

# Quo Vadis

The monthly newsletter of Ss. Peter & Paul Russian Orthodox Greek Catholic Church of Bayonne, N.J.  
Vol. 1, Number 7: March 2014

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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

On March 3<sup>rd</sup>, we begin observing the holy season of Great Lent, a time of renewing our commitment to faith through fasting, prayer, and charity. The “preparatory Sundays” preceding Great Lent, starting with “Zacchaeus Sunday,” have reminded us of the importance of committed faith and the spirit of repentance.

The Gospel teaches us that all those who approach Our Lord Jesus Christ with faith, trusting in Divine Mercy, shall be freely forgiven their sins. But the forgiveness of sins anticipates the response of repentance, in Greek “metanoia,” meaning an entire reorientation of our mindset towards fellowship with God.

The fasting we undertake during Great Lent reminds us of the purpose of the season, of the Holy Cross of Christ. Our Lord Jesus Christ suffered an excruciating death on the Cross for the sake of the atonement of our sins, and we metaphorically “crucify” our flesh by our voluntary mortification through fasting, prayer, and charity. It is through prayer, both corporately in church and individually in our private lives, that we transcend our worldly cares and open ourselves to fellowship with God. It is by means of prayer that we overcome alienation from God, and thereby become a “people of God.”

But even the most fervent prayer life is meaningless in the absence of charity. God so loved the world as to give His only-begotten Son unto death so that we might live; and so the first and highest “law” of the Gospel is the “law of love” – we must love God with all our heart, with all our mind, and with all our strength, and we must love our neighbor as ourselves, bearing in mind that what we do unto our brethren, we do unto Christ. Our Lord Jesus Christ showed us this law of love by taking upon Himself the tragedy of human existence even to the depths of death.

The very structure of reality, according to the Swiss theologian Hans Urs Von Balthasar, is based upon God’s self-emptying love that is manifest in the event of the Cross of Christ. The truth of this theology of the Cross has been the essence of the Gospel, which has been taught by the Apostles, the Church Fathers, and Ecumenical Councils, and the life of the Church, the mystical Body of Christ, to this very day. For this reason, at the middle of the Great Fast, we honor the Cross on the Sunday of the Cross, a liturgical reminder of what Lent is all about.

Let us make a sincere commitment to faith in Our Lord Jesus Christ by resolving to imitate His self-emptying love by “crucifying” our flesh by fasting, by at least some act of self-sacrifice, and let us do so joyously, as a gift freely given to Him. Let us renew our Holy Orthodox faith by making a concerted effort to increase our life of prayer, both as members of the “people of God” and as individual believers drawn into a personal relationship with God. Let us exemplify God’s love for us by forgiving all our fellows their trespasses, and by caring for our neighbors by acts of charity and kindness. Let us practice all of the cardinal virtues (prudence, courage, temperance, and justice), and so, by virtue, enter into that “communion of love” that is the plenitude of Divine Love. Let us, this Lent, take upon ourselves in faith, hope, and love – the theological virtues – the Cross of Christ, and make the Cross a beacon of Divine Love to a world mired in the darkness of sin!

Your servant in Christ,  
Fr. Sophrony

## Parish Council President’s Message

Dear parishioners and friends,

On behalf of the Parish Council, I would like to thank Lillian Sokol for donating the new white priestly vestments in memory of Stephen Sokol. The cost of the vestments is \$1,365. After the vestments arrive, they will be blessed, and there will be a Parastas in Stephen Sokol’s memory the same day. To Lillian, from our entire parish family, “May God grant you many years!”

As we embark on our Lenten journey on March 3, 2014, I humbly ask for your forgiveness. If I have in any way offended anyone, please accept my apology, and I ask that you pray for me.

