

Quo Vadis

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

We are now in the middle of the Preparatory Sundays before Great Lent—a period of four Sundays liturgically governed by the text of the Lenten Triodion. These four Sundays are those of the Publican and the Pharisee, the Prodigal Son, the Last Judgment (Meatfare), and Forgiveness (Cheesefare).

The Sunday of the Publican and the Pharisee reminds us of the importance of humility as we approach the penitential season of Great Lent. The Sunday of the Prodigal Son reminds us of the meaning of repentance, in the sense of being a reorientation of one’s mindset, a “coming to one’s senses” that brings about a complete reformation of one’s life. The Sunday of the Last Judgment reminds us of the final article of the Creed: “I look for the resurrection of the dead and the life of the world to come.” While we look forward to the hope of risen life, and the promise of the kingdom to come, we must realize that it brings a day of judgment, a day of the Lord in which our Lord Jesus Christ shall be the Supreme Judge of “the quick and the dead.” On that day, we shall have to give an account for everything we have done.

But the fearful imagery of judgment, summed on Meatfare Sunday, gives way to hope, in that the next Sunday is the Sunday of Forgiveness, in which we collectively forgiven each other our trespasses, as Our Lord Jesus Christ commanded us to do, even as God forgives us our trespasses, for our God is a God of mercy, who desires not the perdition of sinners, but that they should repent and live.

My dear brethren, be inspired by the Holy Spirit, the Spirit of Truth, as you journey on that liturgical pilgrimage of the four Sundays before Great Lent. Enter in to the highest season of spiritual regeneration well prepared, with the proper mindfulness of humility, repentance, godly fear, and divine forgiveness. Above all, pray for one another, for all of the living and reposed members of the Holy Church.

Parish Council President's Message

Dear parishioners and friends,

On Sunday March 6th, our 3rd Annual Spaghetti and Meatball Dinner will be held. This is a great fundraiser for our church and a great opportunity for us to join in fellowship. Bring a friend and enjoy the homemade food on this Meatfare Sunday. If you have not purchased tickets as of yet, please see Marge Kovach or Russ Wyskanycz.

On Sunday March 13th, we end the preparation Sundays with the Rite of Forgiveness on Cheese-fare Sunday, so that we may begin the great fast with a clean slate in our relationships with each other. Thus prepared, let us focus on the fasting, the penitence, and the increased number of services as an opportunity to set right our relationship with God, rather than as a burden to be endured.

As we embark on our Lenten journey, starting on March 14th, let us gather together as a spiritual family and attend as many church services as we are able. Let us make this Lenten pilgrimage together in 2016, knowing that we're not alone, but that we have each other as brothers and sisters in the "household of God." Going through Great Lent together, we can then stand together on Easter Sunday, singing "Christ is Risen" in unison! I humbly ask for your forgiveness of my faults, and ask that you accept my apology for my offences and that you pray for me.

Yours in Christ,
Reader Stephen Wasilewski

Excerpt from the Church Fathers

Meekly, then, did grace make election of the pure Mary alone out of all generations. For she proved herself prudent truly in all things; neither has any woman been born like her in all generations . . . how can Mary sustain the fire of the divinity? Thy throne blazes with the illumination of its splendor, and can the virgin receive Thee without being consumed?" Hail, thou stainless mother of the Bridegroom of a world bereft!

St. Gregory the Wonderworker, Bishop of Neocaesarea, First and Third Homilies on the Annunciation

Lives of the Saints

St. Anastasia the Patrician – commemorated on March 10th

St. Anastasia the Patrician was born of an aristocratic Byzantine family, and was the wife of a consul and lady-in-waiting to the Empress Theodora in the court of Emperor Justinian. An image of virtue and chastity from birth, she was greatly admired and respected by the emperor, which concerned her a great deal. Wishing to give up the world and its trappings, St. Anastasia fled Constantinople, moving to Alexandria and founding a small monastery there. She spent her days in prayer and penance, devoting herself fully to the Lord. Upon the death of Empress Theodora,

Emperor Justinian launched a search for his fair Anastasia, whom he had never forgotten. When St. Anastasia learned of this, she left her monastery, journeying further into the remote desert, and searching for a well-known and pious monk, Abba Daniel, for assistance.

