

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

The season of Lent is upon us once again. Often we think first of the sacrifices that we are called upon to make in Lent, such as numerous services, strict fasts, the renunciation of worldly entertainments, and so forth. But rather than focusing on the mortifications that Lent demands of us, instead let us view Lent as a time of spiritual opportunity.

We begin Lent with the rite of forgiveness, and so we start the season of penitence by explicitly following the command of the Lord’s Prayer to “forgive us our trespasses, as we forgive those who trespass against us.” The intent of the phrase is clear: we must forgive the sins of others if we expect to be forgiven ourselves. So, by forgiving our fellow human beings and confessing our sins, we start Lent with a clean slate of divine forgiveness.

Next, we hear St. Andrew of Crete’s Great Canon of Repentance for four consecutive evenings, in which the whole of the Bible is recapitulated so as to show us examples of sin and repentance. The Great Canon points us in the correction direction of contrition for our sins, so that we might undertake the spiritual pilgrimage of Lent in the way of penitence.

But Lent is also a season of greater devotion, reflected in devotional services such as the Akathistos Hymn, as well as in our spiritual duty of increased prayer at home. It is a time to renew our relationship with God, specifically by praying more—and more attentively. It is also a time for us to pray for others. Just as we started Lent by forgiving each other, we should spend Lent praying for each other, and remembering those who have “fallen asleep” in the Lord.

We are all members of one Mystical Body of Christ. As members of one body, we express our unity by forgiving each other, and praying for each other, and loving each other, including the reposed members of the Church, as well as the living. And so we should all attend the services for the faithful departed on the Memorial Saturdays, when we pray for the dead, and the Liturgy of the Pre-Sanctified Gifts on Wednesdays, when we pray for the living.

Whether Lent will be a time of spiritual growth, or a waste of time, is entirely up to each and every individual to decide for himself. The Mystical Body of Christ, the Holy Church, has provided us with the tools of fasting and prayer to recharge our spiritual energy. Let us take heed to spiritually nourish ourselves, and grow in Christ, rather than suffering the famine of inattention to our souls and the triviality of gross materialism that pervades the secular society around us.

Parish Council President’s Message

Dear parishioners and friends,

On March 11th & 18th we will be celebrating joint Pre-Sanctified Liturgies with St. Mary’s. And on April 8th, we will join St. Mary’s again for the Sacrament of Holy Unction. These joint services with St. Mary’s are tangible indicators of the strength of our historic relationship with St. Mary’s. If we are “brothers” and “sisters” to each other within our own parish family, then our friends at St. Mary’s are like our “cousins.” So, in keeping with this metaphor, when we gather together with the people of St. Mary’s, it is like a spiritual “family gathering.” Together with Fathers Sophrony and John, I encourage all of you to help maintain this bond between our neighboring parishes by committing yourselves to attending all three joint services!

Yours in Christ,
Reader Stephen Wasilewski

Excerpt from the Church Fathers

Holy City of God, Jerusalem, how I long to stand even now at your gates, and go in, rejoicing! A divine longing for holy *Solyma* [ed. – an abbreviation for “Jerusalem”] presses upon me incessantly . . .

Let me walk thy pavements and go inside the Anastasis, where the King of All rose again, trampling down the power of death. I will venerate the sweet floor, and gaze on the holy Cube [ed. – the *Kouvouklion* inside the Holy Sepulchre], and the great four . . . like the heavens. Through the divine sanctuary I will penetrate the divine Tomb, and with deep reverence will

venerate that Rock. And as I venerate that worthy Tomb, surrounded by its conches and columns surmounted by golden lilies, I shall be overcome with joy.

Let me pass on to the *Tristoon* (“Portico”), all covered with pearls and gold, and go on into the lovely building of the Place of the Skull. Ocean of life ever living and the true oblivion; Tomb that gives light! And prostrate I will venerate the Navel-point of the earth, that divine Rock in which was fixed the wood which undid the curse of the tree. How great thy glory, noble Rock, in which was fixed the Cross, the Redemption of mankind! Exultant let me go on to the place where all of us who belong to the people of God venerate the Wood of the Cross. Let me run to bend the knee before the artist’s picture representing the Rulers, to render homage.

