

# 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

The Assumption is the oldest and most solemn feast of the Virgin Mary. It is not mentioned in the New Testament but it has been celebrated for at least sixteen hundred years. The Fourth Ecumenical Council, held at Chalcedon in 451, referred to it. In the Eastern Orthodox Church it is also called the “Dormition (‘Falling-asleep’) of the All-Holy Mother of God” and it is celebrated with great solemnity as one of the twelve “great feasts” of the Church.

The Assumption means that God, who planned Mary’s life with such extraordinary care, also planned her very last moment just as carefully. The Virgin Mary, who in life was “all-immaculate” or free from sin, by the very special privilege of God of having been chosen to be the Mother of God (“Theotokos”), was by another very special privilege, at the last moment of her life, preserved free from the corruption of the grave. At the end of her life Mary was assumed body and soul into heaven. Both are important. They were made for each other. At death, there is only a temporary separation. Body and soul will be reunited in the Resurrection. The Assumption means that the body that participated in the ἀσκήσις (Greek, “exercise”) of life will also participate in the victory.

Today we are very aware of the importance and the vulnerability of the body. We are told of the importance of diet and exercise. We monitor the levels of cholesterol and blood pressure. We realize that the body is the vehicle of life. We live as long and as well as the body supports the soul. We know well that the body is the instrument of pleasure, pain and procreation. But the body is also the instrument of knowledge. All the knowledge we have, even the most abstract, comes in originally from one of the five senses. The body is also the instrument of the communication of

knowledge. No one can read our mind. We express our thoughts through the body, with language and signs. The body is also the instrument of grace. We receive the sacraments, the channels of grace, through the body. The body is also the instrument of worship. True worship is in spirit and truth. But it is expressed through the body in words, gestures, prostrations, etc. The Liturgy is not only expressive of worship, it is creative of it.

What a magnificent creation is the body! It has a resident physician and a built-in pharmacy, the immune system. It can heal itself! How anyone who knows anything about the body could be an atheist is beyond me! The body has about 100 trillion cells. Did all of these cells come together by chance to form the cardiovascular, digestive, and procreative systems? The great mystery is not disease, but health. How all of these glands, cells and organs work together so perfectly without our even thinking about it. When we think about it we mess it up.

But by the original sin we have lost the preternatural gift of integrity whereby the lower faculties were under complete control of the higher faculties. We do not have integrity. There is a law in our body warring against the law of our mind. We do not have perfect control. The imperfect control we do have comes only after much discipline. Discipline is what we need most and want least. Today we have an inordinate, superficial care of the body. We are the cleanest, most hygienic, best groomed, sweetest smelling sinners the world has ever known. "Save the surface and you save all" is a good motto for a paint company but not for a Christian.

The lesson of the Assumption is that the whole person, body and soul, participates in the "exercise" or "battle" of life and the whole person, body and soul, will participate in the victory. Let us ask Mary, assumed into heaven, to obtain for us the grace to respect and discipline the body so that one day we may join her body and soul in heaven.

## **Parish Council President's Message**

Dear parishioners and friends,

Lately we have been experiencing a noticeable decline in attendance at certain of the divine services, especially Great Vespers. Although lower attendance is not unexpected during the summer months, as some people travel this time of year, attendance at Great Vespers has been especially poor and this trend started well before the onset of summer. We are fortunate that our parish is able to have a full cycle of services for all the weekends and holy days of the year, and so the lack of attendance at these services is disappointing. If our parish is to have a normal liturgical life, we all need to do our part in attending divine services celebrated in our church. Although our Sunday and Holy Day obligation primarily means our attendance of Divine Liturgy; nevertheless, in Orthodox tradition proper preparation for our attendance of Divine Liturgy—particularly if we are receiving Holy Communion—includes our attendance of Great Vespers the evening before. I appeal to all our faithful parishioners, therefore, not to forget about Great Vespers and other evening services.