To protect her, Abba Daniel dressed her as a male monk, and referred to her only as “the eunuch Anastasius.” He settled her in an extremely remote cave, and provided her with a rule of prayer and cloister. From that moment on, St. Anastasia never left her cave, nor did she receive any visitors. Only one other monk knew of her existence, and it was his task to bring her a pitcher of water and a loaf of bread once each week, leaving it at the entrance. In this manner, St. Anastasia lived in solitude with the Lord for twenty-eight years, avoiding the detection of Justinian.

During her communion with the Lord, it was revealed to St. Anastasia the hour and day of her death. Understanding fully, she wrote “Bring the spades and come here” on a piece of pottery, and left it at the entrance of her cave. The monk who found this message brought it to Abba Daniel, who immediately understood that her time approached. He brought all that was necessary for burial, and upon his arrival found her still alive. Together they contemplated the Holy Sacrament, and following a blessing (which Abba Daniel requested from the pious woman), St. Anastasia said, “Lord, into Thy hands I commend my spirit.” With that she died peacefully, in the year 567. While dressing St. Anastasia for burial, the monk noticed that she was a woman, and upon questioning, Abba Daniel related her life of sacrifice, commitment, and love for the Lord. The monk, in turn, recorded her story. Eventually, in 1200, St. Anastasia’s relics were translated to Constantinople, and placed near the Basilica of Hagia Sophia, where they are venerated today.

The life of St. Anastasia the Patrician inspires us today. When St. Anastasia identified those things in her life that might lead her into temptation and away from the Lord, she took measures—drastic measures—to ensure the safety and sanctity of her soul. St. Anastasia’s sacrifice reminds us of our own opportunities to sacrifice and life in repentance and conversion during this Lenten season.

Modern Theological Classics

A PLATONIC DIALOGUE

“For we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words.” (Romans 8:26)

Among the dialogues of the holy Plato there is included one bearing the title: “Alcibiades, Second” whose object is the topic with which we are dealing. With a crown on his head, according to the custom of those times, Alcibiades¹ is proceeding to the sacred place to pray to God, when on the road there his teacher Socrates meets him.

“Are you going to pray to God?” asks the philosopher, interrupting him. “Yes, Socrates,” he answers. “But I see that you are gloomy and worried. If I am not mistaken, some serious question must be troubling your mind, as what you will ask God. And therefore, suppose that God appeared before you this instant and asked you what you desire. Suppose He asked you if you would want to rule over the people of Athens, or to reign over the Greeks everywhere, or to subdue all of Europe. What would you answer?” “Whatever anyone else would,” answered Alcibiades, “I would tell Him that I want and desire it.”

“And yet, think it over more carefully,” observed the teacher, “to be convinced how we humans often ask for our own harm, in our prayers, not truly knowing what to ask for as a benefit from God. For how many desired these powers, which you say you desire, but became later the common purpose of the intrigue and slander of others, who evilly destroyed their life, often becoming exiled? And how many parents does one see, who prayed to God for the acquisition of children, and when they were granted, because the acquired children either became wicked, or rather fell into misfortune. And then, we beseech God, we who must ‘suffer more grief than a berry’ pray for our own folly. For this, O Alcibiades, I think that a poet was somewhat justified, who had friends suffering in this matter, by composing for them the following prayer.

“O Most High, give us the good things, even though we ask for them when we pray, and if not, give them to us, except the dreadful repel far away from us, even if we address to you warm prayers for them.”

“This poet indeed,” said Socrates, “seems to know something more than we. That is why the Lacedaemonians esteem this poet, and offered up similar personal and public prayers asking the gods not to give them anything but ‘the good for good.’ And when sometime the Athenians and the Lacedaemonians were fighting against each other, and when the former were put down by land and sea, our Athenians sent to the oracle of Ammon asking the god how, since they are always among the Greeks offering the finest sacrifices and offerings adorning the sacred places of the gods and most sumptuous parades every year in their honor, and yet they are losing and suffer defeat at the hands of the Lacedaemonians, who do none of these things.”

