

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

On the feast of Pentecost we call upon God to grant us the grace of the Holy Spirit. On bended knees, we pray for the Holy Spirit to come upon us, bringing us the warmth of faith, full of God’s heavenly blessings. But the greatest treasure that God has given us is the gift of our Lord Jesus Christ, and that gift He continues to offer to us in the Holy Eucharist. Our Lord Jesus Christ, by the sacrifice of His precious blood, has secured for us the gift of divine reconciliation. By that sacrifice, the most precious, and beloved, treasure of all—the Church—was instituted by Our Lord Jesus Christ, born in the fulfillment of His promise to send the gift of the Holy Spirit. It is in the life of the Church, wherein the Holy Spirit dwells, that we live in a state of grace, having our life continuously renewed by our reception of the holy gifts of Christ’s Body and Blood.

As God bestows His blessings on the goods of creation during the summer months by the blessing of fruits and flowering herbs, let us remain assured that He also bestows His spiritual gifts on us. Just as the only-begotten Son of God, our Lord Jesus Christ, offered Himself on the Cross that our sins might be forgiven, so let us offer ourselves to Him by our most fervent prayers, both at home, and when we are assembled together for the Divine Liturgy. Let us show our gratitude for all the gifts God has given us, and especially for the gift of the Church, by keeping ourselves in a state of grace. Let us confess our sins, asking for reconciliation with God, and so open ourselves to the gifts of divine forgiveness. Let us remember our home in the Church and our relationship with God, our heavenly Father, during the summer months, when God has blessed us with the warmth of the sun and the flowering beauty of nature. And so, by recognizing God’s blessings, shall we remember our

duties to God, rendering our gifts to God in return for the blessings He has so bounteously given to us.

Parish Council President's Message

Dear parishioners and friends,

Christ is Risen!

I would like to take this opportunity and wish every father, grandfather, great-grandfather, and godfather a Happy Father's Day on June 19th. June 19th is also the "birthday" of the Holy Church (Pentecost Sunday). We will also come upon the second fast of the calendar year – the Ss. Peter and Paul Fast, starting on June 27, 2016 and lasting until Ss. Peter and Paul Day (June 29th). It is a very short fast due to Pascha being in May.

We are currently looking for a donor who would like to donate a new Gold-plated stainless steel *zeon* and tray used for hot water. The cost of this item is about \$130.00. If interested, please let me know.

Yours in the Risen Christ,
Reader Stephen Wasilewski

Excerpt from the Church Fathers

"Through the Holy Spirit comes our restoration to paradise, our ascension into the kingdom of heaven, our return to the adoption of sons, our liberty to call God our Father, our being made partakers of the grace of Christ, our being called children of light, our sharing in eternal glory, and, in a word, our being brought into a state of all "fullness of blessing," both in this world and in the world to come, of all the good gifts that are in store for us, by promise hereof, through faith, beholding the reflection of their grace as though they were already present, we await the full enjoyment."

St. Basil the Great, "On the Holy Spirit"

Lives of the Saints

St. Clotilda, Queen of the Franks – commemorated on June 3rd/4th

St. Clotilda, Queen of the Franks, was born at Lyons in 474 and died at Tours on June 3, 545. Clotilda was the wife of the Frankish King Clovis, and was the daughter of Chilperic, King of the Burgundians of Lyons, and his consort, Caretena. After the death of King Gundovic, the Kingdom of Burgundy had been divided among his four sons, Chilperic reigning at Lyons, Gondebad at Vienne, and Godegisil at Geneva; Gondemar's capital is not mentioned. Chilperic and probably Godegisil were Catholics, while Gondebad professed Arianism. Clotilda was given a religious training by her mother Caretena, who, according to Sidonius Apollinaris and Fortunatus of Poitiers, was a remarkable woman. After the death of Chilperic, Caretena seems to have made her home with Godegisil at Geneva, where her other daughter, Sedeleuba, founded the church of Saint-

Victor, and took the religious habit. It was soon after the death of Chilperic that King Clovis asked and obtained the hand of Clotilda.

