

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

Christ is Risen! Indeed, He is Risen! Христос воскрес! Воистину воскрес!

On the glorious Feast of Feasts, Bright and Holy Pascha, we celebrate the fulfillment of God’s promise of salvation to mankind. For, by rising from the dead on the third day, Our Lord Jesus Christ offers the gift of risen life to all of us. In dying on the Cross, He offered Himself for the atonement of the sins of the world, freeing a human race held captive to sin, and reconciling mankind to God. And by His Resurrection He vanquished the power of death, bestowing everlasting life to everyone who accepts Him in faith.

In baptism, we symbolically emulate the death and resurrection of Our Lord Jesus Christ. In being fully immersed, the baptismal ceremony evokes the symbolism of burial, so that when we are baptized, the “old man” bound by sin dies and is buried, so that a “new man,” the believer regenerated by faith, might rise to a life of grace. The fact that Orthodox baptism involves a triple immersion recalls Our Lord’s three days in the tomb, and his rising of the baptized from the third immersion symbolizes the believer’s participation in the Resurrection of Christ. So, in baptism we die with Christ, in order that we might rise with Him in glory.

The Holy Eucharist, likewise, recalls the death and resurrection of Our Lord Jesus Christ. The offering of the Holy Eucharist, in the Orthodox Liturgy, is more than a memorial of the Last Supper. We celebrate the Holy Eucharist as a recapitulation of Our Lord’s offering of Himself on the Cross, which liturgically transcends time. In offering the Eucharistic Gifts, we offer what has mystically become the Body and Blood of Christ – the very same immaculate Body that was crucified on the Cross and the very same precious Blood that was shed from the piercing of His side by the Roman centurion’s spear. In Holy Communion we partake of Christ Himself, crucified for us, and risen from the dead on the third day, so

that our reception of Christ Himself is done, not only in memory of Him, but also for our admission into life everlasting.

Therefore, in being reborn in Christ, by water and the Spirit, in Baptism, and by receiving the gift of Christ, crucified and risen from the dead, in the Holy Eucharist, we partake of His triumph over sin and death, and receive from Him the gift of risen life. So, in our sacramental life in the Church, the Paschal mystery lives in us, and is experienced by us as life lived from grace to grace, and from glory to glory! It is nothing less than the experience of salvation!

Parish Council President's Message

Greetings to our parishioners and friends:

We will be observing Easter on April 19, 2020. Let's make every effort to attend Holy Week and Paschal services between April 13 and 20, 2020, so far as we are able.

When we look to the Cross, do we see the Good Shepherd? In the Gospel of John (10:11), Jesus tells us "I am the Good Shepherd. The Good Shepherd lays down his life for the sheep." Also, in John (10:14-15), he says "I am the Good Shepherd. I know my own sheep, and they know me, just as my Father knows me and I know my Father. And I will lay down my life for the sheep." Do we take this example of Christ seriously? Do we want Christ in our lives as a unifier (*symbolein*), or do we fall to the division wrought by Satan (*diabolein*)? In other words, will it be Satan who comes to kill, steal, and destroy, or will it be Christ who came to love, protect, and save us from our sins, giving us eternal life?

By accepting this gift of salvation from Our Lord Jesus Christ, we should remember his arrest, trial, suffering, and crucifixion, culminating in his death on the Cross. He did this for all humanity; therefore, we ought to bear in mind what is said in Romans (6:23), "For the wages of sin is death, but the free gift of God is eternal life through Christ Jesus our Lord." This is the glorious message of Easter!

Christ is Risen! Indeed, He is Risen!

Yours in the Risen Lord,
Robert Pierce

Lives of the Saints

St. Cyril of Turov, Bishop – commemorated on April 28th

The short vita in the *Synaxarion*,¹ written in the 13th century, tells us that St. Cyril was born in 1130, in the thriving town of Turov in southern Belarus, the son of wealthy parents. From his early years Cyril eagerly read the sacred books and attained a profound understanding of them. He studied not only in Russian, but also in Greek. He was characterized by extreme piety, and he entered the Monastery of Ss. Boris and Gleb, in Turov, a young man, as soon as he reached maturity, in fact. He struggled much in fasting and prayer and taught the monks to obey the *hegumen* (abbot). A monk who is not obedient to the *hegumen* does not fulfill his vow, and therefore is not able to be saved. Many turned to him for counsel in the spiritual life.