“It is said that Ammon answered the Athenians that the Lacedaemonians are rather beloved to him because their acclamation (Ευφημια) is worth much more to him than all the offerings and sacred sanctuaries of all the Greeks as a whole, meaning by acclamation their beautiful prayers. Because the Greeks, who sacrifice golden-horned bulls and rich offerings to the gods, granting also the building of temples, say in their prayers whatever comes from their tongues, either good or evil, and because the gods hear them blaspheme rather than pray, while on the other hand the Lacedaemonians, completely to the contrary, allow the gods to give them whatever is useful.”

“Therefore, we should be very careful as to the object of our petitions, and not think that by material gifts and sacrifices will we entice God so as to force Him to conform to our demands. Rather, He looks not to our gifts but to the quality of our souls, and to our holiness and righteousness and justice, and these, O Alcibiades, He finds concerning the prayers of the Lacedaemonians. Nevertheless, as forms, I do not know how prayer again, with all the praising of Ammon, seems as something approaching foolishness, something empty and rejected. Because finally man in coming near to God should be conscious of what he will ask of Him. Hence, even it, at least, I do not recommend. I think that the best is to quietly rest, as to the present, putting off for a better time our sacrifices and our prayers. It is necessary for us to wait until we learn how we are disposed to the gods and to men.”

“And then when shall this time come, O Socrates?” asks Alcibiades with evident impatience. “When shall we finally learn how to pray and what shall we ask of God? Who is He who will come into our darkness to enlighten us and teach us in this great matter? Because I would very much desire to see Him.” And Socrates answered: “It is He, who feels the greatest interest in you, O Alcibiades. But for me, O Alcibiades, for the present a deep haze covers our eyes and that is why we are not able to penetrate into this great mystery. And just as Homer says about Diomedes, that Athena came and took away the haze from his eyes and thus made him able to distinguish God and man, thus also you, God will first descend and take away the haze that is poured over your soul, that you may be enabled to discern the good from the evil.” “In that case,” said Alcibiades, “I must

postpone my sacrifice and wait for that desired day in which the crown for which I am adorned and the other usual things, I will offer to the God. And I think that this desirable day shall come soon.”

Such, in a most imperfect form, is the Platonic dialogue concerning prayer. And we, already enchanted by its sublime words ask: “How is it that this dialogue, as it seems a work of a common author or of some marvelous prophet, and an intellect outflanking all others, that knows how to excel as the eagle of Zeus, while the rest of humanity walks low with clipped wings?” Because here, with all the stigmas of the time, and no oracle in those days, not only is the moral pinnacle not indicated, in which the Supreme Spirit is indifferent to the material and course expressions, which are often lacking in holiness and righteousness, looking to the depths of the one praying. Here, not only in human foolishness treaded upon in a Christian manner, which diffuses the materialistic petitions in its prayers, but much more here prophesizes in a surprising manner the coming of Him who came among us, shall teach in His lively interest in humanity how we should pray and about which objects our humble conversation be with the Supreme Being.

And particularly, and expressly, excellent here the spiritual darkness of ancient times, with all their exaltations, the highest spirits of which alone divine Wisdom can truly devise, sends on them the light-bringing rays of the most illuminating Word, which was so greatly awaited by them. Can it be that they finally saw Him? And that they were crowned with the Socratic expectation? Dim for us, if not unfortunate for them, is this matter. However the case may be either these persons (I mean Socrates and those who lived and were taught by him) were lost or in other ways defined according to them by the abysmal judgment of the Most High, we who accepted the God-Man Logos, who were illumined by sight and guided to the greatest of mysteries, cannot but be joyful as to be made worthy to see what they did not see and hear what they did not hear.

Because it is true that we often in our fleshly existence do not know what we should ask for in our prayers. But we have, at last, a Mentor and a Paraclete (“Advocate”), whom He sent, and who neither Socrates, or Plato, or other [ancients] ever had. And this Paraclete (“Advocate”) is always willing, not only to teach us what we should ask for of the Most High, but also to intercede again to Him for us with unspeakable sighs.

