

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 the summer of 1098 St. Anselm, Archbishop of Canterbury, wrote a book titled “Why God Became Man?” His answer to the title question was that God assumed our nature in order to redeem us from sin and death, and to do that by His death on the Cross. Christ’s God-manhood is the mysterious answer to the dilemma of redemption.

By sinning, man voluntarily placed himself under the dominion of sin, and as St. Paul reminds us, “the wages of sin is death” (Romans 6:23). And as every man and woman is subject to the captivity of sin and death, for “in sin did my mother conceive me” (Psalm 51:5), there is not a single human being who can deliver himself, let alone all of mankind, from this dreadful bondage. Therefore, because only God has the power to redeem us, mankind requires a divine Redeemer.

But had God simply forgiven us our sin, in a single stroke of divine mercy, would His justice be satisfied? As God is holy, He cannot permit the sinner to escape his rightful punishment. Mercy cannot be done instead of justice, for then it would be unjust, and indeed arbitrary, but rather is done only after justice has been satisfied. Such is the incredible mystery of God’s love for man that He cut through this dilemma of how man is to be redeemed by satisfying divine justice precisely through an act of divine mercy! By His divine condescension, out of His love for man, God became man! God freely assumed our nature, becoming a mortal man¹ in order to vicariously assume our punishment by dying on the Cross. He suffered as a man, enduring the scourging, the crown of

thorns, the weight of the Cross, and the sting of death, so that He might be our sacrificial Victim, our blameless Lamb of God, paying in full the debt owed for our sin.

However, being sinless Himself, He did not deserve to die, and so He paid this awesome price not for Himself, for He owed nothing, but for us! As God, that is, as Life Itself, Death could not hold Him captive—Christ conquered Death by death. So, in a truly profound marvel, Christ God made the Cross, that cup of poison and tree of death, that former symbol of cruel torture and sadistic execution, into a sign of victory, into a Tree of Life and cup of immortality. Therefore, through the transmutation of the Cross, we are set free from the dominion of sin and death. Christ has shined a Light into the world, bringing us that ray of hope, which is the promise of risen life. By offering us reconciliation with God, Christ has set aright our relationship with God, so that we might live “from glory to glory” (2 Corinthians 3:18), forever in a state of grace.

What does Christ, Who sacrificed Himself, ask from us in return?

- Our Faith – that we accept the Gospel, that we accept the Good News of Christ, crucified and risen from the dead!
- Our Repentance – that we change our whole mindset, turning the gaze of our souls toward grace rather than towards sin!
- Our Baptism – that we accept rebirth and regeneration in Christ. By dying, we die with Him and by rising we rise again with Him. Let the baptismal font be our tomb, so that by rising from those waters we rise with Christ. “For unless you be born again in water and Spirit, you cannot be saved” (John 3:5)!
- Our Eucharist – that we eat of the most pure Body and drink of the most precious Blood of Christ. At every Divine Liturgy Christ timelessly sacrifices Himself on the Cross, offering His Body and Blood, and rises again from the dead, so that we might taste of the fountain of immortality. Let us give thanks² to Christ by offering ourselves to Him in Holy Communion, and by following Him in our discipleship!

In the middle of Lent we venerate the Precious and Life-giving Cross, on the Sunday of the Holy Cross, and are thus reminded of all that Christ has done for us—of the grace of Christ, which is our life! Reminded of Christ’s bloody sacrifice, we can be reinvigorated in the spiritual pilgrimage that is Lent, and thereby rededicate ourselves to the purification of our souls and bodies by holy penitence, that is, by fasting, prayer, and charitable works. Let us all follow the sacrificial example of Jesus Christ all the way to the Cross, all the way to the glory of His Resurrection, and so be able to say, “O Death, where is thy sting?” (1 Corinthians 15:55).

¹ According to St. Anselm, God assumed a particular human nature (not universal human nature). Thus, He did not become man but became a man, i.e., a human being, viz., the God-man Jesus Christ.

² The term “Eucharist” comes from the Greek (Ευχαριστία) by way of Latin, and it means “thanksgiving.”

