

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

One of the most amazing facts about the Founding Fathers is this--the one referred to as the "voice" of the revolution (John Adams) and the one referred to as the "pen" of the revolution (Thomas Jefferson) both died on the same day, July 4, 1826, exactly 50 years from the formation of the United States of America in 1776. Some would call this a mere "coincidence;" but perhaps we should think of it as a "God-incidence," a sign of the Creator's providential care and divine involvement in the formation of this unique and blessed nation. It is doubly amazing to see that the number 50 actually represents "liberty" in Biblical symbolism. Why? Because every 50 years, the Jewish people were commanded to celebrate a special year called the "Year of Jubilee." This was a year when prisoners were set free, debts were forgiven and land was restored to its original owners. Great joy reigned over all the land. Interestingly, a phrase from the section of Scripture describing that recurring event is even found on one of our most beloved national emblems, the Liberty Bell: "Proclaim LIBERTY throughout all the land to all the inhabitants thereof" (Lev. 25:10).

This double-sign offers proof that it was God, and not just man, that raised up this bastion of freedom for His purposes to be accomplished in the earth. Not only have we been the natural bread-basket of the world; we have been the spiritual bread-basket of the world as well. We cannot lose sight of this "calling" in the face of so much anti-American sentiment and even the disappointment we may feel concerning our own government. Yes, there have been abuses of both political and military power and selfish corporate agendas that have fouled the waters of our influence among the nations. But there are still many rivers of living water, flowing out of the bedrock of this republic, from multiplied thousands of ministries and Christian-run businesses who have changed the world in significant ways: financially, educationally, socially, governmentally, and most of all, spiritually. However, now our freedoms are being challenged in many ways. More than ever, it is time for the church to arise, on both a local and national level, and claim our nation for the Kingdom of God. For the sake of our heritage and the ones who sacrificed to pass it on to

us, we must increase our efforts. For the sake of our children, we must strive to purify our society and culture. For the sake of the Kingdom of God, we must keep preaching the Gospel.

The Liberty Bell was actually created in 1753, after two failed attempts. This speaks a very important truth to us: that we should never give up on an ideal. Instead, may we tenaciously hold on to our vision, even in times when it seems to fail or when it doesn't work as it should. It is also vital to understand that the Liberty Bell was first ordered as a fifty-year memorial of William Penn's extraordinary "Charter of Privileges" in Pennsylvania. Little did the forgers know that it would ultimately represent something far greater and far more important—on a national scale. In like manner, our efforts in spreading the Gospel may, at times, seem small compared to the need, but the "God who gives the increase" can magnify and amplify our work by His supernatural power (I Cor. 3:7). According to one of the most popular legends, the Liberty Bell cracked when it was rung at the death of Chief Justice John Marshall in 1835. And so it is, that when justice "dies" (as in the horrendous slaughtering the unborn in our society), then the "liberty" of this republic is seriously and severely damaged. Justice must reign for all, if liberty is to reign for all.

Finally, let us not shrink before those who would ridicule our faith. Instead, let us hold to the truth that standing for the Bible is one of the most American things that we can do. Immediately after the Declaration of Independence, the newly formed Continental Congress ordered 20,000 copies of the Bible to be distributed in the colonies. America's leaders were passionate about the spreading of God's Word in that day—and it's part of our heritage, regardless of what the post-modern secularists want America to be now. On this July 4th, let us unite together in prayer that God will heal our land by sending an awakening of faith, not only taking us back to our roots, but taking us deeper than ever into a culture that is both God-honoring and Bible-based. That is our only hope. No political, social, or economic program will cure our ills unless we experience the great outpouring of grace from the throne room of God.

Parish Council President's Message

Dear parishioners and friends,

I would like to thank everyone who made our 4th Annual Pasta and Meatball Dinner fundraiser, held on June 4, 2017, a success, having made a profit of \$1,000. The next fundraiser will be our "Slavic Oktoberfest," which is scheduled for October 29, 2017. Please save that date and make every effort to bring family and friends. Let us make our fourth annual Slavic Oktoberfest another success as well!