Yours in Christ,  
Reader Stephen Wasilewski

## **Excerpt from the Church Fathers**

"It was fitting that she, who had kept her virginity intact in childbirth, should keep her own body free from all corruption even after death. It was fitting that she, who had carried the Creator as a child at her breast, should dwell in the divine tabernacles. It was fitting that the spouse, whom

the Father had taken to himself, should live in the divine mansions. It was fitting that she, who had seen her Son upon the cross and who had thereby received into her heart the sword of sorrow which she had escaped in the act of giving birth to him, should look upon him as he sits with the Father. It was fitting that God's Mother should possess what belongs to her Son, and that she should be honored by every creature as the Mother and as the handmaid of God."

*St. John of Damascus, Encomium in Dormitionem Dei Genetricis Semperque Virginis Mariae, Hom. II, n. 14.*

## Lives of the Saints

*St. Susanna, Virgin and Martyr – commemorated on August 11<sup>th</sup>*

St. Susanna was nobly born in Rome, the daughter of St. Gabinius, who after his conversion became a priest; she was also the niece of Pope St. Gaius<sup>1</sup> (283-296), her father's brother. This family was also related to the Emperor Diocletian (284-305). Susanna's father had raised her with great care in the fear of God and love of Jesus Christ, and she had made a private vow of virginity. Diocletian, wishing to obtain the consent of this very beautiful maiden to marry his co-emperor, Maximian<sup>2</sup> (286-305), sent Claudius, another member of her family, to propose the espousals. She refused to consent, making known to her father and Pope St. Gaius her vow, and saying that even if she had not resolved to conserve her chastity, she would not wish to marry a man responsible for the massacre of so many Christians. The Emperor's messenger Claudius, together with his wife, Prepedigna, and his sons, Alexander and Cythius, was converted by her confession of faith and baptized.

When Diocletian received no answer from his messenger concerning the results of the commission, and then learned of the conversion of Claudius, he was very irritated. Having learned that the entire family of his relatives had been converted to Christianity, Diocletian sent them into exile. He then arrested Susanna, Gabinius her father, and several other prominent Christians. The holy virgin Susanna was taken to the palace, and the Empress Prisca tried to persuade her to submit. But the Empress, secretly a Christian, supported the martyr in her intention to preserve her

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<sup>1</sup> Also spelled "Caius," Pope Gaius was born in Dalmatia in 245 and was Pope of Rome from December 17, 283 until his martyrdom on April 22, 296.

<sup>2</sup> Maximian shared the imperial title with his senior partner, Diocletian. He joined Diocletian in abdicating on May 1, 305 and conferred the imperial title to Constantius Chlorus (305-306), father of the Emperor Constantine. Constantius shared the imperial title as junior partner to Diocletian's chosen successor, Galerius (305-311), and was succeeded by his son, Constantine. After Constantius' death, Maximian came out of retirement, claimed the imperial title once again and aided his son Maxentius' rebellion in Italy. He was compelled by Emperor Galerius to renounce his imperial claim in 308, but in early 310 he again tried to usurp Constantine's title while the latter was campaigning on the Rhine. He was captured by Constantine at Marseilles, France and committed suicide in July 310 on Constantine's orders. A problem with the account in the Acts of St. Susanna's martyrdom is that Maximian's Syrian-born wife, Eutropia, who bore him at least two children, Maxentius (b. 283) and Fausta (b. 289), died after 325. It is possible that Diocletian might have wished Maximian to divorce Eutropia in order to dynastically unite the two co-emperors' families, which would explain Diocletian's violent reaction to Susanna's refusal. Maximian's two daughters were married into the family of Constantius Chlorus: Theodora, married to Constantius (who divorced his first wife, Helena—a Christian) and Fausta, married to Constantius' son, Constantine (who set aside his concubine, Minervina, mother of his eldest son, Crispus).

virginity for the sake of the Lord. She explained to the Emperor about the virgin's unwillingness to enter into marriage with a pagan. Diocletian gave permission to his co-emperor, Maximian, to defile the holy virgin, but an angel defended her. Thereafter, St. Susanna was beaten in her residence and was then secretly decapitated. The Emperor's wife, St. Prisca, buried her body clandestinely and prayed to her as a holy martyr. Later the house of St. Gabinius was transformed by Pope St. Gaius into a church; it eventually became a convent for Cistercian nuns.<sup>3</sup>

St. Susanna suffered about the year 295. Her uncle, Pope St. Gaius, and father, St. Gabinius, were martyred later, in 296. The commemoration of St. Susanna that was included in the General Roman Calendar was removed in 1969 because of the legendary character of the *Acts* of her martyrdom.