Parish Council President’s Message

Dear parishioners and friends,

Soon we will be celebrating the Great Feast of Feasts, Bright and Holy Pascha! The Parish Council encourages everybody to attend and participate in as many of the divine services for Holy Week and Bright Week as possible. The Parish Council thanks, in advance, Fr. Sophrony, Emily, and the choir members for their tireless service in conducting and signing the divine services in this most holy season.

The blessing of Easter baskets on Holy Saturday will be at 4:00 PM in the church hall, and the Carpathian Club invites all our parishioners and guests to a Paschal Repast in the club's hall after Divine Liturgy on Easter Sunday. Together with Fr. Sophrony and the Parish Council, I wish all of you a joyous and spiritually uplifting celebration of the Resurrection of Our Lord Jesus Christ!

Yours in Christ,
Reader Stephen Wasilewski

Excerpt from the Church Fathers

If anyone does not in accord with the Holy Fathers acknowledge the holy and ever-virgin and immaculate Mary was really and truly the Mother of God, inasmuch as she, in the fullness of time, and without seed, conceived by the Holy Spirit, God in the Word Himself, who before all time was born of God the Father, and without loss of integrity brought Him forth, and after His birth preserved her virginity inviolate, let him be condemned.

St. Martin the Confessor, Pope of Rome

Lives of the Saints

St. Martin the Confessor, Pope of Rome – commemorated on April 13th/14th

Born near Todi, Italy between 590 and 600, St. Martin was educated with Church doctrine and joined the clergy of the Church of Rome. As a priest Fr. Martin represented the See of Rome in Constantinople as the papal *apocrisarius* (legate) and was held in high repute for his virtue and learning. After the death of Pope Theodore I in 649, Martin was chosen to succeed him—he was the only Pope during the “Byzantine Papacy”¹ whose election was not approved by a *iussio* (literally, “command”) from Constantinople. He appointed John, Bishop of Philadelphia (now Amman, Jordan) to be Administrator of the Patriarchate of Jerusalem after the death of Patriarch Sophronius, who had died in 638. St. Martin, as Pope, justified this appointment “by the apostolic power which came to him from Jesus Christ through St. Peter.”

During his papacy, the Monothelite heresy began to question Church doctrine. The heresy advanced the teaching that Christ had two natures but one will, contrary to the Orthodox position that he had two wills—human and divine. The heretics were able to find adherents in high levels of society, such as Emperor Constans (641–668) and Patriarch Paul of Constantinople (641–654). Emperor Constans even published a book entitled “Pattern of Faith” that all people were forced to read. The book supported the heresy. When St. Martin read the book, he staunchly supported Orthodoxy and even convened the Lateran Council at Rome in order to condemn the Monothelite heresy. The Council met in the church of St. John Lateran and was attended by 105 bishops (chiefly from Italy, Sicily, and Sardinia, with a few from Africa and other quarters). Five sessions or secretarii were held on October 5-31, 649 and in twenty canons condemned Monothelitism, its authors, and the writings by which Monothelitism had been promulgated. In this condemnation were included not only the *Ecthesis* (the exposition of faith of the Patriarch Sergius for which the emperor Heraclius had stood sponsor), but also the *Typus* of Paul, the successor of Sergius, which had the support of the reigning Emperor (Constans II).

When the emperor learned of the Lateran Council, he sent a military commander to kill the pope. Since the commander was too scared to assassinate the pope himself, he hired someone to perform the deed. The hired assassin became blinded upon approaching St. Martin and was unable to kill him. The military commander fled from Rome in fear and soon died in battle. The emperor

continued his pursuit to eliminate the saint by hiring another military commander to accuse him of heresy. Unable to dethrone the pope on these claims, the commander resorted to capturing St. Martin at night and bringing him to the island of Naxos in the Aegean Sea in the year 654. During the course of a year on this small, scarcely populated island, St. Martin was starved and abused by prison guards.