Yours in Christ,  
Stephen Wasilewski

## Excerpt from the Church Fathers

It is charity that invites and exhorts us, proposing sentiments and attitudes already suggested by our Psalm: “Ascend, my brothers, ascend eagerly. Let your hearts’ resolve be to climb. Listen to the voice of the one who says: “Come let us go up to the mountain of the Lord, to the house of God (Isaiah 2:3), Who makes our feet to be like the feet of the deer, “Who sets us on the high places, that we may be triumphant on his road” (Hebrews 3:19). Run, I beg you, run with him who said, “let us hurry until we all arrive at the unity of faith and of the knowledge of God, at mature manhood, at the measure of the stature of Christ’s fullness” (Ephesians 4:13).  
*St. John Climacus, The Ladder of Divine Ascent (Paulist Press, 1982), p. 291.*

## Lives of the Saints

*St. John Climacus – Commemorated on March 30<sup>th</sup>*

St. John, called “Climacus” from his book The Ladder of Divine Ascent (the “Climax”), was born about the year 525. At the age of sixteen he renounced all worldly goods to dedicate himself to God in the monastic state. For forty years he lived as a solitary in his hermitage at the foot of Mount Sinai. In the year 600 he was chosen the Abbot of St. Catherine’s Monastery on Mount Sinai and superior-general of all the monks and hermits in the region. So wide was his reputation that St. Gregory the Great, the Pope of Rome, wrote to him recommending himself to his prayers and sent him gifts for his hospital near Mount Sinai. St. John never sought for glory or for fame; on the contrary, he endeavored to hide his natural and supernatural gifts with which he was well endowed, in order the better to practice humility.

His famous work, the “Climax,” was written only in deference to the will of another. It is a spiritual treatise consisting of concise sentences, and affording several examples that illustrate the monastic life of that period. Four years he ruled the Monastery of St. Catherine on Mount Sinai, sighing constantly under the weight of

his dignity, which he resigned shortly before his death. Heavenly contemplation and the continual exercise of divine love and praise were his delight and comfort in his earthly pilgrimage. On March 30, 605, the blessed life of this great saint came to an end in the hermitage that had witnessed his uninterrupted communing with God. From the time he entered the monastic state, St. John had earnestly applied himself to root out of his heart self-complacency in his actions; he practiced silence as a means of acquiring humility, and he made it a rule never to contradict, never to dispute with anyone. He appeared to have no will of his own, so great was his submission to the will of God.

## Modern Theological Classics

Jesus Christ taught about the Kingdom of God. Yet on earth he founded His Church, whose members are “fellow citizens with the saints and members of the household of God” (Eph. 2:19) called to be “a holy nation” (1 Pet. 2:9).

As every Christian is led to strive for salvation by the Holy Trinity, so also in the Church the Holy Trinity lives and acts as a single divine life. There the divine power of God is present, acting within the Church and animating it. There, too, the divine Founder and Head of the Church, our Lord Jesus Christ, sanctifies with the seal of the Holy Spirit all who are baptized in the Name of the Holy Trinity when they enter into His Body (cf. Matt. 28:19). Thus, the Church is new life in God, in Christ and in the Holy Spirit. In Christ, divine life is united with humanity, and thus, theanthropic life becomes the inheritance of those who are baptized into Christ, accepting Him as the Son of the living God in the Holy Spirit.

In the incarnate Word, Jesus Christ, two perfect natures—divine and human—are perfectly united inseparably and without confusion. Christ the incarnate Son assumes perfect human nature. Thereby, His Body, the Church, is united to Him in a bond of divine life and subordinated to Him in the Holy Spirit. The Church simultaneously possesses the divine life of Jesus Christ, and the love, life, and power of the Holy Trinity. It may even be said that the Church is theanthropic life in the Holy Trinity.

The Church as the Body of Christ, as deified humanity, had its beginning at the time of the incarnation of the Son of God. God assumed human nature, and human nature became divine in the person of Jesus Christ, the God-Man. Yet the act of assuming humanity into the Body of Christ is not accomplished by the incarnation or the resurrection alone. Jesus declares to His disciples: “It is better for you that I go to my Father” (Jn. 16:7). The full realization of the Church on earth required the descent of the Holy Spirit at Pentecost, the day of the founding of the Church in time and space. Through the descent of the Holy Spirit, the Church became a participant in the divine life of the Holy Trinity. She began to lead a most blessed life in the Holy Spirit, whereby the Spirit animates the Church and her members.

