

# Quo Vadis

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

Vol. 1, Number 8: April 2014

Editor: V. Rev. W. Sophrony Royer, Ph.D.

98 W. 28<sup>th</sup> 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

In April, our spiritual pilgrimage, begun on the first day of Lent, comes to its culmination in Holy Week and Pascha. In Holy Week, and on the bright and joyous day of Pascha, we liturgically “travel” back almost 2000 years into the past, and become witnesses to the saving Passion and glorious Resurrection of Our Lord Jesus Christ!

Through Liturgy, we are present with the sisters Martha and Mary, witnessing the raising of their beloved brother Lazarus from the dead, and we are shown the divine power of Our Lord Jesus Christ, Who is the Light and the Life of the world.

Through Liturgy, we are made present among the crowds in the holy city of Jerusalem on Palm Sunday, witnessing the triumphal entry of Our Lord Jesus Christ into Israel’s capital city, and cry, “Hosanna, blessed is He that comes in the name of the Lord, the King of Israel” (John 12:13). With the crowds, we confess that Jesus Christ is the one and only Messiah, the Savior of the world.

Through Liturgy, we join Our Lord Jesus Christ at His Mystical Supper, participating in His institution of the Sacrament of His Body and Blood, for which we are thankful, because it bestows on us life everlasting. Through Liturgy, we become present in the Garden of Gethsemane with Peter, James, and John, and with them struggle to remain watchful as our Lord comes to the decisive moment in His life, when He embraces His Passion, that bitter “cup of poison” needful for our salvation; that is, His suffering and death on the Cross.

On Good Friday, we liturgically follow the steps of Our Lord Jesus Christ along the Via Dolorosa, that Way of Sorrows, and watch Our Lord’s trial, scourging, and carrying His Cross to Golgotha, the “Place of the Skull.” There, we stand by the Cross with the Virgin Mary, the Apostle John, Mary Magdalene, and Mary, the wife of Cleopas, and see the pain, the wounds, and the blood of our beloved Lord displayed before the whole world. We witness that “God so loved the world as to give His only begotten Son; that whosoever believes in Him may not perish, but have life everlasting” (John 3:16). On the mount of Calvary, we are forgiven our sins, along with those of the whole world, by Our Lord Jesus Christ, who prays for us, because we do not know what we do, and pronounces a universal divine absolution in which we are forgiven our sins. In His agony, Our Lord offers Himself

as a fitting blood sacrifice, crying out at the moment of death that “It is finished.” (John 19:30). With Longinus, the Roman centurion, we admit, “Indeed this Man was the Son of God.” (Mark 15:39).

At Vespers, we prepare Him for burial and lay Him in the sepulcher, as did Joseph of Arimathea. And at Holy Saturday Matins, we lament His death, along with the myrrh-bearing women. But in the middle of the night, together with St. John Chrysostom in his famous sermon, we realize that through Christ’s death, the power of death is forever overthrown – “O Death, where is thy sting? O Hades, where is thy victory?” Christ is risen, and life reigns – for Christ, being risen from the dead, offers life to world.

And so, very early on the morning of Pascha, together with Mary Magdalene, and Mary, the mother of James, and Salome, we come to the sepulcher, and find it empty! For Christ is indeed risen; and, with Mary Magdalene, we see our Risen Lord, Who reveals Himself to us. Together with her, we also are told to go and tell the good news of His holy resurrection. To us, He says, “I ascend to My Father and your Father, to My God and your God.” (John 20:17). From “His fullness have we all received, and grace for grace” . . . for “grace and truth came by Jesus Christ.” (John 1:16-17).

Therefore, our spiritual pilgrimage, completed at Divine Liturgy on Bright and Holy Pascha, bring us to that “cup of life” that is the unending Eucharist of the Risen Lord. Let us receive with faith, and hope, and love, that gift of the Holy Spirit sent by Our Lord Jesus Christ and joyfully sing: “Christ is risen from the dead, trampling down death by death, and upon those in the tombs, bestowing life!” *Christ is Risen! Indeed, He is Risen!*

Your servant in Christ,  
Fr. Sophrony

## **Parish Council President’s Message**

Dear parishioners and friends,

Soon we will be celebrating that 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 Easter Sunday as possible. The Parish Council also thanks, in advance, Fr. Sophrony, Emily, and the choir members for their dedicated service in conducting and singing the divine services of this most holy season.

