

# Quo Vadis

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

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

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

## Rector’s Message

In recent times we have been reminded of the turmoil and outright barbarism that pervades the world around us. The ongoing destruction of historic churches and monasteries, and violence against Christians and other religious minorities, in Syria and Iraq ... the destruction of ancient cultural monuments, as in Palmyra, Syria ... the outpouring of millions of refugees from Syria and Iraq ... the prospect that a fanatical regime in Iran might soon obtain nuclear weapons and the danger of a nuclear arms race in the Middle East ... and the fact that terrorist cells and lone terrorists still await to do random violence practically anywhere in the world; all of these are worrisome signs. Here at home, in the United States of America, the barbarism of the callous disregard for the sanctity of human life is yet again revealed by evidence of the alleged selling of fetal body parts by Planned Parenthood. Police officers, who are the keepers of the public peace, meanwhile have become targets of assassination. Our Lord Jesus Christ came into the world as the Prince of Peace, but it seems that peace on earth is something still very far away.

What we must realize is that if we expect to find our salvation in this world, we are bound to be disappointed. This world is far from perfect; but the Kingdom of God is not a kingdom of this world. As Christians, we must realize that our true home is that Kingdom which Jesus Christ shed His most precious blood to establish. Our salvation, which is our attainment of perfection, lies not in this world, but in the Kingdom of Heaven, where Christ rules as Lord and King. While we sojourn in this world, we may experience our share of worldly joys and sorrows, but our ultimate joy is the life in Christ that we have by being members of His heavenly kingdom. Let us guard ourselves from

what would be our ultimate sorrow, that of losing the Kingdom of Heaven, which would befall us, were we to give ourselves wholly to the world. At the Cherubic Hymn in the Divine Liturgy, we are reminded to “now lay aside all worldly cares,” so again, he who expects to find salvation from the world will be disappointed.

But does this mean that we cannot leave our mark on the world, that we cannot make the world a better place? No – we certainly can make the world better. In His earthly ministry, Our Lord Jesus Christ took care of the mundane needs of the people. He healed the sick, comforted the sorrowful, fed the hungry, forgave sinners, and so forth, all while still preaching the good news of the Kingdom that was to come. If we follow Jesus Christ’s example, we can make the world a better place precisely by doing good works, and by forgiving each other, thus showing the spirit of peace to a world often consumed by hostility. While salvation may not be of this world, we can show the world a much better way—the way of Christ—which in turn leads to salvation. This we can do by manifesting the spirit of Christ in our daily lives, by loving each other as Christ loved us. And if we have the love of Our Lord Jesus Christ with us, we can certainly triumph over the evil in the world.

## **Parish Council President’s Message**

Dear parishioners and friends,

October will be a fairly busy month in our parish. The month starts with the “R” Club’s annual flea market on Saturday, October 10<sup>th</sup> and Saturday, October 17<sup>th</sup>. If you have any items that you would like to donate, please contact a club member. Even more important is the need for volunteers to help out at the flea market.

At the end of the month is our annual Slavic Oktoberfest on October 25, 2015. Tickets are \$30 per person and a flyer has been posted on the church’s website and bulletin board. Please make every effort to support our parish’s most important fund raising event of the year. I am fully confident that everyone will enjoy the Oktoberfest immensely!

On a more personal note, last month I began the course work in the OCA’s Diaconal Formation Program at the Philadelphia “campus.” On completion, I will have earned the 24 credits from St. Tikhon’s Theological Seminary that is necessary for future ordination as a deacon. While I am engaged in my diaconal studies, which will consume more of my time, there will be a need for other parish council members and parishioners to do more at church, as I will not be quite as available as I was in the past. I thank all of you for your ongoing support and best wishes.

