In this way, Christian discipleship is committed to the building of the kingdom of heaven on earth – a “civilization of love.” *“It is a civilization of love and peace which Pentecost has inaugurated – and we are all aware how much today the world still needs love and peace!”*¹

A sense of community [or fraternity] makes us joyful, ready to place ourselves on an equal basis with all people, especially with the lowly for whom we strive to create conditions of life worthy of people redeemed by Christ. Towards this end, let us, as brothers, establish works of charity. This constant attitude of charity and joy is found in the Epistle of St. Paul to the Philippians: *“Do everything without complaining or arguing, so that you may be innocent and pure, as God’s perfect children, who although you live in a world of corrupt and sinful people, you must shine among them like stars lighting up the sky”* (Phil. 2:14-15).

Cheerfulness is a Christian trait, along with the grace of courtesy and friendship. It is this joyfulness that qualifies our sense of fraternity; it is this sense of joy which should shine forth for all the world to see. Joyfulness in the Lord is the crowning glory of the theological virtue of hope, that unbreakable bond of faith, which believes, that in the end, love shall conquer all. On one occasion Francis of Assisi encountered a friar with a sad face:

*“Once St. Francis saw a companion with a sad and depressed face and, not taking it kindly, said to him: “It is not right for a servant of God to show himself to others sad and upset, but rather always pleasant. Deal with your offenses in your room, and weep and moan before your God. But when you come back to your brothers, put away your sorrow and conform to the others.” A little later he added: “Those who envy the salvation of mankind bear a grudge against me, and when they cannot disturb me, they try to do it among my companions.” He so loved the brothers and was so filled with spiritual joy, that at one chapter he had these words written down as a general admonition: “Let them be careful not to appear outwardly as sad and gloomy hypocrites but show themselves joyful, cheerful, and consistently gracious in the Lord.”*²

¹ Pope Paul VI, *Regina Coeli* (May 17, 1970).

² Thomas of Celano, *The Life of Saint Francis*, 128.

In the light of St. Francis' teaching about being joyful, enthusiastic and generous with time and energy, our commitment to God should make us all a "family" in fellowship with Our Lord Jesus Christ. Let us be positive and make sure, first of all, that our gatherings are occasions of sincere love and respect for each other.

"Let us not use harmful words in talking. Use only helpful words, the kind that build up and provide what is needed, so that what you say will do good, to those who hear you. Get rid of all bitterness, passion, and anger. No more shouting or insults. No more hateful feelings of any sort. Instead be kind and tender-hearted to one another, and forgive one another, as God has forgiven you in Christ" (Phil. 4:29-32). The same theme is found in St. Seraphim of Sarov: *"You cannot be too gentle, too kind. Shun even to appear harsh in your treatment of each other. Joy, radiant joy, streams from the face of one who gives and kindles joy in the heart of one who receives."*³

Let us be careful and really think about what we can do to make our parish ... our fraternity in Jesus Christ, joyful, alive, and welcoming. And then we shall know, in the wise words of St. Seraphim, *"... what joy, what sweetness awaits a righteous soul in Heaven! You would decide in this mortal life to bear any sorrows, persecutions and slander with gratitude ... we should agree to it with total desire, in order not to lose, by any chance, that heavenly joy which God has prepared for those who love Him."*⁴ Peace and joy be with all of you, in our Lord Jesus Christ!

Parish Council President's Message

Dear parishioners and friends:

I would like to thank everyone who contributed to the success of our sixth annual Pasta & Meatball Dinner, which was held on June 2, 2019. We made a profit of \$1,626—a record profit for this event!

As we continue to operate our church with a deficit, I ask you to keep the shopping gift cards for Acme, ShopRite, and Stop & Shop in mind. They are available at the candle desk in the church vestibule. Please remember that every time you shop for groceries, you could be supporting our church. Please continue to buy them if you already do so and please consider buying them if you have yet to do so. Lastly, as the success of our dinner showed, the donation of your time is much more precious than anything else, and we appreciate all the ways in which you have given of your time to the church.