*Fr. Constantine Callinikos, The Prayer, pp. 23-25. **To be continued.***

¹ Alcibiades (c. 450–404 BC) was an Athenian statesman, orator, and general who fell from prominence after the Peloponnesian War. He played a major role in the second half of that conflict as a strategic advisor, military commander, and politician. During the course of the Peloponnesian War, Alcibiades changed his political allegiance several times. In his native Athens in the early 410s BC, he advocated an aggressive foreign policy, but he fled to Sparta after his political enemies brought charges of sacrilege against him. In Sparta, he served as a strategic adviser, proposing or supervising several major campaigns against Athens. In Sparta too, however, Alcibiades soon made powerful enemies and felt forced to defect to Persia. There he served as an adviser to the satrap Tissaphernes until his Athenian political allies brought about his recall. He then served as an Athenian general for several years, but his enemies eventually succeeded in exiling him a second time. In 411 BC he was restored to Athens and played a crucial role in a string of Athenian victories that eventually brought Sparta to seek a peace with Athens. Alcibiades's military and political talents frequently proved valuable to whichever state currently held his allegiance, but his propensity for making powerful enemies ensured that he never remained in one place for long; and by the end of the war which he had helped to rekindle in the early 410s, his days of political relevance were a bygone memory. Alcibiades took part in the Battle of Potidaea in 432 BC, where Socrates was said to have saved his life, and again at the Battle of Delium in 424 BC. Alcibiades had an especially close relationship with Socrates, whom he admired and respected. According to Plutarch, Alcibiades “feared and revered Socrates alone, and despised the rest of his lovers.”

Our Carpatho-Rusyn Heritage

Carpatho-Rusyns in America: Part IV

The first mass “return to Orthodoxy” movement among the Greek Catholics in America began in the 1890s with Fr. Alexis Toth¹ and St. Mary’s Church in Minneapolis. Alexis Georgievich Toth was born to Fr. George and Cecilia Toth on March 14, 1853, near Eperjes (now Presov) in Zepes County, Hungary (now Slovakia). He was educated in the local preparatory schools and then went to the Roman Catholic seminary for a year and then to the Greek Catholic Seminary in Ungvar for three years. He continued on to the University of Prague where he graduated with a degree in Theology. After marrying Rosalie Mihaluk on April 18, 1878, he was ordained to the priesthood in 1878 by Bishop Nicholas Toth of Eperjes. In a few years his wife Rosalie, whose father also was a priest, and their only child, were to die. After his ordination Fr. Alexis was an assistant priest in Saros County before becoming curate in the Greek Catholic church in Homrogd. Then Bishop Nicholas Toth appointed Fr. Alexis his chancellor. In 1881 the bishop appointed him director of the Greek Catholic Seminary of Eperjes and professor of Canon Law and Church History. He continued in these positions under Bishop Toth’s successor, Bishop John Valyi.

Late in the 1880s, Fr Alexander Dzubay, who studied with Father Alexis in the seminary, wrote a petition to Bishop John Valyi asking that Fr. Alexis be sent to America. The bishop agreed and sent Fr. Alexis as a missionary. He arrived in the United States on November 15, 1889, and on Thanksgiving Day, November 27, 1889 Father Alexis conducted his first services in the new St. Mary’s Church in Minneapolis—the first resident priest to serve this church officially. Father Alexis understood that he must visit the ruling Roman Catholic archbishop, John Ireland, of the Archdiocese of St. Paul-Minneapolis. Archbishop Ireland was one of the leading advocates of the “Americanization” movement within the Roman Catholic Church, and thus was a strong proponent of Americanization of the Catholic immigrants. And in this regard, Archbishop Ireland looked upon Fr. Alexis and his flock as an alien sect that did not have the capacity or desire to fit into his plans for Americanization. So, upon presenting his credentials to Archbishop Ireland on December 19, 1889, the Archbishop immediately rejected Fr. Alexis Toth as a Catholic, neither recognizing the Greek Rite, nor his priesthood, nor even his bishop. Archbishop Ireland then directed all Roman Catholic priests and their parishioners to reject any relations with Fr. Alexis and his parishioners. Fr. Alexis sent reports to Bishop John Valyi about his reception by Archbishop Ireland but heard nothing in return. Other Greek Catholic priests in the United States sent letters to Fr. Alexis reporting that they had had similar confrontations. The problems for the Greek Catholic priests came to a head after they met on October 29, 1890 to discuss their situation. They learned that they were soon to be recalled and returned to Europe.

