

Quo Vadis

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

Vol. 2, Number 9: May 2015

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

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

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

Rector’s Message

Christ is Risen! Indeed, He is Risen!

The Paschal season concludes with the Great Feast of Pentecost, on which we commemorate the Descent of the Holy Spirit on the Apostles. Pentecost, also known as Trinity Sunday, is the final revelation of the one God in three persons: the Father, the Son, and the Holy Spirit. The belief that there are in one God three consubstantial, coequal, and coeternal persons is the central article of our faith, expressed in the Church’s creed. We have received this faith from the Apostles, who were ordained by the gift of the Holy Spirit to rightly define the word of God’s truth. This apostolic faith also teaches us that God is the righteous Judge who rewards the just and punishes the wicked, that the Son of God became incarnate in order to redeem us from sin and death, that the human soul is immortal, and that the grace of God is necessary for salvation.

The gift of the Holy Spirit, received on the day of Pentecost, is imparted to every human being who is baptized in the name of the Father, and of the Son, and of the Holy Spirit. With Baptism and Chrismation, we receive the grace of the Holy Spirit – a grace that inspires in us a love of truth and a love of righteousness. From that day forward, the Christian is “clothed” in the righteousness of Christ, a righteousness which is sufficient for salvation. But it is up to each believer to voluntarily live in a state of grace, to freely cooperate with the grace of the Holy Spirit by persevering in faith and by following the example of Christ.

- Have we deepened our faith by understanding what our Creed means, or do we simply recite it thoughtlessly?
- Do we know, and keep, the commandments of God?
- Do we attend the Divine Liturgy on all Sundays and holy days, and obey the fasts of the Church?
- Do we cultivate in ourselves the virtues of faith, hope, and love?
- Have we the virtues of wisdom, prudence, justice, temperance, charity, chastity, patience, humility, and diligence?
- Do we practice the spiritual acts of mercy: correcting the sinner, teaching the ignorant, counseling the doubting, praying for our neighbor, comforting the sorrowful, suffering wrongs patiently, and forgiving offenses?
- Do we practice the corporal works of mercy: feeding the hungry, giving drink to the thirsty, clothing the naked, visiting the sick, redeeming the captive, sheltering the traveler, and burying the dead?
- Have we shunned the capital sins of pride, avarice, lust, envy, gluttony, anger, and sloth?

The quality of our spiritual life, that is, our life in the Holy Spirit, depends on our opening our hearts and minds to the grace of God, and on how well we cooperate with the gracious inspiration of the Holy Spirit. May the love of God, the faith of Jesus Christ, and the communion of the Holy Spirit be with all of you!

Parish Council President's Message

Dear parishioners and friends,

Christ is Risen! I hope that everyone had a blessed Pascha, and also that everyone is looking forward to our Spaghetti & Meatball Dinner fundraiser, which is scheduled for May 31, 2015. Ticket sales, at \$20 per person, have begun and I would just like to point out that not only is this a fairly modest price for a three course dinner with wine, but it will also benefit the church.

The church has recently acquired an antique holy water sprinkler for \$280. This sterling silver *aspergillum* was made in Greece, probably in the 1800s, and is in "mint condition." Thank you to Reader Christopher Bygonaise for donating it in memory of his mother, Alina Bygonaise.

Yours in Christ,
Reader Stephen Wasilewski

Excerpt from the Church Fathers

The titles given to the Holy Spirit must surely stir the soul of anyone who hears them, and make him realize that they speak of nothing less than the supreme Being. Is he not called the Spirit of God, the Spirit of truth, who proceeds from the Father, the steadfast Spirit, the guiding Spirit? But his principal and most personal title is the Holy Spirit. To the Spirit all creatures turn in their need for sanctification; all living things seek him according to their ability. His breath empowers each to achieve its own end. The Spirit is the source of holiness, a spiritual light, and he offers his own light to every mind to help it in its search for truth. By nature the Spirit is beyond the reach of our mind, but we can know him by his goodness. The power of the Spirit fills the whole universe, but he gives himself only to those who are worthy, acting in each according to the measure of his faith.

Simple in himself, the Spirit is manifold in his mighty works. The whole of his being is present to each individual; the whole of his being is present everywhere. Though shared in by many, he remains unchanged; his self-giving is no loss to himself. Like the sunshine, which permeates all the atmosphere, spreading over land and sea, and yet is enjoyed by each person as though it were for him alone, so the Spirit pours forth his grace in full measure, sufficient for all, and yet is present as though exclusively to everyone can receive him. To all creatures that share in him he gives a delight limited only by their own nature, not by his ability to give. The Spirit raises our hearts to heaven, guides the steps of the weak, and brings to perfection those who are making progress. He enlightens those who have been cleansed from every stain of sin and makes them spiritual by communion with himself.