And let me go rejoicing to the splendid sanctuary, the place where the noble Empress Helena found the divine Wood; and go up, my heart overcome with awe, and see the Upper Room, the Reed, the Sponge, and the Lance. Then may I gaze down upon the fresh beauty of the Basilica where choirs of monks sing nightly songs of worship.

St. Sophronius of Jerusalem, Anacreonticon, 20:1-54.

Lives of the Saints

St. Sophronius, Patriarch of Jerusalem – commemorated on March 11th

St. Sophronius was born in Damascus, Syria about AD 560, and was of Aramean descent. He was called a Sophist or “the Wise” because of his knowledge of Greek, and his having been a teacher of rhetoric and philosophy. At about the age of twenty, he and his friend, John Moschus, became ascetics in Egypt, and later entered the Monastery of St. Theodosius near Bethlehem. In 605 he fled to Alexandria, Egypt in the wake of Persian invaders, and when the Persians took Alexandria in 616, he fled to Rome. On the death of John Moschus in Rome in 619, St. Sophronius accompanied the corpse back to Jerusalem for monastic burial and then returned to the Monastery of St. Theodosius. In 633 he traveled to Alexandria, Egypt and to Constantinople in order to persuade the respective patriarchs to renounce the Monothelite heresy, a heterodox teaching that espoused a single, divine will in Christ to the exclusion of a human capacity for choice. Neither visit was successful.

St. Sophronius was an ardent opponent of Monothelitism—known for pointedly demonstrating the heresy’s logical incoherence, though unfortunately his extensive writings on the subject are lost. In 634 he was elected Patriarch of Jerusalem. Soon after his enthronement he forwarded his noted Synodical Letter to Pope Honorius I and to the other Eastern Patriarchs, explaining the Orthodox belief in the two natures, divine and human, of Christ, as opposed to Monothelitism, which he regarded as a subtle form of heretical Monophysitism (which posited a single divine nature for Christ). Moreover, he composed a *Florilegium* (“Anthology”) of some 600 texts from the Greek Church Fathers in favor of the Orthodox tenet of positing both human and divine wills in Christ. In his Christmas Sermon of 634, St. Sophronius was mainly concerned with keeping the clergy in line with Orthodox Christological dogma, giving only the most conventional of warning about the Muslim advance on Palestine.

St. Sophronius viewed the Muslim control of Palestine as “unwitting representatives of God’s inevitable chastisement of weak and wavering Christians” [ed. – might not these words be equally applicable to the Western world today?]. In 637 St. Sophronius negotiated the surrender to Jerusalem to the Caliph Umar, in which he secured the recognition of civil and religious liberty for Christians in exchange for tribute—an agreement known as the Umari Treaty. The caliph himself came to Jerusalem, and met with the patriarch in the Church of the Holy Sepulchre. St. Sophronius invited Umar to pray there, but Umar declined, fearing to endanger the church’s status as a Christian temple—Umar’s concern was that future Muslims might use the precedent of Umar having prayed there as an excuse to build a mosque on the site. Instead, Umar chose to pray outside. So appreciating the caliph’s discretion, St. Sophronius gave him the keys to the church; unable to refuse it, the caliph gave the keys to a family of Muslims from Medina and asked them to take charge of opening and closing the church. The keys of the Church of the Holy Sepulchre still remain with that Muslim family today.

St. Sophronius died on March 11, 638—according to tradition, it was his grief over the fall of Jerusalem to the Muslims that eventually led to his death. Among his numerous writings, few of which are still extant, St. Sophronius was the author of the Life of St. Mary of Egypt, which is read in the fifth week of Great Lent in Eastern Orthodox churches. He also revised the lamp-lighting hymn at Vespers, *Phos Hilaron* (“O Gladsome Light”), and so Orthodox liturgical books often identify him as its author [ed. – in fact, *Phos Hilaron* dates back to at least the third century—St. Basil the Great (AD 329-379) spoke of the singing of *Phos Hilaron* as a “cherished tradition of the church,” the hymn being already considered old in his day].

