

Quo Vadis

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

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98 West 28th Street, Bayonne, N.J. 07002

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

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

Rector’s Message

On the great feast of the Nativity of Our Lord Jesus Christ, the Holy Orthodox Church affirms two seemingly paradoxical truths: the eternal divine existence of the person of the Son of God and the incarnation in the flesh of Our Lord Jesus Christ at a particular moment in the history of the world. This paradox of faith is not confusing to us if we are mindful of the Holy Church’s dogma.

In the words of our Symbol of Faith, the Nicene Creed, Our Lord Jesus Christ is “the only-begotten Son of God, begotten of the Father before all ages. Light of Light, true God of true God, begotten, not made, of one essence with the Father, by whom all things were made.” This means that Our Lord Jesus Christ, as one of the divine persons of the Holy Trinity, has existed eternally together with the Father and the Holy Spirit. As God, He has no beginning in time.

Yet, the Nicene Creed continues: “Who for us men and our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man.” This means that the divine person of the Son of God, at a particular moment in time, entered into the Virgin Mary’s womb by the power of the Holy Spirit, and fashioned a human body and soul from His mother. He was born, as all human beings are, as an innocent and tender infant, like us in every man except for sin. His humanity was a perfect humanity, not wounded by the Fall of mankind. He became man so that He might save our race from sin and death, and for that reason this feast can be thought to anticipate the joy of the feast of feasts, Holy Pascha.

Let us, therefore, rejoice and cry out to our infant Savior: “Thy Nativity, O Christ Our God, has shown the light of wisdom to all the world. For by it, those who worshipped the stars were taught by a star to adore Thee, the Sun of Righteousness and the Dayspring from on high. O Lord, glory to Thee!”

Parish Council President's Message

Dear parishioners and friends:

I would like to thank everyone who helped make possible our annual Slavic Oktoberfest, especially those who donated their most valuable resources — i.e., their time and labor — towards preparing, cooking, and serving the delicious meal. It was a very enjoyable event with good food and fellowship, and I am pleased to report that we made a profit of \$2,125. I would also like to thank those who donated food, beverages and cash towards this event as well, without which our profit would have been lower.

The Christmas season is upon us and we will soon be decorating the church with Christmas flowers and pine. In your packet of envelopes is the "Christmas Flowers" envelope — I ask that you please donate generously. I also encourage you to bring somebody to church on Christmas who might not have otherwise attended a worship service. Thank you for your continued support and I wish to you and your families a "Merry Christmas."

Yours in Christ,
Reader Stephen Wasilewski

Excerpt from the Church Fathers

I behold a new and wondrous mystery. My ears resound to the Shepherds' song, piping no soft melody, but chanting full forth a heavenly hymn. The Angels sing. The Archangels blend their voice in harmony. The Cherubim hymn their joyful praise. The Seraphim exalt His glory. All join to praise this holy feast, beholding the Godhead here on earth, and man in heaven. "He Who Is" above, now for our redemption dwells here below; and he that was lowly is by divine mercy raised. Bethlehem this day resembles heaven; hearing from the stars the singing of angelic voices; and in place of the sun, enfolds within itself on every side, the Sun of Justice! And ask now how; for where God wills, the order of nature yields. For He willed, He had the power, He descended, He redeemed; all things move in obedience to God.

Today, "He Who Is" is born. And "He Who Is" becomes what He was not. For when He was God, He became man — while not relinquishing the Godhead that is His. And so the kings have come and they have seen the heavenly King that is come upon the earth, not bring with Him angels, nor archangels, nor thrones, nor dominations, nor powers, nor principalities, but treading a new and solitary path, He has come forth from a spotless womb. Yet He has not forsaken His angels, nor left them deprived of His care, nor because of His incarnation has He ceased being God.

And behold the kings have come that they might serve the Leader of the Hosts of Heaven; Women, so that they might adore Him Who was born of a woman so that He might change the pains of child birth to joy; Virgins, to the Son of the Virgin . . . Infants that they might adore Him Who became a little child, so that out of the mouths of infants He might perfect praise; Children, to the Child Who raised up martyrs through the rage of Herod; Men to Him Who became man that He might heal the miseries of His servants; Shepherds to the Good Shepherd Who has laid down His life for His sheep; Priests, to Him Who has become a High Priest according to the Order of Melchizedek; Servants to Him Who took upon Himself the form of a servant that He might bless our stewardship with the reward of freedom; Fishermen to the Fisher of mankind; Publicans, to Him Who from among them named a chosen evangelist; Sinners to Him Who exposed His feel to the tears of the repentant woman; And that I may embrace them all together, all sinners have come, that they might look upon the lamb of God Who takes away the sins of the world!