The saint was brought to trial, weak and ill from the abuses he endured in prison, and stood against false witnesses who claimed he was treasonous to another group of peoples. The judge condemned the saint without hearing his defense. Unable to bare the tortures anymore, the saint said, "The Lord knows what a great kindness you would show me if you would deliver me quickly over to death." Many believed the false witnesses and jeered him as he was brought to prison, while those who believed the saint were not able to bear seeing him so humiliated and fled in tears. The saint was to be deposed from his rank and executed. When Emperor Constans reported this to Patriarch Paul, the patriarch realized the faults of his ways and ordered for the torments to stop. St. Martin, however, boldly declined the patriarch's request, not wanting to adhere to the Church of Constantinople since it was still under heretical doctrine. His death sentence to exile was carried out at Cherson in the Crimea. St. Martin died due to hunger and sickness on September 16, 655.

St. Martin was the last Pope of Rome to be martyred. He is venerated in the East on April 13 (April 14 on the calendar of the Russian Church, which is also followed by the Orthodox Church in America). In the Roman Catholic Church, he was formerly venerated on November 12, but since the revision of the General Roman Calendar in 1969 his feast day has been April 13.

¹ The "Byzantine Papacy" was a period of Byzantine domination of the Papacy from 537 to 752, when popes required the approval of the Byzantine Emperor upon election, and many popes were chosen from the papal *apocrisarii* (liaisons from the pope to the emperor) or the inhabitants of Byzantine Greece, Byzantine Syria, or Byzantine Sicily.

Modern Theological Classics

THE OBJECT OF PRAYER

1. The Glory of God and Our Needs

*"But seek first his kingdom and his righteousness, and all these things shall be yours as well."
(Matt. 6:33)*

The haze that was dissolved from our eyes, the Incarnate Word which was seen in Judea and proclaimed by Socrates in Athens, appeared and with Him the Holy Spirit was poured forth on our hearts. And we know already, having studied in the school of the God-Man what should be the object of our prayers.

What is it? Something triple. First, it is divine glory. Second, it is our own needs. And third, are the needs of our neighbor. Thus our prayers gain a triple perspective. On the one hand, they are based on the love of God, and are called "doxologies and praise." And, on the other hand, they are based on love of self, and are called "supplication and entreaty." And furthermore, they are based on brotherly love, and bear the titles "petitions and mediation."

We begin with the first object of our prayers, that is, the glory of God. Usually when we make written or oral petitions to an earthly king, we preface our requests with titles and references to his royal magnanimity and high-mindedness, and kindness. And we, before we move our tongue to pronounce our needs, it would be good to praise the most glorious Name; and this, not so much

to appease His opinion and make it more propitious towards us, it would be good to prepare ourselves in a proper state to accept the divine gifts, that in noble consciousness we may be benefited by the Most High.

“Blessed be, therefore, Thy Name! Thy Kingdom come! Thy Will be done.” This is how one is to proceed, to begin with, so that the article about *daily bread* may follow. The Scriptures are replete with many such examples of prayer, about the glory of God. *“Bless the Lord, O my soul, and all that is within me, bless his holy name.”* (Ps. 103:1). *“Bless all the works of the Lord; praise and exalt him unto the ages.”* (Dan. 3:34). *“Holy, holy, holy is the Lord of Hosts, the whole earth is full of his glory”* (Isa. 6:3), the Seraphim chanted before the throne of God.

“My soul magnifies the Lord, and my spirit rejoices in God my Savior” (Lk. 1:45), proclaims the Virgin who is more glorious than the Seraphim, the moment Elizabeth, the first after the Angel revealed to her the extraordinary Mystery, whose effectiveness was preordained. *“Glory to God in the highest, and on earth peace among men with whom he is well pleased”* (Lk. 2:14), then suddenly there was with the angel a multitude of the heavenly host praising God as a voice of organs descending on the stable at the time of the birth of the Holy Infant. And our Church never performs the bloodless Service, in which is continued throughout the centuries, the expiatory and most awesome sacrifice of Golgotha, without ending each time with the well-known doxology: *“Blessed be the name of the Lord; from this time forth and forevermore.”*

The first object of our prayer is the glory of God, and if possible, this should take most of the part of our prayer. Because human souls that take delight in doxologies and praises of the Most Perfect One are more angelic, while mouths looking solely to themselves and trouble themselves with egoistic prayers are earthly, and salaried, and slavish mouths. On the other hand, reminders of doxologies and thanksgiving have much more a pious thinking mind. Hence, our nature develops the good and most wise pages and presents us with a variety of beings, small, great, organic, inorganic, nearer and farther, discernable, obscure, that divine goodness created for our use and progress, and in which shine the traces of the ineffable and incomprehensible Spirit.