From the sixth century on, the marriage of Clovis and Clotilda was made the theme of epic narratives, in which the original facts were materially altered and the various versions found their way into the works of different Frankish chroniclers, e.g. Gregory of Tours, Fredegarius, and the "Liber Historiae." The popular poems substituted for King Godegisil, uncle and protector of Clotilda, his brother Gondebad, who was represented as the persecutor of the young princess. Gondebad is supposed to have slain Chilperic, thrown his wife into a well, with a stone tied around her neck, and exiled her two daughters. Clovis, on hearing of the beauty of Clotilda, sent his friend Aurelian, disguised as a beggar, to visit her secretly, and give her a gold ring from his master; he then asked Gondebad for the hand of the young princess. Gondebad, fearing the powerful King of the Franks, dared not refuse, and Clotilda accompanied Aurelian and his escort on their return journey. Hastening to reach Frankish territory, as Clotilda feared that Gondebad's counselor, Aredius, would influence his master to retract his promise. Her fears were justified, for shortly after Clotilda's departure, Aredius caused Gondebad to repent to the marriage. Troops were dispatched to bring Clotilda back, but it was too late, as she was safe on Frankish soil. The details of this recital are purely legendary. It is historically established that Chilperic's death was lamented by Gondebad, and that Caretena lived until 506: she died "full of days," says her epitaph, having had the joy of seeing her children brought up in Catholic faith. Aurelian and Aredius are historical personages, though little is known of them in the legend is highly improbable.

Clotilda, as wife of Clovis, soon acquired a great ascendancy over him, of which she availed herself to exhort him to embrace the Catholic faith. For a long time her efforts were fruitless, though the king permitted the baptism of Ingomir, their first son. The child died in his infancy, which seemed to give Clovis an argument against the Clotilda's God, but notwithstanding this, the young queen again obtained the consent of her husband to the baptism of their second son, Clodomir. Thus the future of Catholicism was already assured in the Frankish Kingdom. Clovis himself was soon afterwards converted under highly dramatic circumstances, and was baptized at Rheims by St. Remigius, in 496. Thus Clotilda accomplished the mission assigned her by Divine Providence; she was made the instrument in the conversion of a great people, who were to be for centuries the leaders of Catholic civilization. Clotilda bore Clovis five children: four sons, Ingomir, who died in infancy, and Kings Clodomir, Childebert, and Clotaire, and one daughter, named Clotilda after her mother. Little more is known of Queen Clotilda during the lifetime of husband, but it may be conjectured that she interceded with him, at the time of his intervention in the quarrel between the Burgundian kings, to win him to the cause of Godegisil as against Gondebad. The moderation displayed by Clovis in this struggle, in which, though victor, he did not seek to turn the victory to his own advantage, as well as the alliance which he afterwards concluded with Gondebad, were doubtless due to the influence of Clotilda, who must have viewed the fratricidal struggle with horror.

Clovis died at Paris in 511, and Clotilda had him interred on what was then Mons Lucotetius, in the Church of the Apostles (later, Sainte-Geneviève), which they had built together to serve as a mausoleum, and which Clotilda was left to complete. The widowhood of this noble woman was

saddened by cruel trials. Her son Clodomir, the son-in-law of Gondebad, made war against his cousin Sigismund, who had succeeded Gondebad on the throne of Burgundy, captured him, and put him to death with his wife and children at Coulmiers, near Orléans. According to the popular Frankish epic, he was incited to this war by none other than Clotilda, who thought to avenge upon Sigismund the murder of her parents; but, as has already been seen, Clotilda had nothing to avenge, and, on the contrary, it was probably she who arranged the alliance between Clovis and Gondebad. Here the legend is at variance with the truth, cruelly defaming the memory of Clotilda, who had the sorrow of seeing Clodomir perish in his unholy war on the Burgundians, being vanquished and slain at the Battle of Vesperuntia (now, Vezeronce), in 524, by Godomar, the brother of Sigismund. Clotilda took under her care his three sons of tender age, Theodoald, Gunther, and Clodoald. Childebert and Clotaire, however, who had divided between them the inheritance of their elder brother, did not wish the children to live, to whom later on they would have to render an account. By means of a ruse they withdrew the children from the watchful care of their mother and slew the two eldest, the third escaped and entered an abbey, to which he gave his name (Saint-Cloud, near Paris).

The grief of Clotilda was so great that Paris became insupportable to her, and she withdrew to Tours, where close to the tomb of St. Martin, to whom she had great devotion, she spent the remainder of her life in prayer and charitable works. But there were trials still in store for her. Her daughter Clotilda, wife of the Visigothic king Amalaric, having been cruelly maltreated by her husband, appealed for help to her brother, Childebert. Childebert came to the younger Clotilda's rescue and defeated Amalaric in a battle, in which the latter was killed. Clotilda "the Younger," however, died on the journey home, exhausted by the hardships she had endured. Finally, as though to crown the long martyrdom of St. Clotilda, her two sole surviving sons, Childebert and Clotaire, began to quarrel, and engaged in serious warfare. Clotaire, closely pursued by Childebert, who had been joined by Theodebert, son of Thierry I, took refuge in the forest of Brotonne, in Normandy, where he feared that he and his army would be exterminated by the superior forces of his adversaries. Then, says St. Gregory of Tours, Queen Clotilda threw herself on her knees before the tomb of St. Martin, and besought him with tears during the whole night not to permit another fratricide to afflict the family of Clovis. Suddenly a frightful tempest arose and dispersed the two armies which were about to engage in a hand-to-hand struggle; thus, says the chronicler, did the saint answer the entreaties of the afflicted mother. This, alas, was the last of St. Clotilda's trials. Rich in virtues and meritorious works, after of thirty-four years of widowhood, during which she lived more as a nun than as a queen, she died and was buried in Paris, in the Church of the Apostles, beside her husband and children.