The shopping gift cards for Acme, ShopRite, and Stop & Shop 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 one if you have not yet.

Yours in Christ,
Reader Stephen Wasilewski

Excerpt from the Church Fathers

This is certainly the Will of the Supreme God, who is the Author of this world and its Father, (through whose goodness we enjoy life, look up to heaven, and rejoice in the society of our fellow-men), that the whole human race should agree together and be joined in a certain affectionate union by, as it were, a mutual embrace... Let us...my Brothers, follow after the things that are ours, let us walk in the way of the Commandments, let us by good actions keep the Divine Precepts, let us free our life from errors and with the help of the mercy of God, let us direct it along the right path.

St. Constantine the Great, Letter to the Numidian Bishops (AD 330)

Lives of the Saints

St. Vladimir the Great, Grand Prince of Kiev – commemorated on July 15th

Born in AD 958, Vladimir was the youngest son of Sviatoslav of Kiev by his housekeeper Malusha. Malusha is described in Norse sagas as a prophetess who lived to the age of 100 and was brought from her cave to the palace to predict the future. Malusha's brother Dobrynya was Vladimir's tutor and most trusted advisor. Hagiographic tradition also connects his childhood with the name of his grandmother, Olga of Kiev, who was Christian and governed the capital during Sviatoslav's frequent military campaigns. His place of birth is identified by different authors either as Budyatychi (modern Volyn Oblast, Ukraine) or Budnik (modern Pskov Oblast, Russia). St. Olga could not convert her son Sviatoslav, for he lived and died a pagan and brought up Vladimir as a pagan chieftain. Sviatoslav also had two legitimate sons, Yaropolk and Oleg, and shortly before his death in 972 bestowed the Grand Duchy of Kiev on Yaropolk and gave the land of the Drevlani (now Galicia) to Oleg.

The ancient Russian capital of Novgorod threatened rebellion and, as both the princes refused to go thither, Sviatoslav bestowed its sovereignty upon the young Vladimir. Meanwhile war broke out between Yaropolk and Oleg, and the former conquered the Drevlanian territory and dethroned Oleg. When this news reached Vladimir he feared a similar fate and fled to his kinsman Haakon Sigurdsson, king of Norway, collecting as many Norse warriors as he could to assist him to recover Novgorod. On his return the next year, he marched against Yaropolk. On his way to Kiev he sent ambassadors to Rogvolod (Norse: Ragnvald), prince of Polotsk, to sue for the hand of his daughter Rogneda (Norse: Ragnhild). The high-born princess refused to affianc herself to the son of a bondswoman, so Vladimir attacked Polotsk, slew Rogvolod, and took Rogneda by force. Polotsk was a key fortress on the way to Kiev, and capturing Polotsk and Smolensk facilitated the taking of Kiev in 978, where he slew Yaropolk by treachery and was proclaimed Grand Prince of all Kievan Rus.

Vladimir continued to expand his territories beyond his father's extensive domain. In 981, he seized the Cherven towns from the Poles; in 981–982, he suppressed a Vyatichi rebellion; in 983, he subdued the Yatvingians; in 984, he conquered the Radimichs; and in 985, he conducted a military campaign against the Volga Bulgars, planting numerous fortresses and colonies on his way. Although Christianity spread in the region under Oleg's rule, Vladimir had remained a thoroughgoing pagan, taking eight hundred concubines (along with numerous wives) and erecting pagan statues and shrines to gods. He may have attempted to reform Slavic paganism by establishing the thunder-god, Perun, as a supreme deity.

The Primary Chronicle of Nestor reports that in the year 987, after consultation with his boyars, Vladimir sent envoys to study the religions of the various neighboring nations whose representatives had been urging him to embrace their respective faiths. Of the Muslim Volga Bulgarians the envoys reported there is no gladness among them, only sorrow and a great stench. He also reported that Islam was undesirable due to its taboo against alcoholic beverages and pork. Vladimir remarked on the occasion: "Drinking is the joy of all Rus. We cannot exist without that pleasure." Ukrainian and Russian sources also describe Vladimir as consulting with the Jewish envoys of the neighboring Khazars and questioning them about their religion, but ultimately rejected it as well, saying that their loss of Jerusalem was evidence that they had been abandoned by God.