Modern Theological Classics

“I believe . . . in one, holy, catholic, and apostolic Church”

This idea that the divine truth is preserved by the whole Church is expressed by the Encyclical Letter of the Eastern Patriarchs of 1848, which says that “the people of the Body of the Church are the guardians of piety.” This is grounded in the affirmation of John 17:19, “For their sake I sanctify myself, that they also might be sanctified in the Truth.”

Fr. Sergius Bulgakov offers this explanation of the meaning of sobornost’ or conciliarity:

The word is derived from the verb *sobirat’*, to gather together, to assemble. From this comes the word “Sobor,” meaning either Council, or Cathedral. The Slavic text of the Nicene Creed translated the Greek word *Katholiki* into the adjective *Sobornaia*. To believe in the *Sobornaia* Church is to believe in the Catholic Universal Church that assembles and unites, in opposition to the purely monarchical ecclesiology (*The Orthodox Church*, 74-74).

Thus the Church is *sobornaia* (conciliar, catholic, universal), living in harmonious unity of the divine life in Jesus Christ for the purpose of preserving, guarding, and, if necessary, defending the Orthodox Faith with the help of the Holy Spirit. It is the Church of the conciliar principle established by the apostles, the Church of the Ecumenical Councils, and the Church councils of the present day, where sobornost’ is expressed in the living unity of all.

The Sobor (Council) is the expression of the common concern for the Church of all her members, as the “royal priesthood,” and the expression also of the Hierarchical structure. This is “sobornost” (conciliarity) as it is understood to be in the Orthodox Church. It is cooperation of love and Spirit in which each member of the Church is given possibility to express the views to enrich other with his experience, to teach and to be taught, to give and to receive God gifts for the good of the whole Church. While the hierarchy, as the apostolic succession, are the guardians and interpreters of truth, being the voice of the Church (Alexander Schmemmann, “The Church is Hierarchical,” OCA Archives, 1963).

The Church is apostolic, built upon the foundation of the apostles and prophets, Jesus Christ Himself, being the cornerstone (Eph. 2:20). Apostolicity belongs to the essence, the very nature, of the Church. Depicted as the “bride,” the spouse of the Lamb, the Church is also known as “the great city, the holy Jerusalem, descending out of heaven from God” (Rev. 21:9-10). The wall of the city is constructed on twelve foundations, and in them are the names of the twelve apostles of the Lamb (Rev. 21:14). The holy city, therefore, is one with the apostolic Church.

Jesus entrusted His apostles with the authority to continue in the world his work of salvation. They accomplished this mission by teaching the same faith, by performing the sacraments, and by governing the life of the Church through the grace and power of the Holy Spirit. The gifts of the Spirit are preserved in the Church through the apostolic succession of the hierarchy, to perform the works of ministry needed to build up the body of Christ (Eph. 4:12).

Apostolicity completes and fulfills the other essential qualities of the Church. Through the apostles, the Church carried the work of salvation into the world. Without this activity, Christianity would have been reduced to some form of theoretical knowledge, with no power to save. It is the work of the apostles that transforms the historical facts of the Christ’s life, death and resurrection into a genuine *mission* to the world. It is they who bring the new life of the Holy Trinity into the hearts of people, in order that they personally receive the new faith. Indeed, “As Thou hast sent me into the world, so have I sent them into the world,” to bring life-giving truth to those people who shall believe in Jesus Christ through the word of the apostles (Jn. 17:18-20). Thereby all might become one flock with one shepherd (Jn. 10:16).

All that Christ received from the Father He made known to the apostles (Jn. 15:15). He chose and ordained them so that they would bear the fruit of their labor. Thus the Church received from the apostles the holy scriptures, containing the true doctrines of the faith, together with the life-giving sacraments, the canonical structure of the Church, and the apostolic succession of the hierarchy. The apostles were the first to confess Jesus Christ to be the “Son of the living God” (Mt. 16:16), and they were the first to establish the apostolic Church, from which the Church grew into one, holy, catholic orthodox Church.