The life of Saint Clotilda, the principal episodes of which, both legendary and historic, are found scattered throughout the chronicle of St. Gregory of Tours, was written in the tenth century, by an anonymous author, who gathered his facts principally from this source. At an early period she was venerated by the Church as a saint, and while popular contemporary poetry disfigures her noble character by making her a type of a savage fury, Clotilda has now entered into the possession of a pure and untarnished fame, which no legend will be able to obscure. Her feast day is June 3rd, the day of her repose; though in France her feast day is observed on June 4th.

Modern Theological Classics

WHY OUR PRAYERS ARE NOT ANSWERED

"You ask and do not receive because you ask wrongly, to spend it on your passions." (Jas. 4:3)

Even though we are obliged to nourish unshakable confidence in the efficacy and effectiveness of prayer according to the promise of God and the many proofs with which our personal and historical life provides us, in which we cannot hide the fact that our prayers also are not without exception answered. On the contrary, in praying we often pass through many disappointing trials, because our petitions are not answered. We often extend our arms up to heaven for hours, for years, and still the heavens do not answer back. We beseech God, for example, to make us rich, for the enjoyment of earthly goods, for the crowning of our toils, for the marriage of our daughters, for the good employment of our sons, and still the matters remain as they were. We entreat Him for the expansion of our country and for its wise rule, while notwithstanding our country [*ed., the author is referring to Greece*] continues to be ravaged by anarchy and fractious spirit.

The same also happens for more noble petitions, such as when we pray for the union of Churches, and still the unsewn robe of Christ continues to be divided in two by the heresies and schisms. Or when we pray for the spread of His Kingdom on earth, while, on the other hand, the weeds are not uprooted from the earthly field, but are spread more widely, taking on steadily more amiable, more ingenious, more well-rounded forms. What is happening? Why, if not always, however, often our prayers are not answered? And what explanations can we give to this melancholy phenomenon?

Certainly [we can explain] various ones according to our own condition and object of our supplications. And to begin with, our prayers are not answered because "we wrongly ask," because we pray in a sinful condition, because our stance is reprehensible before the sacrificial Altar. Already St. John indicated that to have frankness toward God and receive what we ask of Him, it is necessary, first of all, that *"our hearts do not condemn us, we have confidence before God; and we receive from Him whatever we ask, and we keep His commandments and do what pleases Him"* (1 Jn. 3:21-22). The same idea is expressed, on the one hand, by St. Paul when he said that we should lift *"holy hands"* (1 Tim. 2:8), while, on the other hand, by Isaiah, when he orders the Jews and says: *"Wash yourselves; make yourselves clean; remove the evil of your doings from before my eyes"* (Isa. 1:11-18), and then to come to the courts of God to communicate with Him. Because there is nothing more fearful to divine expiation and that lifts the wall between God and us than sin.

Indeed, some types of sin, such as the unmentionable passions, repel us so hopelessly into its darkness that the throne of our Holy God becomes invisible to our sight. And, therefore, we are obligated, if we want our prayers to be heard, to do whatever the High Priest Joshua, in the Old Testament, did for his prayers to be answered. He also wanted to communicate with heaven, but on the other hand, his garments were filthy (because he was a man, even though a high priest, full of sins), and Satan was *"standing at his right hand to accuse him"* (Zach. 3:1-5). But the angels standing by him removed the filthy garments and clothed him with rich apparel, and put a clean turban on his head; the Lord rebuked Satan and sent him away from Joshua. And thus the High Priest was able to come into contact with heaven. In this manner, he who wishes to be truly heard by God must be purified first in the font of repentance. He must get rid of the baggage of the filth of his sins. He must clothe himself with the bright garment of righteousness. He must put on the turban of holy thoughts and being thus prepared let him present his petitions to God. Otherwise his sins will stand beside him, as the devil *"to accuse him"* as often as he raises his hands in supplication.¹

¹ Gregory of Nyssa, On Prayer, hom. 3, where these same thoughts are expressed more extensively and theologically.