His emissaries also visited Roman Catholic and Orthodox missionaries. Ultimately Vladimir settled on Eastern Orthodox Christianity. In the churches of the Germans his emissaries saw no beauty; but at Constantinople, where the full festival ritual of the Byzantine Church was set in motion to impress them, they found their ideal: "We no longer knew whether we were in heaven or on earth," they reported, describing a majestic Divine Liturgy in Hagia Sophia, "nor such beauty, and we know not how to tell of it." If Vladimir was impressed by this account of his envoys, and reminded that his grandmother Olga had embraced that faith, he was even more attracted by the political gains of a Byzantine alliance. In 988, having taken the town of

Cherson (Old Slavic: Korsun) in Crimea, he boldly negotiated for the hand of emperor Basil II's sister, Anna Porphyrogenita. Never before had a Byzantine imperial princess, and one "born in the purple" at that, married a barbarian, as matrimonial offers of French kings and German emperors had been peremptorily rejected. In short, to marry the 27-year-old princess to a pagan Slavic prince seemed impossible. Vladimir was baptized at Cherson by Metropolitan Michael, taking the Christian name of Basil as a compliment to his imperial brother-in-law; the sacrament was followed by his wedding to Anna and thereafter put away his pagan wives.

Arab sources, both Muslim and Christian, present a different story of Vladimir's conversion. Yahya of Antioch, al-Rudhrawari, al-Makin, Al-Dimashqi, and ibn al-Athir all giving essentially the same account. In 987, Bardas Sclerus and Bardas Phocas revolted against the Byzantine emperor Basil II. Both rebels briefly joined forces, but then Bardas Phocas proclaimed himself emperor on 14 September 987. Basil II turned to the Kievan Rus' for assistance, even though they were considered enemies at that time. Vladimir agreed, in exchange for a marital tie; he also agreed to accept Christianity as his religion and to Christianize his people. When the wedding arrangements were settled, Vladimir dispatched 6,000 troops to the Byzantine Empire, and they helped to put down the revolt.

Returning to Kiev in triumph, he took upon himself the conversion of his subjects and ordered the statues of the gods to be thrown down, chopped to pieces, and some of them burned; the chief god, Perun, was dragged through the mud and thrown into the River Dnieper. Vladimir urged all his subjects to become Christians, and when they were told that they should follow Vladimir's example and become Christians they were willingly baptized, even wading into the river that they might the sooner be reached by the priest for baptism. Professor Zubrycki thinks this readiness shows that the doctrines of Christianity had already been secretly spread in Kiev and that the people only waited for an opportunity to publicly acknowledge them. Vladimir promptly began establishing many churches and monasteries, not only at Kiev, but at Pereyaslavl, Chernigov, Belgorod, Vladimir-in-Volhynia, and many other cities. In 989 he erected the large Church of St. Mary Ever-Virgin (known as the Church of the Tithes), and in 996 the Church of the Transfiguration, both in the city of Kiev.

He gave up his warlike career and devoted himself principally to the government of his people; he established schools, introduced ecclesiastical courts, and became known for his mildness and for his zeal in spreading the Christian faith. During his Christian reign, Vladimir lived the teachings of the Bible through acts of charity. He would hand out food and drink to the less fortunate, and made an effort to go out to the people who could not reach him. His work was based on the impulse to help one's neighbors by sharing the burden of carrying their cross. In Vladimir's later years he lived in a relative peace with his other neighbors: Boleslaw of Poland, Stephen of Hungary, and Andrikh the Czech. After Anna's death in 1011, he married again, to a granddaughter of Emperor Otto the Great, possibly Regelindis. After this his life became troubled by the conduct of his elder children. Following the custom of his ancestors, he had parceled out his kingdom amongst his children, giving the city of Novgorod in fief to his eldest son Yaroslav; the latter rebelled against him and refused to render either service or tribute. In 1014 Vladimir prepared to march north to Novgorod and take it away from his disobedient son, while Yaroslav invoked the help of the Varangians against his father. Vladimir fell ill and died on the way.