Given the current size of our parish, it has been determined that there is adequate parking for us to have just one blessing of Easter Baskets on Holy Saturday, which will be at 4:00 PM. And everybody is invited to join us in breaking the fast at the repast in the Carpathian Club hall after Divine Liturgy on Easter Sunday.

Two weeks after Easter Sunday is the first of the three fundraising activities we have planned for this year: the Spaghetti & Meatball Dinner on May 4, 2014. Ticket sales will begin soon, and we are looking forward to the fellowship among our parishioners, as well as enjoying Fr. Sophrony’s homemade meatballs and spaghetti sauce!

Together with Fr. Sophrony and the Parish Council, I wish to all of you a joyous and spiritually uplifting celebration of the Resurrection of Our Lord Jesus Christ!

Yours in Christ,  
Stephen Wasilewski

## **Excerpt from the Church Fathers**

If Christ had not been put to death, death would not have died . . . The victory of Our Lord Jesus Christ came when he rose, and ascended into heaven; then was fulfilled what you have heard when the Apocalypse was being read, “The Lion of the tribe of Judah has won the day.” He who was slain as a lamb is called a lion: a lion on account of his courage, a lamb on account of his innocence; a lion, because unconquered, a lamb, because of his gentleness. The slain lamb by his death conquered the lion who “goes round seeking someone to devour.” (The devil is called a lion for his savagery, not for his bravery).

*St. Augustine of Hippo, Sermon 261.*

## Lives of the Saints

*St. Isidore of Seville, Confessor and Doctor of the Church – Commemorated on April 4<sup>th</sup>*

St. Isidore was born at Cartagena in Spain, of Severinus and Theodora, illustrious for their virtue. Saints Leander and Fulgentius, both bishops, were his brothers, and his sister, St. Florentina, is also numbered among the saints. From his youth he consecrated himself to the service of the Church and prepared himself for his sacred ministry by virtue and learning. He assisted his brother St. Leander, Archbishop of Seville, in the conversion of the Visigoths from the Arian heresy. On his brother's death, about the year 600, he succeeded him in the see of Seville.

Several councils at which he assisted settled the discipline of the Spanish Church, and in that of Seville, in 619, he converted Gregory, a Monophysite bishop from Syria. A few years before, in 610, the Archbishop of Toledo had been declared the Primate of all Spain. Notwithstanding this, the personal merit of St. Isidore was so highly esteemed that he presided at the Fourth Council of Toledo, in 633, although the Primate was present. This council was the most famous of all the Spanish synods. At that time, Toledo was the capital city of Spain and the residence of its Visigothic kings.

St. Isidore was also a voluminous writer. He composed a work, the Etymologies, containing the whole 'circle' of science, which shows his vast erudition. This is one of the earliest encyclopedias on record. The saint was well versed in the Latin, Greek, and Hebrew languages. He governed his church for thirty-seven years, continuing his assiduous labors up to a most advanced age. During the last six months of his life his charities became more profuse than ever. Perceiving that his end was approaching he went to church, received Holy Communion, remitted all the debts that were due to him and distributed all of his money to the poor. He then returned home and calmly expired four days later, on April 4, 636.

## Modern Theological Classics

### **“My Kingdom is not of this world” (Jn. 18:36)**

The Son of God, our Lord Jesus Christ, became incarnate “to do the will of the Father and to accomplish His work” (Jn. 18:36). In order for all men to be saved and to come to the knowledge of the Truth, Jesus gave Himself as a ransom for all, to be the mediator between God and man (1 Tim. 2:4-6). With the Incarnation of Jesus Christ, the Kingdom of God came into the world.

“I am the Way, the Truth, and the Life, no one comes to the Father except by me,” (Jn. 14:6). Thus, the Lord Jesus Christ declares: In Me, in what I say and do, any person can find for himself the true way of life. In Me, a person can learn the only real and unchangeable truth. In Me is revealed for mankind the source of blessed eternal life. The incarnation of the Son of God fulfilled God's will in three divine actions: Jesus' suffering and death on the Cross; His resurrection from the dead together with His ascension and glorification at the throne of God; and His sending into the world the Holy Spirit to continue His work in His Kingdom which is the Church. In the unity of these three actions “is found the divine nature of the Church as the Kingdom of God.” (V. Solovyov, Dukhovnye osnovy zhizni, 108).