¹ In the Orthodox Church, the *Synaxarion* is an abridged collection of the "Lives of the Saints," intended for reading in public worship and to nourish the prayer life of the faithful. St. Nicodemus the Hagiorite (1749-1809) prepared the definitive Greek edition of the *Synaxarion* in the late 18th century. Recent editions, which are based on the work of St. Nicodemus, enlarged upon his work. Thus, these editions include saints venerated by the local Orthodox Churches, including those of Russia, Romania, Georgia, Serbia, and Bulgaria, many of whom were glorified after the collapse of the Communist regimes. These *synaxaria* also typically include many Western saints from the period of the undivided Church. Thus, the *Synaxarion* presently constitutes the most complete collection of lives of the saints of the Orthodox Church.

St. Cyril's holiness of life and profound enlightenment became known to many, and so he was consecrated as Bishop of Turov in the 1160s, certainly no later than 1169, when he became involved in deposing Bishop Theodore of Vladimir-Suzdal, who sought to separate from the metropolis of Kiev. St. Cyril denounced Theodore's attempted schism and wrote many letters to the Prince Andrew Bogoliubsky, in which he provided him instruction and guidance in discovering the cause of church disorders. Because of his love for solitude, St. Cyril left his see (by the year 1182, as Bishop Laurence is mentioned as the Bishop of Turov in that year) and he devoted himself fully to spiritual writing until his death on April 28, 1183. His feast day in the Eastern Orthodox Church is April 28th, the day of his repose. He was added to the Roman Catholic Church's liturgical calendar by Pope Paul VI in 1969.

While the details of his life are sparse, his legacy as one of the first and finest theologians of Kievan Rus' is great. Indeed, St. Cyril's contemporaries regarded him as a "Russian John Chrysostom," the most distinguished comparison any theologian in the East can possibly be given! A remarkable corpus of works in different genres has been attributed to St. Cyril of Turov: festal homilies, monastic commentaries, some letters, and a cycle of prayers, other hymnological texts, several versions of a penitential Prayer Canon, a Canon of Olga and an abecedarian prayer. These works constitute what came to be known as *Corpus Cyrillianum*, a complete collection published by Bishop Eugenius of Turov in 1880.

Most Kievan Rus' literature is based on the Eastern Christian tradition which came to Kievan Rus' from Byzantium via Slavonic translations originating mainly in Bulgaria. "The homiletic and exegetic genres are among the 'purest' versions of the rhetorical tradition inherited from Byzantium, relatively uncontaminated in language and structure," as Simon Franklin affirms.² These genres within the tradition of Christian rhetoric became Kievan elite culture, eagerly imitated by Kievan medieval authors who "played the game according to received rules." The Byzantines also valued the stability of form and expression—the impression of timelessness. Consequently, in creating their native tradition, Kievan writers drew on the "tradition one of whose higher aesthetic virtues was traditionalism itself." As Franklin sees it, Cyril's "self-imposed task was to perpetuate a tradition, not to change or modernize it; to become authoritative by following authority rather than by challenging it."

St. Cyril's works are not original in form because they closely follow the Byzantine style. In content it relies heavily on quotes from the Holy Texts. Indeed, Cyril's texts are characterized by their extreme citationality. There are about 370 biblical quotation and allusions in St. Cyril's sermons alone! Further textual sources for almost all of Cyril's works are also identified – works by early Christian and Byzantine churchmen that would have been available in Slavonic translations. St. Cyril's technique of quotations is based on the convention of the epideictic discourse, where the establishment of verbal correspondences and parallels through emphasis and amplification serve to invocation of the authority of the sacred texts. What is essential is the recognition of certain layer of sacred texts or voice in the orators' discourse."

For centuries St. Cyril of Turov enjoyed considerable prestige as a writer; his works were continuously copied and imitated. According to Serge Zenkovsky's³ assessment of Cyril's heritage: "Cyril, Bishop of Turov, was probably the most accomplished master of Orthodox theology and the Byzantine style of writing. He had an excellent command of Greek and his literary achievements surpass those of any other Russian man of letters of that era ... Of all his works, Cyril's sermon with the triumphant description of spring as the symbol of the Resurrection was the most popular." Indeed, this sermon is one of his best known works in which he creates some of his more compelling images like a simile comparing the melting of ice in the spring and Thomas's dissolving doubts about Christ's resurrection: "Ныне зима греховнаа покаянием престала есть и лед невериа богоразумием растаяся... лед же Фомина невериа показанием Христов ребр растаяся." ["Today the winter of sin has stopped in repentance, and the ice of unbelief is melted by wisdom spring appears"]. St. Cyril of Turov was, thus, an accomplished

² Franklin, Simon. *Sermons and Rhetoric of Kievan Rus'* (Cambridge, Harvard University Press, 1991).