Yours in Christ,  
Reader Stephen Wasilewski

## **Excerpt from the Church Fathers**

Take heed often to come together to give thanks to God and show forth His praise. For when you assemble frequently in the same place, the powers of Satan are destroyed, and the destruction at which he aims is prevented by the unity of your faith. Nothing is more precious than peace, by which all war, in heaven and earth, is brought to an end.  
*St. Ignatius of Antioch, Epistle to the Ephesians, 13.*

## Lives of the Saints

*St. Thais of Egypt – commemorated on October 8<sup>th</sup>*

St. Thais<sup>1</sup> lived during the fourth century in Roman Egypt. Her story is told in two main biographies: the first, in Greek, originated during the fifth century and was translated into Latin as the *Vita Thaisis* by sixth-century monk Dionysius Exiguus; the other comes to us in Medieval Latin from Marbod of Rennes (d. 1123). The lives of the desert saints and hermits of Egypt, including St. Thais, collected in the *Vitae Patrum* (“Lives of the Desert Fathers”), is another source as well.

According to the *Vita Thaisis*, St. Thais of Egypt was a wealthy woman raised as a Christian in Alexandria, Egypt. But she led a dissolute life and became a courtesan. She was famed for her beauty, leading many into perdition. Stories about Thais spread throughout all Egypt, eventually reaching even St. Paphnutius the Confessor, a strict ascetic and bishop in Upper Thebaid who had converted many to Christ. Paphnutius dressed himself in worldly attire and went to Thais, giving her money as though he wished to pay for her favors. He pretended to be afraid that someone would see them, so he asked her if there was a place where they would not be discovered. Thais said that they could lock the door and enjoy complete privacy. “But if you fear God,” she continued, “there is no place you can hide from Him.” He then said to her, “So you know there is a God?” She answered him, “I know about God and about the eternal kingdom and the future torment of sinners.” Seeing that she knew about God and the punishment of the wicked, Paphnutius asked her why she led such a sinful life and enticed so many others to do the same. He told her about the everlasting punishment she would have to face for her own sins and for those of the people who had been corrupted by her. Thais was so affected by the elder’s counsel, that she begged him with tears, “Give me a penance, for I trust to find forgiveness in your prayers.” Then she gathered up all her riches set them on fire in the city square. Paphnutius then brought her to a convent, taking her to a small cell where for three years she lived in total seclusion.<sup>2</sup> Turning toward the East, Thais repeatedly prayed “My Creator, have mercy on me!” Later, shortly before her death, Thais told Paphnutius, “From the moment I entered into the cell, all my sins were constantly before my eyes, and I wept when I remembered them.” St. Paphnutius replied, “It is for your tears, and not for the austerity of your seclusion, that the Lord has granted you mercy.” After an illness of three days, Thais then fell asleep in the Lord and entered the Kingdom of Heaven. St. Paul the Simple, another renowned Egyptian ascetic, saw a vision of the place prepared for St. Thais in Paradise.

Icons of St. Thais traditionally depict her in two different scenes: burning her treasures and ornaments, and praying in a convent cell, with a scroll on which is written “Thou who didst create me have mercy on me.” In the tenth century, St. Thais is a principal character in the Latin play *Pafnutius* by the Benedictine canoness Hrotsvitha of Gandersheim. In the play, St. Paphnutius tells the abbess of a desert convent, concerning care for St. Thais: “I have brought you a half-dead little she-goat, recently snatched from the teeth of wolves. I hope that by your compassion her shelter will be insured and that by your care, she will be cured, and that having cast aside the rough pelt of a goat she will be clothed with the soft wool of the lamb.” There have also been several modern retellings of St. Thais’ story in a French novel (1891), in Jules Massenet’s opera *Thais* (1894), and in Samuel Goldwyn’s film (1917) featuring the operatic soprano Mary Garden (1874-1967), who had earlier performed the title role in Massenet’s opera in Paris.<sup>3</sup> In 1901 the Egyptologist Albert Gayet (1856-1916) announced the discovery near Antinoe, Egypt of the mummified remains of St. Thais and St. Serapion, which were exhibited at the Musee Guimet in Paris.

<sup>1</sup> The saint shares her name with another Thais of wide notoriety in the Hellenistic world, over six centuries earlier, who hailed from Athens and traveled to Persia with the campaign of Alexander the Great.

<sup>2</sup> Fifteen days before her death, at the behest of St. Anthony the Great, St. Paphnutius returned to end her penance of seclusion. When St. Paphnutius arrived to unseal the door to her cell, he said to her, "Come out, for God has forgiven your sins." Then she emerged from her cell in order to live among the other nuns of the convent.