Fr. Alexis decided on a course of action on which he had thought about before—a “return” to Orthodoxy. On December 8, 1890, St. Mary’s parishioners wrote to the Russian Consul in San Francisco to obtain information about the Russian Orthodox bishop, and followed up by traveling to San Francisco to talk with Bishop Vladimir Sokolovsky. In February 1891 Fr. Alexis traveled with a parish group, led by the parish warden, Paul Podnay, for a meeting with Bishop Vladimir. At this time Fr. Alexis was received into the Orthodox Church. Bishop Vladimir, on hearing that Fr. Alexis was not receiving any salary, established a stipend to help him. On March 25, 1892, Bishop Vladimir visited the St. Mary’s Church and formally accepted the community of 361 immigrants into the Russian Orthodox Diocese of Alaska and the Aleutian Islands. On July 14, 1892, the Ruling All-Russian Holy Synod officially approved and sanctioned this move.

Fr. Alexis Toth had the distinction of being the first Greek-Rite Catholic priest in America to lead his people in reunion with the Orthodox Church. Having been sent originally to America to be a missionary to the immigrants, Fr. Alexis, in his new role, was to fulfill his destiny as the missionary leading his people back to the Orthodox Church. In December 1892 he evangelized the immigrants in Wilkes-Barre, Pennsylvania, preaching and enlightening them about their social and religious future in America. In 1902, he received the parish of St. John the Baptist in Mayfield, Pennsylvania into the Orthodox fold. Elevated to the rank of protopresbyter, he was in the forefront over the years until his death of receiving Greek Catholic parishes into Orthodoxy. Through his efforts over 29,000 Carpatho-Rusyn and Ukrainian Greek Catholics were united to the Orthodox Church. On May 7, 1909, Fr. Alexis died and was buried in a special shrine at the St. Tikhon's Russian Orthodox Monastery in South Canaan, Pennsylvania.

In 1892, the year that Fr. Alexis Toth and St. Mary's Church of Minneapolis were received into Orthodoxy, the Russian Orthodox Diocese of Alaska and the Aleutian Islands was concentrated primarily in the Territory of Alaska, where there were about fifty churches and chapels having a membership of mainly Native Alaskans.² The diocese also had five³ known communities in the continental United States: Galveston, Texas (1862), New Orleans, Louisiana (1864), San Francisco, California⁴ (1867), Portland, Oregon (1890), and Seattle, Washington (1892). Greeks and other Orthodox nationalities—Syrians, Serbians, and Russians—comprised the parishioners of these five early parishes. Therefore, the “return to Orthodoxy” movement among Greek Catholics in America was the principal reason behind the exponential growth of the Russian Orthodox diocese in the continental United States and Canada starting in the 1890s.