Therefore, we are not heard because “we wrongly ask.” But also “we ask in order to waste ourselves in pleasures.” The former phrase refers to our reprehensible stance. The latter phrase refers to the morally reprehensible object of our passions. We are not heard, for a second reason, because we do not ask for whatever, as spiritual beings, we should be asking. We do not ask for “*Whatever is true, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise*” (Phil. 4:8). We do not seek the well-founded and the livable and the true goods, which bring true happiness to man. “We do not seek,” as Origen says, “the rays of the sun, which are enough to have, so that the shadows of earthly things may follow.”² But what? Matter, ashes, dust, temporary thinking, the shadow alone, so that I may not sin. If, at least, we said with the writer of the Book of Proverbs: “*give me neither poverty nor riches; feed me with the food that is merciful for me*” (30:8). This same spirit is contained in the beautiful prayer of Socrates, which is recorded at the end of Plato’s Phaedo: “O friend Pan and as many gods as there are, give me to become good in the above outside of all I have, those inside me be friendly. I think that the wise man is rich, and the abundance of gold may bring to me, nor lead me to, no other than the prudent.”

But we, being blind to reason and in mediocre moderation, seek maniacally the extreme, endeavoring to make the Pantocrator [*ed. “Ruler of All”*] a servant of our unbridled empathy for material things. And how can God serve us when we deny His nature and capitulate to sin? And how, on the other hand, is it not more absurd for us to ask the Infinite One in our prayers for the temporary, from the Most High the base things, from the Heavenly One the earthly things, from the Heavenly King who grants this earthly and humble good portion, from Him who offers the inalienable use of the fickle worldly goods, whose elimination is necessary, their enjoyment temporary, and their use dangerous,³ and be exclusively near to them?

It is true that Jesus Christ gave us His official promise that whatever we ask for in our prayers to God, we shall receive it. “*Truly, truly, I say to you, if you ask anything of the Father, he will give it to you in my name*” (Jn. 16:23). Except that we should not lean too heavily on this verse, thinking that everything indiscriminately, the good and the bad, God is willing to grant us. Because the center of gravity is not in *osa αἰτισητε* (“if you ask anything”), but in that more positive “in my name.” What other is the name of the Lord, except Jesus and Savior? In this sense then this verse is interpreted: “Truly, truly, I say to you, if you ask anything of the Father **for your salvation and spiritual progress**, He will give it to you” – a meaning that particularizes the matter (this is the interpretation of St. Augustine).

Now, let us also see around what our petitions should revolve. We have a court case with our neighbor, and we pray that we will win, even though we know we are at fault. But, instead, why not pray to the just God that justice triumph in the court, in whomever justice is found? We came to blows with our enemy, and our chest swollen with wrath, we supplicated God to destroy him. But, instead, why not beg Him to illuminate and bless him? We desired that our house, that our spouse could have more luxurious things, that our daughters could marry richer grooms; but, instead, why not pray to God to make our families more Christian, our wives more prudent, and our daughters more family oriented? We say that for many years we have prayed to God, but He has not heard us. True, but what have we prayed for? Money, money, money! And don’t we know that this money is a very difficult matter, which everyone cannot properly handle without often wounding himself and his happiness, and his character and his mind?

² Origen, On Prayer, chapters 16-17.

³ Gregory of Nyssa, *ibid.*, hom. 3.

Listen, dear reader, about an event that I personally witnessed some fifty years ago. There was a poor telegrapher who lived a life full of love and affection for his incomparable wife. He had one, and only one, desire: to win a lottery. And finally one day the lottery fell to him; but, this made him lose his mind. Consequently, in an instant, he began to telegraph to all the courts of every nation, to invite all the kings and rulers to a dinner in his home. His madness brought him such a sorrowful plight, that he spent all his money from the lottery for asylums, and thus he poisoned his own and his wife's life. Would it not have been better for him if he had lived as before, without winning the lottery, which blew out the lamp of his existence? Thus, God sometimes conforms to the absurd demands of two or three of us, in order to protect the thousands and millions of His children, by such examples as the above.