As the divine teacher and prophet, Jesus Christ announced the mystery of our salvation, and He showed us the direct pathway that leads from death to life. As high priest, redeemer and savior, he saved the world from sin and death and gave us the gift of sonship with God. As king, He brought His Kingdom to earth, thereby opening the doorway into eternal life in His Church.

Statements of our Lord Jesus Christ concerning His Kingdom touch on two very different aspects, which complement one another. The Incarnate Son of God came to reveal His kingdom, which is not *of this world* (Jn. 18:36). Yet again, on earth He founded His Church (Mt. 16:18) to be the *earthly aspect* of His kingdom, embracing human creatures, both the living and the departed, who constitute the fullness of the Church (Eph. 1:21-23). Both these aspects—the “other worldly” and the “worldly”—are realized by one and the same Person Jesus Christ, the Messiah or Anointed One, who is the God-Man and Savior of the world. The origin and the nature of the kingdom of God and of the Church lie with Him, our heavenly King and Lord, together with the Holy Spirit. The Son and the Spirit work together to fulfill the will of God the Father. Thus, we affirm that the kingdom of God and the Church find their origin and purpose within the Holy Trinity.

Jesus Christ inaugurated the Church on earth with the revelation of the Good News: “The time is fulfilled and the Kingdom of God is at hand; repent and believe in the Gospel!” (Mk. 1:15; Mt. 4:17). The Kingdom, which for centuries had been promised to the chosen people in the Scriptures, the time foreseen by the prophet Jeremiah (31:31) became a reality in the person of Christ. The Messiah, who is King within His Kingdom, brought new life for the salvation of the world (Jn. 3:6). “Blessed are the eyes which see what you see!” He declared. “For I tell you, many prophets and kings desired to see what you see and did not see it, and to hear what you hear and did not hear it” (Lk. 10:23f.) The Kingdom of God is the fruit of God’s love: “Fear not little flock, for it is your Father’s good pleasure to give you the Kingdom” (Lk. 12:32).

The “Kingdom of God” or the “Kingdom of Heaven,” which our Savior announced to the world, mainly refers to the Church of Christ. Jesus seldom used the word “Church” (*ecclesia*). In fact, only two instances appear when Jesus explains the origin and character of the Church. They can be found in the Gospel of St. Matthew, 16:18 and 18:17. Most of the time, the Church is depicted or explained in the form of parables or images of the Kingdom.

The theologian Rudolf Schnackenburg stated: *The Kingdom of God in a certain way [is] already there [in the world], namely as the eschatological rule of God which became present and operative in Jesus’ person and work, and perceptible and tangible in his saving powers. It was then realized in a new way as the dominion of the exalted Christ through the mission of the Spirit and found its grace-abounding presence precisely in the Church.* (Rudolf Schnackenburg, *The Church in the New Testament*, 188).

Answering Pilate, Jesus Christ confirmed that He is the king and that His kingdom is “not of this world” (Jn. 18:36f.). The true origin of the kingdom of God is not earthly or human; it is divine, heavenly, supernatural. Christ is king and God; therefore His kingdom is the source of new life and freedom in the Spirit (Jn. 3:3, 5; 8:32, 36). Accordingly, His words, “My kingdom is not of this world,” refers not to its earthly aspect marked by historical development. They refer rather to the ontological origin and foundation of the kingdom, its higher, divine origin that embraces all ages. At the same time this includes Christ’s earthly kingdom, existing in the world as His divine life, power, and love. It is the kingdom that manifests itself in the Church: through the growth and development of the Body of Him who was born into the world in order to bear witness to the Truth (Jn. 18:37).

Jesus Christ chooses His apostles “in the world” (Jn. 15:19). Yet, as He Himself is not of this world, so they too are not of this world (Jn. 17:14). Therefore Jesus prays to His Father not to take them out of this world, but to “keep them from the evil one” (Jn. 17:15).

What is the nature of Christ’s kingdom? It is not the natural, earthly kingdom of Israel that the Hebrew people awaited for generations. His kingdom consists of those who are “poor in spirit,” “meek,” and “pure in heart,” as well as “those who are persecuted for righteousness’ sake” (Mt. 5:3-10; Lk. 6:20-22). It is, in essence, a spiritual kingdom.

