

Quo Vadis

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

Vol. 2, Number 8: April 2015

Editor: V. Rev. W. Sophrony Royer, Ph.D.

98 West 28th Street, Bayonne, N.J. 07002

“**Quo Vadis?**” is a Latin phrase meaning “Where are you going?” It refers to a Christian tradition regarding St. Peter. According to the apocryphal *Acts of Peter*, Peter is fleeing from likely crucifixion in Rome, and along the road outside the city, he encounters the risen Jesus. Peter asks Jesus “Quo vadis?” Jesus replies “Romam vado iterum crucifigi” (“I am going to Rome to be crucified again”). St. Peter thereby gains the fortitude to return to the city, to eventually be martyred by being crucified upside-down. The phrase also occurs a few times in the Latin *Vulgate* translation of the *Holy Bible*, notably in John 13:36 when Peter asks Jesus the same question, to which He responds, “Whither I go, thou canst not follow me now, but thou shalt follow me.” The Church of Domine Quo Vadis in Rome is built where, according to tradition, the meeting between St. Peter and the risen Jesus Christ took place.

This parish newsletter is called **Quo Vadis** for a reason: to ask the question of where *you* are going in life. Is your life’s journey leading you towards Our Lord and Savior Jesus Christ? St. Peter, at a pivotal moment in his life, when he understandably felt like running away, found the courage to go where Jesus Christ would have him go. Where are *you* going? Will *you* follow Jesus Christ?

Rector’s Message

Christ is Risen! Indeed, He is Risen!

In the service of Bridegroom Matins, sung during Holy Week, we hear the verse, “Behold the Bridegroom comes in the middle of the night, and blessed is the servant whom He shall find watching; and again, unworthy is he whom He shall find heedless. Beware, therefore, O my soul, lest thou be borne down with sleep, let thou be given up to death, lest thou be shut out of the Kingdom.” For this reason, we celebrate the coming of the Bridegroom, Our Risen Lord Jesus Christ, in the middle of the night, so that we will be watchful and, bearing lit candles, at midnight announce the glad tidings that “Christ is risen from the dead, trampling down death by death, and upon those in the tombs, bestowing life!”

Likewise, in Paschal Matins, we hear the stanza: “The myrrh-bearing women anticipated the dawn and sought, as those who seek the day, their Sun, Who was before the sun and Who had once submitted to the grave.” And again, in the Lauds, “The myrrh-bearing women at deep dawn drew near the tomb of the Giver of Life.” And so, we anticipate the Liturgy of Easter Sunday at the wee hours of the morning,* for “the Pascha of delight, the Pascha of the Lord, Pascha; an all-venerable Pascha has dawned on us.” The Pascha of Christ, passing over from death to life, took place in the middle of the night, so that very early in the morning, the myrrh-bearers found the tomb empty, and were told by the angel, and bidden to tell the good news to the apostles, that Christ is risen!

Let us, therefore, share in the joy of Christ's Resurrection, with its promise of new and unending life, by being watchful like the wise maidens, gathering in the middle of the night to celebrate the first day of a new creation. Let us assemble early in the morning, to witness the dawning of the new spiritual Sun, Who never sets, on that timeless day of Pascha, so that we too might pass over from death to eternal Life, by our partaking of that wondrous cup of life, the Body and Blood of Our Risen Lord, Jesus Christ!

Let us also take heed of the words of the Lord: "For the hour is coming in which who are in the graves will hear His voice and shall come forth; they that have done good unto the resurrection of life, and they who have done evil unto the resurrection of judgment" (John 5:28-29). May all of you enjoy a truly joyous and blessed Day of Pascha; a day that, having dawned, shall never end – for the Kingdom of Christ, Who is risen from the dead, shall have no end.

- *In conventional Orthodox liturgical practice, the Divine Liturgy on the day of Pascha is celebrated immediately after Paschal Matins, so that the Divine Liturgy actually begins in the "wee hours" of the morning.*

Parish Council President's Message

Dear parishioners and friends,

Soon we will be celebrating the Great Feast of Feasts, Bright and Holy Pascha! The Parish Council encourages everybody to attend and participate in as many of the divine services for Holy Week and Bright Week as possible. The Parish Council thanks, in advance, Fr. Sophrony, Emily, and the choir members for their tireless service in conducting and signing the divine services in this most holy season. We also thank Robert Pierce for donating a new icon of Christ's Resurrection.