The apostolic succession of the hierarchy is the unbroken continuity of authority within the Church, originating with Jesus Christ, passing to the apostles, and continuing to the present times by the laying on of hands of bishops. The Church is apostolic, because the root and fundamental source of her entire hierarchical structure lies in the apostles themselves.

The essence of this hierarchical principle has been described in this way:

The hierarchical principle belongs to the nature of the Church. It is a necessary requirement for the organization of the Church, which is the religious society founded according to the principles and commandments of Christ. At its most basic level, the Hierarchical Principle is directly founded by God (N.A. Zaozersky, "Ierarkhichesky printsip v tserkovnoi organizatsky," *Bogoslovsky Vestnik* [1911], 1:84).

To this description we can add the following: God the Father sends His Beloved Son to earth for the salvation of mankind. Jesus Christ, receiving authority from the Father, founded His Church as a divine-human society. He then passed His authority on to His apostles, whom He Himself chose and to whom He gave the command to continue His work for the salvation of the world, a work accomplished in the power of the Holy Spirit. The apostles in turn passed this authority in the Church to their successors, the bishops, through the special sacrament of ordination with the laying on of hands. The bishops, in their turn, passed on this authority to other bishops who were their successors. By this process, the principle of the apostolic succession of hierarchy is preserved within the Church up to the present day.

Like the foundation of the Church itself, the hierarchical principle is revealed to be the work of the Holy Trinity. It is a work of divine origin; God the Father sends God the Son, who, through His incarnation, performs the work of salvation. God the Holy Spirit subsequently descends to fulfill the work of the divine Son through the apostles and their successors. The hierarchical principle is thus the source of divine life within the Church. It is a principle of divine origin, originating with the authority of the Father transmitted to the Son, and given by the Son through the Holy Spirit to the apostles and their successors, for the work of mankind's salvation accomplished in the Church. Recognizing the authority of the apostolic succession of hierarchy, we affirm that the Church possesses the authority of Jesus Christ Himself.

The Church is apostolic, because the one faith came to us from the apostles. It is important to keep the words and writings of the apostles (2 Thess. 2:15) and not pay attention to the heretics (Titus 3:10). The truth of the apostolic teaching must be preserved (Gal. 1:8). It must be accepted (cf. 2 Tim. 4:14-15) and taught to others (2 Tim. 2:2-3). Apostolic authority within the Church does not belong to any individual, including any bishop. It belongs to the whole unity of bishops, acting in harmony and conciliar unity (Apostolic Canon 34). That authority is given by the "voice of the Church," whose purpose is to serve the body of Christ (Eph. 4:12).

To conclude, we may note the following points. Our Lord Jesus Christ granted His divine truth and life, not to any individual member of his body, but to the whole Church acting in unity. This unity is a unity in love, animated and preserved by the life that proceeds from the head to the body (Eph. 4:2-6; Col. 2:19). The goal of this spiritual unity that marks the life of the Church is to grow to the "measure and stature of the fullness of Christ" (Eph. 4:13).

The Church as the one divine-human organism that constitutes the body of Christ (Eph. 4:14) is first revealed to be the inner spiritual unity of human beings with Jesus Christ. Thus Jesus can speak of the "kingdom of God within you" (Lk. 17:21), declaring that it is "not of this world" (Jn. 18:36). This same body of Christ, as the divinely instituted community of the faithful on earth (Mt. 16:18; 18:20), is the Church, existing and acting in the world. There she fulfills her task and responsibility before God, preserving the unity and holiness of her divine life as the gift

of the Holy Trinity. There she safeguards and protects the teaching of Jesus Christ and passes His truth, the truth of faith, to future generations. There, too, she preserves the gifts of divine grace in the form of the sacraments. All this she does through the apostolic succession of hierarchy, for the moral perfection and salvation of the faithful in the kingdom of God.

Archbishop Gregory Afonsky, Christ and the Church, pp. 78-82. To be continued.

