

Quo Vadis

The monthly newsletter of Ss. Peter & Paul Russian Orthodox Greek 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

Glory to Jesus Christ! The month of October starts with the feast of the Protection of the Virgin Mary. This feast celebrates the Virgin Mary’s appearance over the church at the Blachernae palace in Constantinople. St. Andrew of Constantinople reported seeing the Virgin Mary, surrounded by hosts of angels and archangels, extend her protecting veil over the city of Constantinople. Accordingly, she was deemed the city’s protectress against its visible and invisible enemies. The liturgical texts for the feast refer to her veil as an “omophorion,” that is, as a bishop’s stole. As our heavenly protectress, the Virgin Mary guides us in the right path of faith, and guards us against the worldly cares and temptations that assail us. Like a bishop, she oversees our progress in faith and virtue. So, let us look to the Virgin Mary as our holy Queen of Heaven, whose intercessions with her Son, Christ our God, have the power to protect us, and whose majesty is worth of the highest praise!

Your servant in Christ,
Fr. Sophrony

Parish Council President’s Message

The church’s new fiscal year is upon us and I would like to remind everyone that the “Diocesan Dues” envelope that each of you receive is vital to the support and future development of the OCA Diocese of New York & New Jersey. Each month our church is assessed \$13 per parishioner, which goes directly to the Diocese and never enters our church treasury. I urge all parishioners to keep this very important donation in mind each month when they plan their charitable gifts.

The shopping cards for ShopRite and Stop & Shop are a huge success and are available at the candle stand. Please remember that every time you shop for groceries, you could be supporting our church! Available at

the candle desk is a memorial book where you can donate memorial candles and/or bread and wine for the Holy Eucharist. They can be offered in honor or in memory of your loved ones.

Finally, we are in need of people to sponsor our coffee hours. These are a great opportunity for us to join in fellowship over coffee and bagels. You can sign up at the candle desk or let me know and I can provide you with a list of what is necessary for coffee hour.

Yours in Christ,
Stephen Wasilewski

Excerpt from the Church Fathers

Consequently, then, Mary the Virgin is found to be obedient, saying: "Behold, O Lord, your handmaid; be it done to me according to your word." Eve, however, was disobedient; and when yet a virgin, she did not obey. Just as she, who was then still a virgin although she had Adam for a husband, for in Paradise they were both naked but were not ashamed; for, having been created only a short time, they had no understanding of the procreation of children and it was necessary that they first come to maturity before beginning to multiply. Having become disobedient, [Eve] was made the cause of death for herself and for the whole human race; so also Mary, betrothed to a man but nevertheless still a virgin, being obedient, was made the cause of salvation for herself and for the whole human race. Thus, the knot of Eve's disobedience was loosed by the obedience of Mary. What the virgin Eve had bound in unbelief, the Virgin Mary loosed through faith.

St. Irenaeus, Against Heresies, 3.22.4

Lives of the Saints

St. Wilfred the Confessor, Bishop of York – Commemorated on October 12th

St. Wilfred was born in the Kingdom of Northumberland about the year AD 634. He was educated at the monastery of Lindisfarne, studied at Canterbury, and went to Rome with St. Benedict Biscop. On his return he sojourned three years in Lyons, France, with the Archbishop, St. Delphinus, from whom he received his ecclesiastical tonsure. In England he founded the monastery of Ripon, in which he was ordained priest in 663. The following year he went to France, where he received episcopal consecration at Compiègne. On his return to England he continued to reside in his monastery of Ripon, as he then had no diocese for his own, but in 669 St. Theodore, Archbishop of Canterbury, placed him in the See of York. Dissensions in the ecclesiastical ranks of England caused him to appeal to the Pope of Rome. He arrived in Rome in 679, and the Pope restored him to his diocese, of which he had been unjustly deprived.

In the year 686 he was finally restored to his See, but in 691 he was once more obliged to flee, and he took refuge in Mercia. In 703 he undertook a third journey to Rome, where he again obtained justice against his persecutors. On his return to England matters were finally adjusted, when Alfred, King of Northumberland, who had been one of his chief opponents, repented on his deathbed of the injustice he had done the saint. St. Wilfred now took up abode in the diocese of Hexham, leaving York to St. John of Beverly. He died in 709.