## Modern Theological Classics

### HUMILITY AND ATTENTION DURING PRAYER

*"He will regard the prayer of the destitute and despise not their prayer."* (Ps. 102:17)

After faith and perseverance, another essential condition for our prayer to be heard should be humility (ταπεινωσις). By it we mean the very deep feeling of our smallness in comparison to the Most High, and to this feeling, according to our inner and outer stance. This emanates from the very nature of prayer. Because, if prayer is conversation of man with God, who sympathizes with us in our sickness; comes down to listen to our pains and complaints; who among us shall be thus inconsiderate so as to act rashly and arrogantly, forgetting his own position, on the one hand, and on the other, the majesty of Him with whom he is speaking? Moses took off his sandals before the burning bush. Abraham calls himself "dust and ashes," when he prayed to God. The Israelites tremble under the thunders and lightning and storms upon the mount. And shall we appear with arrogance prayer before the Most High?

Jesus said: *"Two men went up into the temple to pray, one a Pharisee and the other a Publican"* (Lk. 18:10), and He told His hearers the well-known parable. The Pharisee is the just one, constituting the zenith of the civil holiness of those times. The Publican is a sinner representing the dregs and the scum of the society of those times. But, nevertheless, observes the Savior: *"I will tell you, that mean (meaning the Publican) went down to his house justified, rather than the other."* Why? Because the Pharisee projected himself, with all the weight of his arrogance, before God, taking the fullest place of the holy place, standing instead of kneeling; boasting instead of reflecting on his mistakes. While, on the other hand, the Publican gloomy, crushed, and downcast, does not even enter the temple, but standing outside of the gate, groans for his sins, and beating his breast, calls out loud for divine mercy.

Therefore, we can very well compare pride to those filthy flies that fall in the dish and pollute even the tastiest broth. *"Dead flies cause the ointment of the apothecary to send forth a*

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<sup>3</sup> The Church of Saint Susanna at the Baths of Diocletian (Italian: Chiesa di Santa Susanna alle Terme di Diocleziano) is a Roman Catholic parish church located on the Quirinal Hill in Rome, Italy. There has been a titular church associated to its site as far back as A.D. 280. The current church was rebuilt from 1585 to 1603 for a monastery of Cistercian nuns founded on the site in 1587, which still exists there. The church has served as the national parish for residents of Rome from the United States since 1921, when the church was assigned to the care of the Paulist Fathers, a society of priests founded in the United States.

*stinking savor*" (Eccl. 10:2). Thus also arrogance activates the abomination of God when it comes in prayer, even though he who is praying is the most virtuous person. On the contrary, the prayer of a humble person is similar to a light arrow, for it will traverse the clouds, says wise Solomon (3:12), and proceed yet further, and it will visit the one praying to the Most High.

Our Lord gave us the example of humble prayer when, in Gethsemane, He prayed kneeling, and falling down on His face (Mt. 26:31) *"and His sweat was as it were great drops of blood falling to the ground"* (Lk. 22:44). It was the slaughter preparing for the slaughter, in order to expiate the divine wrath against the sinners amongst us. Who is he who was ever more humble? Whose agony was a greater martyrdom? His friends fell asleep. Night surrounded Him with darkness. The pale forebodings of death mixed in with the foreknowledge of the denial of the disciples; the foreknowledge of the persistence of humans in evil. After His beyond-value death, the foreknowledge of the persecutions, heresies, and schisms of the Church continue a heavy and leaden sky over Him.