Since, therefore, all rejoice, I too desire to rejoice! I too wish to share the choral dance, to celebrate the festival! But I take my part, not plucking the harp, nor with music of the pipes nor holding the torch, but holding in my arms the cradle of Christ! For this is all my hope! This is my life! This is my salvation! This is

my pipe, my harp! And bearing it I come, having from its power received the gift of speech, I too, with the angels sing: "Glory to God in the Highest," and with the shepherds: "and on earth peace, good will to men."
St. John Chrysostom, Archbishop of Constantinople, Homily on the Nativity

Lives of the Saints

St. Odile of Alsace – commemorated on December 13th

St. Odile (or Odilia) was the daughter of Aldaric (also known as Etichon), Duke of Alsace and founder of the Etichonid noble family. She was born about 660 in Oberheim, in the Vosges Mountains, and was born blind according to tradition. Her father did not want her because she was a girl and handicapped, so her mother Bethswinda had her brought to Palma (perhaps present day Baume-les-Dames in Burgundy), where she was raised by peasants there. A tenth-century legend relates that when she was twelve, St. Odile was taken into a nearby monastery. Whilst there, the itinerant bishop St. Erhard of Regensburg was led, by an angel it was said, to Palma where he baptized her Odile ("Sol Dei"), whereupon she miraculously recovered her sight. Her younger brother Hugues (or Hughes) had her brought home again, which enraged Aldaric so much that he accidentally killed his son. St. Odile miraculously revived him, and left home again.

She fled across the Rhine to a cave or cavern in one of two places (depending on the source: the Musbach valley near Freiburg im Breisgau, Germany, or Arlesheim near Basel, Switzerland). Supposedly, the cliff face opened up in order to rescue her from her plight. In the cave, she hid from her father. When he tried to follow her, he was injured by falling rocks and gave up. When Aldaric fell ill, St. Odile returned to nurse him. He finally gave up resisting his headstrong daughter and founded the Augustinian monastic community of Mont Sainte-Odile (also known as Hohenburg Abbey) in the Hochwald, Bas-Rhin, where St. Odile became abbess and where Aldaric was later buried. Some years later St. Odile was shown the site of Niedermünster (at the foot of the mountain) by St. John the Baptist in a vision. There she founded a second monastery, including a hospital. Here, the head and an arm of St. Lazarus of Marseilles were displayed, but later transferred to Andlau. The buildings of the Niedermünster burned down in 1542, but the local well is still said to cure eye diseases.

St. Odile died on December 13, 720 at the convent of Niedermünster. At the insistent prayers of her sisters she was returned to life, but after describing the beauties of the afterlife to them, she took communion by herself and died again. She was buried at Mont Sainte-Odile (also known as Odilienberg). The cult of St. Odile spread rapidly, and spread outside France to Germany. She was mentioned in the litanies of Freising, Utrecht and Ratisbon at least from the ninth century. Amongst the common people, pilgrimages to her shrine were popular, and were by no means limited to the masses; from Charlemagne onwards, emperors also conducted pilgrimages in her honor. Indeed, Charlemagne granted immunity to the convent at Hohenberg, which was later officially ratified by Louis the Pious on March 9, 837. By the fourteenth century, St. Odile's cult had grown so strong that her relics were split and removed to Corbie, Prague, and Einsiedeln. She is especially popular in Strasbourg, the capital city of Alsace. The strength of her cult is supposed to have been a result of her patronage of the blind and partially sighted, which was especially pertinent in a time before the invention of spectacles. St. Odile was long considered the patron of Alsace and eye patients, at least since before the sixteenth century; however, this was made official in 1807 by Pope Pius VII. Her feast day is December 13th in the Eastern Orthodox Church.¹

As the patroness of ocular afflictions and ear diseases, St. Odile is often depicted with a pair of eyes on a book. A notable sculpture of her, at the Bavarian National Museum in Munich, portrays the event of her baptism. The larkspur is connected to St. Odile as well and is believed to cure eye diseases according to traditional popular medicine. A [Life of St. Odilia](#) was written about the tenth century, mostly dedicated to the retelling of her legend, the antagonism of her father, and the death of her brother Hugues.

¹ The current Roman Catholic liturgical calendar does not officially commemorate her feast day of December 13th.

