

Quo Vadis

The monthly newsletter of Saints Peter & Paul Orthodox Catholic Church of Bayonne, N.J.
Vol. 3, Number 3: November 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

On November 8th the Holy Orthodox Church commemorates the Synaxis of St. Michael and the Holy Archangels. The English word “angel” comes from the Greek *αγγελος* (“angelos”), which at first simply meant a “messenger.” But God’s angels were often more than mere messengers. In Israel’s early traditions, God was perceived as administering the universe with a retinue of supernatural assistants, generally called the “sons of God” and “morning stars” (Job 1:6; 38:7), the “hosts of heaven” (Neh. 9:6; cf. Rev. 1:20), and even “gods” (Ps. 82). They functioned as God’s viceroys in a hierarchical government over the world (Deut. 32:8). Later, they came to be perceived as the beings who brought God’s messages to humans, and as performing tasks appropriate to their status as messengers (1 Kings 22:19-22; Job 1:6-12). Two angels, or more properly “archangels” are mentioned by name in the Old Testament: Gabriel, who reveals the future (Dan. 8-9; cf. Luke 1), and Michael, who combats the forces of evil (Dan. 10, 12; cf. Jude 1:9, Rev. 12:7).

As the angelic hierarchy became increasingly elaborate, the term “archangel” is introduced to denote God’s “chief angels” or “angels of high rank” (Tobit 12:15). According to the book of Revelation, there are seven “angels” (or “archangels”) who stand before God (Rev. 8:2). Further information about the seven archangels is found in the apocryphal book of 1 Enoch, which explicitly calls them “archangels,” and lists their names as Uriel, Raphael, Raguel, Michael, Sariel, Gabriel, and Remiel, the last name probably corresponding to the “archangel Jeremiel” of 2 Esdras 4:36. The archangel Michael, whose name means “who is like God,” is Israel’s patron angel (Dan. 12:1) and fights for Israel against the “angels of other nations” (Dan. 10:13, 21). Later tradition identified him

with the nameless divine messenger called “the prince of the army of the Lord” (Jos. 5:13-15). In the New Testament, he leads the heavenly armies in the fight against the forces of chaos, and is the adversary of Satan (Rev. 12:7; Jude 1:9).

The other ranks of angels, besides the angels and archangels, are the powers (Rom. 8:38; 1 Cor. 15:24), the authorities (1 Cor. 15:24; Eph. 1:21; Col. 1:16), the principalities (Rom. 8:38; 1 Cor. 15:24; Eph. 1:21), the dominions (Eph. 1:21; Col. 1:16), the thrones (Col. 1:16), the cherubim (Gen. 3:24; Ezek. 1:4-14; Ezek. 10:5, 12-14, 22-24; Rev. 4:6-8), and the seraphim (Isa. 6:2-3, 6-7; Rev. 4:8). From these Biblical passages, St. Dionysius the Areopagite systematically arranged the hierarchy of the nine ranks of angels, listed in descending order, as seraphim, cherubim, thrones, dominions, virtues, powers, principalities, archangels, and angels (*The Celestial Hierarchy*, 6-9). They continue to serve as messengers (Matt. 2:13; Acts 8:26, 10:3-6), and each human being has his or her own guardian angel (Matt. 18:10; Acts 12:15).

According to the Church Fathers, the angels also exercise various cosmic functions, being appointed by God to rule over the elements, the heavens, and the universe with all it contains—there are even angels assigned to nations, to churches, and to individuals. The guardian angels are intricately involved in religious life in that they pray with those in their charge and carry prayers to heaven. Let us be mindful—as we celebrate the feast of the Holy Archangels—that the angels pray with us, and let us remember the protection and the good influence of our guardian angels in our prayers every day.