<sup>3</sup> The play, by Anatole France (1844-1924), strays wildly from the traditional *Vita*: after leaving Thais in her convent under the care of the elderly nun Albina, Paphnutius returns to his own desert hut only to be haunted by his memories of "the little jackal," unable to forget the pull of her famous beauty. Later, as she is dying and sees heaven opening before her, Paphnutius comes to her side and tells her that her faith is an illusion and that he loves her. Massenet's opera, though based on France's novel, omits the novel's skepticism in a reversal of roles in which the pious and touching words of St. Thais transcend the despairing ardor of Athanael (as Paphnutius is called in the opera). Massenet's opera is considered a prime example of French lyric theatre at its best. The 1917 film produced by Samuel Goldwyn was not a commercial success.

## Modern Theological Classics

### THE ESSENCE AND BASIS OF PRAYER

*"Let my prayer be set before you as incense"* (Psalm 141:2)

What is Prayer? "Prayer is the lifting of the mind to God," says John of Damascus. Before him Gregory of Nyssa said more analytically, that "prayer is speaking with God, the seeing of the invisible, the seeking of information, the equal honor of angels, the progress of good, the avoidance of evil, the correction of sinners, the enjoyment of present things, the substance of future things." The late Russian priest, John of Kronstadt, said that prayer, examined according to substance is the appeal and desire as to the image of the Original as to like."

We say that prayer is that spiritual activity of man, according to which he is deeply conscious, on the one hand of his weakness and his dependence, and on the other, the existence of the True and Living God, addresses himself in dialogue with Him, now to call upon Him, at other times to praise Him, and at other times to thank Him for all the benefits that he has received from Him.

Prayer is mental and wholehearted conversation; and just as in all conversations there is a speaker and a listener, so also here we have a speaker and a listener. The speaker is man, and the listener is God. If there were no 'listener,' then prayer would be a hallucination, and the thousands and millions of mortals, from whose mouths daily praises and prayers are spoken, would represent an ill-fated pile of mad men. Fortunately, however, God does exist, and humanity, in praying, is sane and reasoning.

And why not? No one is delirious by himself, except in moments of sickness. No one chants litanies to the sea and the wind. No one addresses the soulless and senseless elements, unless he has fallen into the final depths of barbarism and has raised idols and the Manitou into deities. Surely the Psalmist was speaking concerning persons in this category, when he deplored their false gods, chanting: *"Their idols are silver and gold, the work of man's hands. They have mouths, but do not speak; eyes, but do not see. They have ears, but do not hear; noses, but do not smell. They have hands, but do not feel; feet, but do not walk; and they do not make a sound in their throat"* (Psalm 115:4- 7).

And such foolish worshippers were the 450 prophets of shame, who on Mount Carmel gathered together, and from morning till afternoon pleaded with swords and lance, to the shedding

of their blood, to senseless Baal, while a little far off stood Elijah the Tishbite mocking them and saying: *"Cry aloud, for he is a god, either he is musing, or he has gone aside, or he is on a journey, or perhaps he is asleep and must be awakened"* (1 Kings 18:26-29). But God the Living and Who Is does not sleep or is musing. On the contrary, the Most High to whom we address our prayers and our petitions is wide-eyed and sees us; is all-ears, and hears us; is all heart, and cares; is all hands, and offers us His benefits; is all striving and agile-footed, and hastens to help us; is all understanding and all active, because He is the First and the perfect Being.

*"He who planted the ear; does he not hear? He who formed the eye, does he not see?"* (Psalm 94:9). Is it ever possible, in the midst of such life and theory and intellect and feeling, which are scattered so lavishly throughout the reasoning world, that the Creator and Giver of this wealth be without understanding and feeling? And is it not absurd and blasphemous to suppose, even for a moment, that we see and hear and understand the finite beings, but God, the infinite and most perfect Being, is blind and deaf and paralyzed and remains in the deepest depths of everything.

And if He is without understanding, then He is not alike without love for man and without paternal affection? Because who among us men, who has a son who asks of him for bread, and he would give him a stone? And therefore, if we the particles only of love in our hearts, yield not unmingled with benefit and often with egoism, know and are willing to give "good gifts to our children," how much more will our Father in Heaven, whose essence is love in its fullness, and unadulterated purity, our Father who loves us much more than any other father, will give us goods who ask of Him?