Modern Theological Classics

PUBLIC PRAYER

“Bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord.” (Ps. 134:1)

Above the personal private prayer and the family prayer stands the public prayer. Only idleness and lazy snoring have doubted its beneficent and ennobling action, when either hypocritically or seriously they contended that God has no need of churches and the worship in them, due to His omnipresence. Avowedly, the Supreme Spirit is ubiquitous, and He is not limited to church building made by men. Even though God is everywhere present we, however, the finite beings, even though the church is perhaps superfluous for Him, whose throne is in Heaven and the earth is a footstool for His feet, it is most necessary for us that we might meet here with our brethren; that we may mutually warm up our piety; that we may be encouraged to pray in a more proper environment; that we may review our past in an ecclesiastical and national perspective; that we may recall our common ties, which hold us together; that we may widen more and more the horizon that unites, not only man with God, but also man with man.

The church bell is ringing. And by its rhythmic sounds, women, men, elderly, children, maidens, infants, the healthy, the sick, masters, servants, all hurry to the House of God. Mystical silence! Above, the invisible grace spreads blessings everywhere. Hymns and supplications shortly animate the tabernacle of the Most High, under which is, as a wandering sparrow and a tired turtledove at last has found its nest, the human spirit, which in vain seeks to find rest in external things. Who is thus unconscious; who is not moved by such an imposing scene? Who does not understand that under these fragrant domes the heart finds ‘risings’ (ανναβασεις) in order to rise up to the ultra mundane, being carried from one power to another and that, even if one is still dry as ‘the valley of weeping’ (κλασθιμοπος), as the desert of Baca,¹ will not the divine blessings our on his head, also wells of living water, and the dry soul be watered? *“How amiable are thy tabernacles, O Lord of hosts” (Ps. 84:1)*, the prophet cried out enthusiastically. *“For a day in thy courts is better than a thousand . . . I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness” (Ps. 84:10)*. *“One day of prayer within your courts is more honorable, and centuries abundant. I prefer to live in them isolated, rather than to shine farther in silent rooms.”* And why? For what reason? *“Because, there, the merry dawns and truth are there; grace is clear; there glory dwells, Your graces there I draw for the harmless abundantly. Fortunate are your worshippers, those who hope in You.”²*

But let us enumerate the benefits of public prayer, one by one. First, it is promoted and cultivated by its moral equality and humanity. Shadowy companies seek to traumatize the world supposedly by explosive materials and in infernal ways. This is superfluous! The Church always effects such fermentation and possible social leavening by means that are milder and more peaceful. Here everyone enters and bares his head before our Common Father, as we mystically give our hand one to the other. What Isaiah said: *“Every valley shall be exalted, and every mountain and hill shall be made low” (Isa. 40:4)* is here in particular applicable, where the social partition walls fall by the angelic trumpeting; as the Walls of Jericho, and the haughty mountains of aristocracy are lowered; while on the other hand, the timid poor man looks more dignified towards the heavens, when shortly these two beings will come forth from the place of common worship. And if they are consistent they will make the chasm that separates them smaller. Because how can the capitalist continue to treat tyrannically the laborer; and the rich, the poor; and how will he not act more

¹ It is questionable if the ‘valley of weeping’ (Hebrew: *Emekhabaca* – Psalm 84:6) should be taken literally or metaphorically. But whether one accepts that there was truly such a dry and impassable valley, that those leaving Zion had to cross, or not, the meaning is clear in either case, that comes from the Psalm: though there are many difficulties and disappointments that the pious soul meets, it is impossible not to find refreshment and comfort in the House of God, when by prayer we meet Him.

² Elias Tantalidou, Paraphrase of Psalm 84.

sympathetically towards him, since both were praying before the same Master, in the exact same area, and called Him "their Father" an hour ago?