Modern Theological Classics

"And He put all things under His feet, and gave Him to be head over all things to the church, which is His body, the fullness of Him who fills all in all" (Ephesians 1:22-23)

The salvation of mankind involves the restoration of unity between man and God, culminating in man's deification. It signifies the Christian's entrance into eternal life in the Kingdom of God, and it entails his spiritual perfection through a moral and spiritual ascent in holiness of life to the full stature of Jesus Christ.

Salvation of the soul is the most important task and goal in the life of every Orthodox Christian. It depends “on our Lord Jesus Christ granting to man the living power of divine grace with which Christians can defeat the power of the Devil. The grace of God is given for our salvation, but not without our personal, complete, and free cooperation in the spiritual perfection of our life.” (Archimandrite Sergii Stragorodskii, *Pravoslavnoie uchenie o spasenie*, pp. 140-141).

It was the pre-eternal design or plan of God the Father, initiated before the foundation of the world, to create an *economy of salvation*, and thereby to bless us in His Only-begotten Son, Jesus Christ. When the fullness of time arrived (Galatians 4:4), the Word of God became incarnate (John 1:14). Being God’s Word in human flesh, God’s Son suffered, died on the Cross, was resurrected, and ascended into heaven, to sit at the right hand of God in glory (Philippians 2:5-11). Christ then sent the Holy Spirit into the world, in order that through His apostles He might establish His Kingdom on earth in the form of the one, holy, catholic and apostolic Church (John 20:22; Acts 2:1-4). This Church is Christ’s body, the possessor and repository of truth and the grace of God.

Those who enter the vineyard of God’s Kingdom in Christ, God’s holy Church, become participants in God’s divine grace. They are purified and sanctified through the holy sacraments. Laboring spiritually by fulfilling the commandments of God until their last breath, they inherit eternal life in divine unity with Christ, who is enthroned at the right hand of God the Father in His Kingdom. This is the path of salvation established by God in His Holy Church.

Although the Church originated on earth at a specific time and in a certain place, the Church can trace her divine origin and foundation before time and the creation of the world, to the divine plan to conform fallen mankind to sonship in Christ through the Holy Spirit.

The meaning of the joyous mystery of the Divine Plan for the salvation of mankind is most eloquently expressed by St. John of Damascus, who describes God’s care and concern for fallen humanity:

In Paradise, being ensnared by the temptation of the Devil, man broke the commandments of his Creator. As a consequence, man was stripped of God’s grace, trust, and confidence. Being condemned to toil and banished from Paradise, man became subject to corruption and death. Yet notwithstanding man’s fallen state, God, the source of life and love, and who in His graciousness bestowed on man an eternal life of happiness, did not in His mercy abandon or disregard fallen man. For it was sin and corruption that brought ruin and death into human life.

Now the Lord and Creator Himself undertook a struggle on behalf of His own creation, by becoming man’s Savior through his divine works. And since the Devil ensnared man by promising that man would become god, he in turn was himself ensnared by the appearance of the divine Redeemer in the guise of flesh. In this action there was revealed at once the goodness, the wisdom, the justice and the power of God.

God’s goodness was revealed in that He did not disregard the frailty of His handiwork, but was moved with compassion for man in his fall and stretched forth His love to him. God’s justice was revealed in that He saved man not by force, but by the most incomprehensible and seemingly impossible means, rescuing man “like by like” [i.e., assuming and glorifying fallen human nature through His incarnation]. God’s wisdom was seen in that God devised the most fitting solution for the salvation of mankind.

*By the good pleasure of God the Father, the Only-begotten Son and Word of God, being of one essence with the Father and the Holy Spirit, bent the heavens and descended to earth. Remaining perfect God, He became perfect Man, thus manifesting the boundless might of God. Accordingly, the incarnate Son of God, the God-Man Jesus Christ, being the Mediator between God and men, presents an ideal example of humility, without which there is no salvation. (St. John the Damascus, *Exposition of the Orthodox Faith*, in *Polnoie sobranie tvorenii*, Book 3, 1).*

The origin and nature of the Church derive directly from our Lord and Savior Jesus Christ, the incarnate Son of God, whose coming into the world, in accordance with the Holy Scriptures, was predestined by God the Father even before the foundation of the world. It was included in God's pre-eternal counsel (plan or design) for the salvation of the world by "the precious blood of Christ, as of a lamb without blemish and without spot who verily was foreordained before the foundation of the world, but was manifested in these last times for your sake" (1 Peter 1:19-20). In this was revealed "the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory" (1 Corinthians 2:7). In Christ "God hath blessed us with all spiritual blessings in the heavenly places, even as He has chosen us before the foundation of the world, that we should be holy and without blemish before Him in love" (Ephesians 1:3-4). And this He has done "having predestined us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise and glory of His grace, wherein He hath made us accepted in the Beloved" (Ephesians 1:5-6). The mystery and purpose of God's will was to gather together into one, all things in heaven and on earth, in Christ, "in whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Ephesians 1:7).