Therefore, prayer presupposes primarily and indeed, a one 'listener,' based on the existence of the Living and Personal God, as its necessary basis. On the other hand, it foresees a 'speaker,' man, whose entire inner essence He embraces, because even though prayer is mainly and eminently an elaboration of the mind, 'Prayer' is the elevation of the mind up to God. But, nevertheless, it is the exaltation of the heart and an assistance to the will.

I assume that you are about to pray, dear reader. I do not say to prattle, nor to stutter incoherently, but to pray, indeed, sincerely, truly. What should be the first reaction of your soul in this act? What must you do first?

To begin with, you will elevate your mind. You will pronounce the name of God either mentally or vocally, and a wide intellectual horizon, a superterrestrial horizon, a fragrant horizon, a sanctified horizon shall be opened before you. You will say "My God" and everything noble and good and beautiful and perfect will appear before you instantaneously with this pronouncement. And then? Before this world of goodness and favor, before this most gracious Father, who, in spite of His Highness, condescends that you converse with Him. Your heart will not remain indifferent. Together with your intellect it will also spread towards Him. It will reside near His knees with a child's familiarity, simplicity and faith, and it shall pour forth its sighs towards Him.

And then what follows? When the intellect is oriented towards the sea of divine grace, when the heart is reflected in such an enormous mirror of purity and moral perfection, when the human soul falls down on both knees, and with folded arms comes near to the only Good and Holy One, it is impossible for the will, no matter how weak it may be, not to rise up now in order to carry out the divine will, attracted by the supreme beauty of the extreme Good One. Because, according to the most psychological observation of the great Origen, if evil fantasies and memories pollute the thoughts, which flow from such fantasies, how much more will the memory of God, who understands the secret movements of the soul, become beneficial and profitable to the soul regulating itself so that it gratify as to the present in order to test the heart and reins? If this is often done from

many sins, will it help man, and how many achievements will it induce? Only they know who continuously give themselves to experience prayer. Because if reminding and recollection of an eminent man of our emulation urges us and often hundreds of our urges towards the worse, how much more the remembrance of the God of all, in whom prayer leads, will benefit all who convinced themselves that by praying they are truly standing before the present and listening God, and that they are conversing with Him?

It is impossible for the mind to conceive in prayer those holy thoughts concerning the glory, the goodness, and the perfection of God without experiencing the satisfaction of our soul, without experiencing true elevation of love towards the Being to which our worship refers, without not being disgusted with every base passion and every sinful attachment, of which Divine Justice disapproves. Recapitulating the above, we say that prayer is the communication of the finite with the Infinite, the innermost mechanisms of our tripartite soul. In prayer the entire inner person rises up towards the heights as fragrant incense, as holy incense. *“Let my prayer be counted as incense before you”* (Psalm 141:2).

*Fr. Constantine Callinikos, The Prayer, pp. 1-3. To be continued.*

## **Our Carpatho-Rusyn Heritage**

### Carpatho-Rusyn Geography

Carpathian Rus', the territory inhabited by Carpatho-Rusyns, is located in the far eastern portion of Central Europe; its geographical coordinates are 20.5° E to 24.38° E and 47.53° N to 49.35° N. The land mass covered by Carpathian Rus' extends about 275 kilometers from the Poprad river valley of Slovakia and Poland in the northwest to the Viseu (Rusyn: Vyshova) river valley of Romania in the southeast. This area, which ranges from only 50 to 100 kilometers in width, encompasses the foothills and mountains of the Eastern Carpathians. Among the rivers flowing through Rusyn-inhabited lands are, on the northern slopes of the mountains, the Biala, Ropa, and Wisloka, which are tributaries of the Vistula River, and the Wislok, Ostawa, and Solinka tributaries of the San River. On the southern slopes are the Torysa, Topl'a, Ondava, Laborec, Cirocha, Uzh, Latorytsia, Vicha, Borzhava, Rika, Tereblia, Teresva, Shopurka, Chorna Tysa, Bila Tysa, Ruscova, and Viseu, all of which flow directly or via tributaries into the Tisza (Rusyn: Tysa) River.