There the human intellect, being also an excellent gift of the Infinitely Perfect One, who creates daily new inventions and discoveries, driving the man who follows these vertiginous discoveries to kneel down surprised before God, who provides the gift. A little further on, the thrice great Cross is unfurled, covering all humanity by its extended arms, and still bearing the slaughtered Great One, through whom God outbid all His beneficences for man. Who is he, having feelings and some conception, who will not pour himself out in prayer, in doxologies and thanksgiving, to the Benefactor?

And when we have prayed first for the divine glory and have expressed our admiration for the divine perfections, that are reflected in the visible creation, and when we have emphasized our thanks to the Giver and Maker of good for life, for illumination, for Baptism, for flowers, for myrrh, for parents, for teachers, for youth, for old age, for reason, for knowledge, for Bethlehem, for Golgotha, for the Gospel, for Christ, for granting us our temporary existence, for the awaited beyond the grave eternity, for the above, for the below, for the material things, for the spiritual things, we will then turn our prayer towards our own needs. At first as eulogists, we now take the position of the suppliant.

And we shall beseech the Lord. We shall beseech the Lord primarily and exceptionally, for our own spiritual needs. We shall ask Him not to deny us His sonship; not to take away from us His All-Holy Spirit, so that we will not disappear and return our soul, not to cancel us out of the Book of His elect, not to leave us alone to be inundated by our temptations, *“but the temptation will also*

provide the way of escape that you may be able to endure it" (1 Cor. 10:13), helping us to come forth victors from the struggle against the evil one. Especially, we will ask Him for the forgiveness of our sins, and our purification from the moral blemishes that make us ugly, which he who bears them with difficulty, can enter into the holy estate.

We shall then cry out to God, as the prophet king did: *"Have mercy on me, O God, according to thy great mercy. Blot out my transgressions"* (Ps. 51:1). We will cry out with the prodigal son: *"Father, I have sinned against heaven and before you"* (Lk. 15:18). We shall say, beating our breast with the tax collector: *"God, be merciful to me, a sinner"* (Lk. 18:13). We will call out with the Church praying: *"Have mercy on me who has fallen."* And we will remember that beautiful and contrite hymn of Cassiani, in which the Christian Muse presents a sinful woman coming in penance before the God-Man, whose divinity she felt, saying to Him, while at the same time she pours myrrh and washes His feet:

"Woe to me! Saith she, for my night is an ecstasy of excess, gloomy and moonless, and full of sinful desire. Receive the sources of my tears, O Thou who dost gather into clouds the water of the sea; in Thine ineffable condescension, deign to bend down Thyself to me the lamentations of my heart. O Thou who didst spread out the Heavens, I will fervently embrace Thy sacred feet, and swipe them again with the tresses of the hair of my head, Thy feet at whose sound Eve hid herself for fear when she heard Thee walking in Paradise in the cool of the day. O my Savior and Soul-saver who can trace out the multitude of my sins, and the abysses of my misdeeds? O disregard me not, Thy slave, O Thou whose mercy is boundless."

We shall then beseech God for our intellectual needs. We shall pray that God will open our mental eyes that we may delve into the study of His works. We shall ask for wisdom, just as the pious thinkers did in early times, who studied the world created by Him—Galileo, and Newton, and Pascal, just as Solomon of the Old Testament asked Him for wisdom, when he piously said: *"Give me wisdom that sitteth by thy throne and reject me not from among thy children"* (Wisdom of Solomon 9:4). Certainly by saying these things, I do not mean that we will close the books and await for some magic word that God will change us from ignorant fishermen into geniuses, because only in exceptional circumstances does God act by miracles, leaving in every other instance man to conform to the needs of the times and their natural demands.

However, no one will doubt that the mind becomes clearer and conception sharper, when it is coated with the tonic oil of prayer. I do not wish to brag, but often when I felt overburdened, and spiritually ill with further study, if I fell on my knees and prayed, I could continue my study with inconceivable coolness! It was not only the famous Origen, who in writing to his pupil Gregory the Wonderworker, counseled him to pray, in order to understand the Scriptures more easily.