Thus, the economy or divine plan of God reveals to the human race "what is the fellowship of the mystery, which from the beginning of the world has been hidden in God, who created all things by Jesus Christ; to the intent that now unto the principalities and powers in heavenly places might be known by the Church in the manifold wisdom of God" (Ephesians 3:9-10). "Truly our fellowship (communion) is with the Father and with His Son Jesus Christ" (1 John 1:3), to make us "fellow citizens with the saints and members of the household of God" (Ephesians 2:19).

Therefore, our Lord Jesus Christ is called the "Alpha and the Omega," the "First and the Last," the "Beginning and the End" (Revelation 1:8, 11, 17; 2:8; 22:13). In God's pre-eternal design He not only loved the world, but He preordained the entrance of the Son of God into the world, the incarnation of the Word of God. "For God so loved the world that He gave His Only-begotten Son, that whosoever believeth in Him should not perish but have everlasting life . . . [and] that the world through Him might be saved" (John 3:16-17).

God is love. He manifested His love when he sent His Only-begotten Son into the world, that we might live through Him—be saved by Him, for "He is the propitiation for our sins" (1 John 4:8-10). God predestined us "to be conformed to the image of His Son . . . for He did not spare His own Son, but delivered Him for us all" (Romans 8:29, 32). Thereby, in Christ we become a "people of God . . . a chosen generation, a royal priesthood, a holy nation, a peculiar people," that we "should show forth the praises of Him who hath called [us] out of darkness into His marvelous light" (1 Peter 2:9-10).

*Archbishop Gregory Afonsky, Christ and the Church, pp. 5-9. **To be continued.***

Our Carpatho-Rusyn Heritage

Hungary and Constantinople

The connection between Hungary and Constantinople dates back to the very beginning of the Hungarian kingdom. King Stephen was known to hold the Byzantine Emperor in high esteem. The crown sent to King Stephen by Pope Sylvester II was modeled after the Byzantine imperial crown, while the embroidered cape used during the coronation of the Hungarian kings was the work of the Greek Rite nuns of Veszpremlvolgyi. The royal purse was lettered with the Old Slavonic words: "Budi Hospodi milost' Tvoja na nas nyini i vo viki" ("May God have pity on us now and for ages"). Greek was even the official language of the Hungarian royal court until the death of King Imre! As Hungary was the favored route through which Western pilgrims bound for Constantinople and the Holy Land traveled, Hungary was truly the place where East met West. But this connection suffered from the troubled times that followed. The break between Constantinople and Rome at first appeared to be only a diplomatic break, and was hardly noticed in Hungary. Nevertheless, in the roughly 150 years following the schism (in 1054), many Greek Catholics became Roman Catholics, not directly as a result of the schism, but rather because in many places they had no priests of the Byzantine Rite to replace those who had died. King Imre (1174-1204) had intended to

establish a special See for the Greek Rite Rusyns and Magyars, but his untimely death prevented its establishment. After King Imre's death, nobody seemed interested in the Rusyns' spiritual welfare, or to minister to them as Greek Catholics. Despite this neglect, these forgotten people would, when their numbers were sufficiently large, establish their own churches. Hence, they took care of their own needs as best they could. The priests for these churches, who ministered to the spiritual needs of the Rusyn people, were not subject to Rome. Rather, they were Orthodox clergy dependent on the Metropolis of Kyiv, which was canonically subject to the Patriarch of Constantinople.