The Roman Catholic and Eastern Orthodox churches celebrate the feast day of St. Vladimir on July 15th, and was given the title "Equal-to-the-Apostles." The town Volodymyr-Volynskyi in northwestern Ukraine was founded by Vladimir and is named after him. The foundation of another town, Vladimir in Russia, is usually attributed to Vladimir Monomakh, though some researchers argue that it was also founded by Vladimir the Great. St Vladimir's Cathedral, one of the largest cathedrals in Kiev, is dedicated to him, as was originally the University of Kiev. The Imperial Russian Order of St. Vladimir and St. Vladimir's Orthodox Theological Seminary in New York are also named after him. The memory of Vladimir was also kept alive by innumerable Russian folk ballads and legends, which refer to him as Krasno Solnyshko (the Fair Sun). The

Varangian period of Eastern Slavic history ceases with Vladimir, and the Christian period begins. Vladimir had twenty children, eleven sons and nine daughters.

Modern Theological Classics

RECEIVING COMMUNION

“The divine liturgy is truly a heavenly service on earth,” wrote John of Kronstadt¹, a priest who lived at the beginning of the century and had received the power of healing and spiritual vision. He himself celebrated the Liturgy every day. The heavenly repast is laid before us and we hear Christ’s own words inviting: *Take! Eat! This is My Body ... Drink of it, all of you! This is My Blood ...*²

Can there be any doubt that these words urge us all to receive Holy Communion in every Liturgy! In the early Church only the unbaptized and the so-called penitents, who had been excluded from Communion because of grave sins, did not partake of the Holy Gifts. But they did not hear Christ’s invitation, because they had to leave before the beginning of the Liturgy of the Faithful. On the other hand, it was quite unthinkable that those who stayed for the Liturgy of the Faithful should have abstained from Communion. Only gradually, with the cooling of Christians’ love, did it begin to be customary for only some of the church members present—or even only the celebrating clergy—to receive Communion.

In our time the liturgical movement, which began in the Western Churches after the First World War, has been seeking a return to early Christian liturgical practices. Thus the Liturgy of the Orthodox Church, as the preserver of the oldest Christian tradition, has become the object of special attention. At the same time the Orthodox themselves have had to reexamine the traditions preserved by their Church. This in turn has led to the revival of the early Christian practice of regular communion in many places within the Orthodox Church, especially in the West.

In the Finnish Orthodox Church too the bishops’ pastoral letter of 1970 emphasizes the original meaning of the Liturgy. The letter explains that the sacraments of confession and Communion are not bound together in such a way that confession is a necessary condition for admission to Communion. In practice it may be regarded as a “condition” only when a person seldom goes to Communion, for instance only “at least once a year,” as unfortunately used to be taught as a kind of rule. But a person who receives Communion frequently goes to confession only when he feels a special need for it or during Lent, a general time for repentance and examination of the direction of our lives. There can be no absolute rules about going to confession, but the bishops’ pastoral letter urges each person to consult his own confessor and receive his blessing for frequent Communion. However, everyone should try to make absence from Communion the exception rather than the rule.

Augustine’s mother Monica received the sacrament of the altar every day. This is not permissible for us, because here the Liturgy is celebrated daily only in monasteries. However, the practice described in the New Testament is possible for us too. The Christians used to meet regularly on the first day of the week for the “breaking of the bread,” or to celebrate the Eucharist. This day is called the Lord’s Day, because it was the day of Christ’s resurrection. On that day, Sunday, we too have a Liturgy in all our congregations, and nothing should be allowed to prevent us from receiving the sacrament of redemption as a whole family in the Liturgy on the Lord’s Day.