Who suffered as He did? Certainly other humans suffered martyrdom. But no one with the nails of the present ones felt them piercing. His soul, and thousands of other nails in the future, because no one could see so far ahead, as much as the Son of Man. And, therefore, He prays so that the cup be taken from Him. He is praying, who, not long before, was transformed in glory on Mount Tabor. He is praying for those before Him, and for those after Him, for His friends, for His enemies, for all of humanity, whose unbearable sins He carries on His shoulders as the scapegoat panting but gladly.

Indeed, but how does He pray? *"Kneeling down"* says Luke (22:41) and *"fell on His face"* adds Matthew (26:39). Oh, what a form worthy of a transgressing person! Oh, what a stance appropriate to my fall and baseness. The Master, therefore, humbles Himself in His prayer, and I, a slave, am haughty! Holiness bends the knees, and I, a sinner, seek high places of honor in the churches, like the Pharisee! The Heavenly Word falls on His face, and I carry around, in the House of God, a diamond-bearing face! The Only-Begotten is in agony and is covered with sweat, and I walk on air or even fearlessly hold conversations during the time of the Gospel lesson, or during the time that the Lamb of God is sacrificed for my sins! My Redeemer shortly will be dressed in purple and thorns, and I appear adorned as an Egyptian statue, as if to attract the eyes of everyone and wound my poorer brother in the Liturgy!

Is it perhaps necessary to add that the natural consequence of humility is attention that also constitutes an inviolable condition for those who pray? He who is inattentive in prayer displays impiety towards God, and concerning Whom (as appears from his manner) he has such small conception that he would not have if he were talking with one of his peers. How? In talking to another person one pays attention to whatever he says. And, if perhaps it happened that the person with whom he is conversing is socially his superior, then he would the more concentrate his attention, then he would weigh beforehand whatever he will say. Nor would he do anything in the conversation to betray rudeness. This is how we behave in dealing with other persons. And would we not be attentive when we address God?

Unfortunately, we must acknowledge that sin has thus clipped the wings of our soul and made our intellect drowsy, that we are not able to pray for long without scattering our spirit. This also is another psychological proof of the fact of the Fall, about which the first pages of the Scriptures speak, indicating how we were created for the purpose of orientating ourselves for heaven, except that earth and flesh attract our small boat down, filling it with reveries and cares, and not rarely (alas!) with sinful thoughts at the time of prayer, as the hymn writer chants: *"Often when chanting hymns I am found fulfilling sin, uttering songs with the tongue, but with the soul*

*thinking improper things; but Christ God correct both, through repentance, and save me.”* Hence even the Church, seeing this natural weakness often and again in time of prayer, calls out to us: **Wisdom! Arise! Let us stand upright!** (καλωσ)—seeking to shake drowsiness off our eyes!<sup>1</sup>

The Apostle Paul recommends: *“lift up your drooping hands and strengthen your weak knees”* (Heb. 12:12). What does all this cheering-on mean? Perhaps it refers to our bodies? No, but eminently it refers to our fallen spirit, which is obliged to stand before God, sober and awake. “Because,” says St. John Chrysostom, “just as the archer, in order to send his arrow well-aimed, it is necessary beforehand to take care of his stance and stand exactly opposite his target, thus you also, wishing to shoot the evil head of the devil with arrows, should take care of the stance of your thoughts, so that you will direct your position well-aimed. What else is prayer, if not the light of the intellect, against which the winds of aerial spirits blow, in order to blow them out? Except, just as those who carry lanterns in times of windy storms, place their hand in front of the wick as a barrier to prevent the wind, thus you also protect prayer by your unabated attention.”<sup>2</sup>

*“When thou prayest, enter into thy closet and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly”* (Matt. 6:6). Let us study with Origen (On Prayer, ch. 20) more carefully this command of the Lord. It is the treasury of the innermost part of our soul. It is the portal of our feelings; that is, of eyes and ears and the rest, by which as some doors, the outer representations enter into us and communicate with the outside world. And our unshakable attention is a lock. With this meaning this saying is interpreted as follows: “You, O Christian, when you pray, do not allow your feelings to fly away; do not let your vision, or your hearing, and feelings wander here and there, for your mind to wander and your attention distracted by jumping to earthly matters. But become well-locked in the depths of your mind, become a stranger to everything surrounding you, and fall on your knees.” It is said about the philosopher Malebranche that he lowered the shades when he wished to be absorbed by an important problem. How much more should the Christian collect his mind in order to pray undistracted?

