

Quo Vadis

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

“The trustworthy person will get a rich reward, but the person who wants quick riches will get into trouble.”
Proverbs 28:20 (NLT)

I read the above quote from the Book of Proverbs in a financial newsletter. While the newsletter clearly had personal finance in mind, on reflection I find this proverb to be just as meaningful when applied to spiritual life. I don’t think I even need to point out that “get rich quick” schemes invariably lead to personal ruin. Appealing to our basest desires and to the capital vice of greed, “get rich quick” schemes are scams that promise paradise, and turn out being the highway to a living hell. But it is just as tempting, and just as illusory, to think that there is a quick and easy way to spiritual enlightenment. I can’t tell you how many sects are out there which claim to offer what can only be described as “instant spirituality.” From the “New Age Movement” to Transcendental Meditation, from Scientology to Pentecostalism, we are barraged by self-anointed gurus and evangelists who tell us that we can be saved right now, if we just follow them, or if we just find the right techniques to personal development, or if we just throw ourselves into a frenzied outburst of emotions.

In the Orthodox Church, we know from centuries of tradition, beginning with the Holy Apostles, that “instant spirituality” is a fraud. Let me put it more bluntly: Orthodox Christianity has lengthy services, many fasts, and practically monastic standards of personal holiness. Against the movements described in the first paragraph, Orthodoxy is the “slow and steady” approach to our relationship with Our Lord and Savior Jesus Christ. Moreover, we are counseled by the Fathers of the Church that what truly matters in our spiritual life is sobriety and discipline. We encounter the spiritual maximalism of Orthodoxy all the more at this time, as we enter the penitential season of Great Lent.

It is obvious that nobody enjoys making sacrifices; by their very nature, sacrifices are painful. In Great Lent and Holy Week we are called to embark on a self-sacrificial journey, lasting seven weeks—a spiritual pilgrimage that certainly isn’t easy or quick. But let us think again about the proverb quoted above, about what makes us trustworthy persons in the sight of God. “Worthiness” implies constancy, or the proving of one’s worth over the long haul; and “trust” implies faithfulness and honesty, of being a person who merits confidence. Trustworthiness in God’s sight means being committed to a right relationship with God, and this commitment must be constant, and not “will-o-the-wisp.” In Orthodoxy we prove the constancy of our faith and love of God by our willingness to

embrace the *via dolorosa*, the Way of the Cross which is none other than the Way of Christ. Our crown of glory is a crown of thorns, earned with effort instead of ease, and with constancy rather than brevity.

So, let us enter Great Lent with the conviction that the treasures of heaven come with fasting and prayer, and that paradise is the reward of the righteous and trustworthy person. Let us become worthy of God's trust by embracing the penances that the Lenten discipline lays upon us, and discover that penitence, or the Way of the Cross, is the royal road to the Kingdom of Heaven.

Parish Council President's Message

Dear parishioners and friends:

I would like to thank you for the donation of soup cans during the month of January for our "Souper Bowl" initiative. I visited St. Vincent de Paul's food pantry on February 15, 2019 and delivered the soup cans to them. While I was there, I was given a tour of their facility and of the church. They were so appreciative of our donations. In addition to soup, they welcome any non-perishable item. On the 1st and 3rd Thursdays of every month, citizens of Bayonne line up and are given a bag of food. I spoke with Gary Lapelusa, 3rd Ward Councilman, and Maryanne Angrosina, head of the food pantry, and I gave them my pledge of a new initiative for Lent. I now ask you to bring non-perishable items (oatmeal, pasta, cans of vegetables, etc.) to the church hall from March 3 to April 21. This will be our Lenten donation to their food pantry. We filled one bin with soup, let's fill 5 bins with non-perishable items!

As we embark on our Lenten journey, let us gather together as a spiritual family and attend as many church services as we are able. Let us make this Lenten pilgrimage together in 2019, knowing that we're not alone, but that we have each other as brothers and sisters in the – "household of God." Going through Lent together, we can then stand together on Pascha morning, singing – "Christ is Risen ..." in unison. I humbly ask for your forgiveness of my faults, and ask that you accept my apology for my offenses and that you pray for me.