¹ John of Kronstadt (1829-1908) was canonized as a saint by the Russian Orthodox Church Outside Russia in 1964. His feast day is December 20th. He was also canonized by the Moscow Patriarchate in 1990.

² Text in italic quoted from *The Divine Liturgy according to St. John Chrysostom* (trans. Orthodox Church in America, Second Edition, St. Tikhon’s Seminary Press, 1977).

The sabbath used to be celebrated to glorify the act of creation. Through Christ's resurrection death was overcome and so creation was restored to its original glory. This is why Sunday, the first day of the week, has supplanted the sabbath; and the people of God, the Christians, assemble to meet their Risen Lord.

UNTO LIFE, NOT UNTO CONDEMNATION

Christ speaks about the importance of Communion: "Unless you eat the flesh of the Son of man and drink his blood, you have no life in you; he who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day" (Jn. 6:53-54). On hearing these words the Jews were offended. We know what is meant. "Life in us," the real life of faith, is possible only "in Christ," in the real communion with Christ which is realized in Holy Communion. And this communion will continue until the day of resurrection: "and I will raise him up at the last day." This is an amazing mystery, which makes a person long for Holy Communion, especially when death is approaching. Regular Communion has already become customary in many of our parishes. However, we must always remember the Apostle's warning: "For anyone who eats and drinks without discerning the body eats and drinks judgment upon himself" (1 Cor. 11:29).

Although it is not necessary to go to confession before Communion every time, nevertheless we must prepare ourselves every time to meet the Risen Christ in Communion. This preparation includes fasting: in the morning before going to Liturgy we must not eat or drink anything. In the Orthodox prayer book there is a small rule of prayer, a few prayers which are meant to be read at home before going to church for Communion. A prayerful mind has a transforming effect upon the body as well, so that the slight hunger which the body feels is changed to a spiritual hunger for communion with God, and to a sense of expectation. Such preparations awaken the mood of humility and repentance which is appropriate for approaching the sacrament and about which the Apostle says: "Let a man examine himself, and so eat of the bread and drink of the cup" (1 Cor. 11:28).

Let no one, however, because of his unworthiness, fail to accept the Lord's invitation heard in the Liturgy, or think that by receiving Communion less often he can prepare for it better and be more worthy. The sense of unworthiness is just the right mood, the only one which permits us to be sharers in God's supreme grace offered to us as a completely free gift. Anyone who has the opportunity for quiet after going home from church can also read in his prayer book the prayers of thanksgiving after Communion.

Archbishop Paul Olmari,³ *The Faith We Hold*, pp. 42-46.

Our Carpatho-Rusyn Heritage

Carpatho-Rusyn Cuisine

This year "Quo Vadis" is featuring recipes typical of the cuisine of the Carpathians, as cuisine is an integral component of culture, often persisting long after other components of culture, such as language, have been lost by the descendants of immigrants. The cuisine of the Carpatho-Rusyns is eclectic, broadly incorporating Hungarian, German, Polish, and Ukrainian influences and, notably in the southeastern region, Romanian influences as well.

Potato Pancakes

Ingredients: 1 lb. potatoes • 3-4 tablespoons wheat flour • 1 egg • 1/2 cup lukewarm milk • 2 onions grated • Salt • Pepper • Oil for frying

³ Archbishop Paul Olmari (1914-1988) was Primate of the Orthodox Church of Finland, and Archbishop of Karelia and All Finland, from 1960 to 1988. The spiritual vitality and growth which he brought to the Finnish Orthodox Church made him a nationally respected religious leader and a respected voice throughout the Orthodox world.

Fillings: 6 oz. dried mushrooms • 1-2 onions; 12 oz. cottage cheese • 1 egg; 12 oz. minced meat

Directions: Wash and peel the potatoes. Grate finely and drain the liquid. Add the wheat flour and grated onions. On fast-free days one egg may be beaten in too. Season with salt and pepper. Pour in a little of lukewarm milk, otherwise the potatoes will get brownish. The amount of milk equals the amount of the drained liquid. Work the mixture into batter and fry pancakes in a pre-heated skillet brushed with oil, grease or butter. Serve hot with sour cream, ryazhanka (fermented baked milk), cream, sour milk or milk.