Yours in Christ,
Reader Stephen Wasilewski

Lives of the Saints

St. Germanus of Auxerre, Bishop – commemorated on July 31st

Germanus was the son of Rusticus and Germanilla, and his family was one of the noblest in Gaul in the latter portion of the fourth century. He received the very best education provided by the distinguished schools of Arles and Lyons, and then went to Rome, where he studied eloquence and civil law. He practiced there before the tribunal of the prefect for some years with great success. His high birth and brilliant talents brought him into contact with the court, and he married Eustachia, a lady highly esteemed in imperial circles. The Emperor Honorius sent him back to Gaul, appointing him one of the six dukes, entrusted with the government of the Gallic provinces. He resided at Auxerre. He came under the displeasure of St. Amator, Bishop of Auxerre, for hanging hunting trophies on a certain tree, which in earlier times had been the scene of pagan worship. Amator remonstrated with him in vain. So, one day when Germanus was absent, the Amator had the tree cut down and the trophies burnt. Angered, Germanus attempted to kill Amator, resulting in the bishop obtained from the prefect, Julius, permission to force Germanus into receiving the tonsure. After ordaining him a deacon, Amator told Germanus to live as one destined to succeed him as bishop. Taking the whole incident as an action of the Holy Spirit, Germanus changed his life completely and as an ascetic he devoted himself to prayer, study, and charity. When in a short time Amator died, Germanus was unanimously chosen to fill the vacant see, being consecrated July 7, 418. His education now served him in good stead in the government of the diocese, which he administered with great sagacity. He

³ Seraphim of Sarov, *The Acquisition of the Holy Spirit*.

⁴ Ibid.

distributed his goods among the poor, practiced great austerities, and built a large monastery dedicated to Saints Cosmas and Damian on the banks of the Yonne, whither he was wont to retire in his spare moments.

Around 429, shortly after the Romans had withdrawn from Britain, a Gallic assembly of bishops chose Germanus and Lupus, Bishop of Troyes, to visit the island. It was alleged that Pelagianism⁵ was rife among the British clergy, led by a British bishop's son named Agricola. Germanus went to combat the threat and satisfy the Pope that the British church would not break away from the Augustinian teachings of divine grace. On the way to Britain they passed through Nanterre, where Germanus noticed in the crowd which met them a young girl, whom he bade live as one espoused to Christ, and who later became St. Geneviève of Paris. Germanus and Lupus confronted the British clergy at a public meeting before a huge crowd in Britain. The Pelagians were described as being "conspicuous for riches, brilliant in dress and surrounded by a fawning multitude." The bishops debated and, despite having no popular support, Germanus was able to defeat the Pelagians using his superior rhetorical skills. Constantius of Lyon, Germanus' biographer, also recounts the miraculous healing of the blind daughter of "a man with tribunician power." This use of the word tribune may imply the existence of some form of post-Roman government system. However, in Constantius' lifetime tribune had acquired a looser definition, and often was used to indicate any military officer, whether part of the Imperial army or part of a town militia. Germanus led the native Britons to a victory against Pict and Saxon raiders, at a mountainous site near a river, of which Mold in North Wales is the traditional location. The enemy approaching, the former general put himself at the head of the Christians. He led them into a vale between two high mountains, and ordered his troops shout when he gave them a sign. When the Saxon pirates came near them, he cried out thrice, "Alleluia," which was followed by the whole army of Britons. The sound echoed from the hills with a noise so loud that the barbarians, judging from the shout that they were facing a mighty army, flung down their arms and ran away, leaving behind their baggage and booty.