Parish Council President’s Message

Dear parishioners and friends,

As we enter the second month of the church’s new fiscal year, I would like to remind everyone that the “Diocesan Dues” envelope that each of you receive is vital to the support and future development of the Diocese of New York & New Jersey. Each month our church is assessed \$13 per parishioner, which goes directly to the diocese and never enters our church treasury. I urge all of you to keep this very important donation in mind each month when planning your charitable gifts. Also, our annual parish meeting shall be held on Sunday, November 22, 2015. Please make every effort to attend the meeting. Finally, I wish everyone a safe and blessed Thanksgiving!

Yours in Christ,
Reader Stephen Wasilewski

Excerpt from the Church Fathers

The name Seraphim clearly indicates their ceaseless and eternal revolution about Divine Principles, their heat and keenness, the exuberance of their intense, perpetual, tireless activity, and their elevative and energetic assimilation of those below, kindling them and firing them to their own heat, and wholly purifying them by a burning and all-consuming flame; and by the unhidden, unquenchable, changeless, radiant and enlightening power, dispelling and destroying the shadows of darkness.

The name Cherubim denotes their power of knowing and beholding God, their receptivity to the highest Gift of Light, their contemplation of the Beauty of the Godhead in its First Manifestation, and that they are filled by participation in Divine Wisdom, and bounteously outpour to those below them from their own fount of wisdom.

The name of the most gracious and exalted Thrones denotes that which is exempt from and untainted by any base and earthly thing, and the supermundane ascent up the steep. For these have no part in that which is lowest, but dwell in fullest power, immovably and perfectly established in the Most High, and receive the Divine Immanence above all passion and matter, and manifest God, being attentively open to divine participations.

The name given to the holy Dominions signifies, I think, a certain unbounded elevation to that which is above, freedom from all that is of the earth, and from all inward inclination to the bondage of discord, a liberal superiority to harsh tyranny, an exemptness from degrading servility and from all that is low: for they are untouched by any inconsistency. They are true Lords, perpetually aspiring to true lordship, and to the Source of lordship, and they providentially fashion themselves and those below them, as far as possible, into the likeness of true lordship. They do not turn towards vain shadows, but wholly give themselves to that true Authority, forever one with the Godlike Source of lordship.

The name of the holy Virtues signifies a certain powerful and unshakable virility welling forth into all their Godlike energies; not being weak and feeble for any reception of the divine illuminations granted to it; mounting upwards in fullness of power to an assimilation with God; never falling away from the Divine Life through its own weakness, but ascending unwaveringly to the superessential Virtue which is the Source of virtue: fashioning itself, as far as it may, in virtue; perfectly turned towards the Source of virtue, and flowing forth providentially to those below it, abundantly filling them with virtue.

The name of the holy Powers, co-equal with the Divine Dominions and Virtues, signifies an orderly and unconfined order in the divine receptions, and the regulation of intellectual and supermundane power which never debases its authority by tyrannical force, but is irresistibly urged onward in due order to the Divine. It beneficently leads those below it, as far as possible, to the Supreme Power which is the Source of Power, which it manifests after the manner of Angels in the well-ordered ranks of its own authoritative Power.

The name of the Celestial Principalities signifies their Godlike princeliness and authoritativeness in an Order which is holy and most fitting to the princely Powers, and that they are wholly turned towards the Prince of Princes, and lead others in princely fashion, and that they are formed, as far as possible, in the likeness of the Source of Principality, and reveal its superessential order by the good Order of the princely Powers.

The choir of the holy Archangels is placed in the same threefold Order as the Celestial Principalities; for, as has been said, there is one Hierarchy and Order which includes these and the Angels. But since each Hierarchy has first, middle and last ranks, the holy Order of Archangels, through its middle position, participates in the two extremes, being joined with the most holy Principalities and with the holy Angels.

For the Angels, as we have said, fill up and complete the lowest choir of all the Hierarchies of the Celestial Intelligences since they are the last of the Celestial Beings possessing the angelic nature. And they, indeed, are most properly named Angels by us than are those of a higher rank because the choir is more directly in contact with manifested and mundane things.