But you may say, I have not asked of the Most High neither to win a lottery, nor to expand warehouses, nor any other thing of worldly goods. My desires were always spiritual and completely unworldly, and my conscience keeps steady the conviction concerning the reasonableness and holiness of my positions. In this case, we say that their fulfillment is simply delayed, in order to take place doubly or triply at a later time; so that it is unnecessary to interpret the divine delay as deafness and debilitated. Because, what else is prayer than a seed; and what are we but sowers of seeds? And what is heaven, but the ground in which we sow the seed? And just as the seed that is sown in the ground does not grow and bloom and bears fruit immediately, but only after certain conditions, and in its proper time, in the same way also our prayers sown in heaven, we remain sure, will produce the awaited fruits. The "Brother of the Lord" said: *"Be patient, brethren, until the coming of the Lord. Behold, the farmer waits for the precious fruit of the earth, being patient over it until it receives the early and the late rain. You also be patient, establish your hearts, for the coming of the Lord is at hand"* (Jas. 5:7-8). It is true that the curtain covers the Holy Gifts, and we do not know what occurs in the interior. It is true that the development and the pregnancy of the seed in the bowels of the earth escape the understanding of our eyes. But since we are not able to follow the mysterious laws either of nature or of the moral world, will we draw, therefore, the forced conclusion that heaven is deaf to our reasonable petitions?

Here are a few examples that prove the contrary. The Patriarch Jacob loses his most elect son, and laments saying: *"I shall go down to Sheol to my son mourning"* (Gen. 37:35). And still he did not lose hope and he prayed. He prayed for days, for months, for years. He prayed five, ten, fifteen, twenty years. Finally he is heard. God granted him what he prayed for and with interest. What did Jacob desire? His son! But God gave him, not only his son, but also his son on a chariot, as the honored *tjaty* ("vice-regent") of Egypt. Here is another example. For three hundred years the Early Church was persecuted, in caves and mountains and catacombs and holes in the earth. And for three hundred years she cried out from the depths of her affliction. *"Rise up, why are you sleeping, O Lord?"* But God pretends (if He allows us this very human expression) that He does not hear, in order to educate her more fully, in order to render her more brilliant, to cement more firmly her foundations, with the blood of the martyrs. And finally He delivers her from the persecutions. And not only does she become the free religion of the Empire by continuing her worship services, but also crowns her with the tiara of the queen and as a virgin shining in glory and beauty and raises her upon the throne of Caesar. Here is a third example. St. Monica, trembling at the unbridled character of her son Augustine, prays to God not to allow him to go from Africa to Italy, where more temptations will cause him new moral failures. Still God seems, for a moment, not to hear. In spite of Monica's pleadings, he will come to Italy, to Milan, where he will meet St. Ambrose, whose sermons will attract him. And he will be baptized at the untold joy of his mother, and will become the greatest Father of the Western Church. "You denied her, O God," he wrote in his Confessions, "what she begged of You, because You wanted to grant that for which she always pleaded for." With such unexpected maneuvers God often answers our pious prayers.

Fr. Constantine Callinikos, *The Prayer*, pp. 35-39. **To be continued.**

Our Carpatho-Rusyn Heritage

Carpatho-Rusyns in America: Part VII

In July 1935, 37 Greek Catholic parishes who were in opposition to Latinization attempts by the Roman Catholic Church petitioned that a Church Congress be called to decide the future of Carpatho-Rusyn churches in the United States. Thus, the first Diocesan Sobor was called in Pittsburgh, Pennsylvania on November 23, 1937 by Fr. Orestes P. Chornock of Bridgeport, Connecticut, who was appointed administrator of the Diocese being formed. The Sobor abrogated the nearly three century old "Unia"⁴ and returned the Carpatho-Russian people to the ancestral Orthodox Faith. The clergy at this Sobor elected the Rt. Rev. Orestes P. Chornock as the Bishop-Nominee of the new Diocese. As the Carpatho-Rusyn Orthodox Church, prior to the "Unia," was under the jurisdiction of the Patriarchate of Constantinople (because Carpatho-Rusyns received Christianity from Ss. Cyril and Methodius, the missionary saints who came from Constantinople), and as the Patriarch of Constantinople held canonical jurisdiction over all new churches in the diaspora, the First Diocesan Sobor decided to petition the Ecumenical Patriarchate to accept the American Carpatho-Rusyns into Orthodoxy and canonically establish a new Diocese. Thus began the next wave of the "return to Orthodoxy" movement among Carpatho-Rusyns in America.

The Ecumenical Patriarch⁵ accepted the petition and received the American Carpatho-Russian⁶ Diocese into Orthodoxy as a self-governing Diocese. On September 19, 1938, the Diocese was established by Patriarch Benjamin, of blessed memory, in the name of "The Holy Orthodox Church in Christ," under Patriarchal Decree number 1379. This was the first Carpatho-Rusyn Orthodox Church since the Union of Ungvar in 1646. Fr. Orestes P. Chornock was consecrated to the episcopate on the day prior, September 18, 1938, as the bishop of the Diocese.