The reception of the Minneapolis parish into the Russian Orthodox diocese was rapidly followed over the next ten years by Greek Catholic parishes in Pennsylvania (Allegheny, Osceola Mills, Wilkes-Barre, Scranton, Old Forge, Lopez, Catasauqua, Philadelphia, Berwick, Edwardsville, and Mayfield), Connecticut (Bridgeport), Illinois (Streator), New Jersey (Passaic), and New York (Buffalo and Yonkers). Former Greek Catholics also established new Orthodox parishes in Ansonia, Connecticut and Cleveland, Ohio. In Canada, a mass “return to Orthodoxy” movement began among the Ukrainians and Bukovinians settled in Alberta, Saskatchewan, and Manitoba, beginning in 1897. By 1906, the Russian Orthodox Diocese of North America and the Aleutian Islands⁵ had 59 parishes in the continental United States⁶ and 17 parishes in Canada, in addition to 52 parishes and chapels in Alaska. “Missionary” schools⁷ were established in Sitka, Alaska, Minneapolis, Minnesota, and Cleveland, Ohio, a monastery (St. Tikhon's Monastery in South Canaan, Pennsylvania) was founded in 1905, and a bilingual Russian-English periodical, the *Russian-American Orthodox Messenger*, was inaugurated in September 1896. The overwhelming majority of the communities outside of Alaska were comprised of former Greek Catholics having “returned” to Orthodoxy. This growth, especially in the states (New Jersey, New York, Ohio, and Pennsylvania) where settlement by Carpatho-Rusyn immigrants was heaviest, prompted the transfer of the diocese's see to New York City⁸ in 1903 and the convocation of the diocese's first “All-American Sobor” in Mayfield, Pennsylvania on March 5, 1907.

¹ On May 29, 1994, Fr. Alexis Toth was canonized by the Orthodox Church in America as “St. Alexis of Wilkes-Barre.”

² According to a census of parish records taken in 1896, the Territory of Alaska had an Orthodox population of 15,964. Out of these, 100 were Caucasians (mostly Russians), 1,985 were Creoles, 1 was Japanese, and the remaining 13,878 were Native Alaskans. This census does not include Orthodox “transients,” mostly Russians and Greeks, who were in Alaska temporarily for work, and Native Alaskans who were converted to Orthodoxy long ago, but lived too far away from Orthodox churches, chapels, and priests to receive the sacraments annually.

³ A sixth community, Holy Trinity Greco-Russian Church in New York City, had been established in 1870 by the convert priest Fr. Nicholas Bjerring, but was closed in 1883 after the Russian Imperial Government had, for unknown reasons, withdrawn financial support.

⁴ The bishop's residence was moved from Sitka, Alaska to San Francisco, California in 1870, as San Francisco had already become a thriving center of Orthodox life and was viewed as a natural base for the missionary diocese's expansion in the continental United States.

⁵ The diocese's name was officially changed to that of "North America and the Aleutian Islands" in 1900, reflecting the missionary diocese's new focus, and rapid expansion, outside of Alaska.

⁶ This figure includes six parishes each of the Russian Orthodox diocese's Syro-Arabian and Serbian missions.

⁷ Another missionary school had existed in San Francisco from 1870 to 1897. On July 1, 1905 the Minneapolis missionary school was reorganized as the "North American Ecclesiastical Seminary."

⁸ With the move of the diocesan see to New York City, it was recognized that it would be difficult to provide episcopal care to the parishes in Alaska from such a great distance, and so a new vicariate was created for Alaska on December 12, 1903.

*Article paraphrased from various print and internet sources. **To be continued.***

Parish News

Spaghetti & Meatball Dinner

A Spaghetti and Meatball Dinner is scheduled for Sunday, March 6, 2016 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.

Parish Confessions

All parishioners ought to go to confession during Great Lent. Confessions may be heard after any Friday evening Akathistos or any Saturday evening Vespers. Those who legitimately cannot attend services on Friday or Saturday evenings may call the Rectory to make arrangements for confession at another time.

Joint Pre-Sanctified Liturgies

Ss. Peter & Paul's and St. Mary's will be jointly celebrating the Liturgy of the Pre-Sanctified Gifts on two Wednesday evenings this Lent, as has been the custom for the last several years. Ss. Peter & Paul's will be the host parish on Wednesday, March 30, 2016 at 6:30 PM. There shall be a "potluck" Lenten supper after services.

Lenten Bible Readings

There are no weekday Liturgy readings during Great Lent, on account of there being no Liturgies (other than the Liturgy of the Pre-Sanctified Gifts) on weekdays during Great Lent in Orthodox liturgical tradition. Liturgy readings are appointed only for Saturdays and Sundays.

Parish Council Meeting

The Parish Council is meeting on Sunday, March 20, 2016 after Divine Liturgy.