In the fourteenth and fifteenth centuries, many new Greek Rite churches arose among the Rusyns and Magyars, possibly because their numbers were strengthened as Rusyns from Podolia, led by their prince, Feodor Korjatovics, migrated to Hungary in 1360. Moreover, the Turkish invasions of the Balkans caused many Romanians to migrate into northeastern Hungary, whose spiritual needs were tended by the monks of Kortvelyes, Bilke, and Kamenica (monasteries under the jurisdiction of Constantinople). In 1391 these monasteries petitioned Patriarch Antonius IV of Constantinople to appoint a bishop for the Romanians living in Hungary, and were sent the Bishop Pachomius, whose jurisdiction extended over three counties, and whose title was the "Vicar of Kortvelyes." By this time the See of Munkacs was occupied by bishops canonically subject to Constantinople, rather than Rome. It is unclear as to when, exactly, this became the case, but doubtless the bishops of Munkacs had been Orthodox for a considerable length of time before the Union of Brest (1596).

After the Union of Brest, many Uniate priests from the eparchies of Lviv and Peremyshl came to Hungary with the intention of facilitating a reunion with Rome of the See of Munkacs. The local *hospodar* ("overlord," or prince), John Baling, opposed union with Rome, while the bishop of Munkacs, Basil Taraszovics, favored it. On the day that Bishop Basil Taraszovics was to take his oath of allegiance to Rome, he was seized while celebrating the Divine Liturgy and was imprisoned. The archbishop of Esztergom protested to the Hapsburg Emperor (who was King of Hungary), but the Emperor came to an agreement with John Baling, in which Basil Taraszovics was forced into retirement, though with a generous pension. His episcopal successor, Bishop Peter Parthenius, also favored union with Rome, which was achieved on April 24, 1646 at the Union of Ungvar. The terms of this union, similar to those of the Union of Brest, were (1) the preservation of the Byzantine Rite; (2) the right to choose bishops subject to the approval of Rome; and (3) the Uniate clergy were granted the same privileges as the Roman Catholic clergy. Interestingly, as there were no written copies of the Union of Ungvar, the Vatican failed to ratify it at the time. It was only in response to a petition, dated January 16, 1652, to appoint Bishop Peter Parthenius (who was still technically an Orthodox bishop) as Bishop of Munkacs, that the Vatican finally *de facto* ratified the union with the desired appointment in 1655.

The Character of the Rusyns of Hungary

The Rusyns of Hungary were loyal subjects of the Crown, always cooperating in the good estate of the kingdom in every century, and always rose to the defense of the kingdom whenever necessary. They lived in the northeastern slopes of the Carpathian Mountains, subjecting themselves to Hungarian Crown. While other ethnic minorities often fomented revolt, the Rusyns remained steadfast in their allegiance to the government of Hungary. These mountaineers were known for their hospitality to strangers, their kindness to beggars, and their respect of law. In their religious life, they were a pious people, attending with joy the various divine services of the Greek Rite, which were never too long for them because they loved to glorify God. Sadly, they were often poorly educated, yet in comparison to their numbers, they still had many outstanding intellectuals. Their intellectuals were, however, educated in Hungarian schools, where they were taught Hungarian customs and the Magyar language. Hungary's social system, i.e. the feudal system, primarily benefited the privileged class. The poor Rusyn, therefore, could not own land, or hold government office, for such were reserved for the aristocrats, of which there were very few among the Rusyns. Hungary's dominant religion was Roman Catholicism, and its hierarchy generally opposed the Greek Rite, whether Orthodox or Greek Catholic. So, the aristocratic system, which gave preferences for certain individuals, often worked to alienate the few Rusyn aristocrats and intellectuals from their Carpatho-Rusyn national identity and their Greek Rite.

*Paraphrased from: John Slivka, The History of the Greek Rite Catholics in Pannonia, Hungary, Czechoslovakia, and Podkarpatska Rus' 863-1949, pp. 14-28. **To be continued.***

Parish News

Bayonne "R" Club

The Bayonne "R" Club will have its flea market on two consecutive Saturdays: September 28th and October 5th. Donations of items are accepted. If necessary, please contact any club member to arrange for pick up. The next meeting of the Bayonne "R" Club shall be on Sunday, October 27th after "coffee hour."

Sandwich Making

Sandwich making for the Cluster Soup Kitchen will take place on October 5th at 1:00 PM, October 12th at 10:00 AM, and October 26th at 10:00 AM. The efforts of all volunteers in this project will be deeply appreciated.

In Memoriam

Donald Gilbert Royer, age 77, of East Liverpool, Ohio, passed into blessed repose on September 15, 2013. He was the uncle of Fr. Sophrony Royer, and the brother of Wilfred Royer. Memory Eternal!