The blessing of Easter baskets on Holy Saturday will be at 4:00 PM in the church hall, and the Carpathian Club invites all our parishioners and guests to a Paschal Repast in the club's hall after Divine Liturgy on Easter Sunday. Three weeks after Easter Sunday is the first of our fundraising events for this year, the Spaghetti & Meatball Dinner on May 17, 2015. Ticket sales will begin soon, at \$20 per ticket, and we are eagerly anticipating the fellowship we will share at a good meal featuring Fr. Sophrony's homemade meatballs and spaghetti sauce.

Together with Fr. Sophrony and the Parish Council, I wish all of you a joyous and spiritually uplifting celebration of the Resurrection of Our Lord Jesus Christ!

Yours in Christ,
Reader Stephen Wasilewski

Excerpt from the Church Fathers

Yesterday I was crucified with Him; today I am glorified with Him; yesterday I died with Him; today I am quickened by Him; yesterday I was buried with Him; today I rise with Him. But let us offer to him Who suffered and rose again for us—you will think perhaps that I am going to say gold, or silver, or woven work or transparent and costly stones, the mere passing material of the earth, that remains here below, and is for the most part always possessed by bad men, slaves of the world and of the Prince of the world. Let us offer ourselves, the possession most precious to God, and most fitting; let us give back to the Image what is made after the Image. Let us recognize our Dignity; let us honor our Archetype; let us know the power of the Mystery, and for what Christ died. *St. Gregory the Theologian, Homily on Pascha*

Lives of the Saints

St. Eutychius, Patriarch of Constantinople – commemorated on April 6th

St. Eutychius was born in the province of Phrygia (northwestern Asia Minor) in AD 512, the son of Alexander, a general who served under the famed Byzantine commander Belisarius, and Synesia, daughter of the priest Hesychius of Augustopolis. He received his basic education from his maternal grandfather and was sent to Constantinople at the age of 12 to continue his formal education. During his studies of theology, he realized that he has a monastic vocation, and eventually joined the monastery at Amasea in Pontus (northeastern Asia Minor) and, at the age of 30, was ordained to the priesthood. Shortly thereafter, he became archimandrite (abbot) of his monastery.

In 552, the Emperor Justinian I (527-565) wished to conciliate the Monophysites by posthumously condemning three theologians, Theodore of Mopsuestia, Theodoret of Cyrrihus, and Ibas of Edessa, of the opposite heresy, Nestorianism. So the Emperor convened a local synod to which the Metropolitan of Amasea, unable to attend due to ill health, sent Eutychius as his representative. Eutychius was much appreciated at the synod for his profound knowledge of Holy Scripture; for example, recalling the example of King Josiah, who had the bones of idolaters dug up and burned (II Kings 23:16), he declared that one could condemn the dead to protect the Church against the perverse influence of their doctrine.

Patriarch Menas predicted, after receiving a divine revelation, that Eutychius would be his successor; in fact, Eutychius was designated by Justinian to succeed Menas the very same day as the patriarch's death (August 25, 552). Once installed, Patriarch Eutychius desired to stabilize the peace of the Church by means of an Ecumenical Council, to be convened at Constantinople in 553. The Council of 165 Fathers, at which Eutychius presided together with Apollinarius of Alexandria and Domnus III of Antioch, confirmed the doctrine of the four preceding Ecumenical Councils and condemned the writings of the three aforesaid theologians. The vacillating Pope Vigilius (537-555) of Rome, who was present in Constantinople, excused himself from attending the council on the grounds of ill health.

In 562, St. Eutychius consecrated the new Basilica of Hagia Sophia. But then he fell out of Justinian's favor because of his firm stance against an obscure Monophysite heresy known as Aphthartodocetism, which taught that Christ's earthly body was incorruptible and subject to no pain. The Emperor favored this theory, seeing it as a new way of conciliating the Monophysites. But Eutychius resisted the Emperor's decree, arguing in a long address its incompatibility with Scripture. Justinian then had him arrested on January 22, 565 while he was celebrating Divine Liturgy in the church adjoining the patriarchal residence, the Hormisdas Palace.