Yours in Christ,
Reader Stephen Wasilewski

Excerpt from the Church Fathers

"Now, brethren, that we have asked the Lord who it is that shall dwell in His tabernacle, we have heard the conditions for dwelling there; and if we fulfil the duties of tenants, we shall be heirs of the kingdom of heaven. Our hearts and our bodies must, therefore, be ready to do battle under the biddings of holy obedience; and let us ask the Lord that He supply by the help of His grace what is impossible to us by nature. And if, flying from the pains of hell, we desire to reach life everlasting, then, while there is yet time, and we are still in the flesh, and are able during the present life to fulfil all these things, we must make haste to do now what will profit us forever."

— St. Benedict of Nursia, Regula Benedicti.

Lives of the Saints

St. Benedict of Nursia – commemorated on March 14th

According to the *Dialogues* of St. Gregory the Great, St. Benedict, the twin brother of St. Scholastica, was born c. 480 in Nursia, Umbria, Italy, of wealthy parents, Anicius Eupropius and his wife Claudia Abondantia Reguardati. If 480 is accepted as the year of his birth, the year of his abandonment of his studies and leaving home would be about 500. St. Gregory's narrative makes it impossible to suppose him younger than twenty at the time. He was old enough to be in the midst of his literary studies, to understand the real meaning and worth of the dissolute and licentious lives of his companions, and to have been deeply affected by the love of a woman. He was at the beginning of life, and he had at his disposal the means to a career as a Roman noble; clearly, he was not a child.

Benedict was sent to Rome to study, but was dissatisfied by the life he found there. He does not seem to have left Rome for the purpose of becoming a hermit, but only to find some place away from the life of the great city. He took his old nurse with him as a servant and they settled down to live in Enfide. Enfide, which the tradition of Subiaco identifies with the modern Affile, is in the Simbruini mountains, about forty miles from Rome and two

from Subiaco. A short distance from Enfide is the entrance to a narrow, gloomy valley, penetrating the mountains and leading directly to Subiaco. The path continues to ascend, and the side of the ravine, on which it runs, becomes steeper, until a cave is reached above which the mountain now rises almost perpendicularly; while on the right, it strikes in a rapid descent down to where, in Saint Benedict's day, 500 feet below, lay the blue waters of the lake. The cave has a large triangular-shaped opening and is about ten feet deep. On his way from Enfide, Benedict met a monk, Romanus of Subiaco, whose monastery was on the mountain above the cliff overhanging the cave. Romanus had discussed with Benedict the purpose which had brought him to Subiaco, and had given him the monk's habit. By his advice Benedict became a hermit and for three years, unknown to men, lived in this cave above the lake.

St. Gregory the Great tells us little of Benedict's later years. He now speaks of Benedict no longer as a youth (*puer*), but as a man (*vir*) of God. Romanus, Gregory tells us, served the saint in every way he could. The monk apparently visited him frequently, and on fixed days brought him food. During these three years of solitude, broken only by occasional communications with the outer world and by the visits of Romanus, Benedict matured both in mind and character, in knowledge of himself and of his fellow man, and at the same time he became not merely known to, but secured the respect of, those about him; so much so that on the death of the abbot of a monastery in the neighborhood (identified by some with Vicovaro), the community came to him and begged him to become its abbot. Benedict was acquainted with the life and discipline of the monastery, and knew that "their manners were diverse from his and therefore that they would never agree together: yet, at length, overcome with their entreaty, he gave his consent". The experiment failed; the monks tried to poison him. The legend goes that they first tried to poison his drink. He prayed a blessing over the cup and the cup shattered. Thus, he left the group and went back to his cave at Subiaco. There lived in the neighborhood a priest called Florentius who, moved by envy, tried to ruin him. He tried to poison him with poisoned bread. When he prayed a blessing over the bread, a raven swept in and took the loaf away. From this time his miracles seem to have become frequent, and many people, attracted by his sanctity and character, came to Subiaco to be under his guidance. Having failed by sending him poisonous bread, Florentius tried to seduce his monks with some prostitutes. To avoid further temptations, in 529 Benedict left Subiaco. He founded 12 monasteries in the vicinity of Subiaco, and, eventually, in 529 he founded the great Benedictine monastery of Monte Cassino, which lies on a hilltop between Rome and Naples.