In Memoriam

Leila Neshiwat's cousin, Rose Ghaoui, of Staten Island, New York, passed into blessed repose on January 24, 2016. Memory Eternal!

Welcome to the Orthodox Church

Longtime "unofficial" parishioner Jerome Kovach was formally received into membership in the Orthodox Church by the Rite of Conversion on January 30, 2016. Zariel Neshiwat, daughter of Gazie Neshiwat and Zola Smith, was baptized and chrismated on February 20, 2016. Many Years!

Private School Field Trip Visit

Students from the prestigious Thorton-Donovan School (founded in 1901) in New Rochelle, New York visited our church on February 2, 2016 as part of their field trip to Bayonne's "Tear Drop" Memorial monument.

Special Donations

*Please note that for Special Donations in April 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 March 20, 2016.*

March 6, 2016

Sanctuary Lamp offered by Mary Macinsky in memory of Kathryn Yendrey (anniversary of birth).
St. John's Cross offered by Mary Macinsky in memory of Mary Ann Yendrey (anniversary of birth).
Triple Candelabra offered by Fr. Sophrony Royer in memory of Concetta Royer (90th anniversary of birth).

March 13, 2016

Sanctuary Lamp offered by John and Helen Wanko in honor of Larissa Canova's birthday.

March 20, 2016

Sanctuary Lamp offered by Fr. Sophrony Royer in memory of Rena Robichaud (10th anniversary of repose).

Daily Bible Readings

- | | |
|---|---|
| 1. 1 Jn. 3:11-20; Mark 14:10-42 | 12. Rom. 14:19-23, 16:25-27; Matt. 6:1-13 |
| 2. 1 Jn. 3:21-4:6; Mark 14:43-15:1 | 13. Rom. 13:11-14:4; Matt. 6:14-21 |
| 3. 1 Jn. 4:20-5:21; Mark 15:1-15 | 19. Heb. 1:1-12; Mark 2:23-3:5 |
| 4. 2 Jn. 1:1-13; Mark 15:22, 33-41 | 20. Heb. 11:24-26, 32-12:2; John 1:43-51 |
| 5. 1 Cor. 10:23-28; Luke 21:8-9, 25-27, 33-36 | 25. Heb. 2:11-18; Luke 1:24-38 |
| 6. 1 Cor. 8:8-9:2; Matt. 25:31-46 | 26. Heb. 3:12-16; Mark 1:35-44 |
| | 27. Heb. 1:10-2:3; Mark 2:1-12 |

Deanery Lenten Vespers

As of now, there is no deanery celebration planned for the Sunday of Orthodoxy (March 20, 2016). However, at 5:00 PM on that day, Metropolitan Joseph of the Antiochian Archdiocese and our Archbishop Michael will preside at a Vespers service at St. Nicholas Antiochian Orthodox Cathedral in Brooklyn, NY. A bus will depart from Wayne, N.J. for Brooklyn at 3:00 PM that Sunday for all who are interested. Please contact Fr. Joseph Lickwar (201-434-1986) if you would like to travel by bus. The bus will be filled on a “first come, first served” basis.

Lenten Vespers on the second Sunday of Lent (March 27, 2016) has yet to be determined for the northern part of the N.J. Deanery. For the southern part of the deanery, Lenten Vespers shall be at the Orthodox Church of the Mother of God in Princeton, N.J. at 4:00 PM on that date. Please check the weekly parish bulletin for a future update regarding the place and time of Lenten Vespers for the northern part of the deanery.

Schedule of Services and Events

March 5-6, 2016

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

March 12-13, 2016

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

March 14-18, 2016

6:00 PM (Mon.) – Compline w. Great Canon
6:00 PM (Tues.) – Compline w. Great Canon
6:00 PM (Wed.) – Compline w. Great Canon
6:00 PM (Thu.) – Compline w. Great Canon
6:00 PM (Fri.) – Akathistos of the Divine Passion

March 19-20, 2016

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

March 23, 2016

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

March 24-25, 2016

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

March 26-27, 2016

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

March 30, 2016

6:30 PM (Wed.) – Pre-Sanctified Liturgy