Immediately after the debate with the Pelagians, Germanus gave thanks for his victory at the grave of St. Alban, which was likely in some sort of tomb or basilica. That night, Germanus claimed that St. Alban came to him in a dream, revealing the details of his martyrdom. When Germanus awoke, he had the account written down in tituli, possibly to be engraved on the walls or illustrated placards at a church site, either in Britain, or in Auxerre. It has been suggested that this account formed the basis of the *Passio Albani*, the foundational text of all information about St. Alban: while this is unprovable, the evidence is strong that the *Passio Albani* originated within the circle of Germanus at Auxerre. Germanus then deposited some of the bones of continental saints in the basilica, and took a sample of the earth at the site of Alban's martyrdom, which still bore the marks of the martyr's blood.

Germanus may have made a second visit to Britain in the mid-430s or mid-440s, though this is contested by some scholars, who suggest it may be a 'doublet' or variant version of the visit that has been mistaken as describing a different visit and erroneously included as such by Constantius, according to whom Germanus was joined by Severus, Bishop of Trier and met Elafius, "one of the leading men of the country." Germanus is said to have cured Elafius' enfeebled son by a miracle that served to persuade the population that Gallic Catholicism rather than Pelagianism was the true faith. According to a legend recorded in the *Historia Brittonum* of c. 829 it is during this second visit, around 447, that Germanus is said to have condemned for incest and other crimes Guorthigern, identified with the 'Vortigern' of Welsh tradition. Vortigern ordered his daughter to bring her child to Germanus and name the bishop as its father. The scheme having failed, Vortigern was cursed by Germanus and the council of Britons, and fled into Wales followed by Germanus and the clergy. They pursued him to a castle on the river Teifi, where they fasted and prayed for three days and three nights. Finally, fire fell from heaven consuming the castle, the guilty king, and his company. He died in Ravenna while petitioning the Roman government for leniency for the citizens of Armorica (Brittany), against whom Aëtius had dispatched the Alans on a punitive expedition. Germanus had famously confronted Goar, the king of the Alans, so Constantius' *Vita Germani* relates. Based on the scanty evidence, some scholars have argued that his death should be dated to 445, 446, 447 or 448, and others that it should be dated to circa 437.

The principal source for the events of his life is the *Vita Germani*, a hagiography written by Constantius of Lyon around 480, and a brief passage added onto the end of the *Passio Albani*, which may possibly have been

⁵ Pelagianism is a Christian heresy which taught that original sin did not taint human nature and the mortal will is still capable of choosing good or evil without supernatural grace or God's assistance. It is named after the British monk Pelagius (354–420), who taught the human will, as created with its abilities by God, was sufficient to live a sinless life, although he believed God's grace assisted every good work. Pelagianism has come to be identified with the view human beings can earn salvation by their own efforts. It was condemned at the Council of Carthage in 418 and the Third Ecumenical Council [of Ephesus] in A.D. 431.

written or commissioned by Germanus. Constantius was a friend of Bishop Lupus of Troyes, who accompanied Germanus to Britain, which provided him with a link to Germanus. St. Germanus's tomb continues to be venerated in the church of the Abbey of Saint-Germain d'Auxerre, which although now part of municipal museum remains open for worship at stated times. There is a tradition of a panegyric on the Sunday nearest to or preceding his festival in July. The cult of St. Germanus of Auxerre spread in northern France, hence the church Saint-Germain l'Auxerrois facing the Louvre in Paris. His cult is clearly distinguished from that of the homonymous St. Germanus of Paris. He is associated with the church at Charonne in the east of Paris and the cult of St. Genevieve in Nanterre, to the west of the city, both situated on the late Roman road network. His journey to Britain is commemorated in his dedications at Siouville and at Saint-Germain-les-Vaux in the Cotentin (Manche). In the 2004 edition of the *Roman Martyrology*, Germanus is listed under July 31, which is also his feast day in the Eastern Orthodox Church. In Wales, St. Germanus is remembered as an early influence on Celtic Christianity. In the current Roman Catholic liturgical calendar for Wales, he is commemorated on August 3, as July 31 is designated for Ignatius of Loyola.