The Carpatho-Russian Youth Organization was founded during the first year of the new Bishop's administration. In 1946, the official newspaper of the Diocese, "The Church Messenger," was established and continues to print a bi-weekly paper to this day. The American Carpatho-Russian Youth (A.C.R.Y.) was re-organized in 1947. Christ the Saviour Cathedral was established and incorporated in 1950, thus making Johnstown, Pennsylvania the seat of the Diocese. In 1951, Christ the Saviour Seminary was permanently relocated to Johnstown. Students formerly were taught in temporary quarters located in New York City, Nicholson, Pennsylvania, and Bridgeport, Connecticut. During the ensuing years, many achievements were realized and once the Diocese was stable and growing, Bishop Orestes began to seek a bishop to assist him in his responsibilities. The

⁴ "Unia" is a Slavic term used for the unions of Eastern-Rite Christians with the See of Rome—in this case, the Union of Ungvar of 1646. From this term is also derived "Uniate," a designation for Greek Catholics and other Eastern-Rite Catholics united with the See of Rome.

⁵ The honorific title "Ecumenical Patriarch" has been borne by the Patriarchs of Constantinople since the Quinisext Council in Trullo (held at Constantinople in 692, it is considered a "continuation" of the Fifth and Sixth Ecumenical Councils, hence the name "Quinisext" or "Fifth-Sixth").

⁶ At the time of the Diocese's establishment, "Carpatho-Russian" was the commonly used term rather than the more philologically proper term "Carpatho-Rusyn," and still remains the form of designation in the American Carpatho-Russian Diocese's official name to this day.

Ecumenical Patriarchate elected and appointed Bishop Peter Shymansky as auxiliary bishop in 1963. Shortly after his consecration he fell ill and, after serving only six months, reposed in the Lord on May 17, 1964.

On January 1, 1966 at the Holy Trinity Greek Orthodox Cathedral⁷ in New York City, Bishop Orestes was elevated to the rank of Metropolitan. On August 16, 1966, the Holy Synod of the Ecumenical Patriarchate appointed and elected Bishop John Martin as auxiliary to His Eminence, Metropolitan Orestes. Bishop John was consecrated in Christ the Saviour Cathedral on October 6, 1966. During his episcopacy, Bishop John revamped numerous aspects of diocesan administration. An English Liturgy book for the pews was published. The Seminary curriculum was revised. Three new mission parishes were established. A clergy pension fund was established. The Distinguished Diocesan Donors giving program was inaugurated, which eventually led to the building of a camp and retreat center named Camp Nazareth located in Mercer County, Pennsylvania and completed in 1977. On February 17, 1977, His Eminence, Metropolitan Orestes reposed in the Lord, and the Holy Synod of the Ecumenical Patriarchate appointed Bishop John as Ruling Bishop of the Diocese. In 1978, a monastic community for men was established at the Monastery of the Annunciation⁸ in Tuxedo Park, New York. On September 30, 1984, Bishop John died unexpectedly and was buried on October 4, 1984 with Greek Orthodox Archbishop Iakovos presiding.

The clergy of the Diocese nominated Bishop Nicholas Smisko as their new hierarch. Bishop Nicholas had been consecrated as bishop on March 13, 1983 for the Ukrainian Orthodox Church. The Holy Synod elected Bishop Nicholas as the Ruling Bishop of the Diocese on March 20, 1985. On April 19, 1985 he was enthroned by Archbishop Iakovos. Bishop Nicholas immediately sought to improve relations with Carpatho-Russian Orthodox in Europe. He gave a great deal of attention to liturgical matters and published a new prayer book, "Come to Me," which since has sold thousands of copies. A Diaconate program has graduated some 25 deacons over the last several years. Bishop Nicholas was elevated to the rank of Metropolitan in 1998. Metropolitan Nicholas led several Pilgrimages of faithful to the Holy Land and to Europe, notably the 1988 Pilgrimage that celebrated the Millennium in Russia. He also initiated a Pro-Life movement in the Diocese, leading faithful to Washington, DC for the annual "March for Life" since 1987. The Seminary curriculum was again revamped and an "Annual Giving Appeal" for the theological school was initiated. The Diocesan newspaper, "The Church Messenger," was consolidated in Johnstown. Five new parishes were received. The Diocese celebrated its "Golden Jubilee of Canonical Establishment" in 1988 amidst thousands of faithful, numerous bishops and representatives of the Patriarch of Constantinople, including His Eminence, Archbishop Iakovos. A bold program of missions and evangelization was begun in 1992 and is known as "Harvest 2000." Missions have been established in Florida, Georgia, Indiana, Illinois, Maryland, North Carolina, Virginia and Ontario, Canada.