³ Zenkovsky, Serge A. *Medieval Russia's Epics, Chronicles, and Tales* (New York: Dutton, 1974).

author who exerted influence on subsequent generations of East Slavs through to the 17th century, and he can be justly named the most prolific extant writer of Kievan Rus'. Several cathedrals and churches, both in Belarus and in the Belarusian diaspora, are named after him, including two in North America (in Brooklyn, New York and Toronto, Canada).

Excerpt from the Church Fathers

"Understand, therefore, beloved, how it is new and old, eternal and temporary, perishable and imperishable, mortal and immortal, this mystery of the Pascha: old as regards the force but new as regards the Word; temporary as regards the model (Gr. "typos"), eternal because of grace perishable because of the slaughter of the sheep, imperishable because of the life of the Lord; mortal because of the burial in earth, immortal because of the rising from the dead."

– St. Melito of Sardis (died c. 180), *On the Pascha*, 2-3.

Prayer for Protection from the Corona Virus

O God Almighty, Lord of heaven and earth, and of all creation visible and invisible, in thine ineffable goodness, look down upon us, Thy people gathered in Thy Holy Name. Be our helper and defender in this day of affliction. Thou knowest our weakness. Thou hearest our cry in repentance and contrition of heart. O Lord who lovest mankind, deliver us from the impending threat of the Corona Virus. Send Thine angel to watch over us and protect us. Grant health and recovery to those suffering from this virus. Guide the hands of physicians and nurses, and preserve those who are healthy that we may continue to serve our suffering brothers and sisters in peace, that together we may glorify thy most honorable and majestic name of the Father and of the Son and of the Holy Spirit, both now and ever and unto ages of ages. Amen.

Modern Theological Classics

III. Some Problems in the History of Religions

There are different approaches to the fact that there exists a great variety of religions, widely differing from one another – not only in their external forms of worship, but also in their whole outlook and in their spiritual and moral value. There is, for example, a point of view (we could perhaps call it "ultra-Calvinistic") that denies the existence of any positive trait in the fallen nature of man and therefore also in all heathen religions. On the other hand, there is an approach that we could call "relativistic." When it is connected with a certain general belief in God, it considers all the so-called "higher" religions as more or less equal in their ultimate value – as an equally valuable and acceptable approach to the mystery of the Divine. This point of view is now often preached by the adepts of Theosophy. It is also shared by a number of Indian religious thinkers. A typical example thereof is the prayer of the philosopher Abul-Fasl (1547-1595), who lived at the court of the great Emperor of India, the 'Great Mogul' Akbar.⁴ He feels the presence of God in an equal way in the mosque, in heathen temples, in Buddhist communities, in Christian and Jewish worship.

But there is another kind of relativistic approach to religion that is based on an agnostic or essentially atheistic outlook and considers all religions as purely a projection of human mind and, therefore, totally subject to the laws of human evolution. Sometimes is combined therewith – by what right? – a very optimistic appraisal of this evolution as a continuous ascension of man to higher (only psychologically, subjectively higher, if there is no Absolute Divine Reality corresponding to them) consciousness.

⁴ The text of this prayer is given in René Grousset's *Historie de l'Asie* (1922), vol. I, pp. 225-226.

The evolutionary theory has many very different aspects. It can be “positivistic,” as with Auguste Comte (1798-1857) and his followers: religion, according to him, is only a necessary step in the evolution – and growth of human mind towards its goal – scientific knowledge. It has therefore to be superseded by the higher phase – the scientific one and has therefore no claim to any permanent value. But there are other evolutionary theories that attach or seem to attach a certain intrinsic value (not only that of a transitory step towards scientific knowledge) to some higher forms of religion and religious experience. But this is possible only on the base of recognition (implicit or outspoken) of the fundamental truth of Religion – that existence of a Divine Reality. Otherwise it would be senseless. A purely historical and relativistic approach excludes any judgment of value, gives no right whatever for such a judgment. If all Religion has no foundation in a Supreme Reality and is essentially an error, then all the differences in evaluation of the different aspects of Religion have merely a psychological, purely a subjective, base. We have no right then to speak of any *progressive* evolution (or only in the sense of Auguste Comte). We can only *describe* successive phases, abstaining from every judgment of value.