Deposed on ridiculous charges by a tribunal of bishops, Eutychius was exiled first to Prince's Island in the Sea of Marmara, and then later to his old monastery at Amasea, where he spend over twelve years in exile. Upon the death of Patriarch Joannes Scholasticus, the people of Constantinople demanded the restoration of Eutychius to the patriarchal throne. So in October 577 he was recalled by the co-emperors Justin II and Tiberius II. Contemporary reports claim that he entered Constantinople in imitation of the entrance of Jesus into Jerusalem, on an ass's colt, with the crowd carrying palms and exclaiming "Blessed is he that comes in the name of the Lord" and "Glory to God in the highest, on earth peace." The next day, when he celebrated the Divine Liturgy at the Hagia Sophia, it took six hours to distribute Holy Communion because all the people wished to receive it from Eutychius' own hands.

Toward the end of his life, Eutychius held an opinion that after the resurrection the body will be “more subtle than air” and no longer a tangible thing. This brought him into collision with the future Pope Gregory the Great (590-604), who was then residing at Constantinople as the papal apocrisarius (or legate). Emperor Tiberius attempted to reconcile the disputants, but the breach remained persistent until, upon his death bed (on April 5, 582) Eutychius touched the skin of his hand and said, “I confess that in this flesh we shall rise again” (a rough quote of Job 19:26) – this story is told by St. Gregory the Great in his “Expositions on the Book of Job.” St. Eutychius then died peacefully moments later at the age of 70. His feast is observed on April 6th.

Modern Theological Classics

“... the church of the Living God, the pillar and foundation of truth” (1 Tim. 3:15)

The good news of Our Lord and Savior Jesus Christ is summed up in the command, “Repent, for the Kingdom of Heaven is at hand!” (Mt. 4:17). Indeed, with the appearance of the Incarnate Son of God on earth, together with His teaching activity and witness of His life, the Church which He came to establish became a reality.

The Church of Christ is the kingdom of God, for she has inherited the divine fullness of her founder and head, and she has received the Holy Spirit, who forever lives within her to animate and rule her life. The Church is the kingdom of God because of the goal and destiny which is hers to bring all humans into the heavenly abode of God, persons who can even now participate in the heavenly divine life of the Church.

This heavenly kingdom which is the Church—beginning with the time at which Jesus Christ, God’s eternal Son, became incarnate—was established as a full reality after the completion of Jesus’ public ministry. It was founded by Jesus Himself, upon his teaching, life, suffering, death, resurrection, and ascension to heaven in glory. Jesus completed the founding of the Church on earth by sending his Holy Spirit upon his apostles, thereby creating a kingdom of “righteousness, peace and joy in the Holy Spirit” (Rom. 14:17).

As the kingdom of God, the Church received from her head the fullness of divine authority on earth. The Church thus possesses authority to open or close the heavens (Mt. 16:19); authority to bind and to loose the sins of men (Mt. 18:18; Jn. 20:22-23); authority to regenerate and to save the whole world (Jn. 3:3, 16). As the body of Christ, the living organism animated by the Holy Spirit, the Church is infallible.

From her head and ruler, Jesus Christ, the Church received authority to govern, to sanctify, to renew, to regenerate, and to purify the faithful through the holy sacraments. Thereby the Church offers the faithful the possibility to attain sonship to God, by uniting them to the divine nature in the mystery of communion in the Body and Blood of the Son of God. And she can do so, because she is governed by the authority of the Holy Spirit that comes to visible expression in the authority of the hierarchy.

Having Jesus Christ as her head, and participating in his divine nature, the Church also inherits Christ’s divine authority, for “Where I am, there you may be also” (Jn. 14:3). Having the Spirit of God, the Church also possesses the “mind of Christ” (1 Cor. 2:12, 16), and thus she is infallible in her very nature. The *Encyclical Message of the Orthodox Patriarchs* of 1723 (no. 2) asserts specifically that the Church is infallible: “The Church cannot ever err, be deceived, or be wrong in her judgment. For equally with the Holy Scriptures the Church is infallible, and she is forever the same in her nature, as God founded her.”

The Church must use her authority not against “flesh and blood, but against the rulers of the darkness of this world, against spiritual wickedness” (Eph. 6:12). The Church is the final judge in worldly matters (Mt. 18:17), but she is also the merciful and loving mother, who forgives her children “seventy times seven” (Mt. 18:22).

The Church has a great responsibility before God, to protect and preserve the truth entrusted into her hands. For just as those who despised the law of Moses died without mercy, so those members of the Church will receive even worse punishment “who trampled underfoot the Son of God,” for “it is a dreadful thing to fall into the hands of the living God” (Heb. 10:28-31).