As clear, transparent substances become very bright when sunlight falls on them and shine with a new radiance, so also souls in whom the Spirit [dwells] become spiritual themselves and a source of grace for others. From the Spirit comes foreknowledge of the future, understanding the mysteries of faith, insight into the hidden meaning of Scripture, and other special gifts. Through the Spirit we become citizens of heaven, we enter into eternal happiness, and abide in God. Through the Spirit we acquire a likeness to God; indeed, we attain what is beyond our most sublime aspirations—we become God.

St. Basil the Great, On the Holy Spirit, cap. 9, 22-23.

Lives of the Saints

St. Monica – commemorated on May 4th

St. Monica, the mother of St. Augustine of Hippo, was born in AD 331 in Thagaste, Numidia (present-day Souk Ahras, Algeria). Her parents were Christians, but little of known of her early life. She is believed to have been a Berber on the basis of her name. St. Monica was married to a pagan official named Patricius, who was known to be short-tempered and lived an immoral life. At first her mother-in-law did not like her, but Monica won her over by her gentle disposition. Unlike many women of that time, St. Monica was never beaten by her husband; she said Patricius never raised his hand against her because she always held her tongue, setting a guard over her mouth in his presence.

Monica and Patricius had three children: St. Augustine (354-430), Navigius, and Perpetua. It was a source of great pain to her that Patricius would not permit their children to be baptized. She worried about Augustine, who lived with a mistress in Carthage who bore him an illegitimate son. Her constant prayers and tears for her son had the effect of converting her husband to Christ before his death (in 370). While in Carthage, Augustine fell under the influence of the heretical Manichean sect. His mother was horrified and tried to turn him from this cult. She was calmed after she had a dream in which she was told to be patient and gentle with her son. Augustine paid little attention to his mother's entreaties and remained with the sect for nine years. Though disheartened, Monica never gave up on her son, even trying to enlist the help of bishop who had once been a Manichean himself, but he would not argue with Augustine. He told St. Monica that he could not reason with the young man because Augustine was still attracted by the novelty of the sect, but he also reassured her, saying, "Go on your way, and God bless you, for it is not possible that the son of these tears should be lost."

St. Monica went to Rome with Augustine when he opened his school there in 383. Later, he received an appointment at the municipal university in Milan, where he met the charismatic bishop, St. Ambrose, and was greatly impressed by his preaching. St. Ambrose came to have great respect

for St. Monica, often congratulating Augustine on having such a virtuous mother. While Augustine was reading the New Testament in the garden one day in 386, he came to the passage in St. Paul's Letter to the Romans at 13:12-14. Augustine immediately decided to "cast off the works of darkness" and "put on the Lord Jesus Christ." He was baptized by St. Ambrose at the Church of St. John the Baptist on Holy Saturday in 387.

After his baptism, Augustine and his mother planned their return to Africa. They stopped to rest in Ostia (the port of Rome), where St. Monica fell asleep in the Lord at the age of fifty-six. She was buried at Ostia, and her holy relics were transferred to the crypt of the Church of St. Aurea in the sixth century. In 1430, Pope Martin V ordered St. Monica's relics to be brought to Rome, and later deposited in a side chapel (to the left of the high altar) in the city's Basilica of St. Augustine. St. Augustine wrote about his reaction to his mother's death in his book, *The Confessions*: "If anyone thinks it wrong that I wept for my mother some small part of an hour – a mother who for many years had wept for me that I might live to thee, O Lord – let him not deride me. But if his charity is great, let him weep also for my sins before thee."

In the West, St. Monica is the patron saint of wives and mothers whose husbands and sons have gone astray. St. Monica's feast was kept on May 4th (and is still kept on that day in the Orthodox Church), but in 1969 her feast was moved to August 27th in the Roman Catholic Church. The city of Santa Monica, California is named in her honor, allegedly on account of a local dripping spring (known today as the Serra Springs) considered reminiscent of the tears that St. Monica shed over her son that was named "St. Monica's Tears."