Quite different is the position of one who believes in the Supreme Divine Reality. In the light of this Supreme Divine Truth everything can and must be weighed and tested as to its relation thereto. A judgment of value can therefore be formed concerning all the forms and aspects of human belief and religion.

What is the Christian, the Apostolic attitude in relation to the religious quest and religious belief of mankind outside the revelation of the Old and New Testament? This attitude is *double*. It is stated clearly enough in the 17th chapter of the Book of Acts. Paul is described as being “anguished” in his spirit in seeing the city of Athens “full of idols” (*kateidolon*). And he speaks to a small cultivated auditory on the Areopagus hill. He has found among other shrines in Athens an altar dedicated to the “Unknown God.” This God he will preach to them. This God, Creator of the World, does not dwell in temples, He has created the human race, “setting up certain periods and boundaries for their abode, that they should seek Him, in the hope that they might attain Him and find Him, though indeed, He is not far from each one of us.” And Paul continues: “Because in Him we live and move and exist. As some of your poets have said: ‘For we are also of His race’” (Both these last sentences are quotations from Greek religious writers). Likewise in the Prologue to St. John’s Gospel we read: “There was the true Light that enlightens every man (*to photizei panta antropon*) coming into the world.” The meaning of the two passages – the words of Paul and this sentence from St. John’s Gospel (1:9) – is that there is a certain knowledge of God or a yearning and craving and searching after Him, given to all men, even in the heathen world. In accordance therewith are the words of Paul in chapters I and II of Romans concerning the possibility of a certain knowledge of God as Divine Creator open to all men through the contemplation of the works of Creation and concerning the interior moral code written in the hearts of men.⁵ That would coincide with what two early Christian fathers – Justin the Philosopher and Clement of Alexandria – say of the Seed of the Divine Logos, scattered in the hearts of the Just among the Greeks – so in the hearts of Socrates and Heraclitus. There is a natural learning in man, innate to man, towards God: it is the working of the Divine Logos who gives light and life. Man is naturally attracted by the Divine Logos who is the interior law according to which the world has its being. And this explains the glimpses of truth and of genuine knowledge of God scattered in the “heathen” religions ... among heaps of the grossest errors and moral degradation.

For there is also another aspect of paganism that is stressed with no lesser force in the Apostolic message and in the experience and conviction of primitive Christianity: paganism as the religion of man who has lost the true knowledge of God, the religion of fallen man. It has become a *false religion* and more than that: it has become the playground of *anti-godly* and *demonic, evil powers*. This point of view is stressed with utmost energy by the same St. Paul in his I and II Epistles to the Corinthians: “What they [the Pagans] sacrifice, they sacrifice it to demons and not to God. I do not want you to become partners with demons. You cannot drink the cup of the Lord and the cup of the demons. You cannot partake in the

⁵ Romans 1:19-20, 2:14-15.

Lord's supper and in the meal of the demons" (I Cor. 10:20, 22). "Is there a fellowship between light and darkness? Is there a concord between Christ and Belial? ... Can there be an agreement between the temple of God and the idols? For we are the temple of the living God ..." (I Cor. 6:14-16).

And this is not purely theoretical assertion, it is the result of the strong feeling and conviction of the first Christians that in pagan worship they are faced with something morally perverse and demonic. It was a deeply felt experience of the early Christians that something hostile and substantially evil faced them in the pagan cults. And there were sufficient reasons thereto.

Dr. Nicholas Arseniev,⁶ "The Revelation of Life Eternal," pp. 27-29.

Recipe of the Month

Greek Easter Bread

Pascha bread is a time-honored tradition for Orthodox Christians. Traditional Greek Easter bread (Tsoureki) is a deliciously soft, gently sweet, yeast bread similar to brioche or challah but with its own distinctive flavor. It's wonderful enjoyed on its own when fresh and leftovers make fantastic French toast. This recipe is easy to follow and produces a beautiful delicious bread. An optional alternative is to use naturally dyed eggs using balsamic vinegar and onion skins. The naturally dyed eggs were easy to make (boil eggs in water for 15 minutes with 5 onion skins and balsamic vinegar). Then oil them with olive oil set them in the loaves at the appointed time and they should not stain the bread.