Recognizing the need for larger, modern chancery facilities, a new Chancery building for the Diocese was constructed, adjoining the present Episcopal Residence. Ground was broken for the edifice in June 1997 by Greek Orthodox Archbishop Spyridon, while the cornerstone was dedicated by His All-Holiness, Ecumenical Patriarch Bartholomew during his historic visit to the Diocese on November 16, 1997. The diocese entered a new era by establishing a presence on the worldwide

⁷ Since the Greek Orthodox Archbishop is the Ecumenical Patriarchate's Exarch in America, the enthronement of the American Carpatho-Russian Diocese's hierarchs conventionally takes place at the Greek Orthodox archdiocesan cathedral.

⁸ This monastery was closed in the early 1990s. Another monastery, the Monastery of the Holy Cross, located in Beallsville, Maryland, was dissolved in the late 1990s when its abbot converted to Ukrainian Catholicism.

web, through the establishment in the year 2000 of a diocesan website at www.acrod.org. Fr. Paul Stoll was appointed the first diocesan webmaster. Under the leadership of Metropolitan Nicholas, a staff lodge and additional cabins for campers were constructed at Camp Nazareth. In addition, a Carpathian-style wooden church was constructed on the camp grounds to serve as a memorial to our ancestors and an inspiration to our youth. The new church, which was placed under the patronage of Ss. Cyril and Methodius, was consecrated in August of 2003. A heritage museum is planned for the basement of the church. In anticipation of the twenty-fifth anniversary of the establishment of Camp Nazareth, many renovations and improvements were made to the camp facilities.

In August 2005, with the blessing of Ecumenical Patriarch Bartholomew, Metropolitan Nicholas announced the establishment of a new annual celebration of the glorification of All Saints of Carpatho-Rus', to be held on the second Sunday after Pentecost. In September 2005, a new diocesan-wide youth ministry was established by Metropolitan Nicholas to more effectively meet the spiritual needs of our diocesan youth. Known as *The Diocesan Apostolate for Youth*, this apostolic ministry has labored for the strengthening and evangelization of the youth of the Diocese and the establishment of a Christian witness for any youth seeking a relationship with Christ. To date, two projects have been initiated and firmly established in the life of the American Carpatho-Russian Diocese -- the establishment of a youth-oriented publication known as *Daylight* and the Annual Summer Pilgrimage at Camp Nazareth as well as several regional pilgrimages held each year. In 2007, the diocese joined the Ecumenical Patriarchate in honoring the 1600th Anniversary of the repose of St. John Chrysostom. This celebration was marked with special deanery and diocesan-wide celebrations, educational symposia and special programming at the annual Altar Boy Retreat, summer camping program, and the Fall educational conference at Camp Nazareth. The year 2008 marked the seventieth anniversary of the canonical establishment of the Diocese, the celebration of the 2000th anniversary of the conversion of the Holy Apostle Paul, and the twenty-fifth anniversary of the consecration of His Eminence, Metropolitan Nicholas to the Episcopacy. The diocese honored these milestones in the life of the diocese and the Christian Faith with special liturgical commemorations, educational programs and celebrations. On March 13, 2011, the 28th anniversary of his consecration to the episcopate, Metropolitan Nicholas, after a prolonged and courageous battle with cancer, fell asleep in the Lord. Funeral services were conducted by Greek Orthodox Archbishop Demetrios of America at Christ the Saviour Cathedral in Johnstown and at the Metropolitan's home parish of St. John the Baptist Church in Perth Amboy, New Jersey. He was laid to rest next to his parents at St. John's Parish Cemetery on Monday March 21, 2012.

On July 14, 2012, the clergy gathered in Special Assembly to nominate Archimandrite Gregorios Tatsis as successor to Metropolitan Nicholas. Archimandrite Gregory was canonically elected Titular Bishop of Nyssa and ruling Hierarch of the American Carpatho-Russian Orthodox Diocese by the Holy Synod of the Ecumenical Patriarchate of Constantinople on August 30, 2012. His Grace, Bishop Gregory was consecrated to the episcopate on November 27, 2012—the feast day of St. Gregory of Nyssa—at Christ the Saviour Cathedral in Johnstown, Pennsylvania by Archbishop Demetrios of America, assisted by hierarchs of the Greek Orthodox Archdiocese of America and the Ukrainian Orthodox Church of the U.S.A. Today, under Bishop Gregory's leadership, the American Carpatho-Russian Orthodox Diocese has 79 parishes and missions in the United States and 4 parishes and missions in Ontario, Canada.⁹

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

⁹ This includes three Belorussian Orthodox parishes in the United States and a Belorussian Orthodox parish in Toronto, Canada.