Excerpt from the Church Fathers

“Thus, then, man was created in the image of God. He could not therefore be without the gifts of freedom, independence, self-determination; and his participation in the Divine gifts was consequently made dependent on his virtue. Owing to this freedom he could decide in favor of evil, which cannot have its origin in the Divine will, but only in our inner selves, where it arises in the form of a deviation from good, and so a privation of it.”

— St. Gregory of Nyssa, Great Catechism, 5-6.

Modern Theological Classics

The Commemoration of Mary

What I have described so far, however, is not the only content of the liturgical year. It also includes a second cycle devoted to the commemoration of Mary, Mother of God. It consists of the following main feasts: her Nativity on September 8; her Presentation to the Temple on November 21; the Annunciation on March 25; the Presentation of Our Lord to the Temple on February 2; and, finally, Our Lady's Dormition on August 15. They remind us of the various moments in the life of Mary, but they are not mere reminiscences. Indeed, they reveal what human life is at its perfection, for Mary to us is the Mother of God and thus the best, the ultimate, the perfect fruit of mankind. She is the one in whom we know what God wanted when He created human beings. When we look at her purity, at her love of God, at her perfection, we know that all our thoughts – “I am good,” “I am bad,” “I am better,” “I am worse” – are meaningless. When we think of her heavenly love, of her whole life, we know that *this* is real human life, and also we realize how far we are from it.

Thus the feast of her Nativity is not only the commemoration of her birth, but the revelation of the true meaning of each man's entrance into the world. From the moment we are born, we already begin to fulfill our human destiny. And this means to fulfill, in our own situation and conditions, that which Mary did. What did she do? First of all, she was presented to the Temple, and that happens to us too: we also are *presented to the temple*, in Baptism and Chrismation. This means that we are in a way taken out of this world and enter into the true life which is in God, that our life is dedicated and committed to God. The Presentation to the Temple is the feast in which we learn to understand what our own dedication to God means.

Then comes the feast of Annunciation: the commemoration of the unique announcement to Mary, yet also of the announcement to each one of us, of what we have to do in this world. For we all have a vocation which is not simply to “succeed” in life, but precisely to fulfill the Will of God, His unique “plan” for each one of us. To this announcement Mary responded *yes*. It is her *yes* that makes our own *yes* to God possible, for it made possible the coming of Christ to us. In her, the joy of obedience to God's will (“Thy will be done”) is not only revealed, but truly given to us.

Next, we have the feast of the Presentation, when she *offers* her child to God. This feast has meaning not only for mothers, but for all of us human beings. For the true meaning of our life and of everything in it lies in our offering them to God. Sometimes, speaking of something we love or care for, we say, “This is my baby!” But whatever “baby” we have, we must offer it to God. True human life is the realization that everything belongs to God, and that there is no greater joy than to offer to God that which belongs to Him. We say in the Liturgy, “Thine own of

Thine own, we offer unto Thee ..." For it is precisely when offered to God – in joy, thanksgiving and love – that everything acquires its true meaning and that we truly possess it.

Finally, the last feast of this cycle is the Dormition, the feast of Mary's death. Now the summer has almost come to its end; fruits and flowers are beautiful; the leaves are turning gold and red; yet they are still alive. Nature has fulfilled itself, and everything seems to have reached its perfection. And in the midst of this beautiful world, we celebrate, in a joyful way, the death of Mary, and affirm in our hymns that she has not been abandoned to death. For so great was her love, so great was the power of the light she had in herself and of her life with God, that she was taken out of death by Christ; and in this, her assumption, the resurrection of all of us began. The feast reveals her as the first fruit of Christ's Resurrection. But what happened to her, happens to us; her way is our way. The contemplation of all the feasts of Mary is the contemplation of our own life through her, the perfect human being.