In recent years, Fr. John of Kronstadt, who was known for his prayer, as only a few, published a book in which, among other things, he wrote the following: *"When I was a student in the parish school of the city Archangel, I grieved because I was failing in my lessons. Hence, I asked, with all my heart, in my prayer to God to give me wisdom. And I remember, to this day, how I dispelled, so to speak, a cloud from my brains that very moment. My comprehension became very clear, my proficiency in my studies became such that gradually from the last I became the first in my class."*

Finally, because we are not only spirit, but also flesh, as we bear the priceless treasure in shell vessels, we shall to God also for the cure of our bodily needs, for our food, for our clothing, for housing, for health, for medicines, for every kind of necessity for our support because the Christian is not blind to these needs.

One thing, however, that He has to recommend to the Christian is to ask for these goods, not for themselves, but as long as they become means that serve a higher and more spiritual purpose. Because the pupil of Christ is obliged to have the major part of his prayer turned towards the Kingdom of God and His righteousness, being sure that where the spirit leads there the material goods will not be late to follow, as the servants of the spirit will appear and all these shall be added to you.

*Fr. Constantine Callinikos, The Prayer, pp. 27-30. **To be continued.***

Our Carpatho-Rusyn Heritage

Carpatho-Rusyns in America: Part V

1907 saw the momentous event of the Russian Orthodox archdiocese's first All-American Sobor, meeting in Mayfield, Pennsylvania—a telling sign that the missionary archdiocese had now come of age. By this time, the Archdiocese of North America and the Aleutian Islands not only had an archbishop, based in New York City, at its helm, but also two vicar bishops, for Alaska and for the archdiocese's fairly sizable Syro-Arabian mission.¹ It had also published, with grants from Ruling All-Russian Holy Synod and the Russian Imperial Government, the English "Service Book" compiled, translated and arranged by Isabel Hapgood. Sadly, on March 7, 1907 Archbishop Tikhon Bellavin,² the archdiocese's beloved ruling hierarch since 1898, gave his farewell address before the First All-American Sobor, as he was leaving for Russia to assume the important position of Metropolitan of Moscow.

Rapid growth continued over the next decade under Archbishops Platon Rozhdestvensky (1907-1914) and Evdokim Meschersky (1914-1917). The North American Ecclesiastical Seminary was transferred from Minneapolis to Tenafly, New Jersey in 1912, a convent and an orphanage (est. 1915, in Springfield, Vermont), a women's college (est. 1915, in Brooklyn, New York), and even a private bank (est. 1912, in New York City) were established, and the Orthodox Women's Aid Society (est. 1907) and the Russian Orthodox Christian Immigrant Society (est. 1908) joined the Russian-American Orthodox Mutual Aid Society (est. 1895) and the Alaskan Brotherhood (est. 1896) in the archdiocese's roster of fraternal societies. An Albanian mission was inaugurated under the archdiocese's jurisdiction in 1908.³ A new vicar bishop was consecrated for Canada and, on July 30, 1916, the Greek Catholic priest Fr. Alexander Dzubay was received into the Orthodox Church, tonsured as a monk with the name of Stephen, and consecrated to the episcopate as vicar bishop of Pittsburgh on August 7, 1916.⁴

By 1918 the archdiocese had 250 parishes in the continental United States,⁵ 60 parishes and chapels in Alaska, and 67 parishes and chapels in Canada,⁶ as well as two monasteries and one convent.⁷ Carpatho-Rusyns comprised a majority of the faithful in the continental United States, especially in the Eastern and Midwestern states. This was a period of unprecedented growth: in only twelve years the number of parishes in the continental United States and Canada had more than quadrupled and about half of the Carpatho-Rusyns in America had returned to Orthodoxy. Furthermore, the only significant Orthodox population outside of the jurisdiction of the Russian Orthodox Archdiocese of North America and the Aleutian Islands was the Greeks.⁸

On August 6, 1917 Archbishop Evdokim left for Russia to attend the All-Russian Sobor in Moscow. The newly appointed vicar bishop for Canada, Bishop Alexander Nemolovsky, became the archdiocese's Temporary Administrator. However, the Russia's Bolshevik Revolution on November 7, 1917 had unforeseen consequences for the North American archdiocese, not the least of which that it prevented the return of Archbishop Evdokim. Therefore, Bishop Alexander was immediately

confronted with new difficulties, especially concerning his own position and the financial condition of the Church.