In the Church there is unity of life between Christ and ourselves. We are in Him as He is in the Father, and as the Father and Son are in us (Jn. 14:20; 17:21). We become an extension or prolongation of Him, as the body united with the head, the branches to the vine, and the bride to the bridegroom. We form with Him one living organism, animated by one divine life. This life originates with the Father and passes to His Son, the incarnate Word, who in turn is united to human nature, in order that He might embrace the whole human race as its Savior and Redeemer. Because Christ is the God-Man, in Him and by Him, His mystical Body, the Church, possesses a theanthropic existence. Members of the Church share fully in the theanthropic life of the Holy Trinity, and they do so through our Lord Jesus Christ. For the Church is the realization and continuation of Christ’s redeeming work on behalf of all mankind.

Jesus Christ receives life from the Father and makes it flow into us through our participation in Him. Thereby He enables us to live in true unity with the Holy Spirit, and in unity with one another through the visible institution of the Church’s sacraments. Our Lord Jesus Christ is the Way, the Truth, and the Life (Jn. 14:6). The Church as the fullness of Christ is also the Way, the Truth, and the Life; for she is wholly united to Christ, she lives by His life. “In the apostolic hierarchy, Jesus Christ is present in the Church as the Way. In the *Symbol of Faith* he is present as the Truth. In the Holy Sacraments He is present in the Church as the Life” (Vladimir Solovoyov, *Dukhovnye osnovy zhizni*, p. 108).

Thus, in the Church all that is divine, eternal and unchangeable—life, love, truth and oneness—expresses the basic essence of the Church. “The Word became flesh” (Jn. 1:14). Because of this miracle, the deified Body of Christ permanently lives in the world in the form of the Church. Sharing the one life of the Church, we can strive to

be perfect as God the Father is perfect, that we might inherit eternal blessedness and salvation in the Kingdom of God. Eternal life, love, and unity from God the Father, through the Son, and by the Holy Spirit unite all those who are “in Christ,” that they might be one with Him. The divine mystery of love is at the very heart of the unity of life (Jn. 17:11, 23-26), since Jesus Christ Himself gives a new commandment of love to His apostles (Jn. 13:34-35; 1 Jn. 3:14).

Within the Church we all are one in the unity of the three Persons of the Holy Trinity. To understand the unity of the Church, it is necessary to know the mystery of the Holy Trinity. The life of the Church is centered on the Second Person of the Trinity, on Christ the Savior, since His mission is “to gather together into one the children of God” (Jn. 11:52). In fact, Christ’s own qualities are passed on to His Church: His love and life, His knowledge and peaceful joy, with the power of His resurrection and ascension. Believing in Christ, we are incorporated through the sacraments and our spiritual life into His Body as members of His Church, and there we strive toward restoration of the “image and likeness of God” (Gen. 1:27).

Commenting on Ephesians 3:16, St. Theophan the Recluse has shown us the road toward achieving this goal:

*Creating human nature by means distinguished from other acts of creation, God breathed into man the breath of His divine life. This breath of God in human nature is the highest spiritual aspect, by which the intellectual consciousness of man, enlightened by the fear of God, constantly strives toward still higher spiritual states. For it is the natural desire of the human spirit to ascend toward the source of its existence, offering itself, with all its talents and possessions, to God. For this reason a man is endowed with the authority and power of grace to overcome his human desires, weaknesses and corrupting passions. Now living in God’s grace, power and strength, man’s life includes the soul, with all its intellectual and scientific knowledge, embracing a whole multitude of spiritual gifts, together with the physical and material aspects of life, so that all might be spiritualized by the grace of God. When such an effort and experience become part of normal human existence, then man truly realizes in himself the ‘image and likeness’ of God intended for him. Yet it is evident that such an ideal state can only be achieved with the help of God, to whom man completely dedicates himself, and in whom man finds the goal and meaning of his life. (St. Theophan, “Commentary on the Epistle to the Ephesians,” in *Tolkovanie k Efeseiam*, p. 232).*

Such a state can only be attained through our Savior Jesus Christ. He is in the Father, we are in Him and Him in us, so that our minds can be set on heavenly rather than on earthly things (Col. 3:2).