The same applies in the contemplation and the commemoration of each day of the year, of the *saints*, of St. John the Baptist, the apostles, the holy monks, each saint and all of them. Thus we live not only in the time about which we read in the newspapers, the time of political events, of small and passing joys, of suffering and tragedy, but in a time in which generation after generation has produced those whom we call *saints*. They are alive, they are *with us*, and during each Divine Liturgy we commemorate all of them. This living presence of Christ, and around Him, of Mary and St. John the Baptist and all the saints – this wonderful unity of all that exists in Christ – is the fundamental experience of the Church. We see now that the liturgical cycle of the year is not simply a sequence of days, of which some have to be "kept" in a religious way and some are "profane." It is first of all the very experience of the "new time," the appropriation by us of the divine gift. God has given us all these feasts and in each one of them the wonderful gift of His joy.

Celebration: Preparation and Fulfillment

What then is celebration? It is the appropriation by us, by the Church, of the joy given by God. On the one hand, the whole life of the Church is one endless feast; and on the other hand, it is a preparation for the only ultimate feast: the fulfillment of all things, of the world itself, in God. This is why each feast, each celebration of the Church, is built on the double pattern of preparation and fulfillment. We reach Easter not by looking at the calendar and saying, "It will come on May 3." We have to go through Lent. Before Christmas we have to go through Advent. Before each feast there is always preparation, fasting. When we go to Holy Communion, which is the greatest joy a man can receive, we must fast. All this reveals and teaches to us the true meaning of *celebration*. It is easy to "go to church," it is difficult to celebrate. True celebration is always a living participation. But no one can reach that participation, and the meaning, the depth, the joy of the celebration, unless he prepares himself. We cannot, without transition, jump from a quarrel into Christian joy. We cannot, after a big lunch, a good cigar and some whiskey, become all of a sudden, "spiritual." We are fallen men. Our appetites, our bodies – everything pushes downwards, towards the earth. It is easier for us to be sitting than standing, sleeping than awake, to read comics rather than a good novel, to read a good novel than the Gospel. The joy and the all-glorious things God gives us at first appear to us as burdens, as something difficult, even impossible. We do not accept them. We indeed reject them. Therefore, we have to make an effort; and before it is joy and celebration, all life is effort. That is why we can never celebrate a feast without going through the effort of preparation. This is the meaning of the crucial Christian institution of *fasting*. In the Christian sense of the word fasting is not a mere change of diet. True fasting is always bodily and spiritual, the effort of the *whole man*. Why? Because this is the only way for us to become *light* again, open to God and to His joy. It is impossible to enter the Kingdom of God without getting rid of spiritual "fat," of all that is evil, superficial, petty and mortal in our life. This is why the rhythm of the Church's life is always that of *preparation and fulfillment*.

The sanctification of time is thus the transformation of our natural time, the one in which we live. Like everything else in this fallen world, it is *fallen* time and thus in need of redemption. To sanctify time is to transform it into a meaningful time – into a time that, as I have said, is always related and referred, through the Church and her liturgical life, to these three fundamental aspects of Christian faith: Christ has come; and in His first coming we discover the meaning of our lives, for He came in order to change our life from darkness into light, to give it direction, to reveal to us our real "destination," which is the Kingdom of God. All this, however, is impossible unless He Himself is *present*. And the presence of Christ in our lives is the Church. It is Christ always standing by, helping, guiding and filling us with His Grace. And finally the transformation of time is the expectation of the future, of that fulfillment, that ultimate communion with God in which is the meaning of all that exists: Remembrance—Presence—Expectation.