On October 31, 1917 a meeting of the “progressive party” of Orthodox clergy, led by Fr. John Kedrovsky of Brooklyn, was held in New York City, which proposed radical reforms for the forthcoming All-American Sobor, which Bishop Alexander had planned for January 1918. With the absence of Archbishop Evdokim, Fr. Kedrovsky’s group called an illegal meeting of clergy with the idea of electing a new American primate—stressing the fact that Russia could no longer guarantee a new bishop because of the political situation, the dissidents obviously intended to replace Bishop Alexander. Bishop Alexander issued a resolution in January 1918 suspending the clergy involved in the dissident movement and, at a clergy council meeting in Pittsburgh in August 1918, a resolution expressing “full confidence, love, and support to the Ruling Bishop Alexander in his activities” was passed. At the Second All-American Sobor meeting in Cleveland on February 27, 1919 it was clear that Archbishop Evdokim would not be returning to America and Bishop Alexander Nemolovsky was elected the new archbishop. Confirmation, dated August 27, 1920, came from Russia, thus firmly establishing Archbishop Alexander as the archdiocese’s primate. Another decree of Patriarch Tikhon, issued on October 7, 1920, directed each diocese unable to have regular communication with the proper ecclesiastical authority to conduct its own affairs independently until such time as it should be possible to resume regular relations with the Patriarchate in Moscow. As a result, the North American archdiocese, having regularized the position of its primate, found itself officially, though “temporarily,” independent of the Mother Church in Russia.

The financial crisis was a more daunting challenge. When Archbishop Evdokim Meschersky left for Russia in 1917, the archdiocese already accrued a debt of \$100,000. With the Revolution in Russia, all funds were cut off permanently (the archdiocese received an annual allocation of \$550,000 from the Holy Synod of Russia), and so the archdiocese faced the sudden and unexpected necessity of having to depend on its own resources and faithful for financial support. By the convocation of the Second All-American Sobor the debt had grown to over \$200,000. Moreover, the suspended priest John Kedrovsky filed suit against Archbishop Alexander in civil court, alleging “negligent treatment of church property” and asking the court to appoint a civil trustee for the properties of 115 parishes. The Cleveland Sobor passed two measures to alleviate the financial burden: the creation of a financial administration composed of three clergy and three laymen, to assume all legal debts of the archdiocese, and the institution of an annual parish assessment, set at 5% of gross revenue, for the financial support of the central church administration. It was further decided that the National Russian Immigrants Home in New York City would be sold in order to reduce the archdiocesan debt.

Unfortunately, these measures proved insufficient; for example, the total income collected for the entire year of 1922 yielded only \$2,557, so Archbishop Alexander once again resorted to loans and mortgaging of properties, provoking sharp displeasure among the laity and even many priests. In order to save parish properties, on June 7, 1921 the archdiocese’s “Highest Economic Council” promulgated statutes so that parish property would be listed in the name of the parish, with the retention of the Archbishop as trustee. Unrest in Canada, after Archbishop Alexander’s dismissal of the idea of establishing a separate Ukrainian Mission, was so great that a schismatic Ukrainian Orthodox Diocese, outside the jurisdiction of the North American Archdiocese, was organized in 1919, with a renegade Syrian metropolitan as its primate. With his growing problems, Archbishop Alexander finally decided, on June 7, 1922, to turn over the administration of the archdiocese to Metropolitan Platon Rozhdestvensky, who had recently returned to the United States as a refugee from Russia. On June 22, 1922 Archbishop Alexander left for Europe and eventually returned to active episcopal service as the Archbishop of Brussels and Belgium (1929-1960).

* A correction to last month's installment: the following parishes were omitted from mention in the listing of new parishes established in the decade following 1892 – Connecticut (New Britain), Illinois (Madison), Ohio (Marblehead), New Jersey (Garfield), New York (Watervliet), and Pennsylvania (Charleroi, McAdoo, Olyphant, Pittsburgh, St. Clair).