According to present-day political boundaries, most of Carpathian Rus' lies within Ukraine (the Transcarpathian oblast). To the west it extends into Slovakia and, on the northern slopes of the Carpathians, into Poland. To the east it encompasses a small part of Romania along the lower Viseu river valley and its tributary, the Ruscova, and to the south it extends into northeastern Hungary. Rusyn-inhabited territory in each of these countries has its own local name: the Lemko Region (Rusyn: Lemkovyna) in southeastern Poland; the Presov Region (Rusyn: Priashevshchyna) in eastern Slovakia and Hungary's Borsod-Abauj-Zemplen County; Subcarpathian Rus' (Rusyn: Podkarpatska Rus') in far western Ukraine and Hungary's Szabolos-Szatmar-Bereg County; and the Maramures Region in northcentral Romania.

For the most part, Carpathian Rus' is a mountainous region. With the exception of the Western Beskyds all other ranges in Carpathian Rus' are classified as part of the Eastern Carpathians (also known as the Forested Carpathians). The Eastern Carpathians comprise two distinct geological formations: the sedimentary Beskyds and the Volcanic Carpathians. These are subdivided into several ranges which generally form parallel longitudinal belts that stretch from the northwest to the southeast. The outermost belt, which is the highest in altitude, is located just beyond Carpathian Rus' in southern Galicia and consists of the Middle Beskyds and the High

Beskyds (which together in Polish are called the Bieszczady) and the Gorgany. The next belt is a mountain syncline known as the Mid-Carpathian Depression which in the far west forms a flat basin between the towns of Sanok and Gorlice. The main belt within Carpathian Rus' proper is that of the Beskyds, subdivided into the Western Beskyds (Polish: Beskid Sadecki) from the Upper Dunajec to the Topl'a rivers; the Lower Beskyds (Polish: Beskid Niski) to the Oslawa and Laborec rivers; and the Polonyna Beskyds (Polish: Beieszczady Zachodnie), which stretch eastwards from Poland and Slovakia through the length of Subcarpathian Rus' and beyond. This range derives its name from the Carpathian upper mountain pastures known as the polonyna. The Polonyna Beskyds become progressively higher toward the east and are characterized by several high massifs: Rivna, Borzhava, Krasna, Svydovets' and Chornohora. Along the eastern edges of the Polonyna Beskyds are the Gorgany and Hutsul Alps.

South of the Polonyna Beskyds is a long inner Carpathian valley that begins at the mouth of the Cirocha River in the west and continues southeastward to the large basin of the upper Tisza River between Khust and Sighet. Along this valley's southern flank are the Volcanic Carpathians, a belt that begins in the west with the Slanske Ridge and Zemplen Highlands and continues with interruptions eastward through Subcarpathian Rus' into Romania's Maramures Region. The Volcanic Carpathians are crossed by several transverse river valleys which define several mountain clusters or massifs: Vihorlat in eastern Slovakia and Makovytsia, Syniak, Velykyi Dil, and Tupyi in Ukraine's Transcarpathia.

From the Slanske mountain ridge in Slovakia, along the far western edge of the Volcanic Carpathians, begins the Tysa Lowland. Known in Slovakia as the East Slovak Plain, it stretches eastward to encompass the southwestern corner of Ukraine's Transcarpathia from Uzhgorod to Vynohradovo. The several long, tongue-like valleys that cut through the Volcanic Carpathians from the north find their outlet in the Tysa Lowland. This plain is dotted with knolls and isolated cones, the highest of which is Chorna Hora (568 m.) near Vynohradovo. The lowland itself has its own massifs such as the Zemplen hills (400 m.) between the lower Hernad and Bodrog river valleys in northeastern Hungary and several others in Transcarpathia: Palanok (275 m.), on which Mukachevo Castle sits just south of the city, and Muzhiievo (367 m.) and Kosyny (224 m.), respectively east and west of Berehovo. These hillocks in southwestern Transcarpathia represent the volcanic remains of the old Pannonian Highland Massif, most of which was depressed during the Pliocene Epoch to form the Great Hungarian Basin. A part of the lowland is composed of alluvial sediment and remains of Neocene Epoch sandstone. The gently sloping and only moderately deep river valleys slow down the flow of the mountain water, resulting in the presence of lowland marshes. The largest of these is the Chorny Mochar ("Black Wetland") near Berehovo.