True Christian life has its best expression on Great Saturday, preceding Pascha, when Christ's grave is still in the center of the church. He appears dead, but already the rays of light appear. The tomb no longer signifies death; it no longer is the place at which we cry and weep. The tomb in the midst of the church with all those flowers has already become the *life-giving* tomb. Christ sleeps, and with Him we also are going through this long day, which will take us to Paschal joy. Human life is the expectation of that which is at the end, and at the end is the joy of the bridal chamber, the joy of the Resurrection. At the end are Mary and John and all the saints; at the end is the wonderful fullness of life. When I see this end, I want to reach it, to move in its direction. I have to make an effort, and when I make an effort my whole life becomes an exercise. I meet a man in whom I am not interested, but I realize that this man has been sent to me by God, and the encounter becomes meaningful. I have a meaningless job, but that job is the one by which my body, my spirit, my life is to be changed into expectation. Everything acquires a meaning, everything becomes sanctified, because everything is a step on that long journey to the top of Mount Tabor. Thus the whole liturgical cycle has but one meaning: to make us capable of being like Peter on Mount Tabor, capable of saying, "Lord, it is good for us to be here," and of saying it will all our hearts.

The restoration of the liturgical life of the year is not only *a* problem for religious education. It is *the* problem in our church life today. We are very poor Orthodox if we think that we can squeeze our Orthodoxy between 10:00 and 12:00 on Sunday morning. If the whole life of the week, Monday through Sunday, the whole life of the month, the whole life of the year, are not referred to Mount Tabor, to Pascha, to Pentecost, then Sunday morning has no meaning either. It is to our generation that is imparted the tremendous task of restoring not only the externals, not only the dates and the names of the feasts, but also the wonderful knowledge of how to celebrate, of how to go to church, and how to find in the church the joy that no one can take away from us.

Fr. Alexander Schmemmann, ⁶ Liturgy and Life, pp. 83-89

Recipe of the Month

Blueberry and Corn Crisp

Summer is the time when berries are in season, so what could be better than a dessert made from fresh blueberries? When my father was a child, in the summer my grandmother used to send him and my Uncle Albert out to pick blueberries from the bushes which grew along the banks of the Suncook River, for her to make her blueberry desserts. Albert always returned with a full bag; my father, however, couldn't refrain from eating the blueberries as he picked them, and so the bag he brought back was never full! This recipe is from Bon Appétit's "75 Summer Recipes Everyone Should Know How to Cook."

Ingredients: Filling

5 cups fresh (or frozen, thawed) blueberries
1/3 cup sugar
2 tsp. finely grated lemon zest
3 tbsp. fresh lemon juice
1 tbsp. cornstarch
1/4 tsp. salt

Ingredients: Topping and Assembly

2/3 cup all-purpose flour
2/3 cup coarse-grind cornmeal or polenta
1/3 cup sugar
1 tsp. salt
10 tbsp. chilled unsalted butter, cut into pieces
1 cup fresh corn kernels (from about 1 large ear)

Directions:

1. Toss blueberries, sugar, lemon zest, lemon juice, cornstarch, and salt in a shallow 2-qt. baking dish.
2. Preheat oven to 375°. Whisk flour, cornmeal, sugar, and salt in a medium bowl to combine. Using your hands, work butter into dry ingredients until no dry spots remain and mixture holds together when squeezed. Add corn and toss to evenly distribute. Press topping between your fingers and break into large pieces over filling.
3. Bake crisp until topping is golden brown and juices are thick and bubbling, 50–60 minutes. Transfer to a wire rack and let cool 30 minutes before serving.

** Crisp can be made 1 day ahead. Store tightly covered at room temperature.*

⁶ 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.

Parish News

Parish Council Meeting

The Parish Council shall not meet in July. The next meeting is Monday, August 12, 2019 at 7:00 PM.

Sincere Sympathy

Condolences to Jay Prybylski, whose brother, Keith, recently passed into blessed repose. Memory Eternal!

Rector's Vacation

Fr. Sophrony shall be away from July 23rd to August 3rd. In his absence, Fr. John Kluchko will serve as substitute at Divine Liturgy on Sunday, July 28, 2019. In the event of an emergency, please call Fr. John Fencik at (201) 436-5549 or (201) 779-6604.