Accordingly the Word of God has given our hierarchy into the care of Angels, for Michael is called Lord of the people of Judah, and other Angels are assigned to other peoples. For the Most High established the boundaries of the nations according to the number of the Angels of God.

St. Dionysius the Areopagite, The Celestial Hierarchy, 6-9.

Lives of the Saints

St. Winifred, Abbess of Gwytherin – commemorated on November 3rd

St. Winifred (alternately spelled Winefride) was a seventh-century Welsh saint who was the daughter of a Welsh nobleman named Thevit. Her mother was Wenlo, the sister of St. Beuno and a member of a family closely related to the kings of South Wales. She was born at Holywell, Wales about AD 600. One day when her uncle, St. Beuno, came to visit while looking for a site at which to establish a convent, the young Winifred, only fifteen years old, listened attentively and resolved to spend her life in austerity and devotion to God. Under St. Beuno's guidance, she made rapid progress in virtue and learning, and with her parents' consent prepared to consecrate herself to God.

As a maiden of great beauty and personal charm, as well as endowed with rare gifts of intellect, her fame reached the ears of Caradoc, son of the neighboring Prince Alen, who was determined to seek her hand in marriage. The young suitor came to Thevit's manor and found Winifred alone, her parents having gone early to Mass. Perversely, the knowledge that Winifred had resolved to consecrate herself to God only inflamed his passion, and he pleaded his case with extraordinary vehemence, even to the point of threatening her when she turned indignantly away. Terrified at his threats and alarmed for her virtue, she escaped from the house and hurried towards the church, where her parents were hearing Mass celebrated by her uncle, St. Beuno. Maddened by his disappointed passion, Caradoc pursued her and, overtaking her on a slope above the site of the present-day well, drew his sword and at one blow severed her head. The head rolled downhill and, where it rested, there gushed forth a spring. St. Beuno, hearing of the tragedy, rushed to the spot accompanied with Winifred's parents and, taking up the maiden's head, carried it to where the body lay and covered both with his cloak. He then reentered the church to finish Mass, after which he knelt by the saint's body and, offering fervent prayer to God, removed the cloak which covered it. Thereupon Winifred, awakening as if from a deep sleep, rose up with no sign of injury save a white circle around her neck. Seeing the murderer leaning on his sword with an insolent and defiant air, St. Beuno invoked the chastisement of heaven, and Caradoc fell dead on the spot. A popular belief was that the ground opened and swallowed him.

Miraculously restored to life, St. Winifred lived in almost perpetual ecstasy and had familiar converse with God. In fulfillment of her oath, she solemnly vowed holy virginity and poverty at a convent that was built on her father's land, where she eventually became the abbess. A chapel was erected over Winifred's well where, according to tradition, St. Beuno seated himself on a stone (which now stands in the outer well pool) and promised "that whosoever on that spot should thrice ask for a benefit from God in the name of St. Winifred would obtain the grade he asked if it was good for his soul." After eight years spent at Holywell, St. Winifred, upon hearing of the death of her uncle, received an inspiration to leave the convent and retire inland, ultimately coming to Gwytherin, near the source of the River Elwy, some ten miles, across the vale of Conway, from the double peak of Snowdon. St. Winifred was welcomed by St. Elwy (after whom the river was named) and by whom the first hagiography of the saint was written. Winifred sent for other nuns to join her there and lived humbly in obedience to their abbess. After the abbess' death, Winifred became the abbess herself, and remained so until her death on November 3, 660. According to legend, her death was foreshown to her in a vision from Christ Himself.