Potato pancakes are also cooked during Maslenitsa (Shrove) Week. They are fried, brushed with sour cream, placed in a heatproof dish and sit to bake in an oven. Potato pancakes may also be cooked with different fillings. During the fast-free periods, they may be stuffed with cottage cheese or minced meat mixed with chopped fried onion, while during the fasts the traditional stuffing is chopped fried onion or mushrooms. Pour some batter on a pre-heated and greased skillet, place a tablespoon of the desired filling on top and put a tablespoon of batter on the filling. Fry on both sides until golden brown.

Parish News

Recent Graduate

Congratulations to Stephen J. Cimboric, who just graduated DeVry University with a Bachelor of Science in Computer Information Systems. Many Years!

Parish Council Meeting

The Parish Council is meeting on Monday, August 7, 2017 at 7:00 PM.

Rector's Vacation

Fr. Sophrony shall be away July 25-Aug. 4, 2017. A substitute priest will celebrate Divine Liturgy on Sunday, July 30, 2017. Emergencies during Fr. Sophrony's absence should be directed to Fr. John Fencik at (201) 436-5549 or (201) 779-6604.

Daily Bible Readings

1. Rom. 6:11-12; Matt. 8:14-23
2. Rom. 6:18-23; Matt. 8:5-13
3. Rom. 12:4-5, 15-21; Matt. 12:9-13
4. Rom. 14:9-18; Matt. 12:14-16, 22-30
5. Rom. 15:7-16; Matt. 12:38-45
6. Rom. 15:17-29; Matt. 12:46-13:3
7. Rom. 16:1-16; Matt. 13:4-9
8. Rom. 8:14-21; Matt. 9:9-13
9. Rom. 10:1-10; Matt. 8:28-9:1
10. Rom. 16:17-24; Matt. 13:10-23
11. 1 Cor. 1:1-9; Matt. 13:24-30
12. 1 Cor. 2:9-3:8; Matt. 13:31-36
13. 1 Cor. 3:18-23; Matt. 13:36-43
14. 1 Cor. 4:5-8; Matt. 13:44-54
15. Rom. 9:1-5; Matt. 9:18-26
16. Rom. 12:6-14; Matt. 9:1-8
17. 1 Cor. 5:9-6:11; Matt. 13:54-58
18. 1 Cor. 6:20-7:12; Matt. 14:1-13
19. 1 Cor. 7:12-24; Matt. 14:35-15:11
20. 1 Cor. 7:24-35; Matt. 15:12-21
21. 1 Cor. 7:35-8:7; Matt. 15:29-31
22. Rom. 12:1-3; Matt. 10:37-11:1
23. Rom. 15:1-7; Matt. 9:27-35
24. 1 Cor. 9:13-18; Matt. 16:1-6
25. 1 Cor. 10:5-12; Matt. 16:6-12
26. 1 Cor. 10:12-22; Matt. 16:20-24
27. 1 Cor. 10:28-11:7; Matt. 16:24-48
28. 1 Cor. 11:8-22; Matt. 17:10-18
29. Rom. 13:1-10; Matt. 12:30-37
30. 1 Cor. 1:10-18; Matt. 14:14-22
31. 1 Cor. 11:31-12:6; Matt. 18:1-11

Schedule of Services

July 1-2, 2017

6:00 PM (Sat.) – Great Vespers
9:00 AM (Sun.) – Divine Liturgy

July 8-9, 2017

6:00 PM (Sat.) – Great Vespers & General Confession
9:00 AM (Sun.) – Divine Liturgy

July 15-16, 2017

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

July 22-23, 2017

6:00 PM (Sat.) – Great Vespers
9:00 AM (Sun.) – Divine Liturgy

July 30, 2017

9:00 AM (Sun.) – 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 16, 2017.*

July 23, 2017

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