The kingdom of God is the ultimate value: “Seek first the kingdom of God and its righteousness” (Mt. 6:33; Mk. 10:39-40; Lk. 12:32). The kingdom is compared to the “hidden treasure” and to the “pearl of great price” (Mt. 10:38; Mk. 8:34; Lk. 14:27). All are called to enter the kingdom (Mt. 8:11f.). For this reason, the Gospel of the kingdom must be proclaimed to all the world (Mt. 28:16-20; Mk. 13:10; Lk. 24:47; Acts 1:8).

The kingdom of God is “here among you” (Lk. 17:21), in the person and works of Jesus Christ and in the power of God released into the world (Mk. 9:1). The power of the Devil cannot stand against the kingdom which “has come upon you” (Lk. 11:20; Mt. 12:28). The king Himself stands at the door and knocks (Lk. 12:26; Rev. 3:20).

By identifying Himself with His Church (Mt. 16:18), Jesus Christ enables her to possess the spiritual powers “not of this world,” for “the kingdom of God has come upon you” (Mt. 12:28). It is “at hand” and it has “come with power” (Mk. 1:15; 9:1). The mission of the seventy apostles is to announce that “the kingdom of God has drawn near to you,” “has come upon you,” and “dwells within you” (Lk. 10:9; 11:20; 17:21). Those who inherit the kingdom must be like little children (Lk. 18:16); yet an effort or “violence” is needed in order for one to enter the kingdom of God (Mt. 11:12). The power of the kingdom is seen in miracles, and in the healing of every sickness and disease (Mt. 9:35).

Archbishop Gregory Afonsky, *Christ and the Church*, pp. 33-37. **To be continued.**

## Our Carpatho-Rusyn Heritage

### Empress Maria Theresa and the Restoration of the Eparchial Rights of the See of Munkacs

The subjection of the see of Munkacs to the Roman Catholic archdiocese of Eger showed how Roman Catholics were often oblivious to the traditional rights of the Greek Rite. After years of struggle, and only through the direct intercession of Hapsburg Empress, and Queen of Hungary, Maria Theresa (1740-1780), did the Vatican consent to restoring the full eparchial rights of the see of Munkacs.

During a conversation with the papal nuncio in 1766, Empress Maria Theresa advised the papal nuncio that unless the Holy See acted to restore the rights of the Munkacs eparchy that there was a definite possibility of a schism. Her position was underscored by an incident that had occurred in Hadjudorog in 1765, when at a time of dissension, the Russian consul general stationed in Tokay (Zemplén County) was approached about the possibility of providing Orthodox priests for the dissidents. Maria Theresa personally contacted Russian Empress Catherine the Great to have the consul general recalled, but the incident had greatly upset the very Catholic empress to the extent that she reminded the papal nuncio of the incident, and that unless recognition were given to the Rusyn people, peace would be in constant jeopardy.

Maria Theresa had written a total of three letters to the Pope, to Cardinal Albani, and to Bishop Michael Olszavszky. In the letters to the Pope and Cardinal Albani, she related the history of the Munkacs eparchy. The eparchy had 839 parishes, 675 priests, and 119,107 faithful; so the empress noted the absurdity of the eparchy's subordination to the Eger diocese, which was apparent to all except for the Roman hierarchy. She demanded that the Greek Rite faithful living in the Munkacs and Maramaros districts be given a fully empowered, juridical bishop of their own, and she further stated that such a separate eparchy would in no way endanger the Eger diocese. In answer to the question of the eparchy's financial stability, Maria Theresa ordered an annual grant of 5,000 florins for the Munkacs eparchy.