During the invasion of Italy, Totila, King of the Goths, ordered a general to wear his kingly robes and to see whether Benedict would discover the truth. Immediately the saint detected the impersonation, and Totila came to pay him due respect. He died of a fever at Monte Cassino not long after his sister, St. Scholastica, and was buried in the same place as his sister. According to tradition, this occurred on 21 March 543 or 547. He was named patron protector of Europe by Pope Paul VI in 1964. In 1980, Pope John Paul II declared him co-patron of Europe, together with Ss. Cyril and Methodius. In the pre-1970 General Roman Calendar, his feast is kept on 21 March, the day of his death according to some manuscripts of the *Martyrologium Hieronymianum* and that of Venerable Bede. Because on that date his liturgical memorial would always be impeded by the observance of Lent, the 1969 revision of the General Roman Calendar moved his memorial to 11 July, the date that appears in some Gallic liturgical books of the end of the 8th century as the feast commemorating his birth (*Natalis S. Benedicti*). There is some uncertainty about the origin of this feast. Accordingly, on 21 March the Roman Martyrology mentions in a line and a half that it is Benedict's day of death and that his memorial is celebrated on 11 July, while on 11 July it devotes seven lines to speaking of him, and mentions that he died on 21 March. The Eastern Orthodox Church commemorates St. Benedict on 14 March. The Anglican Communion has no single universal calendar, but a provincial calendar of saints is published in each province. In almost all of these, St. Benedict is commemorated on 11 July.

St. Benedict's main achievement is his *Rule of Saint Benedict* (Latin: *Regula Benedicti*), containing precepts for his monks. It is heavily influenced by the writings of John Cassian, and shows strong affinity with the Rule of the Master. But it also has a unique spirit of balance, moderation and reasonableness (*ἐπιείκεια*, *epieikeia*), and this persuaded most religious communities founded throughout the Middle Ages to adopt it. As a result, his Rule became one of the most influential religious rules in Western Christendom and for this reason, St. Benedict is often called the founder of Western Christian monasticism. The *Rule of Saint Benedict* is a book of precepts written for monks living communally under the authority of an abbot. Seventy-three short chapters comprise the Rule. Its wisdom is of two kinds: spiritual (how to live a Christocentric life on earth) and administrative (how to run a monastery efficiently). More than half the chapters describe how to be obedient and humble, and what to do when a member of the community is not. About one-fourth regulate the work of God (the *Opus Dei*). One-tenth outline how, and by whom, the monastery should be managed. Following the golden rule of *Ora et Labora* – pray and work,

the monks each day devoted eight hours to prayer, eight hours to sleep, and eight hours to manual work, sacred reading, or works of charity.

Modern Theological Classics

The Communion

The order of *Communion* proper includes: (1) a prayer of preparation, (2) the Lord's Prayer, (3) the Elevation of the Holy Gifts, (4) the Breaking of Bread; (5) the rite of the "warmth" (pouring hot water into the chalice), (6) communion of clergy, (7) communion of laity.

(1) *The Prayer of Preparation: Unto Thee we commend our whole life and our hope.* In both the liturgies of St. John Chrysostom and St. Basil this prayer stresses, on the one hand, that communion to the Body and Blood of Christ is the goal of whole life and hope, and, on the other hand, expresses the fear that we may receive it unworthily and then for condemnation. We pray that through communion, *we may have Christ dwelling in our hearts and may become the Temple of Thy Holy Spirit.* This prayer summarizes the whole Liturgy, places us once more before all the aspects of the Mystery, yet this time with an emphasis on the *personal* character of its reception, the *responsibility* it puts on those who receive it.

As the Church of God we were given and ordered to "do" all this, to perform the Sacrament of Christ's Presence and of the Kingdom of God. Yet, as *persons* forming the Church, as individuals and also as the human community, we are sinful, earthly, limited, unworthy. We knew this before the Eucharist (cf. the prayers of the Synaxis and the Prayers of the Faithful) and we remember it now, while we stand before the Lamb of God who takes away the sins of the world. More than ever we realize in the glory of Christ's presence the need for our redemption, healing, purification. The Church has always stressed the importance of an individual preparation for Communion (cf. prayers before Communion), the importance for each communicant to evaluate himself and all his life as he approaches the Sacrament. This preparation should not be neglected; of this we are reminded in the prayer of preparation: *... let the communion of Thy holy Mysteries be neither to my judgment, nor to my condemnation, O Lord, but to the healing of soul and body.*