During her life St. Winifred performed many miracles and, after her death, countless more wonders continued to be worked and obtained through her intercession. Beside the hagiography written by St. Elwy (today kept in the British Museum in London) another account of her life was

written about 1130 by Prior Robert of Shrewsbury (today kept in the Bodleian Library at Oxford University). Though St. Winifred was interred at her abbey in Gwytherin, in 1138 her relics were transferred to Shrewsbury Abbey in England, where an elaborate shrine was built that became a major pilgrimage site in the Late Middle Ages.¹ St. Winifred was venerated as a saint by popular acclaim immediately after her death, and her well at Holywell has been a place of pilgrimage and healing, the only such place in Britain with a continuous history of public pilgrimage for over thirteen centuries! The well itself, originally formed from a mountain spring, is housed below the town on the side of a steep hill and is considered one of the finest examples of a medieval holy well in all of Britain. Another well associated with St. Winifred is in the hamlet of Woolston, near Oswestry in Shropshire. It is thought that on the way of Shrewsbury Abbey, St. Winifred's body was laid here overnight and a spring sprang up out of the ground. The water is supposed to have healing powers, particularly in healing bruises, wounds, and broken bones. The well is covered by a fifteenth-century cottage and the water flows through a series of stone troughs into a large pond, which then flows into a stream.

¹ This shrine was destroyed by King Henry VIII in 1540.

Modern Theological Classics

THE UNIVERSALITY OF PRAYER

"Praise the Lord from the heavens. Praise Him in the heights. Praise Him all His angels. Praise Him all His host. Praise Him kings of the earth and all peoples, princes and all rulers of the earth! Young men and maidens together, old men and children." (Psalm 148:1-2, 11-12)

Prayer being the most official and noblest expression of the religious sentiment is, at the same time, of the same age as religion. Generally speaking, there was neither place nor time on earth that the religious sentiment was not known, even if in a distorted form. And similarly prayer existed continuously and universally, and no page of history unfolds before us, that do not mention something about it, even if human sacrifices and other abominations often accompanied it.

If we open the Holy Book, we shall immediately meet with two who were making sacrificial altars while they were still in Paradise, that of the just Abel and that of the hateful Cain. The Patriarchs, living in a tent and sojourning in life, raised altars and invoked the name of the Lord in every important circumstance in their life. In speaking about them and expressing with that naïve human manner, Scripture says that God came down and conversed with them, just as a friend would converse with a friend. That is how much they felt the presence of divinity in their life.

The Israelites, surrounded by the many enemies in the desert, found consolation when Moses, who saw God, raised in the midst of the people the Tabernacle of Witness, which was a witness of piety. David, the received of God, strummed the chorus of the lyre and his melodious soul, and from these chords are intoned melodious hymns and prayers, which in one harmonized bouquet constituted the most beloved of the later centuries' prayers and became the manna of the Church. Yes, the manna, because just as that ancient manna nourished in the wilderness every hungry person and conformed to every human appetite, so thus the sublime Psalms of the crowned poet, in whom the human soul arose as much as possible, will remain throughout the centuries to nourish the pious spiritually—security for infants, ornament for the flourishing, consolation for the elders, adornment for women, elementary for the novices, development for the progressives, support for the perfect, and voice of the Church.¹

Nor are these the only examples from the Holy Book. Eleazar prays and he finds among the water-bearing virgins the beautiful Rebecca. Moses prays and he receives the God-given written tablets. Anne prays and gives birth. Elijah prays and fire is sent from heaven. Ezekiel prays and he is granted life. Manasseh prays and his sins are forgiven. Judith, the beautiful widow of Bethulia, prays and prevailed against Holofernes. Daniel prays and he sees his revelations. The three young men pray and the fire is changed into dew. Jonah prays and the belly of the whale is changed into a chapel.

Zechariah also prays in the New Testament. The Virgin Mary also prays. And the Pharisee prays. Also the Publican prays. The thief on the cross prays. And Cornelius also prays. And Peter prays. The Apostles pray all together with prayers of the women and Mary, the Mother of Jesus, and His so-called brothers. And Paul prays when kneeling with all the brethren in Miletus. And the 24 presbyters of the Apocalypse pray having the golden vases full of incense, in which are the prayers of the saints. And our first-born Brother Jesus Christ prays in every place and time during His life on earth.