Initiated by God the Father, revealed by the Son of God, Jesus Christ, preserved by the Holy Spirit since Pentecost, the truth was entrusted to the apostles and their successors to the Church for the benefit of all and for all times. The source and foundation of the authority of the Church is the will of the Father, who gave authority to His Son (Mt. 28:18; Lk. 10:16), and who sent upon the apostles and upon the Church as a whole the “Spirit of Truth” (Jn. 14:16-17; 15:26; 16:13). Thus from her inception the Church of Christ possesses authority characterized by a divine origin, a divine foundation, and a divine life and truth in unity and love. Possessing these divine and eternal qualities, the Church of the present times is essentially identical to the Church of the first century; and she will remain such to the end of the world, according to the promise of her founder (Mt. 16:18, 28:20).

The divine authority of the Church is founded in our Savior Jesus Christ: in His divine truth and teaching, his divine life and love, his wisdom and knowledge, his commandments to the apostles, and his Holy Spirit, by whom the fullness of divine gifts was passed to the Church, making it possible for her members to become participants in the divine nature (Eph. 3:10; Col. 2:3; 2 Pet. 1:4). In order to be truly “authoritative,” the Church must “gather with Christ” (Lk. 11:23). This means that human effort is necessary, together with the work of the Holy Spirit, in order to express the whole truth within the Church.

The *Encyclical Message of the Orthodox Patriarchs* of 1848 (no. 17) confirms that “Neither patriarchs nor councils could bring innovations, because the preserver of piety and faith is the whole body of the Church, that is, the faithful people, who always wish to preserve the faith unchangeable and in accordance with the teaching of the Fathers.”

The fullness of Christ is communicated to the Church, for “the Church is the fullness of Him that fills all in all” (Eph. 1:22-23). The Church represents Christ in the world, by possessing his life and not simply by seeking him. The head completes the body, and the body completes the head. Thus the body, the Church, organically united with its head, naturally becomes the inheritor and possessor of the divine qualities of its head: “I am the way, the truth and the life” (Jn. 14:6).

Jesus Christ is the apostle and high priest (Heb. 3:1), invisibly ruling the Church. He is “the same yesterday and today and forever” (Heb. 13:8), and so is his infallible Church, for, as St. Irenaeus has said, “Where the Church is, there is the Spirit of God, and where the Spirit of God is, there is the Church and every grace; and the Spirit is Truth.” It is the Spirit of Christ who animates and constitutes the inner essence of the body of Christ.

The Church occupies a central place in all aspects of our knowledge of God. For she is the source, the guardian, the interpreter, the teacher and the authority of everything, that is related to the question of man’s salvation, together with his moral and spiritual life. In reality, the Church is the point from which there begins, in which there is preserved, and to which return the entire body of Christian truth and knowledge, including the Holy Scriptures and Holy Tradition.

This central position of the Church as the preserver and guardian of truth is clearly expressed in the Holy Scriptures. There the Church is declared to be “the pillar and foundation of the truth” (1 Tim. 3:15). The same idea is expressed in the affirmation that the Church is “the fullness of Christ” (Eph. 1:23), commissioned to continue His work in the world while being preserved “holy and without blemish” (Eph. 5:27).

*Archbishop Gregory Afonsky, Christ and the Church, pp. 83-86. **To be continued.***

Our Carpatho-Rusyn Heritage

Carpatho-Rusyn Music

The music of the Carpatho-Rusyns has primarily consisted of liturgical and folk music, sung respectively in Church Slavonic and in vernacular Rusyn. Carpathian plainchant is a form of vocal liturgical music unique to church in Subcarpathian Rus'. In contrast to liturgical polyphonic music composed for and sung by choirs, Carpathian plainchant (*prostopiniye*, meaning “pious chant”) is sung in unison by the entire congregation led by a cantor (*dyak*). The roots of Carpathian plainchant are found in Byzantine liturgical music arranged in the eighth century by St. John of Damascus based on a scale of eight tones. Whereas in the Roman Rite church the plainchant (Gregorian Chant) has been unified, in Byzantine Rite churches different plainchant are found, including Byzantine, Russian *znamenny*, Kievan, Galician, Serbian, Romanian, and Carpathian chant. The Carpathian plainchant shares several characteristics with the other Byzantine Rite chant traditions, but it is distinct in that it has been influenced by local Rusyn folk melodies and, when sung, is often rendered using Rusyn folk harmonization.