The Church, in the most profound sense, is the realization of the Kingdom of God on earth. She is Christ’s Kingdom of divine grace, life, love, and divine unity, in which the faithful believers receive sanctifying grace, new life, and salvation in God’s eternal Kingdom. Thus the Church is not simply “a society of those who believe in Christ.” She is rather the divinely founded institution in which Christ dwells in those who believe in Him, and in which He grants His boundless gifts to them. The Church, as the divine institution of sanctification, education, enlightenment, and protection, is truly our Mother.

The unity of the Church with Christ is living, full and organic. It is the unity of the people with Christ, joined to Him as the body to the head, or the branches to the vine, or the bride to the bridegroom. This unity bonds us in love with the apostles, as Christ is united in love to the Father (Jn. 17:23). Christ, nevertheless, lives in the Church until the end of the world (Matt. 28:20). He is “yesterday, today and forever” the same (Heb. 13:8), as is His Church. For Jesus Christ is present as the way, truth and Life, in the Holy Spirit, to achieve a personal, living, inner unity with the faithful. We respond to that work toward unity by our prayer, by of the holy sacraments, and by seeking purity in the moral life, through the grace of the Holy Spirit at work within us. Such a life we can receive in the household of God, the one, holy Orthodox Church.

The Church is the spiritual child of divine love, divine life, divine will, divine mind and divine eternity. In the Church, God the Father, God the Son, and God the Holy Spirit exist as the source of true divine life, as life-giving power which animates and sanctifies the Church while constituting her very divine nature. The Father is in the Son, the Father and the Son are in the Spirit, and the Holy Trinity dwells in the Church for the salvation of the world.

Thus, the greatest significance of the Church lies in the fact that God dwells within her upon the earth. In her essence the Church is the unity of God with men in Christ. The Church is the Body of Christ, animated and filled by the power and life of the Holy Spirit through Christ. Thereby, the Church is forever the recipient and locus of the theanthropic life of the Holy Trinity. The Church is the Kingdom of God for those who love God with their whole heart, their whole soul, and their whole mind with absolute faith. The mind of the Church is one with the mind of Christ, constantly contemplating the divine truth of God.

We must always remember the spiritual essence of the Church as the unity of theanthropic life in love and truth upon the earth. However, the spiritual unity achieved with God in the Church is fully expressed in special ways: through the holy sacraments, teaching, church organization headed by the hierarchy, theology, services of sanctification, together with church art and culture. The entire sacramental life of the Church is directed toward the regeneration of man's spiritual and physical nature, in order that he might enter in the divine life of God.

Jesus Christ, the incarnate Son of God, "is the head of the Body, the Church. He is the beginning, the first-born from the dead, that in all things He may have the preeminence" (Col. 1:18-19); for "in Him dwelleth all the fullness of the Godhead bodily" (Col. 2:9). He who lives in the love of Christ "is filled with all the fullness of God" (Eph. 3:19).

Our Lord Jesus Christ was sent that we might have life. He is the Good Shepherd, who gives His life for His sheep (Jn. 10:10-11). The goal of His divine, pastoral activity is that there be *one flock* and *one Shepherd* in God's Kingdom, which is now known and experienced on earth in God's Holy Orthodox Church (cf. Jn. 10:16).

*Archbishop Gregory Afonsky, Christ and the Church, pp. 27-32. **To be continued.***

## Our Carpatho-Rusyn Heritage

### Aftermath of the Union of Ungvar: A People Divided

The Union of Ungvar happened because union with Rome was desired by the Greek Rite clergy, who long chafed under their "second class" status and at times outright oppression. The foremost attraction that the Union offered was equality of rights and privileges with the Latin Rite clergy. The laity, on the other hand, was mostly indifferent to the Union. They simply identified themselves as *pravoslavny* ("Orthodox"), regardless of whether the Pope of Rome was commemorated by their priest in the divine services. Rather, what mattered to the laity was the use of the Old Slavonic language in the familiar Greek rite of the divine services.