Modern Theological Classics

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

God: The Church, therefore, is indeed infallible, being the first and last source of the knowledge of

We believe that the Holy Spirit is the One who teaches the Catholic Church, for He is the true Comforter, whom Jesus Christ has sent from the Father to teach truth and expel darkness from the human mind. Therefore we are not only convinced but without doubt confess as the firm truth, that the Universal Church cannot sin, err, or pronounce a lie instead of truth. For the Holy Spirit being always active through his servants (fathers and teachers) of the Church preserves the Church from any heresy, error, or delusion. *Encyclical Message of the Orthodox Patriarchs (1723)*.

Our Lord Jesus Christ entrusted His "way, truth, and life," not to one particular person, but to the assembly of the apostles, and through them to the whole Church. Thereby, under the leadership of the hierarchy, the Church became the depository and guardian of truth, realizing her authority in the name of Jesus Christ and the Holy Spirit.

St. Irenaeus of Lyons, in his writing against heresies, explained most excellently the position of the Church as the depository of truth, as the interpreter of the Holy Scriptures and Holy Tradition, and as the guardian and protector of truth. The truth is to be found, he declared, nowhere else but in the Catholic Church, the sole depository of the apostolic faith:

Since the apostles deposited into the treasury of the Church all things pertaining to the truth, so now every man can draw from the Church the water of life, for the Church is the entrance of life. *St. Irenaeus, Against Heresies, 3:4-1*.

The apostles, he affirms, handed down the truth through the living word of Tradition to those to whom they committed the Church. So Irenaeus further teaches that the Church is the Depository of Truth through the Apostolic Succession of Hierarchy:

The blessed apostles, having founded and built up the Church, committed her into the hands of the episcopate [here he names Linus as the first bishop of Rome]. In this order and by this succession, the ecclesiastical tradition from the apostles, and teaching the truth, have come down to us. And this is most abundant proof that there is one and the same vivifying faith, which was preserved in the Church from the apostles until now, and handed down in truth. *Ibid.*, 3:3.3.

And although the Church is scattered all over the world, St. Irenaeus continues, and is planted in countries using many different languages, she remains the preserver of truth:

The Church received from the apostles and their succession the true faith. She carefully preserves the truth, as if occupying one house, believing as one soul and one heart, proclaiming the truth as one mind. And the Church, planted all over the world, is one. Just as the sun, God's creation, is one and the same throughout the world, so also the teaching of the truth shines everywhere and enlightens all men who are willing to come to the knowledge of the truth. Nor will anyone in authority (rulers) in the Church, however highly gifted he may be, teach doctrines different from these. *Ibid.*, 1:10.1, 2.

If anyone wants to learn the true faith, he can find the apostolic tradition in every Church founded by the apostles, where that tradition is preserved by successor-bishops, to whom the apostles entrusted their teaching and responsibility for the Church. For with the apostolic succession, the episcopate has received from God "the certain gift of truth."

"The pillar and foundation" of the Church is the Gospel and the Spirit of life, St. Irenaeus affirms. The Church is the interpreter of truth, just as she is the road that leads to salvation.

Undoubtedly, the teaching of the Church is true and steadfast. In the Church one and the same way of salvation is shown to people throughout the whole world. For the Church is entrusted the light of God and therefore the wisdom of God, by which means she saves all men. *Ibid.*, 4:26.2.

The faithful should avoid heretical teaching, in order not to be injured by it. They should:

Flee to the Church, and be brought up in her bosom, and be nourished by the Lord's Scriptures. For the Church has been planted as paradise in this world ... For the Holy Spirit, dwelling in man, becomes the head of man, for through Him (the Spirit) we see, hear, and speak. *Ibid.* 3:11.8, 5:20.1-2.

This conviction that the Church is truly the "pillar and foundation of truth," and that she is the path of salvation, was embraced by the fathers of the second ecumenical council (381), who adopted the *Symbol of Faith* of the Orthodox Church. Although this council placed the Church as the ninth article of faith, we must nevertheless remember that it was the Church herself that called the Council to act in her name as the guardian and teacher of truth.

Although the whole Church is the custodian of truth, it is not the whole Church "de facto" that is called to be the Church's voice. Who does express the voice of the Church? How was this question resolved in the early centuries? The founder of the Church Himself, Jesus Christ, gives us the answer by choosing and commissioning the apostles to be His representatives in the world. Thus the first voice of the Church was that of the apostles, and later their successor-bishops became that voice, expressing truth in the Church. An example is Timothy, who was entrusted by Paul to guard the truth, to "hold fast the sound words in faith and love in Jesus Christ" (2 Tim. 1:12-13). To

ensure that the original, true faith of Jesus Christ and the apostles is preserved to the end of the world, the Church possesses the apostolic succession of hierarchy, founded directly by God.