In his response dated June 11, 1766 the Pope acknowledged the prudence and zeal of Empress, but that before he would render a decision, he desired the opinion of Bishop Grof Eszterhazy of Eger – who stalled in answering the Pope in a futile hope that he might persuade the Empress to change her mind. The Empress, however, was not to be dissuaded; on October 13, 1769 she formally petitioned the Pope to erect a Greek Rite eparchy with full episcopal rights in Munkacs, and wrote Cardinal Albani in July 1770 that she was still awaiting a fulfillment of her petition. This letter was succeeded by yet another, dated November 18, 1770, which explained to the Pope that she was not petitioning for something she had no right to request, quoting the decrees of the Council of Constance, in which the right of royal thrones to establish episcopacies was accepted. The Empress' legal representative, moreover, argued that this was not a question of the erection of a new episcopal see, given the preexistence of Munkacs eparchy, but even had it not preexisted, according to church law the express wishes of the Empress must be fulfilled by Rome. Moreover, the see of Munkacs fulfilled the three main necessities: (1) necessary territory; (2) a city of the episcopal seat; and (3) it would not be harmful to the old episcopal see. Bishop Grof Eszterhazy argued that even the Union of Ungvar was a work of his predecessor, who had taken the converts under his patronage, thus retaining legal control over them, and consequently the right of control still belonged to the Eger diocese.

On account of the Eszterhazy's stalling tactics, Maria Theresa wrote to Bishop Michael Olszavszky, and his successor, Bishop John Bradacs, that until further notice that the status quo would remain in effect, but she also cited two papal bulls, those of Popes Leo X and Clement XI, which declared that Latin Rite and Greek Rite bishops exercise authority over their respective subjects, in order to refute the arguments of Bishop Eszterhazy. Rome was finally convinced that the arguments of Bishop Eszterhazy were without foundation and contrary to church law, and so the Pope was ready to fulfill Maria Theresa's petitions and erect a canonical episcopal see, subject to two conditions: (1) that the Bishop of Munkacs would become a suffragan to the Primate of Hungary; and (2) that each and every Bishop of Munkacs would take a Profession of Faith individually. On June 9, 1771 Maria Theresa accepted the conditions "inasmuch as they agree with the laws of the Hungarian Government." Finally, on November 17, 1771, Pope Clement XIV agreed to give the Greek Rite faithful their own bishop with full powers, and notified Empress Maria Theresa in a document dated on November 24, 1771. Empress Maria Theresa was henceforth remembered as a benefactor and protector of the Carpatho-Rusyn people and their Greek Rite Church.

### Historical List of the Bishops of Munkacs: 1772-1947

After the death of John Bradacs, the Munkacs Eparchy was headed by the following Uniate bishops: Andrew Bacsinszky (1773-1809), Alexis Pocsi (1816-1831), Basil Popovics (1837-1864), Stephen Pankovics (1866-1874), John Pasztelyi (1876-1891), Julius Firczak (1891-1912), Antal Papp (1912-1924), Peter Gebey (1924-1931), Alexander Sztojka (1933-1943), and Theodore Romsza (1944-1947).

Bishop Andrew Bacsinszky was unanimously elected after the death of Bishop Bradacs, and was approved by Pope Clement XIV and consecrated in the Emperor's Chapel. He moved the bishop's residence to the Jesuit Monastery in Ungvar, and renovated its church to adapt it to the Greek Rite in order to serve as his cathedral. To better administer his territorially large eparchy, he established vicariates in Maramaros Sziget, Szatmar, and Eperjes (Presov). After Bacsinszky's death, the Munkacs Eparchy was without a bishop until 1816. It was during this time that the Eperjes Eparchy, with 194 parishes, was established as a separate Greek Rite eparchy.

After the division of the Munkacs Eparchy and establishment of the Eperjes Eparchy, Alexis Pocsi became bishop. He was followed by Basil Popovics, who studied theology in Budapest and received a Doctor of Philosophy. Formerly secretary to Bishop George Tarkovics of Eperjes, he was appointed Bishop of Munkacs by the Pope, and was consecrated in Lemberg (Lviv). A great Rusyn patriot, he often came into conflict with the Magyarization policies of the Hungarian Government. In 1863, the Greek Rite Hungarians petitioned him for permission of have the Divine Services said in the Magyar language. Bishop Popovics in turn sent the petition to Rome, with his recommendation, but the reply came in the negative.

During Bishop Stephen Pankovics' episcopacy, many churches and schools were built in the eparchy. He also tried to introduce the Gregorian calendar, but after encountering serious opposition, the calendar question was dropped. Being an enthusiastic "Magyarophile," he established the Hajdudorog Vicariate for the Hungarians. Prior to his appointment as Bishop of Munkacs, John Pasztelyi had served as Vicar of Maramaros, and had also been a member of the Hungarian Parliament. During his episcopacy, Magyarization policies were pursued vigorously. Julius Firczak studied theology in Vienna, where he received a Doctorate, became a member of the Hungarian Parliament in 1887, and then appointed Bishop of Munkacs on December 17, 1891. During his office, two synods were held, in 1891 and in 1903, to strengthen the faith and great love for the Greek Rite.