Peter DeMay, age 87, of California, passed into blessed repose on September 18, 2013. He was the brother of William DeMay and the brother-in-law of Olga DeMay. Memory Eternal!

Rector's Vacation

Fr. Sophrony will be taking a short vacation over Columbus Day weekend, departing late evening on October 10th and returning on October 16th. A substitute priest shall say Divine Liturgy on Sunday, October 13th. In the event of an emergency, call Fr. John Fencik from St. Mary's at 201-779-6604 or the nearest available Orthodox priest.

Special Donations

*The following special donations were received for Sundays during the month of October. Please note that for special donations in November to be acknowledged in **Quo Vadis**, it will be necessary for the donation to be recorded in the Special Donations register in the church vestibule by October 20, 2013.*

October 6th

Sanctuary Lamp offered by Dede & Babi in honor of Keira Canova's birthday

October 20th

Sanctuary Lamp offered by John & Helen Wanko in memory of Stephen Breilinsky (anniversary of repose)

October 27th

Sanctuary Lamp offered by Fr. Sophrony Royer in memory of Donald Royer

Triple Candelabra offered by Wilfred Royer in memory of Donald Royer

Schedule of Services and Events

Holy Day: October 1, 2013

6:00 PM (Monday) – Great Vespers with Lity
9:30 AM (Tuesday) – Divine Liturgy

Sunday: October 6, 2013

6:00 PM (Saturday) – Great Vespers
9:30 AM (Sunday) – Divine Liturgy

Sunday: October 13, 2013

No Vespers this Saturday
9:30 AM (Sunday) – Divine Liturgy

Wednesday: October 16, 2013

7:30 PM (Wednesday) – Carpathian Club Meeting

Memorial Saturday: October 19, 2013

9:30 AM (Saturday) – General Panichida

Sunday: October 20, 2013

6:00 PM (Saturday) – Great Vespers
9:30 AM (Sunday) – Divine Liturgy

Monday: October 21, 2013

7:00 PM (Monday) – Parish Council Meeting

Sunday: October 27, 2013

6:00 PM (Saturday) – Great Vespers
9:30 AM (Sunday) – Divine Liturgy
Bayonne "R" Club meeting after Coffee Hour

October Bible Readings

1st. **Heb. 9:1-7 & Luke 10:38-42, 11:27-28**
2nd. Gal. 3:15-22 & Luke 6:46-7:1
3rd. Gal. 3:23-4:5 & Luke 7:17-30
4th. Gal. 4:8-21 & Luke 7:31-35
5th. 1 Cor. 4:17-5:5 & Luke 5:27-32
6th. **2 Cor. 4:6-15 & Luke 7:11-16**
7th. Gal. 4:28-5:10 & Luke 7:36-50
8th. Gal. 5:11-21 & Luke 8:1-3
9th. Gal. 6:2-10 & Luke 8:22-25
10th. Eph. 1:1-9 & Luke 9:7-11
11th. Eph. 1:7-17 & Luke 9:12-18
12th. 1 Cor. 10:23-28 & Luke 6:1-10
13th. **2 Cor. 6:1-10 & Luke 8:5-15**
14th. Eph. 1:22-2:3 & Luke 9:18-22
15th. Eph. 2:19-3:7 & Luke 9:23-27
16th. Eph. 3:8-21 & Luke 9:44-50
17th. Eph. 4:14-19 & Luke 9:49-56
18th. Eph. 4:17-25 & Luke 10:1-15
19th. 1 Cor. 14:20-25 & Luke 7:2-10
20th. **2 Cor. 6:16-7:1 & Luke 16:19-31**
21st. Eph. 4:25-32 & Luke 10:22-24
22nd. Eph. 5:20-26 & Luke 11:1-10
23rd. Eph. 5:25-33 & Luke 11:9-13
24th. Eph. 5:33-6:9 & Luke 11:14-23
25th. Eph. 6:18-24 & Luke 11:23-26
26th. 1 Cor. 15:39-45 & Luke 8:16-21
27th. **2 Cor. 9:6-11 & Luke 8:26-39**
28th. Phil. 1:1-7 & Luke 11:29-33
29th. Phil. 1:8-14 & Luke 11:34-41
30th. Phil. 1:12-20 & Luke 11:42-46
31st. Phil. 1:20-27 & Luke 11:47-12:1

* Readings for Sundays and Holy Days
are printed in boldface.