The highest ecclesiastical authority in expressing the true faith of the Orthodox Church is the ecumenical council. Such councils are composed of all bishops of all Orthodox Churches, guided by the Holy Spirit in accordance with the affirmation of the first apostolic council in Jerusalem: "It seemed good to the Holy Spirit and to us" (Acts 15:28). The decisions of an ecumenical council, however, must be followed by reception by the people, who ratify the truth of those decisions (Acts 15:31).

Thus the Church—as the divine-human society of believers in Christ, the Son of the living God, being invisibly governed by Him and guided by the Holy Spirit, while being visibly governed by the hierarchy—is truly the source, the guardian, and the teacher of all God's truth unto ages of ages. *Archbishop Gregory Afonsky, Christ and the Church, pp. 87-90. **To be continued.***

Our Carpatho-Rusyn Heritage

Carpatho-Rusyn Art

The cultural and artistic development of the Rusyns living on both sides of the Carpathians has been largely influenced by their geographical location at the nexus of central, eastern, and southeastern Europe. The fact that their homeland was located on the periphery of every state in which they have lived also had a significant impact on Rusyn society. These two characteristics were evident even in ancient times, when at the outset of the first millennium B.C. the Upper Tisza region became the center of metalworking; for the longest time metal production was concentrated around what later became the city of Munkacs (Mukachevo). More than 300 objects from this period attest to the high quality of production; for instance, semi-utilitarian objects like hammers, axes, lance tips, and swords all have ornamentation showing a high level of artistic sophistication. Copper and bronze ornaments, mostly bracelets, spiral armbands, hair-pins, rings, and shoulder bands are the oldest examples of applied art. The Upper Tisza region gradually transformed into the Iron Age culture, evident from the strength of the northern Thracians of the Hallstatt culture and, later, the Celts of the La Tene culture. Both were represented by agricultural and livestock raising populations, whose way of life became an important model for the subsequent formation of the Slavic cultures in the Upper Tisza region.

A profound change in the culture and art of the Upper Tisza region took place following the introduction of Christianity during the late ninth and early tenth centuries. The multi-ethnic population of the region was now thrust into the vigorous wave of European Christian civilization, the result in the Carpathians being the creation of an amalgam of local folk art and the already canonized cultural norms of Christianity in western and southeastern Europe. Christianity itself brought to the Upper Tisza region elements from Europe two great cultural spheres: the Byzantine East and the Latin West. The most distinctive monuments of both the East and the West, as well as those that have been best preserved in Subcarpathian Rus', are its architectural structures. With regard to the fine arts, all that has survived from this early period are frescoes depicting the life and suffering of Christ on the walls of the Horiány rotunda near Ungvár (Uzhgorod). These were painted by artists under the influence of the Italian master Giotto (1266-1337). Stylistically, the Horiány frescoes are related to those in churches of neighboring Slovakia, where a group of Italian artists had been working. Gothic fresco painting also made its way into Subcarpathian Rus', as seen on the walls of the church in Kid'osh. The Kid'osh frescoes were not unique to the region; others in the same style appeared in several other churches. These works were painted by masters of the northern

European Gothic, whose influence reached the foothills of the Carpathians via German colonists. During the sixteenth and seventeenth centuries, Subcarpathian Rus' and eastern Slovakia were ravaged by the protracted war between the Catholic Hapsburgs of Austria and the Protestant Rakoczys of Transylvania. The conflicts not only discouraged the production of new art, but also led to the destruction of existing art, especially in the towns. The result is that works from the Renaissance and early Baroque periods, whether religious or secular, have not survived.

Meanwhile, spiritual life in the Rusyn village continued its own evolution, so that specific characteristics merged in the religious icons produced throughout the Carpathians—a style which art historians refer to as the Carpathian school of iconography. Though Subcarpathian Rus' had a long history of contact with the Orthodox religious centers in the south (the Balkans) and the north (Galicia), the artistic works in Rusyn churches were far removed from classic Byzantine models. Instead, though there were exceptions, Rusyn icons were generally rendered in a primitive rustic folk style. This may be explained by the fact that peasants living in poor villages in the Carpathians were hardly able to afford icons painted by professional artists; instead, they had to be satisfied with what they could get from local iconographers having little or no training. For these painters, it was the content of the icon, not the technical skill with which it was painted, that was important. From their perspective, the icon was to convey a clear spiritual message or recall a well-known story rather than to depict reality in a naturalistic manner. The best examples of Rusyn folk icons are preserved in churches in the highland parts of Subcarpathian Rus' and in the Lemko region of southeastern Poland. The oldest example is a sixteenth century icon, "Praise to the Mother of God," from the village church Isza, which has become known as the "Carpathian Madonna." It is of the *Hodegetria* type, that is, a tender Virgin Mary expressing a sense of sadness, which was a model for other folk iconographers of the era. From the village church in Rovne has come the best known icon in terms of the aesthetic quality of its composition, the *Deesis*, as well as icons of St. Parasceve and the Archangel Michael, which, despite their rustic quality, all reveal the strong influence of late Byzantine icons. Icons of similar style can also be found in the Rusyn villages of eastern Slovakia.