¹ Bishop Innocent Pustynsky, consecrated on December 14, 1903 for Alaska, with his see in Sitka, and Bishop Raphael Hawaweeny (now St. Raphael of Brooklyn, canonized by the Orthodox Church in America on May 29, 2000), consecrated on February 29, 1904, with his see in Brooklyn. The archdiocese's Serbian Mission was headed by an administrator, Fr. Sebastian Dabovich (now a saint, canonized by the Serbian Orthodox Church on May 29, 2015).

² Tikhon Bellavin became the All-Russian Patriarch, the first in over two centuries, on November 18, 1917. He was canonized as a saint by the Russian Orthodox Church on October 9, 1989.

³ The newly established Albanian Mission was headed by an administrator, Fr. Theophan Noli. Fr. Theophan was subsequently consecrated as a bishop in Korcha, Albania on November 21, 1923 and became Primate of the Albanian Orthodox Church. He served in the Albanian Parliament and was Prime Minister and Regent of Albania from July 17, 1924 to December 24 1924, when a coup d'état forced him to leave Albania for Italy. He eventually returned to the United States in 1932 to serve as bishop of the Albanian Orthodox Archdiocese in America. He was the translator of liturgical books, as well as numerous masterpieces of world literature, into the Albanian language for the first time (prior to this, Albanian Orthodox services were celebrated in Greek).

⁴ Bishop Stephen Dzubay was charged with the mission of drawing more Carpatho-Rusyns to Orthodoxy. However, due to advanced age, his mission was less successful than had been hoped. In 1924, having become disappointed with his archpastoral ministry in the Orthodox Church, Bishop Stephen returned to Greek Catholicism and eventually retired to a Roman Catholic monastery in Graymoor, New York.

⁵ This figure includes the four parishes of the Albanian Mission, the twenty-two parishes of the Syro-Arabian Mission, and the nineteen parishes of the Serbian Mission. Our parish of Ss. Peter & Paul's, which deems its legal incorporation in December 1922 as the date of its founding, is listed in the 1918 directory. This means that at some point between 1911 (the directory in that year contains no mention of the parish) and 1918 the founders of the parish must have organized a church committee and received the blessing to form a parish. The 1918 directory indicates that no priest was yet assigned to Ss. Peter & Paul's.

⁶ This figure includes the Montreal parish of the Syro-Arabian Mission.

⁷ St. Tikhon's Monastery in South Canaan, Pennsylvania, Holy Cross Monastery in Wostok, Alberta (Canada), and St. Mary's Nunnery and Orphanage in Springfield, Vermont.

⁸ Before 1890 Greeks belonged to the Russian Orthodox diocese's early parishes in the continental United States—in fact comprising a majority in almost all. But in every case, they eventually broke away to form ethnic parishes of their own, retaining at most a merely tenuous relationship with the Russian Orthodox bishop. Moreover, between 1890 and 1920 Greek immigrants founded more than fifty parishes, organized by laymen without formal ecclesiastical approval. Priests were generally procured by correspondence with local bishops in Greece or would even, in many cases, be acquired without official appointment by a bishop. In 1908 an agreement was reached between the Patriarchate of Constantinople and the Holy Synod of Athens “temporarily” assigning the supervision of these Greek parishes in America to the Orthodox Church of Greece, but no bishop was sent for ten years. Meanwhile, the Archdiocese of North America and the Aleutian Islands rendered assistance as it was able, and when requested; for example, in the provision of *antimensia* to Greek parishes. Finally, in 1918 Archbishop Meletius Metaxakis of Athens (later Patriarch of Constantinople from 1921 to 1923 and Patriarch of Alexandria from 1924 to 1935) appointed Bishop Alexander Demoglou as the Greek bishop for America. The Greek Orthodox Archdiocese of America was legally incorporated in 1922 (the same year the archdiocese was transferred back to the jurisdiction of the Patriarchate of Constantinople).

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

Parish News

Parish Confessions

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

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. St. Mary's will be the host parish on Wednesday, April 6, 2016 at 7:00 PM. There shall be a "potluck" Lenten supper after service.

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, April 17, 2016 after Divine Liturgy.