The territorial extent of the eparchy (i.e., diocese) of Munkacs extended over the following counties of the Kingdom of Hungary: Abauj, Bereg, Borsod, Gomor, Maramaros, Saros, Szabolcs, Szatmar, Szepes, Torna, Ugocsa, Ung, and Zemplen. A great number of the Greek Rite faithful in some of these counties, particularly the more southern and western counties, were Hungarians (Magyars) rather than Rusyns. The Hungarians favored the Union of Ungvar almost without exception. The response of the Rusyns to the Union, however, was not entirely without opposition. Heading the opposition was the archpriest Michael Orosvigovsky (1637-1710), author of the work *A Defense for a Faithful Man*. Orosvigovsky vigorously opposed Uniatism, which he denounced as a "lie." Likening the Union of Ungvar to the repeated historical attempts by the Latin Rite hierarchy to convert the Greek Rite people to the Latin Rite, Orosvigovsky considered Uniatism as being merely a means to that eventual end. Orosvigovsky's efforts bore fruit especially in the eastern counties of Bereg, Maramaros, and Ugocsa, where most of the clergy remained Orthodox. Since the see of Munkacs was held by the Uniate bishop, the city of Maramaros Sziget became the new see of a line of Orthodox bishops that lasted until 1734.

Conditions for the Rusyn Orthodox steadily deteriorated, as both the Uniate clergy and the Hungarian civil authorities increasingly became determined to force the remaining Orthodox into submission to Rome. Father Orosvigovsky, forced to endure separation from his family over many years, eventually gave up his life defending Orthodoxy in the village of Iza, while the last Orthodox bishop of Maramaros, Dositheus, was imprisoned and martyred by the Uniates in Khust Castle in 1734. The last remaining Orthodox priests in the western counties finally accepted the Union in 1721, while most priests in the eastern counties remained Orthodox until 1745. After 1745, there remained only a few scattered families of Orthodox faithful in each county. Otherwise, Orthodoxy among the Rusyns of Hungary was suppressed until its revival in the late nineteenth century.

### Historical List of the Bishops of Munkacs: 1491-1772

There exists practically no documentary evidence of the bishops of Munkacs prior to 1491. In the period of 1491-1648 the bishops of Munkacs were Orthodox, probably subject to the jurisdiction of the Metropolitan of Moldavia; while in the period of 1648-1771 the bishops of Munkacs were Uniate, and vicars under the jurisdiction of the Roman Catholic archbishop of Eger until 1771, when the eparchy obtained of its full eparchial rights.

Little is known of the background and activities of the Orthodox bishops of Munkacs in the first period. The bishops of this period were: Bishop John I (1491-1498); Bishop Basil I (1551-1552); Bishop Gabriel (1556-1559); Bishop Amphilochy (dates unknown); Bishop Basil II (c. 1597), who visited King Rudolph in Prague and received a document on March 29, 1597 placing him under the King's patronage; Bishop Sergius (1601-1616), of whom documents mention the suffering he endured because of wars and that the Prince of Transylvania protected him; Bishop Euthymius (c. 1618); Bishop Petronius (1623-1627); Bishop John II Gregorovics (1627-1633), known for his episcopal visitations throughout his eparchy over the six years of his episcopacy; Bishop Basil III Taraszovics (1633-1640, 1644-1648), Bishop Porphyrius Ardan (1640-1643), and Bishop Sophronius Juszko (1643-1644). Much is known of Basil Taraszovics, who was consecrated in Iasi, Moldavia in 1633 and approved by the Prince of Transylvania, George Rakoczi, on January 5, 1634. He continued the episcopal visitations begun so successfully by his predecessor, and is best known for his brief union with Rome, subsequent imprisonments, and eventual renunciation, under duress, of his allegiance to Rome. He died in retirement.