Let us now leave the pages of the Holy Book, which is fragrant with incense, and confront the wide creation. What do we also discern here? Sanctuaries, temples, sacred places, altars, hecatombs, groves, steam rising out of the earth, groans and supplication sent from the heavens. The surface of our planet is covered with ruins of temples, within which were prayers of past years. *"All things pray, the earth, the heavens and the stars"* chanted the late Greek poet Achilles Parashos. From here you have the Roman, who with covered face to show humility addresses prayers to his household gods. From here the Brahman, who with intricate and multifarious ceremony carries out his worship rites.

Further on the pious Muslim, who is earth and dust before the Great Allah, falls face down on the earth, or may climb up the minaret in the air between the heavens and the earth. From where he sends his passionate voice to traverse the blue firmament as the sharp edge of the holy sacred place, and appears as a suppliant before the throne of the Almighty. And as if this is not enough we open Egyptian papyri and we find them full of prayers. We dig cuneiform inscriptions of the Babylonians, and among the superstitions therein prayer emerges. We translate the ancient books of India, of Persia, of China, and prayer comprises their greater part. We enter Central or South Africa and we find even there the child of nature addressing prayers to the 'Great Spirit.' And even the Buddhist in the cloudy system where personal existence evaporates and prayer is presented not having a place, prays similarly in ecstasy and contrition.

We now proceed to a more familiar and dearer country. And we shall see the devout Greek erecting Parthenons, Erechthea, Theseia, and thousands other sacred sites, where in incorruptible and unique lines of art the religious feeling was very beautifully crystallized. Let us proceed out of Athens to Byzantium, the most Christian, and we shall also see there other beautiful houses of prayer: the Church of St. Irene, the Church of the Holy Apostles, especially the Church of the Holy Wisdom (Hagia Sophia) where everything beautiful that Christianity had to offer was collected, and where under its light-flooded domes simulating another heaven of exaltation and contrition, sweetly are heard the modest melodies, under the leadership of the Patriarch and the Emperor, according to the popular song: *"The king chants on the left, and the Patriarch on the right."*

Let it not be thought that prayer is a need of the people and the lowly, and not of the great. Not at all! Prayer is a universal need expressing general dependence of all creatures on the only self-sufficient and independent God. Everything prays, earth and heaven and stars. The earth prays, but the heavens also pray, but the 'king' prays and also the 'Patriarch.' The soldiers pray, but the generals also pray. Constantine the Great, Heraclius, John Tzimiskes, Joan of Arc, and Washington,

to limit ourselves only to them, prayed. People pray who labor against the double evil on earth. But also the angels pray, who as stars of the first magnitude shine before the throne of the Lord and chant the thrice-holy hymn. Yes, even the angels, because not even they are independent and self-sufficient.

Therefore, everything prays, and prayer is a universal law. But what about the unbelievers? Are you telling me that they also pray? Indeed, I do, and I answer you thus. They pray, if not at the time of their successes, but surely at the times of their misfortunes. And it is possible that these persons may often continue for years, on the road of their lives, as long as it is crowned with roses, without remembering the Good God, without raising the eyes of their souls to the Above. But happiness is not something permanent. It disappears in a short time and leaves one prey to tears and pain. And in these critical times, during which man is left to himself, he realizes all his own smallness and meanness and is forced, compelled, urged by an invisible inner need to kneel down and call from the depths of his soul to the Supreme Being, whom he denied yesterday and before: *“O God, deliver me. O Lord make haste to help me”* (Ps. 70:1).

Here is a story that proves this: Volney, the well-known author, an unbeliever, who wrote the Ruins, not only never was seen praying, but also had openly declared in another subversive writing, La catechism de citoyen Francais, that prayer is a waste of time. One day, while traveling from Havre to New York, suddenly a wild storm fell upon the ship. Everyone fell on his or her knees, calling upon God. Volney did the same thing and gathered himself in a corner of the ship and recited every prayer that he had learned in his childhood. When the storm finally subsided and calmness prevailed on the faces of the passengers, they now approached Volney and laughing asked him why he had shown himself contradicting himself by praying during the storm, he who had declared previously that prayer was of no value. “My friends,” he said, “one can profess to be an unbeliever in times of calm and sitting by his fireplace, not however when the elements are disturbed and death appears threatening before you.”