Liturgical chant began to be formally cultivated in Subcarpathian Rus' during the eighteenth century. It was first taught at the Munkacs Theological School (est. 1744) and the Ungvar Greek Catholic Teachers College (est. 1794). About the same time, a trained musician, cantor, and copyist, Ioann Iuhasevych-Skliarsky, created seven handwritten books for liturgical music. Initially, the music for the Divine Liturgy and other services of the Byzantine Rite were chanted only by the cantor, but during the second half of the nineteenth century texts began to be published which gradually reached church-going faithful. Alexander Dukhnovych compiled a popular hymnal and liturgy book, *Ch'lib dushi* (1851), and Andrew Popovych (1809-1901) likewise compiled a collection of hymns for Matins, Vespers, Sunday Divine Liturgies, and solemn feast days, the *Velikiy sbornik* (1866). Both collections went through several editions in Europe and several more in the United States, which helped to make congregational singing popular and then the norm in churches throughout Subcarpathian Rus' and surrounding Rusyn populated areas. It is this tradition more than any other that distinguishes Rusyns, both Greek Catholic and Orthodox, from other Eastern Christian peoples. Another distinctive musical feature of Carpathian chant sung during the Divine Liturgy is the consecrational “Amen” melody, repeated in more than twenty liturgical texts addressing Christ or the Holy Trinity. The “Amen” theme alternates with variable melodic themes from the eight tones and solemn feast days.

Near the close of the nineteenth century, Bishop Julius Firtsak commissioned two books to unify the chanted prayer culture of the Greek Catholic Eparchy of Munkacs. The result was the Ungvar (or Uzhgorod) *Pisennyk* (several editions, 1902-1913), which contained the texts of 180 hymns compiled by Ivan Silvay. The first comprehensive manual of Carpathian plainchant, compiled by Ioann Bokshay on the basis of melodies sung by the *dyak* at the Ungvar cathedral, was published under the title *Tserkovnoye prostopiniye* (“Church plainchant,” 1906). Reprinted several times, this anthology became the systematic guide for learning Carpathian plainchant in churches through the Greek Catholic eparchies of Munkacs (Mukachevo), Eperjes (Presov), Hajdudorog,

Krizevci, and in the various Ruthenian Greek Catholic and certain Orthodox eparchies in the United States and Canada. Supplemental collections have been published by the Ruthenian Greek Catholic Church in the United States by Theodore Ratzin (1925), Andrew Sokol (1946; 1955), William Levkusic (1970), Jerry Jumba (1984), Michael Slovesko (1988; 1998). More recently, similar supplements have been published for the Greek Catholic eparchies of Presov (1970; 1978), Mukachevo-Uzhgorod (1994), and Krizevci (1996) as well.

Koliadky (Christmas carols) sung to Rusyn folk tunes are another important musical tradition of Subcarpathian Rus'. The texts glorify the nativity of Jesus Christ and welcome in the New Year. They were traditionally sung in Rusyn villages as part of an annual cycle of Christmas rituals and performed by carolers, or "Bethlehem singers," who went from house to house dressed in costumes related to the Christmas story and performed brief skits related to the birth of the Christ child. Texts of *koliadky* were first published in collections of Rusyn religious and spiritual songs that began to appear at the end of the nineteenth century. Among the first collections devoted specifically to the genre was titled *Koliady, abo pisni na rozhdestvo Khrystove* (1936; reprint 1997), published by the Greek Catholic Eparchy of Mukachevo. For most of the period of Communist rule, *koliadky* were banned from public performance, although the Greek Catholic priest in Czechoslovakia, Stephen Pap, did manage to publish a collection of religious songs in 1969 that include several *koliadky*. In the post-Communist era *koliadky* are once again performed in public; several collections have been published and recordings have been made available in Subcarpathian Rus' and in Slovakia.

During the period of Czechoslovak rule, Carpatho-Rusyns had their own national anthem, which was sung at Rusyn cultural events and some official state functions. Although performed in Subcarpathian Rus' and the Presov region from the early 1920s, it was not until 1937 that the Czechoslovak government issued a decree calling for the Rusyn anthem to be played in Subcarpathian Rus' following the Czechoslovak state anthem. The anthem's text was "Podkarpatskiy rusyny . . .," a poem attributed to Alexander Dukhnovych. The anthem's music was composed by Stephen Fencik in May 1919 during his trip to Prague to participate in the formal proceedings connected with the unification of Subcarpathian Rus' with Czechoslovakia. The text and music were published by Fencik in the first volume of his *Pisny Podkarpatskykh rusynov* (1921), and again harmonized by him with texts in both Rusyn and Magyar. The Rusyn national anthem was not performed in public during the Communist era, but it continued to be sung by Rusyn immigrants and their descendants in the United States and Canada, and since the fall of Communism it is sung at some Rusyn-related events in Subcarpathian Rus'.