Oh, how well did the Patriarch Abraham act, when he was about to offer that sacrifice, that in many ways presaged the sacrifice of Golgotha? He arose in the morning and went to the prescribed place, having with him his son, and his servants, and a donkey that carried the wood. But when he neared the mountain, he ordered the servants to remain with the donkey at the foot of the mountain. And he, followed by his only son, went up to the top for the sacrifice. *“And Abraham said to his young men, ‘stay here with the ass: I and the lad will go yonder and worship”* (Gen. 22:5). Thus, you also, my reader, when you rise to the heights of prayer, place at the foot of the mountain everything slavish and beastly, and absurd, and then ascend. Say to these with authoritative voice: “worldly thoughts, base temptations, slavish passions, foolish and absurd cares, you remain below, ridding me of your presence for a few moments. I, with my soul, my only born and precious child, shall ascend the mountain of prayer, and make a reasonable sacrifice pleasing to God.”<sup>3</sup>  
*Fr. Constantine Callinikos, The Prayer, pp. 45-48. To be continued.*

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<sup>1</sup> Cf. The recommendation of St. Nilus: *“Whether praying with brethren or alone, struggle not habit, but by feeling.”* On Prayer, ch. 41.

<sup>2</sup> St. John Chrysostom, On the Incomprehensible, Hom. 4, and On not publicizing sins.

<sup>3</sup> Cf. St. John Chrysostom, Hom. 5 in 2<sup>nd</sup> Corinthians.

# Our Carpatho-Rusyn Heritage

## Carpatho-Rusyns in America: Part IX

In the early 1960s, the organizational status of the Byzantine Catholic Church in the United States was that of a church missionary territory with limited self-governing authority. By the end of the decade, however, the remarkable growth and the steadfast loyalty of Byzantine Catholics in the United States were recognized by the bestowal of a new ecclesiastical dignity and status: Pope Paul VI issued a decree on February 21, 1969, entitled *Quando Quidem Christus*. By virtue of this decree, the Byzantine Catholic Church in America became a Metropolia. The Eparchy of Munhall thus was elevated to Archeparchy, and the Eparchy of Passaic was designated as a suffragan or constituent part of the Metropolia. Additionally, the new suffragan Eparchy of Parma (Ohio) was created from the western territory of the former Munhall Eparchy.

The Pope appointed Bishop Stephen Kocisko to head the new Metropolia and named him its Archbishop. Bishop Michael J. Dudick, who in 1968 succeeded Bishop Stephen in Passaic, remained the head of the five-year-old Passaic Eparchy. Fr. Emil Mihalik, Chancellor of the Passaic Eparchy, was then named the first bishop for the newly-created Eparchy of Parma. On June 11, 1969, Most Rev. Luigi Raimondi, the Apostolic Delegate to the United States, enthroned Archbishop Stephen as the first Metropolitan in the history of the Carpatho-Rusyn people. The enthronement took place at Holy Spirit Byzantine Catholic Church in the Oakland section of Pittsburgh.

Over a decade later in May 1981, the bishops recognized the need for further development in the life of the Byzantine Catholic Church in America. Bishop Emil of Parma, at a meeting in Pittsburgh, proposed the creation of a fourth eparchy for the far western states. The request was made to the Vatican, and on December 3, 1981, Pope John Paul II, through the Congregation for the Eastern Churches, created the Eparchy of Van Nuys in California. Bishop Thomas Dolinay, Auxiliary Bishop of Passaic, was named its first hierarch.