Bishop Antal Papp, a Hungarian (Magyar), studied theology in Budapest. Although a Hungarian, he always chose his counselors and advisors from those clergy who were great defenders of the Rusyn people and their language. He himself spoke Rusyn poorly; but spoke to the Rusyns in their own language as best he could. In July 1924 he petitioned Rome for transfer because he was unwilling to take the oath of loyalty to the Czechoslovak Government; and so he became the Apostolic Administrator of Miskolc, Hungary. Peter Gebey studied theology in Budapest and became a seminary professor of Canon Law and Church History. In 1892 he became the Spiritual Director the Ungvar seminary. He became the Vicar General of the Eperjes Eparchy in 1919, and finally the Bishop of Munkacs in 1924. Bishop Gebey was known as a very pious pastor and a lover of the Rusyn people and their culture. Alexander Sztojka, like most of his predecessors, studied in Ungvar and Budapest, and was appointed the bishop's secretary in 1916. He became Bishop of Munkacs on July 12, 1932.

The last bishop of Munkacs, until the eparchy's reestablishment in 1983, was Theodore Romsza. He studied theology in Rome and became professor of Philosophy at the Ungvar seminary in 1939. Appointed Bishop of Munkacs on September 8, 1944 he witnessed the Communist takeover and died on November 1, 1947 at the hands of the Communists. On October 27, 1947 an armored military truck plowed into the bishop's horse-drawn carriage. After being admitted into the Mukachevo Hospital, the Basilian sister who had taken care of the bishop was replaced by an unknown nurse. On November 1, 1947 Bishop Theodore Romsza was found dead; he had been poisoned in the hospital. Bishop Theodore Romsza was beatified by Pope John Paul II on June 27, 2001. On August 26, 1949 the Communists abolished the Greek Catholic (Uniate) church, and the Uniate clergy faced the choice of becoming Orthodox or being sent to prison. A few celibate priests escaped to other countries.

*Paraphrased from: John Slivka, The History of the Greek Rite Catholics in Pannonia, Hungary, Czechoslovakia, and Podkarpatska Rus' 863-1949, pp. 101-130. **To be continued.***

## Parish News

### In Memoriam

Hong-Diep Wasilewski, sister-in-law of Victor Wasilewski and aunt of Stephen Wasilewski, passed into blessed repose on March 14, 2014. Metropolitan Philip Saliba, long-time primate of the Antiochian Orthodox Christian Archdiocese of North America, passed into blessed repose on March 19, 2014. Memory Eternal!

### Welcome to Our Parish

A warm welcome to Brother George Faltas and Sister Barbara Saad, who have recently joined Ss. Peter & Paul's. Brother George and Sister Barbara are members of the St. Makarios Brotherhood, which has members in Arizona, California, and New York. May God grant to both many years!

### Joint Pre-Sanctified Liturgy

Ss. Peter & Paul's will be the host parish on Wednesday, April 9, 2014 at 7:00 PM. A potluck Lenten meal will be served after service. All are welcome!

### Parish Confessions

All parishioners ought to go to confession during Great Lent. Confessions may be heard after any Friday evening Akathistos Service 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.

### 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 for Saturdays and Sundays; please look up these readings on your church wall calendar. See below for daily Bible readings from Easter Sunday to the end of April.

### Palm Sunday Vespers

The Palm Sunday Vespers affiliated with the "R" Club's New Jersey District is being held at Holy Cross Eastern Orthodox Church, 909 State Highway 517, Hackettstown, N.J. on Sunday, April 13, 2014 at 4:00 PM.

### Easter Basket Blessing & Paschal Repast

The blessing of Easter food baskets is scheduled for Holy Saturday (April 19, 2014) at 4:00 PM. Food baskets may also be blessed after Divine Liturgy on Easter Sunday. A Paschal repast is being held at the Carpathian Club hall after Divine Liturgy on Easter Sunday. All parishioners and visitors are welcome!