*Fr. Constantine Callinikos, The Prayer, pp. 5-8. **To be continued.***

¹ *St. Basil, Homily On Psalm 3.*

Our Carpatho-Rusyn Heritage

Carpatho-Rusyn Economy

The economy of Rusyn-inhabited lands is basically agricultural, and nearly seventy percent of the working population is still farmers. The region, however, has been characterized by a shortage of arable land, so that on average only two-tenths of a hectare of land per person is available. The high population density in the lowland plains and foothills, together with the lack of intensive agricultural practices, has resulted in chronic rural overpopulation leading to extensive out-migration. This phenomenon is observed as early as the eighteenth century, when Rusyns began to emigrate to the Backa and Srem regions of southern Hungary (the Vojvodina of today's Serbia). Later, in the late nineteenth and early twentieth centuries, hundreds of thousands of Rusyns emigrated abroad to the United States and Canada.

The low level of industrialization in Rusyn-inhabited territory created widespread unemployment, which in turn led to large-scale migrant labor, whereby men were forced to seek seasonal employment. This was common in the decades before the First World War, when Rusyns from all parts of the Carpathian Rus', including the Lemko region north of the mountains, worked on the fields in Hungary's lowland plains during the harvest season. This continued even during the

Communist era of “full employment,” when Rusyns from eastern Slovakia sought work in the Czech lands, and Rusyns from Subcarpathian Rus’ (Transcarpathia oblast) went eastward to other parts of the Soviet Union. In the post-Communist era, the unemployed from Subcarpathian Rus’ look for work in all neighboring countries, in particular Hungary, Slovakia, and the Czech Republic. While it is true that during the final decades of Communist rule the Soviet and Czechoslovak regimes built factories in or near Rusyn-inhabited lands, as part of the military-industrial complex, the collapse of those former regimes resulted in numerous factory closings. Meanwhile, the workforce that had been imported from other parts of the Ukraine and the Soviet Union has remained in Subcarpathian Rus’, thereby increasing local unemployment. The resolution of such problems depends on the implementation of changes in property law, restructuring the agricultural sector, and promoting the creation of light industries.

The geological evolution of the Eastern Carpathians allowed for the formation of more than thirty varieties of minerals, of which less than half have been exploited. The band of volcanic ranges is rich in several mineral ores, including zinc, lead, and gold. Although gold production began in the 1990’s, the region has yet to see any financial gain or even new employment opportunities because the miners used have been brought from eastern Ukraine. The same volcanic ranges have a virtually inexhaustible supply of building materials, such as andesite rock, sand, limestone, sandstone, and clay. In the upper Tisza valley there are large veins of variously colored marble nearly matching the purity of Carrara marble from Italy. However, the marble is extracted in a primitive and rapacious manner, using dynamite to blast it free, so that the marble is shattered and can only be used as crushed rock in the building of roads and as a mixture for cement. Subcarpathian Rus’ is also rich in lignite coal, but it is not used sufficiently for industrial purposes even though the region is lacking in other energy resources. The Rusyn-inhabited Carpathian foothills are rich in domestic salt, with veins stretching as far west as Presov, Slovakia. The vast majority of extracted salt is unprocessed and exported outside the region. Solotvyno’s salt lake has medicinal properties similar in quality to the Dead Sea and there are specially fitted rooms in Solotvyno’s mine that are used as centers for treating asthma.