Following the decrees of the Second Vatican Council, Archbishop Stephen promptly set about the task of restoring the Church generally and Pittsburgh Archeparchy in particular to its authentic religious traditions. To achieve this important goal, Archbishop Stephen undertook a number of initiatives. Under his leadership, the theology department of Ss. Cyril and Methodius Seminary, which had been closed for two years, reopened. In accord with the guidelines set forth in the Vatican Council's Decree on Priestly Formation, the seminary instituted programs in pastoral and field ministry for seminarians and placed renewed emphasis on Eastern theological tradition and practices. These programs were implemented under the direction of the seminary's new rector, Fr. Judson M. Procyk. To encourage lay participation and to improve congregational singing in the liturgical services, the Archbishop established an institute to provide formal classes for the instruction of cantors.

Keenly aware of the need for increased knowledge and understanding among the faithful of their religious traditions and heritage, Archbishop Stephen created an Office of Religious Education. This new office took the lead in publishing and providing catechetical materials for the instruction of the youth in their faith and church. Included within the many instructional materials produced by this office was the "God With Us" catechetical series. This series was specifically developed for instruction of children in the first eight grades and eventually was used by all Byzantine Catholic jurisdictions in the United States and Canada. Another important means of instruction inaugurated by the Archbishop was the Byzantine Leaflet Series. Published four times a year, these 8-page pamphlets were extensively researched and printed in color. They proved to be a valuable resource in explaining the liturgical services, customs and traditions of the Byzantine Catholic Church.

Preservation of religious and cultural materials was a matter of great importance for Archbishop Stephen. In 1971, he directed the establishment of an Archieparchial Museum to keep and maintain icons, books, paintings and other items of historical interest. Realizing the archival importance of newspapers, books and other artifacts produced by many Americans of Carpatho-Rusyn origin, he facilitated the efforts of scholars at some of America's leading universities in collecting and microfilming these materials for conservation and study by future generations.

Archbishop Stephen also undertook an active and prominent role in making his Church recognized and appreciated. With the cooperation of the other hierarchs, clergy and faithful he erected a beautiful chapel in the National Shrine of the Immaculate Conception in Washington, D.C. during the Archieparchial Golden Jubilee celebration in 1974. Designed in traditional Byzantine style with an iconostasis and colorful mosaics, the chapel serves as impressive reminder to the many visitors to the shrine of the presence of Byzantine Catholics in the United States. Under Archbishop Stephen's archpastoral leadership, several new parishes and missions were established in the expanding Pittsburgh suburbs of Upper St. Clair, North Huntingdon, and Gibsonia, and in the Texas cities of Houston, Dallas, and San Antonio. With special concern for the seminary, Archbishop Stephen created a Seminary Endowment Fund on the 40th anniversary of his priestly ordination and 25th anniversary of his ordination to the episcopacy.

As the head of a *sui iuris* (self-governing) Metropolia, Archbishop Stephen was designated by the Pope to represent the Byzantine Catholics in the Synod of Bishops, the highest consultative body of the Catholic Church. Through his participation at these synodal sessions, the Archbishop was able not only to express the position of the Byzantine Catholic Churches on the many issues faced by the Church in contemporary life, but also to acquaint the Synod fathers from all over the world with the history and importance of this Church in America.

On March 8, 1973, Pope Paul VI named Monsignor John Bilock, Rector of St. John Cathedral, Auxiliary Bishop to Archbishop Stephen. He was ordained to the episcopacy on May 15, 1973 at Holy Spirit Church in Pittsburgh (Oakland). Bishop John used his organizational skills to plan and coordinate most of the Archeparchy's events, activities and major functions. Some of these which he chaired or coordinated included the Golden Jubilee celebration of the Metropolitan Church of Pittsburgh; the annual Byzantine Catholic Family Day at Pittsburgh's Kennywood Park; the annual St. Nicholas Day Banquet, and the Labor Day weekend pilgrimage at Mount St. Macrina in Uniontown. Besides these events, he also organized and personally led numerous pilgrimages from the Archeparchy to such places as the Holy Land, Rome, the Marian shrines in Europe and finally, to the ancestral homeland of American Byzantine Catholics in Slovakia and Ukraine. Bishop John also pioneered the use of the media to develop a new Byzantine Catholic apostolate; for example, the Divine Liturgy was broadcast every Sunday to a radio audience of thousands, and gradually this apostolate was expanded to include televised Divine Liturgies and other services.