The line of Uniate bishops begins with Bishop Parthenius Petrovics (1648-1670), the principal architect of the Union of Ungvar. Consecrated as an Orthodox bishop, he was finally confirmed by Pope Alexander VII in 1655 and approved by Emperor Leopold I in 1659. At first, the eparchy of Munkacs was subject to the ecclesiastical jurisdiction of the Latin metropolitan see of Esztergom, but on November 5, 1688 the Latin Rite archbishop of Eger succeeded in having Munkacs degraded to a vicariate, i.e., without full episcopal rights and jurisdiction. Petrovics most probably died in 1670, and was succeeded by bishops having little political influence: Joseph Volosinovics (c. 1674), Porphyrius Kulcsinszky (c. 1685), and Methodius Rakovecky (c. 1688). Joseph Volosinovics was a vagrant bishop exercising authority in Hungary without royal approval. There is no doubt that Porphyrius Kulcsinszky was recognized as the lawful bishop of Munkacs, proven by a correspondence between the Polish king and Emperor Leopold, but was unable to occupy his see due to political interference in Galicia. By 1688, Methodius Rakovecky is mentioned as having been elected bishop of Munkacs, but he was unable to obtain royal approval and thus entered the Uglya monastery in Maramaros county.

The next bishop was a Greek born on the island of Chios, Joseph Decamelis, invited by Archbishop Leopold Kolonics of Esztergom, with the approval of Emperor Leopold, to assume the episcopacy of the Rusyn people. He assumed his position on November 5, 1688, but as a Vicar of the Eastern Rite subject to the Archbishop of Eger. Although Decamelis was not elected by the clergy, he became one of the most respected bishops of the eparchy. He recovered the Munkacs monastery from the Rakoczi family and entrusted it to the Order of St. Basil, settling the question of its ownership. Due to unstable conditions, he moved to Eperjes (Presov) in 1700 and there performed his episcopal duties in peace until his death in 1706.

The remaining bishops of this period, all vicars under the archbishop of Eger, were: John Hodermarszky (1707-1715), Gennadius Byzanci (1716-1733), Simeon Olsavszky (1733-1737), Gabriel Blazsovsky (1738-1742), Emmanuel Michael Olsavszky (1743-1767), John Bradacs (1767-1772). Hodermarszky was a Basilian monk who so excelled in his years of priestly ministry that he was appointed bishop by Emperor Joseph I. Rome, however, was reluctant to approve his appointment because of political reasons, and so Hodermarszky, frustrated by the endless delay, resigned from his office in 1715 and retired to a monastery. His successor, Gennadius Byzanci, suffered the opposition of the Basilian monks, though Rome confirmed his nomination in 1716. The royal decree approved his appointment, but deprived him of the usual benefice granted by the Emperor. During Byzanci's episcopacy, a great shrine was begun for the weeping icon of the Blessed Virgin Mary of Mariapocs. Simeon Olsavszky had been Vicar General under Byzanci, and received both papal and royal approval in 1733. Blazsovsky had been a secretary under Byzanci, became bishop in 1738, and died during a cholera epidemic in 1742. Construction of the Mariapocs shrine continued under Olsavszky and Blazsovsky. Emmanuel Michael Olsavszky was the younger brother of Simeon Olsavszky, and had served as Vicar General under Blazsovsky. Unlike all of his predecessors since Byzanci, he was not consecrated in Lemberg (L'viv), but in Mariapocs, by the Romanian Greek Catholic bishop of Fogaras. Among the accomplishments of his lengthy episcopacy are the completion of the Mariapocs shrine and monastery, the construction of a school, seminary, and episcopal residence in Munkacs (previously, the bishops resided in the Munkacs monastery), and an increase in the annual salary of the clergy. Olsavszky also began the process that eventually secured the independence of the Munkacs eparchy from the archbishop of Eger, making trips to both Vienna and Rome in order to realize his purpose. Four years after his death, in 1771, that restoration of the eparchy's full rights was accomplished under Bishop John Bradacs (like Olsavszky, Bradacs was also consecrated at Mariapocs by the Romanian Greek Catholic bishop). Bradacs died the following year, in 1772.