The Baroque era had an impact on Carpathian icons through the introduction of a new aesthetic that rejected mysticism and stressed a sense of joy in the earthly life. Baroque influence grew even stronger following the Union of Ungvar (1646), when there arose centers of iconography operated by brotherhood guilds. From such came the most renowned Baroque iconographer, Elias Brodlakovych, who lived and worked in Munkacs. His works, one example being the icons of the village church of Shelestovo, show the clear influence of monumental-style Italian Baroque painting. Other Baroque influenced iconographers were Ivan Vyshensky and Ivan Shyretsky. The latter's work routinely rendered biblical figures in contemporary garb and placed them against a backdrop of local Rusyn architecture or a mountain landscape. Another group of Baroque art would be the works of the "Muszyna school" in the far western Lemko region, which are noted for their stylistic and iconographic conservatism and the dominance of deep spiritual inspiration. Many of the school's features were clearly related to the religious art of Moldavia, which is a likely indication of the Lemko region's links to the much older Byzantine Orthodox church traditions and religious art of the Balkans. The oldest known icon of the Muszyna school dates from 1623, the "Last Judgment" in Powroznik by Paul Rodymsky, now held in a gallery in Kosice.

By the end of the seventeenth century, rustic folk elements were becoming increasingly pronounced in Rusyn iconography. The icons were gradually evolving into folk paintings, rendered in a spirit of naïve realism that transformed traditional themes into a visual "Bible for the poor." An important center for folk-style icons was the workshop of the small Galician town of Rybotycze, which completed works for Rusyn churches on both sides of the Carpathians. This workshop turned iconography into a trade, although the icons were so poorly done from an artistic standpoint that

the expression “Rybotyczne product” became a pejorative! This was also the period when icons painted on wood disappeared, replaced by icons on canvas and even embroidered icons, both of which were cheaper and more easily accessible for poverty-stricken villages. Among the most popular themes of the seventeenth century, understandable given the near continuous state of war, were those that raised moral issues, such as “the Last Judgment” and “St. George and the Dragon.”

Particularly important for the development of Rusyn iconography were the decisions of the Greek Catholic synod held in Zamosc, Poland in 1720, which effectively defined certain distinctions in the Liturgy as it was celebrated in the Greek Catholic and Orthodox churches. The impact of the decisions of Zamosc was particularly noticeable in the Lemko and Presov regions, where many old iconostases in Rusyn churches were being replaced by new ones in the Baroque style. Alongside iconography, the Baroque period was notable for wall paintings inside wooden churches, whose creators tried to imitate wall paintings on concrete town and city churches. Numerous examples of Baroque wall paintings, dating from the late seventeenth and eighteenth centuries, can be found in wooden churches throughout the Carpathians—the oldest being the “Passion of Christ” and the “Last Judgment” in the Bukovinian town of Novoselytsia.

*Paraphrased from works authored by Ivan Pop. **To be continued.***

Parish News

Memorial Day Pilgrimage

The 111th Annual Memorial Day Pilgrimage at St. Tikhon’s Orthodox Monastery in South Canaan, Pennsylvania is scheduled for May 22-25, 2014. A link to a detailed schedule of services (PDF) can be found at www.sttikhonsmonastery.org – click the “News” tab.

Spaghetti & Meatball Dinner

A Spaghetti & Meatball Dinner is scheduled for Sunday, May 31, 2014 at 11:30 AM. The menu consists of salad, Italian bread, spaghetti and meatballs, wine, coffee or tea, and dessert. Tickets are \$20 per person; for information and tickets, contact Marge Kovach at (732) 815-9765.

Summer Schedule

This year, the summer schedule of morning services starting at 9:00 AM will begin on the first Sunday of June (June 7, 2015) and will last until Sunday, September 6, 2015.