In the spring of 1990, Archbishop Stephen's health began to decline; when his retirement became imminent, Pope John Paul II named Bishop Thomas Dolinay, Bishop of Van Nuys, as Coadjutor Metropolitan Archbishop of Pittsburgh with the right of succession. He was enthroned at St. Paul Roman Catholic Cathedral there on May 29, 1990. Bishop George Kuzma, Auxiliary Bishop of Passaic, succeeded him as Bishop of Van Nuys. In compliance with the directives of Vatican II, Archbishop Stephen tendered his resignation as Metropolitan Archbishop of Pittsburgh to Pope John Paul II on his 75th birthday, June 11, 1990. Thus was concluded his fifty years of deeply committed service to the Church as a priest and 35 years as a bishop. His health gradually declined, and he reposed at Mount St. Macrina Manor on the monastery property of the Sisters of St. Basil in Uniontown, Pennsylvania on March 7, 1995. His body was interred in the bishops' section of Mount St. Macrina Cemetery.

During his short tenure, Archbishop Thomas endeavored to make the Archeparchy more visible and its operations better organized. He moved the Chancery and other administrative offices to the newly purchased nine-story Ewart Building in downtown Pittsburgh, and established a central financial accounting system for the parishes. He was actively involved with the Christian Associates of Southwestern Pennsylvania (CASP) and their ecumenical endeavors. When Europe became free from Communism, he raised money to help rebuild the churches in the eparchies of Prešov and Užgorod, and traveled there as well. In addition to his Archieparchial duties, Archbishop Thomas served as the spiritual advisor and editor for The United Societies and was a member of the board of trustees of Catholic Golden Age from its beginning. Archbishop Thomas unexpectedly reposed at his residence, suffering an apparent heart attack during Bright Week on April 13, 1993. He was 69. His Funeral Divine Liturgy was celebrated in Holy Spirit Church in the Oakland section of Pittsburgh by Auxiliary Bishop John M. Bilock; he was interred in the bishops' section of Mount St. Macrina Cemetery in Uniontown, Pennsylvania.

Upon Archbishop Thomas' passing, Bishop John Bilock, despite his own declining health, accepted the unanimous selection of the Board of Consultors to become the Administrator of the Archeparchy. He served in this capacity until he reposed on September 8, 1994. His funeral was celebrated at St. John the Baptist Cathedral in Munhall on Tuesday, September 13, and he too was laid to rest in the bishops' section of Mount St. Macrina Cemetery. With the death of Bishop Bilock, Monsignor Russell Andrew Duker, Rector of the Seminary, subsequently served as Administrator of the Archeparchy.

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

## **Parish News**

### Parish Council Meeting

The Parish Council is meeting on Monday, August 8, 2016 at 7:00 PM.

### Parish Confessions

All parishioners ought to go to confession during the Virgin Mary's Fast. Confessions may be heard after any Vespers during the month of August, or call the Rectory for an appointment.

### New Parishioners

Welcome to Yvonne Nakhla and her daughter, Diane. Yvonne is a mathematics teacher, educated at the University of Cambridge, from Alexandria, Egypt. Diane will be starting classes at Bayonne High School in September. Many Years!

## **Special Donations**

*Please note that for Special Donations in September 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 August 22, 2016.*

### August 7, 2016

**Sanctuary Lamp** offered by Mary Macinsky in memory of John Yendrey (anniversary of birth).

## August 14, 2016

**Sanctuary Lamp** offered by Elizabeth Zuber in memory of Tatiana Korbela (anniversary of repose).

## **Schedule of Services**

### August 5-6, 2016

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

### August 6-7, 2016

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

### August 13-14, 2016

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

### August 14-15, 2016

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

### August 21-22, 2016

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

### August 27-28, 2016

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

### August 29, 2016

9:00 AM (Monday) – Divine Liturgy

## **Daily Bible Readings**

1. Rom. 5:17-6:2; Matt. 9:14-17
2. Rom. 3:19-26; Matt. 7:1-8
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