Ingredients:

- 1 envelope active dry yeast (2 1/4 teaspoons)
- 5 1/2 cups all-purpose flour, plus more for dusting
- 1/2 cup sugar
- 1 1/3 cup milk
- 5 tablespoons unsalted butter, plus more for greasing bowl
- 1 teaspoon fine salt
- 2 large eggs, lightly beaten, plus 1 egg lightly beaten for egg wash
- 2 teaspoons ground fennel seed
- 1/4 teaspoon almond extract
- 3 hard-cooked eggs, dyed red
- Vegetable oil, for rubbing

Directions:

1. Pour 1/3 cup water that is hot to the touch (about 110 degrees F) into the bowl of a stand mixer. Gently whisk in the yeast, 1 tablespoon of the flour and 1 tablespoon of the sugar. Cover with a towel and set aside until bubbly, 5 to 10 minutes (depending on the temperature of the room).
2. Meanwhile, heat the milk in small saucepan over medium heat until bubbles start to form around the edges, about 6 minutes. Remove from the heat and stir in the butter, remaining sugar and salt. Set aside to cool, about 5 minutes.
3. Using the paddle attachment, stir the milk mixture into the yeast mixture. Stir in the 2 beaten eggs. Gradually mix in the remaining flour, fennel seed and almond extract, and beat until a soft dough

⁶ Dr. Nicholas Arseniev (1888-1977) was an Orthodox lay theologian, born in St. Petersburg, Russia of a prominent family whose members included several diplomats. In December 1919, he and his family came under suspicion of counter-revolution from the NKVD and was imprisoned. After release in 1920, he escaped from Russia, and became a professor at the University of Königsberg. After the Second World War, he migrated to the United States, and became professor of New Testament and Apologetics at St. Vladimir's Orthodox Theological Seminary in Yonkers, New York. Professor Arseniev was known for his knowledge of obscure languages and research on Christian mysticism and Russian piety.

forms. Increase the speed to medium-high, and beat until the dough pulls away from the sides and forms a ball, about 5 minutes (the dough will be sticky).

4. Remove the dough from the bowl and place on a lightly floured surface. Knead, adding more flour as needed, until the dough is as smooth as a baby's bottom, about 5 minutes.
5. Put in a lightly buttered bowl, cover and place in a warm spot to rise until doubled in size, about 1 1/2 hours.
6. Punch down the dough.
7. Lightly flour a work surface. Place the dough on the surface and cut into three equal parts. Gently roll out each piece into a 16-inch-long rope. Line a wide-lipped cookie sheet with parchment paper. Transfer the ropes to the prepared sheet. Press the ropes together at one end and braid loosely. Arrange the braid in a circle. Press the ends of the dough together. Gently stretch the circle to make it 10 inches across and the hole in the middle 3 1/2 inches across. Cover and let rise until doubled in size, about 1 hour.
8. Rub the eggs with a little vegetable oil, and then buff with a paper towel. Gently press the eggs into the dough, evenly spaced. Cover and set aside until doubled in size, about 1 hour.
9. Preheat the oven to 350 degrees F. Brush the bread with the remaining beaten egg. Bake until the loaf is dark golden brown and sounds hollow when tapped, about 45 minutes. Cool about 30 minutes before slicing.

Cook's Note: The red eggs in this bread are for decorative purposes only. They should not be eaten. To make this bread by hand, use a large mixing bowl. Stir in the ingredients as directed. Instead of beating in the bowl for 5 minutes, remove the dough (it will be sticky) to a floured work surface and knead (adding additional flour as needed to keep it from sticking to the surface and hands) until as smooth as a baby's bottom, about 10 minutes.

Parish News

In Memoriam

Anna Yendrey, age 85, of Bayonne, New Jersey passed into blessed repose on March 12, 2020. Memory Eternal!

Parish Council Meeting

The next meeting of the parish council is Sunday, April 26, 2020 after Divine Liturgy, **if the restrictions on public gatherings** in the City of Bayonne have been lifted by then.

Parish Confessions

The restrictions on public gatherings put into place by the City of Bayonne on March 16, 2020 has meant that all public divine services in our church have been indefinitely suspended. However, parishioners may make private appointments for individual confession by calling the Rectory. If you don't meet your Lenten obligation for confession this year due to the extraordinary circumstances, you are urged to so in August for the Virgin Mary's Fast.

Diocesan Youth Retreat

The Diocesan Youth Retreat has been indefinitely postponed.

Blessing of Graves

Graves at Bay View Cemetery in Jersey City shall be blessed on Bright Saturday (April 25, 2020), starting at 10:00 AM, followed by Evergreen and Rosedale cemeteries. Please call the Rectory at (201) 436-3244 in order to schedule appointments for grave blessings at Graceland and other cemeteries.