Also popular is another melody based on Alexander Dukhnovych's poem that begins with the words "Ia rusyn byl, iesm' i budu." First published in 1851, it appeared a second time in 1857 under the title "Pisn' narodna russka" ("Rusyn national hymn"). Set to music sooner after its appearance, it was sung at Rusyn-related events. Fencik published the melody in his 1921 collection, and it was subsequently harmonized by Elias Tziorogh (1927). This "second" Rusyn national anthem is especially popular among American Rusyns and it is also known to the Pannonian Rusyns and Lemko Rusyns. During the Communist era it was banned from public performance (with the exception of the Svidnik Folk Festival during Czechoslovakia's "Prague Spring" of 1968). Since the collapse of Communism, it has been performed at Rusyn events in Ukraine and Slovakia, although it has no official status.

A few melodies have become so popular in certain Rusyn-inhabited regions that they have taken on the status of local anthems. These include the Lemko "Na Lemkivshchyni," based on poem by Ivan Rusenko, and the Pannonian Rusyn "Ruzhi, cherveni ruzhi" ("Roses, Red Roses"), originally composed in 1962 for that year's annual Chervena Ruzha Cultural Festival.

Besides the mentioned cultural/folk festivals, folk choirs and song and dance ensembles play an important role in preserving the folk music heritage of the Rusyn people. One of the more prominent is the Transcarpathian Song and Dance Ensemble, established in 1945 with the goal of collecting and performing Carpathian folk music. Shortly after its establishment, however, it was quickly transformed into an instrument to propagate the new “happy life” in “reunited [with Ukraine] socialist Transcarpathia.” Local folk songs were performed, but only those which had been carefully “reworked” and ukrainianized. The ensemble’s ballet corps was less susceptible to ukrainianization, and successfully preserved and performed authentic Rusyn folk dances (although under the official name “Ukrainian” or the vague term “Transcarpathian”). Known for its high level of professionalism (and now called the Transcarpathian Folk Choir), it performs widely throughout Ukraine, in other former Soviet republics, and several European countries, including former Czechoslovakia, Hungary, Germany, France, and the Netherlands.

The Kychera Song and Dance Ensemble, based in Legnica (where it shares with the Lemko Society a large building for administration and training) and founded in 1990, has a membership of young Lemkos from Lower Silesia (southwestern Poland), whose families were forcibly resettled there from their Carpathian homeland in 1947. Roughly sixty performers are divided into three groups: singers, dancers, and musicians. Its repertoire features several traditional Lemko dances and ritual customs, and it performs throughout Poland and has toured throughout Europe. It has won several prestigious awards, including one from Ukraine’s Ministry of Culture and Poland’s Oskar Kolberg Prize. Kychera has produced recordings made for Polish state television and radio.

Lastly, PULS is the professional folk ensemble of the Dukhnovych Theatre in Presov, Slovakia. Created in 1956, the ensemble’s goal was to help preserve and propagate the music and dance culture of the Rusyns of eastern Slovakia (at the time officially designated as Ukrainians). The ensemble has toured throughout Europe and, later, North America. In the post-Communist era is ceased to identify itself as “Ukrainian” and has reduced its name to PULS, derived from the Slovak-language acronym of its original Ukrainian name.

Paraphrased from materials authored and edited by Jerry Jumba and Peter Robert Magocsi.

Parish News

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 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.

Palm Sunday Matins & Paschal Vespers

The “R” Club affiliated Bridegroom Matins on Palm Sunday is being held at Ss. Peter & Paul Church, 76 Whitehead Ave., South River, N.J. on Sunday, April 5, 2015 at 4:00 PM. The N.J. Deanery’s Paschal Vespers is being held at Christ the Savior Orthodox Church, 365 Paramus Rd., Paramus, N.J. on Wednesday, April 15, 2015 at 7:00 PM.

Easter Basket Blessing & Paschal Repast

The blessing of Easter food baskets is scheduled for Holy Saturday (April 11, 2015) at 4:00 PM in the church hall. A Paschal repast is being held at the Carpathian Club hall after Divine Liturgy on Easter Sunday. All parishioners and visitors are welcome!