(2) It is the *Lord's Prayer*, "Our Father," that constitutes the preparation for Communion in the deepest sense of the word. For whatever human effort we make, whatever the degree of our individual preparation and purification, nothing, absolutely nothing, can make us *worthy* of Communion, i.e. adequate to the reception of the Divine Gifts. The one who approaches communion in a spirit of self-righteousness has failed to grasp the spirit of the Liturgy and of the whole sacramental life. Nothing can abolish the abyss between Creator and the creature, between the absolute perfection of God and the created life of man, nothing and nobody, except the One Who, being God, became Man and in Himself united the two "natures." Of this unique and saving "function" of Christ, the prayer which He gave to His disciples is both the expression and the fruit. It is *His* prayer, for He is the only-begotten Son of the Father. But He gave it to us because He gave Himself to us. And *in Him*, His Father has become *our Father* and we can address Him in the words of His Son.

This is why we pray: *And make us worthy, O Master, that with boldness and without condemnation we may dare to call on Thee ... as Father ...* The Lord's Prayer is the prayer of the Church, of the redeemed People of God. In the early Church it was never revealed to the non-baptized and even its text was kept secret. It is the gift of the *new* prayer in Christ, the expression of our own relation with God. This gift is our *only* door to Communion, the only basis for our participation in the "holy things" and, in this sense, our essential preparation for Communion. It is in the measure in which we have accepted, made *ours* this prayer, that we are prepared for Communion. It is the measure of our unity with Christ, of our "being in Him." *... Hallowed be Thy name, Thy Kingdom come, Thy will be done ...:* to mean all that is implied in these solemn affirmations, to realize the total God-centeredness of our whole life expressed in them, to make these desires of Christ *our* desires—such is the goal of our life in Christ and of Christ's life in us, the condition for our sharing in His Chalice. Personal preparation leads us to the understanding of this ultimate preparation, and the Lord's Prayer comes as the fulfillment of the Eucharistic Prayer, transforming us into the receivers of the *Essential Bread*.

(3) *Peace be with all of you*, says the celebrant, and then, *Bow your heads to the Lord.* Communion, as also the whole life of the Church, is the fruit of the *peace* achieved by Christ. The bowing of heads is the simplest, yet the essential, act of worship, the very rite of *obedience*. We have no right to it. It transcends all our desires and

possibilities. It can only be a free gift of God, and we must be *ordered* to receive it. There exists as widespread but false piety which refuses Communion on the ground of unworthiness. There are priests who openly teach that a layman should not receive “too often.” The “once a year” minimum has been identified with Orthodox tradition. [*ed. – what Fr. Schmemmann is describing here was a common phenomenon when this book was written in 1974*]. But all of this is false piety and false humility, it is indeed *human pride*. For when a man decides how often he should receive the Body and Blood of Christ, he sets himself as the measure of both the Divine Gift and his own “worthiness.”

It is a malicious interpretation of St. Paul’s words: “let a man examine himself ...” (1 Cor. 11:28). St. Paul did not say, “Let him examine himself and if he is not satisfied, let him abstain from Communion.” He meant exactly the opposite: Communion—having become our food, the essence and the source of our life in the Church—is now what we must *live up to*, lest it become our condemnation. But we are not relieved of this condemnation. Therefore, the only valid, traditional, and really Orthodox approach to communion is that of *obedience*, and it is so beautifully and so simply expressed in our prayers of preparation: *I am not worthy, Master and Lord, that thou shouldst come under the roof of the house of my soul. Yet, since Thou in Thy love toward all men, dost wish to dwell in me, in boldness I come. Thou commandest ...* This is obedience to God in the Church. The Church orders the celebration of the Eucharist, and it will be a great step forward in our understanding of the Church when we realize that the “eucharistic individualism” which has transformed ninety percent of our Liturgies into Eucharists without communicants is a result of a distorted piety and a false humility.

While we bow our heads, the celebrant reads a prayer in which he asks God for the *fruits* of Communion *according to the individual need of each* (St. John Chrysostom), *Bless, sanctify, guard, strengthen, and confirm those who have bowed their heads* (St. Basil). Each Communion is the end of our movement towards God but also the starting point of our renewed life, the beginning of a new journey through time in which we need Christ’s presence to guide and sanctify our way. Then, in another prayer, he asks Christ, who is *invisibly present with us, to impart unto us Thy pure Body and precious Blood, and through us to all the people ...*

The priest takes in his hands the Divine Bread and lifts it up saying, *Holy Things (ta hagia) to the Holy (tois hagiois)*. This ancient rite of Elevation is the original form of the call to Communion. In its perfect concision it expresses the antinomy, the suprarational nature of the act of Communion. It forbids anyone who is not holy to partake of the Divine Holiness. But *none is holy*, but the Holy One. And the choir answers, affirming it: *One is Holy, One is the Lord, Jesus Christ*. Yet, come and receive, for *He* has sanctified us with His Holiness, has made us His holy people. Again and again the mystery of the Eucharist is revealed as the mystery of the Church, the Body of Christ in which we eternally become what we are called to be.