Several passes cut through the watershed crests of the Eastern Carpathians, and from time immemorial they have connected Central Europe to Eastern Europe. They include the Tylicz, Dukla, Lupkow, Rus, Uzhok, Verets'kyi, Srednii, Volovets', Vyshkiv, and Iablunets' passes. The highest mountain peaks are just over 2000 meters and are all located in the far eastern part of the Polonyna Beskyds: Hoverla (2060 m.), Pop Ivan (2026 m.), and Petros (2020 m.). The next highest peaks are in the Hutsul Alps in Ukraine (Pop Ivan, 1940 m.) and Romania (Farcau, 1962 m.).

The climate in Rusyn-inhabited territory is temperate and moderated by warm and moist winds from both the Mediterranean and the Atlantic. There is rarely any extreme temperature variation, although the higher the elevations, the more severe the climate. The warm summer in the mountains lasts only two months and is much shorter than in the lowlands. Hence, when orchards are already in bloom in the lowland plains, the oak forests and mountain slopes only the first buds are beginning to appear, while the higher mountain peaks are still covered in snow.

Winter temperatures in the mountains can fall as low as -29° F, while in the lowlands and foothills the temperature in January can be as high as 50° F.

Vegetation of Carpathian Rus' is part of the Central European geobotanical sphere and is divided into basically west-east horizontal zones, the differences being determined by changes in elevation and microclimatic local landscape conditions. Intense cultivation over the centuries has changed the region's flora. On the lowland plains and foothills, where oak and elm forests once existed, all that remain are small islets of trees surrounded by farmland. The nearby foothills and lower mountain zones are covered with mixed beech and oak forests; most of the Beskyd ranges and Gorgany are covered with oak. The central and upper mountain zones (600 to 1300 m.) are covered by fir and spruce forests, which beyond the river valleys can grow at elevations reaching 1500 meters. Near the village of Ubl'a (on the Slovak side of the border with Ukraine) are remnants of ancient yew forests. Few extensive contiguous forest zones remain; the largest of these, near the high mountain meadows are covered with pine, Siberian spruce, and Carpathian rhododendron. Sub-alpine and alpine meadows cover most of the High Beskyds, Gorgany, and Polonyna Carpathian ranges.

The fauna in Carpathian Rus' includes a wide variety of mammals, birds, reptiles and fish, many of which are not found in the neighboring lowlands or plateaus. Cut off from the forest zones of Eastern Europe by the intermediary western Ukrainian mixed forest-steppe zone, the Eastern Carpathians form a kind of mountain taiga zone that is home to Carpathian deer, forest wild-cats, Carpathian woodcocks, black cranes, Carpathian white-backed woodpeckers, Carpathian black adders, Triton salamanders, and river and rainbow trout, among others. As a result, the Carpathian mountain region is considered to form a distinct zoological zone.

The Rusyn population has traditionally lived in rural villages. Throughout Carpathian Rus' there are nearly 1,100 villages, most of which contain between 600 and 800 inhabitants. The settlement patterns as well as natural and man-made transportation networks have generally followed the north-south direction of the several valleys that cut across the Carpathian ranges. Rusyns have also lived in town and cities, but almost always as a minority. Outmigration from villages has increased the number of urban Rusyns, especially after World War II. Nevertheless, even in Uzhgorod and Mukachevo, the cities with the highest number of Rusyns, they comprise only about 67% of the population. Because of their location along valleys which descend from river routes and roads, cities and towns have become the natural economic, political, cultural, and educational centers for the Rusyn population. Consequently, these "foreign" urban areas have functioned as "Rusyn centers" even though Rusyns themselves have been numerically in the minority.

*Paraphrased from works authored by Robert Paul Magocsi and Ivan Pop.*

## **Parish News**

### Parish Council Meeting

The Parish Council is meeting on Wednesday, October 14, 2015 at 7:00 PM.