Our Carpatho-Rusyn Heritage

The Literature of the Pannonian Rusyns

When they settled in Vojvodina and Slavonia, the Rusyns brought with them from their Carpathian homeland a rich oral literature, the first transcriptions dating from the eighteenth century. Separated as it was from the Rusyn literature in the Carpathian homeland, and influenced by specific historical and political circumstances, as well as from a different linguistic situation in a diaspora environment, Pannonian Rusyn literature had its own internal dynamic. Among its characteristics has been the virtually authoritative nature of tradition, a limited conception of the function of literature in society, a reluctance to develop its own potential, and a rapid development from an oral art to a creative literature of multiple genres. These traits have also played a significant role in the formation and preservation of a national identity among the Pannonian Rusyns.

The oldest manuscript collections were a subject of study by the Galician-Ukrainian scholars Ivan Franko and Volodymyr Hnatiuk. Franko published, for the first time (in 1899), examples of Christian themes in the old literature, while Hnatiuk's study (in 1902) included excerpts from 122 religious songs. The original texts were written in Church Slavonic, but over time a trend toward using vernacular Rusyn steadily increased, so that by the mid-nineteenth century Michael Dzhunia was composing his own sacred poetry in a mixture of Church Slavonic and Rusyn, while by the end of the century Basil Korpash was writing exclusively in Rusyn. The scribes often added to the Church Slavonic texts their own tales in Rusyn, a linguistic "compromise" that paralleled earlier Rusyn literary efforts in Subcarpathian Rus' and the Presov region of Slovakia.

Aside from religious texts, oral folk literature represented another rich tradition in Pannonian Rusyn literature. Such literature was first published in collections by Michael Vrabel (in 1890) and Volodymyr Hnatiuk (in 1910). These texts reflected the preferences of the public at large, which was more interested in melancholy love songs than in heroic epic poetry. The worldview expressed in this narrative prose reflected the experience and attitudes of the rural village, so that even royal and aristocratic characters in the texts would speak in vernacular Rusyn. It also revealed the influence of Serbian literature and Hungarian folklore. Furthermore, the activity of Alexander Dukhnovych's Presov Literary Circle had an impact on the Pannonian Rusyns, which played an important role in strengthening the local Rusyns' national awareness.

Conscious literary creativity among the Pannonian Rusyns dates from the nineteenth century. Andrew Horniak is considered the first poet in write in pure Pannonian Rusyn vernacular. The first separately published volume of Pannonian Rusyn literature was by Gabor

Kostelnik (in 1904), whose collection of poetry described in idealized terms the life of a Rusyn who lived in the heart of Vojvodina. As an example of late Romantic style, Kostelnik's collection had an enormous impact of the formation of a national identity among the largely rural Rusyn population of Vojvodina at the outset of the twentieth century.

Another important step in Pannonian Rusyn national life and the subsequent direction of its literature was the establishment in 1919 of the National Enlightenment Society. At its very first session, the priest Michael Mudri proposed that Rusyn vernacular speech should serve as the basis of the group's literary language, which was approved by the 150 delegates present. The first normative grammar of Pannonian Rusyn was published (in 1923) by Gabor Kostelnik; the following year the same author published the first dramatic work in the local Rusyn dialect. The National Enlightenment Society had its own publication program, one result of which was the appearance of a Pannonian Rusyn literary anthology (in 1936). Because some members of the local intelligentsia thought it necessary to maintain relations with Ukrainians and Ukrainian culture, the contributions to the anthology were in both Rusyn and Ukrainian. The works themselves represented a hybrid of folkloric and creative literary forms, usually framed within a spirit of Christian humanism. Exceptional in this context were the innovative works of Sylvester Salamon.

At the end of the Second World War, Pannonian Rusyn literature reflected a general atmosphere of postwar reconstruction and assumed a social and didactic function. This marked the beginning of Socialist Realism in literature, which appeared in a whole host of new organs, such as the weekly newspaper "Ruske slovo," the annual almanac "Narodni kalendar," and the children magazine "Pionerska zahradska." Suggested "reforms" were that the orthographic base of the Rusyn alphabet changed from Ukrainian to Serbian and that Rusyn surnames of Hungarian origin should be rendered in older Rusyn forms—however, neither of these proposals were ever accepted. In actual fact, this was a relatively unproductive period for Pannonian Rusyn writers, whose concerns were largely directed to resolving the problems of the new Yugoslav socialist state and its relationship to the national minorities. During this period only a few minor literary works appeared, and most of these took the form of group anthologies of poor quality, though they did help prevent the collapse of Pannonian Rusyn literary life. The overall trend was an increased connection of Pannonian Rusyn literature to the intellectual direction of the South Slavic world in which it functioned, characterized in part by a rejection of modern poetics.