Furthermore, public prayer has the power to warm the hearts acting upon them properly. Let us not forget that the environment often has absorbing ability. He who comes among mourners becomes downcast. Finding oneself among those who laugh, one laughs often without even knowing the cause. A fainthearted soldier fighting among lionhearted comrades becomes above himself and courageous. While, on the other hand, even the more brave retreat when they are carried away by the terror of the many. Thus joy, sadness, bravery, fear, and many other feelings are extended from the one to the other, and are passed on in the same manner. Piety is passed on from the breasts of one to the breasts of another in the church. And it is, therefore, possible, in private or in family that one dismissed the good habit of prayer. But it is enough for him to enter into the church, and he will immediately bend his knee. That pious gathering; that multitude bearing candles and elevating itself to the above will have an unconquerable attraction on its mind. And as Paul says to him who is unbelieving and enters the church: "*and so falling down on his face he will worship God, and report that God is in you of a truth*" (1 Cor. 14:25). What is colder than a stone? What is hotter than a fire? And yet, take two stones, strike hard one with the other, and you will see that sparks will fly by the striking. And if the cold stones can communicate with each other and by touching each other and warm up to such a degree, how much more will the hearts of the believers by touching each other in the church become enflamed in common praying and worshipping together?³

And, on the other hand, to public prayer the special decoration of the church is also beneficial. It was said in the previous chapter that the piously endowed natures in the entire world could be considered to be a temple that the appearance of the Word consecrated. Indeed, but such natures, which are seen beyond the curtain, are many. For the multitude of the others there are needed thorns and spurs, in order to be raised up. And the 'holy enclosure' holds many such spurs. Here in the church, whatever one may hear; whatever one can see; whatever one can smell; whatever one can touch; whatever one can taste; whatever one can turn, it will remind him of the presence of the Divinity.

If one should look to the East, he shall be met with the iconostasis on which the holy images of the friends of God parade, or with the holy Altar, or with the Lamb of God who was sacrificed for our sins, or with the holy Cross, the symbol of redemption and the banner of Christianity. If one looks towards the West, he will meet the narthex, where the catechumens and the penitents stood in early times, waiting until they were properly instructed and baptized, and then attended the Services together with the rest of the congregation. If one looks to the right, he will see the Archiepiscopal Throne, from which the Arch-Shepherd invisibly rules His people. If one turns to the left, he shall see the holy Pulpit, from which our Savior speaks, and shall speak even when the heavens and the earth have ceased to exist. If one looks up, he will find the sky and the stars, and the six-winged angels, and the Pantocrator, and the Open Eye depicted. If one should look down to the flat floor, he will know that below the flat stones are the tombs, and in the tombs are the dead proclaiming in silence the vanity of the world.

Everywhere in the church one will find a holy symbolism, everywhere a teaching appears; a school that speaks with words; a school that speaks with representations; a school that speaks with rituals, it is the House of God. My, how all the arts are united together here, to elevate, as much as possible, the mind of the worshipper! Architecture gave its styles, and its domes, and its tall towers. Painting gave its Icons. Woodcarving gave its Iconostasis and Pulpit, et al. Weaving and ornamentation gave the holy vestments. Rhetoric rendered flowers of the spoken word. Poetry gave us beautiful prayers. Music provided us with inspiring hymns. Everything that is good was brought here in order to lead man to the Source of Good. Here also by the sacred Altar are the great artists, the Anthemes, the Isidores, the Raphaels, the Michelangelos, the Fra Angelos, the Leonardo da Vincis, the Murillos, the Damascenes, and generally all the artists who by glorifying the churches with their art were also glorified by the Church.

³ John Chrysostom, Against Unsimilar Ones, hom. 2.

But these are not the only benefits. Public prayer further widens our perspective, and unites us with our forefathers those who went before us, thus hammering together the past and the present in inseparable bonds. If thus hammering together the past and the present in inseparable bonds. If everything that is sacred to us that came in contact with them, even a hut, even a cane, even a glove, how much more, therefore, should the church be sacred for us, which they built, often under adverse conditions, in order to bequeath us, their children, a sacred place, that they decorated, in which they prayed, sighed, pleaded, were married, were buried, and in which they were in the habit of nurturing us, and engraving in our hearts the teachings of our religion?

Certainly, for us Greek Orthodox Christians, the place of public prayer is thrice and four times more sacred, because during times of misfortune, our fathers had persevered in its everything that is precious to men on earth—language, nationality, religion, traditions, a glorious past, great hopes during the time that the deluge raged outside. Therefore, what justification will they make who disregard the humanizing and the edifying, and the religious and national character of public prayer; who stay away for self-pleasing reasons from the holy gathering; estranging themselves from the place that unites them from the time of their birth? Who cannot comprehend the sad consequences of such an absence of the materialists who stopped watering their religious feeling with the dew of public prayer with others, they shall soon see it marbled? I cannot deny that even for those who are indifferent towards their religious duties, there is some kind of moral obligation, on the one hand, to the deeply from the past abandoned sparks, and on the other, by its imbued by Christianity atmosphere, in which they lived. But it happens with them also, as with the wayfarer, when the sun has left, a certain reflection still illuminates even after the sunset, but soon the dark night comes into the wild forest! Thus, also for those who have cut themselves off from the Body of the Church, there still remains some light and some warm virtue. But those continue always decreasing, until the wilderness of skepticism and darkness of moral death covers them.