Blessing of Graves

Graves at Bay View Cemetery in Jersey City shall be blessed on Bright Saturday (April 18, 2015), starting at 10:00 AM. Call the Rectory at (201) 436-3244 to schedule appointments for grave blessings at other cemeteries.

In Memoriam

Cathryn Christensen, age 88, of Bayonne, N.J., passed into blessed repose on March 6, 2015. Memory Eternal!

Special Donations

*Please note that for Special Donations in May to be acknowledged in **Quo Vadis**, it is necessary for the donation to be recorded in the Special Donations register in the church vestibule by April 19, 2015.*

April 5, 2015

Sanctuary Lamp offered by John and Helen Wanko in honor of Lauren Petronko's birthday.
St. John's Cross offered by John and Helen Wanko in honor of Mia Canova's birthday.

April 12, 2015

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

Other Donations

A new icon of the **Resurrection of Our Lord Jesus Christ** was donated by Mr. & Mrs. Robert Pierce. A new set of **green altar covers** was donated in memory of Wilfred J. Royer—special thanks to Margaret Kovach for the labor of making the covers.

Daily Bible Readings

- | | |
|--|--------------------------------------|
| 12. Acts 1:1-8; John 1:1-17 | 22. Acts 4:13-22; John 5:17-24 |
| 13. Acts 1:12-17, 21-26; John 1:18-28 | 23. Acts 4:23-31; John 5:24-30 |
| 14. Acts 2:14-21; Luke 24:12-35 | 24. Acts 5:1-11; John 5:30-6:2 |
| 15. Acts 2:22-36; John 1:35-51 | 25. Acts 5:21-33; John 6:14-27 |
| 16. Acts 2:28-43; John 3:1-15 | 26. Acts 6:1-7; John 20:19-31 |
| 17. Acts 3:1-8; John 2:12-22 | 27. Acts 6:8-7:5; John 4:46-54 |
| 18. Acts 3:11-18; John 3:22-33 | 28. Acts 8:5-17; John 6:27-33 |
| 19. Acts 5:12-20; John 20:19-31 | 29. Acts 8:18-25; John 6:35-39 |
| 20. Acts 3:19-26; John 2:1-11 | 30. Acts 8:26-39; John 6:40-44 |
| 21. Acts 4:1-10; John 3:16-21 | |

** Sunday & Holy Day readings in boldface*

Schedule of Services and Events

April 1, 2015

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

April 3, 2015

6:00 PM (Fri.) – Compline w. Canon of St. Lazarus

April 4-5, 2015

9:30 AM (Sat.) – Divine Liturgy

6:00 PM (Sat.) – Great Vespers w. Lity

9:30 AM (Sun.) – Divine Liturgy

April 8, 2015

7:00 PM (Wed.) – Sacrament of Holy Unction
(at St. Mary's, 89 W. 29th St., Bayonne, N.J.)

April 9, 2015

9:30 AM (Thu.) – “Vesperal” Divine Liturgy

6:00 PM (Thu.) – Matins w. 12 Passion Gospels

April 10, 2015

3:00 PM (Fri.) – Good Friday Vespers

6:00 PM (Fri.) – Holy Saturday Matins w.
the *Epitaphios* Procession

April 11, 2015

9:30 AM (Sat.) – “Vesperal” Divine Liturgy

4:00 PM (Sat.) – Blessing of Easter Baskets

11:30 PM (Sat.) – Midnight Office

April 12, 2015

12:00 AM (Sun.) – Paschal Matins

9:30 AM (Sun.) – Divine Liturgy

April 13, 2015

9:30 AM (Mon.) – Divine Liturgy

April 14, 2015

9:30 AM (Tues.) – Divine Liturgy

April 15, 2015

7:00 PM (Wed.) – Deanery Paschal Vespers
(at Christ the Savior Church, Paramus, N.J.)

April 18-19, 2015

10:00 AM (Sat.) – Blessing of Graves
(at Bay View Cemetery, Jersey City, N.J.)

6:00 PM (Sat.) – Great Vespers

9:30 AM (Sun.) – Divine Liturgy

April 22, 2015

7:00 PM (Wed.) – Parish Council Meeting

8:00 PM (Wed.) – Carpathian Club Meeting

April 25-26, 2015

6:00 PM (Sat.) – Great Vespers

9:30 AM (Sun.) – Divine Liturgy