*Paraphrased from: John Slivka, The History of the Greek Rite Catholics in Pannonia, Hungary, Czechoslovakia, and Podkarpatska Rus' 863-1949, pp. 88-101. **To be continued.***

## Parish News

### Joint Pre-Sanctified Liturgies

Ss. Peter & Paul's and St. Mary's will be jointly celebrating the Divine Liturgy of the Pre-Sanctified Gifts on two consecutive Wednesday evenings this year, as has been the custom for the last several years. Ss. Peter & Paul's will be the host parish on Wednesday, March 19, 2014 and St. Mary's will be the host parish on Wednesday, March 26, 2014. The time of service on both dates is 7:00 PM, and there will be a potluck Lenten meal after services.

### Parish Confessions

All parishioners ought to go to confession during Great Lent. Confessions may be heard after any Friday evening Akathistos Service 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 Pre-Sanctified Gifts) on weekdays during Great Lent in Orthodox liturgical tradition. Liturgy readings are appointed for Saturdays and Sundays; please look up these readings on your church wall calendar.

## Special Donations

*The following special donations were received for Sundays during the month of March. Please note that for special donations in April 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 March 23, 2014.*

### March 9, 2014

Seven-day Altar Vigils offered by Anne Pacheco in memory of Mary Sisak.

Sanctuary Lamp offered by Mary Macinsky in memory of Katharyn Yendrey (anniversary of birth).

St. John's Cross offered by Mary Macinsky in memory of Mary Ann Yendrey (anniversary of birth).

St. Nicholas' Cross offered by Anne Pacheco in memory of Richard Pacheco.

Sacramental Wine & Bread offered by Anne Pacheco in memory of Richard Pacheco & Mary Sisak.

### March 16, 2014

Sanctuary Lamp offered by John & Helen Wanko in honor of Larissa Canovas' birthday.

### Memorial Donation

\$1,365 donated by Lillian Sokol in memory of Stephen Sokol, earmarked for the new white priestly vestments.

## Schedule of Services and Events

### March 1-2, 2014

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

### March 3-7, 2014

6:00 PM (Monday) – Compline w. Great Canon  
6:00 PM (Tuesday) – Compline w. Great Canon  
6:00 PM (Wednesday) – Compline w. Great Canon  
6:00 PM (Thursday) – Compline w. Great Canon  
6:00 PM (Friday) – Akathistos to the Divine Passion

### March 8-9, 2014

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

### March 12, 2014

9:30 AM (Wednesday) – Liturgy of Pre-Sanctified Gifts

### March 14, 2014

6:00 PM (Friday) – Akathistos to the Divine Passion

### March 15-16, 2014

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

### March 17, 2014

7:00 PM (Monday) – Parish Council Meeting

### March 19, 2014

7:00 PM (Wednesday) – Liturgy of the Pre-Sanctified Gifts

### March 20, 2014

7:30 PM (Thursday) – Carpathian Club Meeting

### March 21, 2014

6:00 PM (Friday) – Akathistos to the Divine Passion

### March 22-23, 2014

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

### March 24-25, 2014

6:00 PM (Monday) – Vigil w. Lity  
9:30 AM (Tuesday) – “Vesperal” Divine Liturgy

### March 26, 2014

7:00 PM (Wednesday) – Liturgy of the Pre-Sanctified  
Gifts at St. Mary’s Church, 89 West 29<sup>th</sup> St., Bayonne

### March 28, 2014

6:00 PM (Friday) – Akathistos to the Divine Passion

### March 29-30, 2014

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

## Deanery Lenten Vespers

### **March 9, 2014**

4:00 PM (Sunday) – *Sunday of Orthodoxy*. Vespers at Saints Peter & Paul Church, 109 Grand St., Jersey City, New Jersey

### **March 16, 2014**

6:00 PM (Sunday) – *Sunday of St. Gregory Palamas*. Vespers at St. Gregory Palamas Church, 5 Church St., Glen Gardner, New Jersey

### **March 23, 2014**

4:00 PM (Sunday) – *Sunday of the Holy Cross*. Vespers at Christ the Savior Church, 365 Paramus Rd., Paramus, New Jersey

### **March 30, 2014**

4:00 PM (Sunday) – *Sunday of St. John Climacus*. Vespers at Assumption of the Holy Virgin Church, 35 Orange Ave., Clifton, New Jersey