But let us be allowed to close this chapter with a description of wayfarers more pleasant, where all the sweetness of public prayer drips. It is the Jewish caravans that chant and travel at the same time. From where do so many come? They come from the farthest recesses of Palestine or even from the Diaspora. And there are they going? To the Jewish metropolis, Jerusalem.

*Fr. Constantine Callinikos, Prayer, pp. 65-69. **To be continued.***

Our Carpatho-Rusyn Heritage

Carpatho-Rusyns in America: Part XIII

Halls and clubs were important institutions for the immigrant Carpatho-Rusyns to strengthen their social ties. The Russian National Home of Passaic and First Russian National Home of Singac were established by the local Carpatho-Rusyn communities that they served. Others social organizations included the Carpatho-Russian American Citizens Clubs of Bayonne and Newark,¹ and the Carpatho-Russian Citizens Club of Carteret. Another Carpatho-Russian American Citizens Club, in Chicago, was established in 1934 and met in the church hall of Ss. Peter and Paul's Carpatho-Russian Orthodox Church (located at West 53rd Street and Western Avenue). These organizations hosted community meetings as well as theatrical performances – i.e., mock weddings and plays reflecting the Carpatho-Rusyn experience in the homeland and in America.

¹ The Carpatho-Russian American Citizens Club of Bayonne (now informally known as the “Carpathian Club”) was established in 1920 by members of the local St. John the Baptist Society of the Russian Brotherhood Organization (founded in 1906), along with other supporters. Still in existence today, the club's building is located on the property of Ss. Peter and Paul's Orthodox Church in Bayonne, New Jersey. Most of its members are parishioners of Ss. Peter and Paul's (OCA) and St. Mary's (ACROD) parishes. The Carpatho-Russian American Citizens Club of Newark became defunct following the closure of Newark's Ss. Peter and Paul's Carpatho-Russian Orthodox Church in 1968.

In 1929 the Lemko Association was founded, and New Jersey branches were established in Passaic, Elizabeth, Jersey City, Bayonne, Singac, Clifton, Garfield, and Linden. Many New Jersey members would gather at Lemko Park in Monroe, New York, for the annual “Rusajka” (Pentecost), Talerhof Day, and Carpatho-Russian Festival summertime gatherings until the park’s closing in 1997. The Lemko Association sponsored Talerhof Day at an Orthodox church, either in Jersey City or in Passaic, in early August. During the 1960s the Carpatho-Russian Choir of Passaic, directed by Michael P. Hilko,² cultivated Carpatho-Rusyn liturgical plainchant and folk singing tradition and had several records to its credit. In the 1970s, some New Jersey Carpatho-Rusyns were members of the Metropolitan New York Byzantine Choir, directed by Gabriel Zihal, which also recorded a number of albums of Carpatho-Rusyn folk and sacred music and performed widely in New Jersey.

The Carpatho-Rusyn Society (C-RS) is an American non-profit national organization promoting Rusyn culture in the United States, as well as in the traditional homeland. Established in 1994 in Pittsburgh, Pennsylvania, the Carpatho-Rusyn Society has over 1,250 members worldwide, and its chapters are: Arizona; Cleveland, Ohio; Dallas, Texas; Delaware Valley; Eastern Pennsylvania; Lake Erie; Lake Michigan; New England; New Jersey; New York; Pittsburgh, Pennsylvania; Washington, DC; and Youngstown, Ohio. There are also “branches” in Florida; Georgia; Eastern North Carolina; and Western North Carolina. Maryann Sivak, a founding member, is the society’s current president (since 2015); past presidents were John Righetti (1994-2012) and Jim Kepchar-Kaminski (2013-2015). The group’s flagship publication is *The New Rusyn Times*. In 2004, the Carpatho-Rusyn purchased the historic former St. John the Baptist Byzantine Catholic Cathedral at 915 Dickson Street in Munhall, Pennsylvania, and converted it into the nation’s first National Carpatho-Rusyn Cultural Center for East European Studies.