### Blessing of Graves

Graves at Bay View Cemetery in Jersey City shall be blessed on Bright Saturday (April 26, 2014), starting with a General Panichida at 10:00 AM. Call the Rectory at (201) 436-3244 to schedule appointments for grave blessings at other cemeteries.

## Schedule of Services and Events

### April 2, 2014

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

### April 4, 2014

6:00 PM (Friday) – Akathistos to the Virgin Mary

### April 5-6, 2014

9:30 AM (Saturday) – Divine Liturgy

6:00 PM (Saturday) – Great Vespers

9:30 AM (Sunday) – Divine Liturgy

### April 9, 2014

7:00 PM (Wednesday) – Liturgy of Pre-Sanctified Gifts

### April 11, 2014

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

### April 12-13, 2014

9:30 AM (Saturday) – Divine Liturgy

6:00 PM (Saturday) – Great Vespers w. Lity

9:30 AM (Sunday) – Divine Liturgy

### April 16, 2014

7:00 PM (Wednesday) – Sacrament of Holy Unction  
(at St. Mary's Church, 89 E. 29<sup>th</sup> St., Bayonne, N.J.)

### April 17, 2014

9:30 AM (Thursday) – “Vesperal” Divine Liturgy

6:00 PM (Thursday) – Matins w. 12 Passion Gospels

### April 18, 2014

3:00 PM (Friday) – Good Friday Vespers

6:00 PM (Friday) – Holy Saturday Matins

### April 19, 2014

9:30 AM (Saturday) – “Vesperal” Divine Liturgy

4:00 PM (Saturday) – Blessing of Easter Baskets

11:30 PM (Saturday) – Midnight Office

### April 20, 2014

12:00 AM (Sunday) – Paschal Matins

9:30 AM (Sunday) – Divine Liturgy

After Liturgy – Paschal Repast

### April 21, 2014

9:30 AM (Monday) – Divine Liturgy

### April 22, 2014

9:30 AM (Tuesday) – Divine Liturgy

### April 24, 2014

7:30 PM (Thursday) – Carpathian Club Meeting

### April 26, 2014

10:00 AM (Saturday) – Blessing of Graves  
(at Bay View Cemetery in Jersey City, N.J.)

### April 26-27, 2014

6:00 PM (Saturday) – Great Vespers

9:30 AM (Sunday) – Divine Liturgy

### April 28, 2014

7:00 PM (Monday) – Parish Council Meeting

## Deanery Lenten & Paschal Vespers

### **April 6, 2014**

4:00 PM (Sunday) – *Sunday of St. Mary of Egypt*. Vespers at Holy Apostles Church, 17 Platt Ave., Saddle Brook, New Jersey

### **April 23, 2014**

7:00 PM (Wednesday) – *Bright Wednesday*. Paschal Vespers at Christ the Savior Church, 365 Paramus Rd., Paramus, New Jersey

## Daily Bible Readings

20<sup>th</sup>. **Acts 1:1-8 & John 1:1-17**  
21<sup>st</sup>. Acts 1:12-17, 21-26 & John 1:18-28  
22<sup>nd</sup>. Acts 2:14-21 & Luke 24:12-35  
23<sup>rd</sup>. Acts 2:22-36 & John 1:35-51  
24<sup>th</sup>. Acts 2:28-43 & John 3:1-15  
25<sup>th</sup>. Acts 3:1-8 & John 2:12-22

26<sup>th</sup>. Acts 3:11-16 & John 3:22-33  
**27<sup>th</sup>. Acts 5:12-20 & John 20:19-31**  
28<sup>th</sup>. Acts 3:19-26 & John 2:1-11  
29<sup>th</sup>. Acts 4:1-10 & John 3:16-21  
30<sup>th</sup>. Acts 4:13-22 & John 5:17-24

*\* Sunday readings printed in boldface*

## Special Donations

*Please note that for special donations in May to be acknowledged in **Quo Vadis**, it will be necessary for the donation to be recorded in the Special Donations register in the church vestibule by April 20, 2014.*

### Bayonne "R" Club Donation

The Bayonne "R" Club donated \$1,000 to the church from the proceeds of its flea market sales.

April 20, 2014

Seven-day Altar Vigils offered by Elizabeth Zuber in loving memory of her husband, Michael Zuber, on the third anniversary of his repose.