Pilgrimage to Alaska in July 2020

Join Archbishop Michael and fellow pilgrims from the New York-New Jersey Diocese, July 15-21, 2020, on a very special journey to the cradle of Orthodox Christianity in North America – Kodiak, Alaska! This pilgrimage marks two milestone events in the life of our Orthodox Church in America taking place in 2020: the 50th Anniversary celebration of St. Herman of Alaska's glorification and the 50th Anniversary of the OCA's autocephaly. The summer of 2020 will be a season of Pilgrimage for the entire Orthodox Church in America, with dioceses traveling in groups on selected dates throughout June, July, and August of 2020. The combined Golden Anniversary of Autocephaly and Sainthood will be celebrated with Divine Services and special events held at Saint Herman's Seminary, at Holy Resurrection Cathedral where our venerable Father Herman is entombed, and on Spruce Island, where the great ascetic made his home for the three decades of his God-inspired ministry in Alaska. Our diocese is making this pilgrimage together with travelers from the Diocese of Western Pennsylvania and the OCA's Bulgarian Diocese. The price is \$2,525/person for double-occupancy lodging (single-occupancy supplement is \$675). To register online, visit www.culturallycreativetravel.com/pilgrimage-to-alaska-2020. A flyer is posted on the church bulletin board.

Schedule of Services

July 6-7, 2019

5:00 PM (Saturday) – Great Vespers
9:00 AM (Sunday) – Divine Liturgy

July 13-14, 2019

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

July 20-21, 2019

5:00 PM (Saturday) – Great Vespers
9:00 AM (Sunday) – Divine Liturgy

July 28, 2019

9:00 AM (Sunday) – Divine Liturgy

Special Donations

Please note that for Special Donations in August 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 July 14, 2019.

July 21, 2019

Sanctuary Lamp offered by Fr. Sophrony Royer in memory of Wilfred Royer (anniversary of birth).

July 28, 2019

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

Daily Bible Readings

1. Romans 7:1-13; Matthew 9:36-10:8
2. Romans 7:14-8:2; Matthew 10:9-15
3. Romans 8:2-13; Matthew 10:16-22
4. Romans 8:22-27; Matthew 10:23-31
5. Romans 9:6-19; Matthew 10:32-36, 11:1
6. Romans 3:28-4:3; Matthew 7:24-8:4
7. Romans 5:1-10; Matthew 6:22-33
8. Romans 9:18-33; Matthew 11:2-15
9. Romans 10:11-11:2; Matthew 11:16-20
10. Romans 11:2-12; Matthew 11:20-26
11. Romans 11:13-24; Matthew 11:27-30
12. Romans 11:25-36; Matthew 12:1-8
13. Romans 6:11-17; Matthew 8:14-23
14. Romans 6:18-23; Matthew 8:5-13
15. Romans 12:4-5, 15-21; Matthew 12:9-13
16. Romans 14:9-18; Matthew 12:14-16, 22-30
17. Romans 15:7-16; Matthew 12:38-45
18. Romans 15:17-29; Matthew 12:46-13:3
19. Romans 16:1-16; Matthew 13:4-9
20. Romans 8:14-21; Matthew 9:9-13
21. Romans 10:1-10; Matthew 8:28-9:1
22. Romans 16:17-24; Matthew 13:10-23
23. 1 Corinthians 1:1-9; Matthew 13:24-30
24. 1 Corinthians 2:9-3:8; Matthew 13:31-36
25. 1 Corinthians 3:18-23; Matthew 13:36-43
26. 1 Corinthians 4:5-8; Matthew 13:44-54
27. Romans 9:1-5; Matthew 9:18-26
28. Romans 12:6-14; Matthew 9:1-8
29. 1 Corinthians 5:9-6:11; Matthew 13:54-58
30. 1 Corinthians 6:20-7:12; Matthew 14:1-13
31. 1 Corinthians 7:12-24; Matthew 14:35-15:11