Americans of Carpatho-Rusyn descent contributed much to the rich ethnic mosaic of the United States. Their religious and cultural institutions play an important role in the lives of their Rusyn members as well as those of other backgrounds. Carpatho-Rusyn social organizations continue to make the rich culture, heritage, and history of Carpatho-Rusyns better known throughout the country and the world.

Article paraphrased from various print and internet sources.

Daily Bible Readings

1. 1 Thess. 5:1-8 & Luke 20:9-18
2. 1 Thess. 5:9-13, 24-28 & Luke 20:19-26
3. 2 Cor. 11:1-6 & Luke 12:32-40
4. Eph. 2:14-22 & Luke 17:12-19
5. 2 Thess. 1:1-10 & Luke 20:27-44
6. Heb. 13:17-21 & Luke 6:17-23
7. 2 Thess. 2:1-12 & Luke 21:5-7, 10-11, 20-24
8. 2 Thess. 2:13-3:5 & Luke 21:28-33
9. 2 Thess. 3:6-18 & Luke 21:37-22:8
10. Gal. 1:3-10 & Luke 13:18-29
11. Col. 3:4-11 & Luke 14:16-24
12. 1 Tim. 1:1-7 & Mark 9:42-10:1
13. 1 Tim. 1:8-14 & Mark 8:22-26
14. 1 Tim. 1:18-20, 2:8-15 & Mark 8:30-34
15. 1 Tim. 3:1-13 & Mark 9:10-16
16. 1 Tim. 4:4-8, 16 & Mark 9:33-41
17. Gal. 3:8-12 & Luke 14:1-11
18. Heb. 11:9-10, 17-23, 32-40 & Matt. 1:1-25
19. 1 Tim. 5:1-10 & Mark 9:42-10:1
20. 1 Tim. 5:11-21 & Mark 10:2-12
21. 1 Tim. 5:22-6:11 & Mark 10:11-16
22. 1 Tim. 6:17-21 & Mark 10:17-27
23. 2 Tim. 1:1-2, 8-18 & Mark 10:23-32
24. Gal. 5:22-6:2 & Luke 16:10-15
25. Gal. 4:4-7 & Matt. 2:1-12
26. Heb. 2:11-18 & Matt. 2:13-23
27. 2 Tim. 3:16-4:4 & Mark 11:11-23
28. 2 Tim. 4:9-22 & Mark 11:23-26
29. Titus 1:5-2:1 & Mark 11:27-33
30. Titus 1:15-2:10 & Mark 12:1-12
31. Eph. 1:16-23 & Luke 17:3-10

² Michael P. Hilko was the renowned, and long-time, choir director at St. John the Baptist Russian Orthodox Church (OCA) in Passaic, New Jersey. His settings of classical Russian sacred music, and Carpatho-Rusyn folk hymns, for the English language were among the earliest available.

Schedule of Services

December 3-4, 2016

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

December 5-6, 2016

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

December 10-11, 2016

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

December 17-18, 2016

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

December 24-25, 2016

4:30 PM (Sat.) – Vigil w. Lity
9:30 AM (Sun.) – Divine Liturgy

December 26-27, 2016

9:30 AM (Mon.) – Divine Liturgy
9:30 AM (Tue.) – Divine Liturgy

Parish News

Parish Council Meeting

The Parish Council is meeting on Monday, December 19, 2016 at 7:00 PM.

Parish Confessions

All parishioners ought to go to confession during the Nativity Fast, which may be heard after any Vespers. Those unable to attend a Vespers will need to call the Rectory at (201) 436-3244 to make an appointment.

Christmas Social

The Carpathian Club invites all our parishioners and visitors to its annual Christmas Social, which shall be held after Divine Liturgy on Christmas Day in the club's hall behind the church building.

Christmas Card Collection

We are collecting the front sides of used Christmas cards for recycling by the nuns of Holy Transfiguration Monastery. So please bring your Christmas cards to church rather than tossing them in the trash.

Special Donations

*Please note that for Special Donations in January 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 December 11, 2016.*

December 4, 2016

Sanctuary Lamp offered by John and Helen Wanko in memory of Lydia Wanko (anniversary of birth). **Altar Vigils, Triple Candelabra, St. John's Cross & St. Nicholas' Cross** offered by Valentina Benda in memory of Mary Ann Benda.

December 11, 2016

Altar Vigils and **Sanctuary Lamp** offered by Stephen Deborah Wanko in memory of John Carey (anniversary birth).

December 25, 2016

Altar Vigils offered by John & Helen Wanko in memory of June Bianchini (anniversary of birth).