### Congratulations

Congratulations to Reader Christopher Bygonaise on his graduation with a Diploma in Applied Orthodox Theology from St. Stephen's Certificate Program at the Antiochian House of Studies. He will be continuing his studies towards the earning of a Master of Arts in Applied Orthodox Theology through St. Stephen's M.A. Program, which is affiliated with Balamand University in Lebanon.

## In Memoriam

Theodore Benda, age 96, of Staten Island, New York, passed into blessed repose on August 29, 2015. Condolences to Valentina Benda and the Benda Family. Memory Eternal! *Vicnaja Pamjat!*

## "R" Club Events

Our parish's "R" Club is having its annual Flea Market on two consecutive Saturdays, October 10<sup>th</sup> and October 17<sup>th</sup>, in the church hall. The doors will open at 10:00 AM. The efforts of all volunteers and donors for this project are appreciated. Our parish's "R" Club shall be hosting the New Jersey District's annual convention on Saturday, November 7, 2015.

## Slavic Oktoberfest

Our parish's Slavic Oktoberfest—a buffet of Slavic and German foods with beer and wine—will take place on Sunday, October 25, 2015 at 11:30 AM. Tickets are \$30 per person, advance purchase only. For tickets, contact Stephen Wasilewski at (201) 960-4352 or [stephen12375@aol.com](mailto:stephen12375@aol.com) or Marge Kovach at (732) 815-9765 or [mjkovach@aol.com](mailto:mjkovach@aol.com). Checks should be payable to "Ss. Peter and Paul R.O.G.C. Church."

## Daily Bible Readings

1. **Heb. 9:1-7; Luke 10:38-42, 11:27-28**
2. Eph. 6:18-24; Luke 6:17-23
3. 1 Cor. 15:39-45; Luke 5:17-26
4. **2 Cor. 9:6-11; Luke 6:31-36**
5. Phil. 1:1-7; Luke 6:24-30
6. Phil. 1:8-14; Luke 6:37-45
7. Phil. 1:12-20; Luke 6:46-7:1
8. Phil. 1:20-27; Luke 7:17-30
9. Phil. 1:27-2:4; Luke 7:31-35
10. 1 Cor. 15:58-16:3; Luke 5:27-32
11. **2 Cor. 11:31-12:9; Luke 7:11-16**
12. Phil. 2:12-16; Luke 7:36-50
13. Phil. 2:17-23; Luke 8:1-3
14. Phil. 2:24-30; Luke 8:22-25
15. Phil. 3:1-8; Luke 9:7-11

16. Phil. 3:8-19; Luke 9:12-18
17. 2 Cor. 1:8-11; Luke 6:1-10
18. **Gal. 1:11-19; Luke 8:5-15**
19. Phil. 4:10-23; Luke 9:18-22
20. Col. 1:1-2, 7-11; Luke 9:23-27
21. Col. 1:18-23; Luke 9:44-50
22. Col. 1:24-29; Luke 9:49-56
23. Col. 2:1-7; Luke 10:1-15
24. 2 Cor. 3:12-18; Luke 7:2-10
25. **Gal. 2:16-20; Luke 16:19-31**
26. Col. 2:13-20; Luke 10:22-24
27. Col. 2:20-3:3; Luke 11:1-10
28. Col. 3:17-4:1; Luke 11:9-13
29. Col. 4:2-9; Luke 11:14-23
30. Col. 4:10-18; Luke 11:23-26
31. 2 Cor. 5:1-10; Luke 8:16-21

*\* Sunday & Holy Day readings in boldface*

## Special Donations

*Please note that for Special Donations in November 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 October 18, 2015.*

October 4, 2015

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

October 18, 2015

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

October 25, 2015

**Sanctuary Lamp** offered by John & Helen Wanko in memory of Helen Grudinoff (anniversary of repose).

## **Schedule of Services and Events**

October 3-4, 2015

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

October 10-11, 2015

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

October 14, 2015

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

October 17-18, 2015

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

October 24-25, 2015

9:30 AM (Sat.) – General Panichida  
6:00 PM (Sat.) – Great Vespers w. Lity  
9:30 AM (Sun.) – Divine Liturgy  
11:30 AM (Sun.) – Slavic Oktoberfest