Miscellaneous

Information regarding FOCA's Palm Sunday Vespers, Easter Food Basket blessings, the Carpathian Club's Paschal Social, and the New Jersey Deanery's Bright Wednesday Paschal Vespers cannot be provided at this time due to the current state of emergency. Check our website at www.sspeterandpaulbayonne.org and, after divine services have resumed, the weekly bulletin for updated information once it becomes available.

Special Donations

Please note that for Special Donations in May 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 April 19, 2020.

April 5, 2020

Sanctuary Lamp offered by Fr. Sophrony Royer in memory of Walter Richard Royer (10th anniversary of repose). **Triple Candelabra** offered by Fr. Sophrony Royer in memory of Evelyn Zaleckis.

April 12, 2020

Altar Vigils offered by John and Helen Wanko in memory of Andrew Wanko (anniversary of repose).

April 26, 2020

Sanctuary Lamp offered by Fr. Sophrony Royer in memory of Bishop Daniel Alexandrow of Erie (10th anniversary of repose – Fr. Sophrony's ordaining bishop). **St. John's Cross** offered by John and Helen Wanko in memory of Rose Brelinsky (anniversary of repose).

Schedule of Services

Due to the restrictions on public gatherings imposed by the Bayonne Office of Emergency Management, it is not possible at this time to provide a schedule of services for April. Please check the parish website at www.sspeterandpaulbayonne.org and, after divine services have resumed, the weekly bulletin.

If we shall not have Easter in the Church, let us remember that every contact with Christ is Easter. We receive grace in the Divine Liturgy because the Lord Jesus is present in it, He performs the sacrament and He is the One imparted to the faithful. However, when we invoke His Name, we enter the same Presence of Christ and receive the same grace. Therefore, if we are deprived of the Liturgy, we always have His Name, we are not deprived of the Lord.

Moreover, we also have His word, especially His Gospel. If His word dwells continually in our heart, if we study it and pray it, if it becomes our language with which we speak to God as He spoke to us, then we shall have again the grace of the Lord. For His words are words of eternal life (John 6:68), and the same mystery is performed, we receive His grace and are sanctified. well-pleased, He considers that we did it in His Name and He rewards us. We show kindness to our brethren and the Lord rewards us with His grace. This is another way in which we can live in the Presence of the Lord. We can have the grace of the Lord through and every good deed.

So, if we are forced to avoid gathering in Church, we can also be united in spirit in these holy virtues which are known within the Body of Christ, the holy Church, and which preserve the unity of the faithful with Christ and with the other members of His Body. All the things we do for God is a Liturgy, for they minister unto our salvation. The Liturgy is the great event of the life of the Church, wherein the faithful have the possibility to exchange their little life with the boundless life of God.

Daily Bible Readings*

4. Hebrews 9:1-7; Luke 10:38-42; 11:27-28
5. Galatians 3:23-29; Luke 7:36-50
11. Hebrews 12:28-13:8; John 11:1-45
12. Philippians 4:4-9; John 12:1-18
16. 1 Corinthians 11:23-32; Composite Reading¹
17. 1 Corinthians 1:18-2:2; Composite Reading²
18. Romans 6:3-11; Matthew 28:1-20
19. Acts 1:1-8; John 1:1-17
20. Acts 1:12-17, 21-26; John 1:18-28

21. Acts 2:14-21; Luke 24:12-35
22. Acts 2:22-36; John 1:35-51
23. Acts 2:38-43; John 3:1-15
24. Acts 3:1-8; John 2:12-22
25. Acts 3:11-16; John 3:22-33
26. Acts 5:12-20; John 20:19-31
27. Acts 3:19-26; John 2:1-11
28. Acts 4:1-10; John 3:16-21
29. Acts 4:13-22; John 5:17-24
30. Acts 4:23-31; John 5:24-30

* There are no weekday Liturgy readings during Great Lent, on account of there being no Liturgies (other than the Liturgy of the Presanctified Gifts) on weekdays during Great Lent in Eastern Orthodox liturgical tradition. Liturgy readings are appointed only for Saturdays and Sundays.

¹ Matt. 26:2-20; John 13:3-17; Matt. 26:21-39; Luke 22:43-45; Matt. 26:40-27:2

² Matt. 27:1-38; Luke 23:39-43; Matt. 27:39-54; John 19:31-37; Matt. 27:55-61