Despite the natural beauty of the Eastern Carpathians, the potential for recreation and tourism remains untapped. A few spas were already established in the late nineteenth century, such as at Solotvyno, and during the Soviet era a large number of spas with sanatoria were expanded or newly developed. Among the most popular facilities was the one at Karpaty (based in the former Schoenbrunn family manor) in Subcarpathian Rus’. Although there are an estimated 400 mineral springs of various kinds throughout Carpathian Rus’, no more than a quarter of them are exploited. Some, such as Krynica-Zdroj in the Lemko Region, Sulin in the Presov Region, and Karpaty and Poliana in Subcarpathian Rus’, have been able to ship bottled mineral water abroad.

Forests remain the most important natural resource in Carpathian Rus’. However, the various states which have ruled the area have exploited the forests without any positive value or profit accruing to the local Rusyn inhabitants. In the Lemko Region, the forests were nationalized in the wake of the Lemko deportation of 1947 (known as “Operation Vistula”) and to this day they have not been returned to their original Lemko owners. In fact, most of the forested area in the Lemko Region is now off limits as the Polish government has declared it a national park. In Subcarpathian Rus’, forest use has been, and is still, characterized by rapacious stripping and uncontrolled exploitation. Since Ukraine’s independence, even forests that had been specifically designated as “protected,” in order to prevent erosion or to regulate the water balance, are being cut down. One result has been periodic flooding, a phenomenon which before Soviet rule had rarely occurred in Subcarpathian Rus’. Another consequence has been the collapse of mountain slopes, as in 1998, which caused widespread suffering and property damage to nearly one-third of the Transcarpathia oblast’s population.

Another potentially valuable economic resource is the vineyards located on the slopes of the low hills around Seredne and Berehovo. As early as 1720, these areas had nearly four thousand hectares of vineyards; by the mid-nineteenth century that number had more than doubled. Since then, the Carpathian wine industry suffered two major disasters: the phylloxera epidemic of the 1870's, and then, after the vineyards had slowly recovered and expanded, the deliberate destruction of nearly three-quarters of the vineyards from Mikhail Gorbachev's failed anti-alcohol campaign of the 1980's. In post-Communist Ukraine, the vineyards have been restored, and with the help of foreign investment, an increasingly successful wine industry now produces a wide variety of red and especially white wines, some of which are beginning to be exported.
Paraphrased from works authored by Robert Paul Magocsi and Ivan Pop.

Parish News

Parish Council Meeting

The Parish Council is meeting on Wednesday, November 18, 2015 at 7:00 PM.

Annual Parish Meeting

This is your official notification that the Annual Parish Meeting will be held on Sunday, November 22, 2015 following the 9:30 AM Divine Liturgy. Sin official'noje vsich Parafijan, ze Rocnyj Miting Parafial'nyj otbutdetsja v Nedil'u, Nojabre 22-ho, 2015. Sluzba Boha o 9:30 hodini rano. Miting budet posli Sluzby Bozjoj.

"R" Club Events

Our parish's "R" Club shall be hosting the New Jersey District's annual convention on Saturday, November 7, 2015. Registration begins at 2:00 PM. For information, contact Marge Kovach. Please take notice that Great Vespers shall begin at 5:00 PM on November 7th.

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

** Sunday & Holy Day readings in boldface*

Schedule of Services and Events

October 31-November 1, 2015

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

November 7-8, 2015

5:00 PM (Sat.) – Great Vespers w. Lity
9:30 AM (Sun.) – Divine Liturgy

November 14-15, 2015

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

November 18, 2015

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

November 20-21, 2015

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

November 21-22, 2015

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

November 28-29, 2015

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

Special Donations

*Please note that for Special Donations in December 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 November 22, 2015.*

November 8, 2015

Seven-day Altar Vigils offered by John & Helen Wanko in memory of June Bianchini (anniversary of repose). **Sanctuary Lamp** offered by Mary Macinsky in memory of June Bianchini (anniversary of repose).

November 15, 2015

Seven-day Altar Vigils, Sanctuary Lamp, and Triple Candelabra offered by the Benda Family in memory of Benedict Benda (anniversary of repose).

November 22, 2015

Sanctuary Lamp offered by Lauren, Nick, and Lindsay in honor of Stephen Wanko's birthday.