Easter Basket Blessing

Easter food baskets will be blessed on Holy Saturday (April 30, 2016) at 4:00 PM in the church hall.

Estate Donations

Our parish has received bequests from the estates of Gregory Grudinoff and Cathryn Christensen. May God bless them for their generosity to the church in their estate planning. Memory Eternal!

Special Donations

*Please note that for Special Donations in May to be acknowledged in **Quo Vadis**, it is necessary for the donation to be recorded in the Special Donations register in the church vestibule by April 17, 2016.*

April 3, 2016

Sanctuary Lamp offered by John and Helen Wanko in honor of Mia Canova's birthday. **St. John's Cross** offered by the Pirniak Family in memory of Anna Pirniak (anniversary of birth). **St. Nicholas' Cross** offered by John and Helen Wanko in honor of Lauren Petronko's birthday.

April 10, 2016

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

April 17, 2016

Sanctuary Lamp offered by John and Helen Wanko in memory of Andrew Wanko's birthday.

April 24, 2016

Sanctuary Lamp offered by John & Helen Wanko in memory of Rose Brelinsky's birth. **St. John's Cross** offered by Elizabeth Zuber in memory of Michael Zuber. **St. Nicholas' Cross** offered by the DeMay Family in memory of Eva DeMay (anniversary of repose). **Triple Candelabra** offered by Olga DeMay in memory of Kevin Koscs (anniversary of repose).

Schedule of Services and Events

April 1, 2016

6:00 PM (Fri.) – Akathistos of the Divine Passion & General Parastas

April 2-3, 2016

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

April 6, 2016

7:00 PM (Wed.) – Liturgy of the Pre-Sanctified Gifts at St. Mary's Church, 89 West 29th Street

April 8, 2016

6:00 PM (Fri.) – Akathistos of the Divine Passion & General Parastas

April 9-10, 2016

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

April 13, 2016

6:00 PM (Wed.) – Compline w. Great Canon

April 15, 2016

6:00 PM (Fri.) – Akathistos of the Virgin Mary

April 16-17, 2016

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

April 20, 2016

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

April 22, 2016

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

April 23-24, 2016

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

April 27, 2016

7:00 PM (Wed.) – Sacrament of Holy Unction at St. Mary's Church, 89 West 29th Street

April 28, 2016

9:00 AM (Thu.) – “Vespereal” Divine Liturgy
6:00 PM (Thu.) – Matins w. Passion Gospels

April 29, 2016

3:00 PM (Fri.) – Good Friday Vespers
6:00 PM (Fri.) – Holy Saturday Matins w. Procession of the *Epitaphios* (Holy Shroud)

April 30, 2016

9:00 AM (Sat.) – “Vespereal” Divine Liturgy
4:00 PM (Sat.) – Blessing of Easter Baskets
11:30 PM (Sat.) – Midnight Office

Deanery Lenten Vespers

There will again be two Lenten Vespers served in the New Jersey Deanery on each Sunday of Great Lent. All services will begin at 4:00 PM.

April 3 - Holy Spirit Church – Wantage, N.J. (North)

April 3 - St. Spiridon Church, Perth Amboy, N.J. (South)

April 10 – Holy Assumption Church, Clifton, N.J. (North)

April 10 - Holy Cross Church, Medford, N.J. (South)

April 17 - Holy Trinity Church, Randolph, N.J. (North)

April 17 - Ss. Peter and Paul Church, Manville, N.J. (South)

Daily Bible Readings

2. Heb. 10:23-38; Mark 2:14-17

3. Heb. 4:14-5:6; Mark 8:34-9:1

9. Heb. 6:9-12; Mark 7:31-37

10. Heb. 6:13-20; Mark 9:17-31

16. Heb. 9:24-28; Mark 8:27-31

17. Heb. 9:11-14; Mark 10:32-45

23. Heb. 12:28-13:8; John 11:1-45

24. Phil. 4:4-9; John 12:1-18

28. 1 Cor. 11:23-32; Composite Gospel*

30. Rom. 6:3-11; Matt. 28:1-20

* Matt. 26:2-20, John 13:3-17, Luke 22: 43-45, Matt. 26:40-27:2