(4) The early Church called the whole Eucharistic service “breaking of bread,” for this rite was central in the liturgical celebration. Its meaning is clear: the same and one bread which is given to many, is the same and one Christ becoming the life of many, uniting them in Himself: *Unite all of us to one another who become partakers of the one Bread and Cup in the Communion of the Holy Spirit ...* (St. Basil). Then the priest breaking the Bread says: *Divided and distributed is the Lamb of God: who is divided, yet not disunited; who is ever eaten, yet never consumed; but sanctifying those who partake thereof*. This is the one source of life that brings all to it and redeems the unity of all men under one Head—Christ.

(5) Having put one part of the broken Bread into the Chalice (thus signifying one partaking of the Body and Blood of the Risen Lord), the priest pours warm water into the Cup. This rite is particular to the Byzantine Liturgy and expresses the same symbolism of *life*.

Fr. Alexander Schmemmann,¹ Liturgy and Life, pp. 64-68.

Special Donations

Please note that for Special Donations in April 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 March 17, 2019.

* There have been no Special Donations for March 2019.

¹ Fr. Alexander Schmemmann (1921-1983) was an influential Orthodox priest, teacher, and writer. From 1946 to 1951 he taught in Paris, and afterwards in New York. In his teachings and writings he sought to establish the close links between Christian theology and Christian liturgy. At the time of his death, he was the dean of St. Vladimir’s Orthodox Theological Seminary in Yonkers, New York.

Recipe of the Month

Butternut Squash Linguine with Fried Sage

Spiced and creamy (yet cream-less) butternut squash sauce tossed with whole grain linguine. Top with fried sage for a healthy, comforting main dish. Serve with salad or roasted vegetables to further lighten up the meal. Recipe yields 4 large servings.

Ingredients:

- 2 tbsp. olive oil
- 1 tbsp. finely chopped fresh sage
- 2 lbs. butternut squash, peeled, seeded, and cut into small ½-inch pieces (about 3 cups)
- 1 medium yellow onion, chopped
- 2 garlic cloves, pressed or chopped
- ⅛ teaspoon red pepper flakes (up to ¼ teaspoon for spicier pasta sauce)
- Salt
- Freshly ground black pepper
- 2 cups vegetable broth
- 12 oz. whole grain linguine or fettucine

Instructions:

1. Warm the oil in a large skillet over medium heat. Once the oil is shimmering, add the sage and toss to coat. Let the sage get crispy before transferring it to a small bowl. Sprinkle it lightly with salt and set the bowl aside.
2. Add the squash, onion, garlic and red pepper flakes to the skillet. Season with salt and pepper. Cook, stirring occasionally, until the onion is translucent, about 8 to 10 minutes. Add the broth. Bring the mixture to a boil, then reduce the heat and simmer until the squash is soft and the liquid is reduced by half, about 15 to 20 minutes.
3. In the meantime, bring a large pot of salted water to a boil and cook the pasta until al dente according to package directions, stirring occasionally. Reserve 1 cup of the pasta cooking water before draining.
4. Once the squash mixture is done cooking, remove it from the heat and let it cool slightly. Transfer the contents of the pan to a blender, but keep the skillet handy. Purée the mixture until smooth (beware of hot steam escaping from the top of the blender), then season with salt and pepper until the flavors sing.
5. In the reserved skillet, combine the pasta, squash purée and ¼ cup cooking liquid. Cook over medium heat, tossing and adding more pasta cooking water as needed, until the sauce coats the pasta, about 2 minutes. Season with more salt and pepper if necessary.
6. Serve the pasta in individual bowls topped with fried sage, more black pepper and shaved Parmesan/Romano cheeses, if desired.

Parish News

Parish Council Meeting

The Parish Council is meeting Sunday, March 3, 2019 after Divine Liturgy.