Schedule of Services

June 5-6, 2016

6:00 PM (Saturday) – Great Vespers
9:00 AM (Sunday) – Divine Liturgy

June 8-9, 2016

6:00 PM (Wednesday) – Great Vespers w. Lity
9:00 AM (Thursday) – Divine Liturgy

June 11-12, 2016

6:00 PM (Saturday) – Vespers & Gen. Confession
9:00 AM (Sunday) – Divine Liturgy

June 18, 2016

9:00 AM (Saturday) – General Panichida

**June 4th is Fr. Sophrony's anniversary
of ordination to the holy priesthood.*

June 18-19, 2016

6:00 PM (Saturday) – Great Vespers w. Lity
9:00 AM (Sunday) – Divine Liturgy

June 23-24, 2016

6:00 PM (Thursday) – Great Vespers w. Lity
9:00 AM (Friday) – Divine Liturgy

June 25-26, 2016

6:00 PM (Saturday) – Great Vespers
9:00 AM (Sunday) – Divine Liturgy

June 28-29, 2016

6:00 PM (Tuesday) – Great Vespers w. Lity
9:00 AM (Wednesday) – Divine Liturgy

Daily Bible Readings

1. Acts 13:13-24; John 6:5-14
2. Acts 14:20-27; John 9:39-10:9
3. Acts 15:5-34; John 10:17-28
4. Acts 15:35-41; John 10:27-38
5. Acts 16:16-34; John 9:1-38
6. Acts 17:1-15; John 11:47-57
7. Acts 17:19-28; John 12:19-36
8. Acts 18:22-28; John 12:36-47
9. Acts 1:1-12; Luke 24:36-53
10. Acts 19:1-8; John 14:1-11
11. Acts 20:7-12; John 14:10-21
12. Acts 20:16-18, 28-36; John 17:1-13
13. Acts 21:8-14; John 14:27-15:7
14. Acts 21:26-32; John 16:2-13
15. Acts 23:1-11; John 16:15-23

16. Acts 25:13-19; John 16:23-33
17. Acts 27:1-44; John 17:18-26
18. Acts 28:1-31; John 21:15-25
19. Acts 2:1-11; John 7:37-52, 8:12
20. Eph. 5:9-19; Matt. 18:10-20
21. Rom. 1:1-7, 13-17; Matt. 4:25-5:13
22. Rom. 1:18-27; Matt. 5:20-26
23. Rom. 1:28-2:9; Matt. 5:27-32
24. Rom. 2:14-29; Matt. 5:33-41
25. Rom. 1:7-12; Matt. 5:42-48
26. Heb. 11:33-12:2; Matt. 10:32-38, 19:27-30
27. Rom. 2:28-3:18; Matt. 6:31-34, 7:9-11
28. Rom. 4:4-12; Matt. 7:15-21
29. 2 Cor. 11:21-12:9; Matt. 16:13-19
30. Rom. 5:10-16; Matt. 8:23-27

Parish News

R.B.O. Annual Meeting

Our parish's lodge of the Russian Brotherhood Organization ("R.B.O.") is having its annual meeting on Sunday, June 26, 2016 after Divine Liturgy. The R.B.O. lodge will also sponsor a light luncheon on that date in joint commemoration of the lodge's patronal feast day (Nativity of St. John the Baptist) and our parish's patronal feast day (Ss. Peter and Paul).

Parish Council Meeting

The Parish Council is meeting on Monday, June 13, 2016 at 7:00 PM.

Welcome to the Orthodox Church

Landen Stephen Petronko, son of Nicholas Petronko and Lauren Wanko, was baptized and chrismated on May 22, 2016. Many Years!

Special Donations

*Please note that for Special Donations in July 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 June 19, 2016.*

June 5, 2016

Altar Vigils offered by John and Helen Wanko in memory of Daniel Grudinoff (anniversary of repose). **Sanctuary Lamp** offered by Larissa, Matt, Kenny, Danielle, Keira, Mia, and Bella June in honor of Kenneth Bianchini's birthday. **Triple Candelabra** offered by Fr. Sophrony Royer in memory of Debra Robichaud Presnell (40th day after repose).

June 12, 2016

Sanctuary Lamp offered by Fr. Sophrony Royer in memory of Louis Royer (10th anniversary of repose). **Triple Candelabra** offered by Fr. Sophrony Royer in memory of Bertha Gallien Thomas (10th anniversary of repose).

June 19, 2016

Sanctuary Lamp offered by John and Helen Wanko in memory of Anastasia Grudinoff (anniversary of birth).