During the 1980s and 1990s, as Yugoslavia was breaking apart, modernism in Pannonian Rusyn literature reached its apogee, marked by the appearance of a new group of writers on the literary scene. These decades witnessed the appearance of numerous individual literary works, anthologies, translations from other languages, and bilingual works by poets writing in Rusyn and Serbian. The best of these works reflected a complex evolution of Rusyn poetic creativity, which has moved somewhat provocatively between a sense of cosmopolitanism that rejected difference and particularity and a harnessing of tradition to the service of a new set of cultural values. The result is a body of writings that is intertextually connected to world culture through reminiscence, allusions, and textual quotations from the entire range of the European cultural heritage.

Paraphrased from an article authored by Natalija Dudas.

Parish News

Parish Confessions

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

Joint Pre-Sanctified Liturgies

Ss. Peter & Paul's and St. Mary's will be jointly celebrating the Liturgy of the Pre-Sanctified Gifts on two Wednesday evenings this Lent, as has been the custom for the last several years. Ss. Peter & Paul's will be the host parish on Wednesday, March 11, 2015 at 6:30 PM and St. Mary's will be the host parish on Wednesday, March 18, 2015 at 7:00 PM. There shall be a "potluck" Lenten supper after services.

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.

In Memoriam

Eva Benda's sister, Stephanie Economides, age 70, passed into blessed repose on January 27, 2015 in Irvine, California. Reader Christopher Bygonaise's mother, Alina Bygonaise, age 68, passed into blessed repose on February 12, 2015. Memory Eternal!

Special Donations

*Please note that for Special Donations in April 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 March 22, 2015.*

March 8, 2015

Sanctuary Lamp offered by Fr. Sophrony Royer in memory of Right Rev. Bishop John (Legky).
St. John's Cross offered by Mary Macinsky in memory of Kathryn Yendrey (anniversary of birth).

March 15, 2015

Sanctuary Lamp offered by John & Helen Wanko in honor of Lauren Canova's birthday. **St. John's Cross** offered by Mary Macinsky in memory of Mary Ann Yendrey (anniversary of birth).

Schedule of Services and Events

Feb. 28-March 1, 2015

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

March 4, 2015

9:30 AM (Wed.) – Pre-Sanctified Liturgy

March 6, 2015

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

March 7-8, 2015

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

March 11, 2015

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

March 13, 2015

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

March 14-15, 2015

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

March 18, 2015

7:00 PM (Wed.) – Pre-Sanctified Liturgy
(@ St. Mary's)

March 19, 2015

7:00 PM (Thu.) – Parish Council Meeting
8:00 PM (Thu.) – Carpathian Club Meeting

March 20, 2015

6:00 PM (Fri.) – Akathistos & Gen. Parastas

March 21-22, 2015

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

March 24-25, 2015

6:00 PM (Tues.) – Vigil w. Lity
9:30 AM (Wed.) – “Vesperal” Divine Liturgy

March 27, 2015

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

March 28-29, 2015

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

Deanery Lenten Vespers

March 1, 2015 – 5:00 PM at St. John the Baptist Church, 170 Lexington Ave., Passaic, NJ
March 8, 2015 – 4:00 PM at St. Gregory Palamas Church, 5 Church St., Glen Gardner, NJ
March 15, 2015 – 4:00 PM at Holy Resurrection Church, 285 French Hill Rd., Wayne, NJ
March 22, 2015 – To Be Announced
March 29, 2015 – 4:00 PM at Holy Trinity Church, 120 Dover-Chester Rd., Randolph, NJ
(and at Ss. Peter & Paul Church, 76 Whitehead Ave., South River, NJ)