Memorial Saturdays

The Memorial Saturdays of the Lenten season this year are March 2, 16, 23, and 30. Please confirm any changes to your lists of the faithful departed, if you have not already done so, as soon as possible.

Lenten Food Pantry Collection

Our parish shall be collecting non-perishable foods for donation to St. Vincent's Food Pantry as a Lenten charitable project. There will be bins in the church hall from March 3rd to April 21st for you to deposit the items you donate.

Parish Confessions

All parishioners ought to go to confession during Great Lent. Confessions may be heard after any Friday evening Akathistos or any Saturday evening Vespers. Those who legitimately cannot attend services on Friday or Saturday evenings may call the Rectory to make arrangements for confession at another time.

Lenten Bible Readings

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.

Donations

Special thanks to William DeMay, who donated \$1,000 that will be used towards the purchase of a new set of gold altar coverings, and to an Anonymous donor, who donated in full the cost of a new set of "paschal" white priest's vestments.

Lenten Retreats

Mother of God "Joy of All Who Sorrow" Church, 904 Cherry Hill Rd., Princeton, N.J. is hosting a Lenten Retreat on Saturday, March 2, 2019, featuring Fr. Seraphim Aldea as speaker on "Clothed in the Light of Lent: Lessons from Celtic Saints". For information, contact Fr. Peter Baktis at pabaktis@gmail.com or 703-615-9617. Holy Cross Church, 11 Wilkins Station Rd., Medford, N.J. is hosting a Lenten Retreat on Saturday, April 6, 2019, featuring Dr. Peter Bouteneff as speaker on "How to be a Sinner: Finding Yourself in the Language of Repentance". To register, contact holycrossmedford@gmail.com. Flyers about both events are posted on the church bulletin board.

Schedule of Services

March 2-3, 2019

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

March 9-10, 2019

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

March 11-14, 2019 [*First Week of Lent*]

6:00 PM (Mon.) – Great Canon of Repentance
6:00 PM (Tues.) – Great Canon of Repentance
6:00 PM (Wed.) – Great Canon of Repentance
6:00 PM (Thu.) – Great Canon of Repentance

March 16-17, 2019

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

March 20, 2019

9:30 AM (Wed.) – Presanctified Liturgy

March 22-24, 2019

6:00 PM (Fri.) – Akathistos of Divine Passion
9:30 AM (Sat.) – General Panichida
5:00 PM (Sat.) – Great Vespers
9:30 AM (Sun.) – Divine Liturgy

March 24-25, 2019 [*Annunciation*]

5:00 PM (Sun.) – Great Vespers w. Lity
9:30 AM (Mon.) – Vesperal Liturgy

March 27, 2019

7:00 PM (Wed.) – Presanctified Liturgy at St. Mary's

March 29-31, 2019

6:00 PM (Fri.) – Akathistos of Divine Passion
9:30 AM (Sat.) – General Panichida
5:00 PM (Sat.) – Great Vespers
9:30 AM (Sun.) – Divine Liturgy

Deanery Lenten Vespers:

March 17, 2019 – Ss. Peter & Paul Church, 109 Grand St., Jersey City, N.J. at 4:00 p.m.
March 24, 2019 – *Eve of Annunciation* (No Deanery Vespers).
March 31, 2019 – T.B.A.

Daily Bible Readings

1. 2 John 1:1-13; Mark 15:22, 25, 33-41
2. 1 Cor. 19:25-28; Luke 21:8-9, 25-27, 33-36
3. 1 Cor. 8:8-9:2; Matt. 25:31-46
4. 3 John 1:1-15; Luke 19:29-40, 22:7-39
5. Jude 1:1-10; Luke 22:39-42, 45-23:1
7. Jude 1:11-25; Luke 23:2-34, 44-56
9. Rom. 14:19-23, 16:25-27; Matt. 6:1-13
10. Rom. 13:11-14:4; Matt. 6:14-21
16. Heb. 1:1-12; Mark 2:23-3:5
17. Heb. 11:24-26, 32-12:2; John 1:43-51
23. Heb. 3:12-16; Mark 1:35-44
24. Heb. 1:10-2:3; Mark 2:1-12
25. Heb. 2:11-18; Luke 1:24-38
30. Heb. 10:32-36; Mark 2:14-17
31. Heb. 4:14-5:6; Mark 8:34-9:1