In Memoriam

William Sagosz, age 95, of Tinton Falls, New Jersey, passed into blessed repose on April 13, 2015. Memory Eternal!

Congratulations

Congratulations to Michael Kovach and Samantha Cimboric on their upcoming graduation from Arthur L. Johnson High School in Clark, N.J. Congratulations to Fr. Sophrony Royer on his upcoming twenty-fifth anniversary of ordination to the holy priesthood on June 4, 2015.

Daily Bible Readings

1. Acts 8:40-9:19; John 6:48-54
2. Acts 9:20-31; John 15:17-16:2
3. **Acts 9:32-42; John 5:1-15**
4. Acts 10:1-16; John 6:56-69
5. Acts 10:21-33; John 7:1-13
6. Acts 14:6-18; John 7:14-30
7. Acts 10:34-43; John 8:12-20
8. Acts 10:44-11:10; John 8:21-30
9. Acts 12:1-11; John 8:31-42
10. **Acts 11:19-26, 29-30; John 4:5-42**
11. Acts 12:12-17; John 8:42-51
12. Acts 12:25-13:12; John 8:51-59
13. Acts 13:13-24; John 6:5-14
14. Acts 14:20-27; John 9:39-10:9
15. Acts 15:5-34; John 10:17-28
16. Acts 15:35-41; John 10:27-38
17. **Acts 16:16-34; John 9:1-38**
18. Acts 17:1-15; John 11:47-57
19. Acts 17:19-28; John 12: 19-36
20. Acts 18:22-28; John 12:36-47
21. **Acts 1:1-12; Luke 24:36-53**
22. Acts 19:1-8; John 14:1-11
23. Acts 20:7-12; John 14:10-21
24. **Acts 20:16-18, 28-26; John 17:1-13**
25. Acts 21:8-14; John 14:27-15:7
26. Acts 21:26-32; John 16:2-13
27. Acts 23:1-11; John 16:15-23
28. Acts 25:13-19; John 16:23-33
29. Acts 27:1-44; John 17:18-26
30. Acts 28:1-31; John 21:15-25
31. **Acts 2:1-11; John 7:37-52, 8:12**

** Sunday & Holy Day readings in boldface*

Special Donations

*Please note that for Special Donations in June 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 May 17, 2015.*

May 3, 2015

St. John's Cross offered by Mary Macinsky in memory of Joseph Macinsky (anniversary of repose).
St. Nicholas' Cross offered by the Pirniak Family in memory of Joseph Pirniak (anniversary of birth).

May 10, 2015

St. John's Cross offered by Mary Macinsky in memory of Katharyn Yendrey (anniversary of repose). **St. Nicholas' Cross** offered by the DeMay Family in memory of Theodosia DeMay (anniversary of birth).

May 24, 2015

St. Nicholas' Cross offered by John & Helen Wanko in honor of Lindsay Wanko's birthday.

May 31, 2015

Seven-Day Altar Vigils offered by John & Helen Wanko in memory of Lydia Wanko (anniversary of repose). **Sanctuary Lamp** offered by John & Helen Wanko in memory of Anastasia Grudinoff (anniversary of repose). **Triple Candelabra** offered by Fr. Sophrony Royer in memory of Concetta Royer (anniversary of repose).

Other Donations

Reader Christopher Bygonaise donated \$280 in memory of Alina Bygonaise, which was used for the acquisition of an antique silver *aspergillum* (holy water sprinkler).

Schedule of Services and Events

May 3, 2015

6:00 PM (Sat.) – Great Vespers
9:30 AM (Sun.) – Divine Liturgy

May 10, 2015

6:00 PM (Sat.) – Great Vespers w. Lity
9:30 AM (Sun.) – Divine Liturgy

May 17, 2015

6:00 PM (Sat.) – Great Vespers & Gen. Confession
9:30 AM (Sun.) – Divine Liturgy

May 21, 2015

6:00 PM (Wed.) – Great Vespers w. Lity
9:30 AM (Thu.) – Divine Liturgy

May 24, 2015

6:00 PM (Sat.) – Great Vespers
9:30 AM (Sun.) – Divine Liturgy

May 27, 2015

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

May 30, 2015

9:30 AM (Sat.) – General Panichida

May 31, 2015

6:00 PM (Sat.) – Great Vespers w. Lity
9:30 AM (Sun.) – Divine Liturgy w. “Kneeling
Prayers” of Pentecost
11:30 AM (Sun.) – Spaghetti & Meatball Dinner