

Quo Vadis

The monthly newsletter of Saints Peter & Paul Orthodox Catholic Church of Bayonne, N.J.
Vol. 3, Number 11: July 2016

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

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

July 22nd is the feast of St. Mary Magdalene. Eastern Orthodox tradition maintains that Mary Magdalene, distinguished from Mary of Bethany and the “sinful woman” who anoints Jesus in Luke (Lk. 7:36–50), had been a virtuous woman all her life, even before her conversion, rather than as a penitent.¹ Nevertheless, because of the “composite tradition”² in the West, she came to be viewed

¹ This view finds expression both in her written life and in the liturgical service in her honor that is included in the Menaion and performed on her annual feast day. There is even a tradition that Mary Magdalene led so chaste a life that the devil thought she might be the one who was to bear Christ into the world, and for that reason he sent the seven demons to trouble her. She is often depicted on icons bearing a vessel of ointment, not because of the anointing by the “sinful woman,” but because she was among those women who brought ointments to the tomb of Jesus. For this reason, she is called a “Myrrhbearer.” According to Eastern Orthodox tradition, she retired to Ephesus with the Theotokos (Mary, the Mother of God) and there she died. In 886 her relics were transferred to Constantinople.

² This is the tradition which has conflated Mary Magdalene, of whom Holy Scripture says very little before Jesus’ crucifixion, with an unnamed sinner who anoints Jesus’ feet (Lk. 7:36-50) and Mary of Bethany (Jn. 11:1-2), who also anoints Jesus’ feet. In fact, the canonical Gospels are always careful to distinguish her from other women precisely by adding “Magdalene” to her name. The “composite tradition” can be traced back to St. Ephraem the Syrian and, especially, Pope Gregory the Great (or, St. Gregory the Dialogist, as he is known in the East).

in popular culture primarily as a penitent, a “fallen woman” weighed with guilt over her past deeds whose conversion serves as a persuasive model of repentance.

Although the “composite tradition” has led to a non-Biblical mischaracterization of St. Mary Magdalene, Holy Scripture does tell us that Jesus exorcised seven demons from her (Lk. 8:1-3; Mk. 16:9). So, even though she was not the “loose woman” of popular imagination, it is conceivable that her experience of demonic possession left her with feelings of guilt and remorse; hence her cleansing by Jesus can indeed be viewed as an experience of conversion. In today’s popular culture, dubious psychological theories of a century ago have foisted on us the assumption that guilt is something “bad,” and that feeling guilty is somehow psychologically “unhealthy.” On the contrary, not only is there nothing wrong with guilt—not only is it not unhealthy to feel guilty when one has sinned—but, in the context of our relationship with God, it is absolutely essential.

The premise that guilt is unhealthy is predicated on the presumption that there's no such thing as sin, but there is. The saint whose memorial we celebrate on July 22nd was one of the most important and outstanding disciples of our Lord, and would not have become such had she not undertaken a conversion. Guilt, and the feelings of remorse that go with it, is responsible for the lives of the some of the greatest saints in the history of the Church, many of them martyrs. Guilt is the seedbed of conversion; without guilt we do not repent of our sins, and without repentance we don't grow in grace.

People poorly formed in their Faith see guilt as an enemy of happiness, but exactly the opposite is true. Learning to recognize our sins and confessing them breaks down the walls that impede our spiritual growth. The more we become conscious of sin in our lives, the more we become receptive to grace, and the closer we grow to our Lord and to that final end which is the reason for our life on this earth. We examine our consciences regularly and confess our sins frequently because it keeps our souls cleansed in anticipation of death, but also because, by routinely stripping away the vestiges of even the smallest venial sins, the pathways of grace are plowed clear of whatever would hinder our growth in holiness. What results is a kind of spiral upward into union with God: the more we reflect on our sins and confess them, the more we become sensitive to the presence of sin in our lives, and become aware of faults that we didn't even recognize as faults before. This is how ordinary people grow in grace and become great saints.

Shun the notion of guilt and sin, and the process is reversed: we reserve confession only for the big mortal sins, we don't examine our consciences regularly, and we become desensitized to venial faults, with the result that we begin to make excuses even for mortal sins. Confession, then, becomes a burden that we endure when required at Easter time, and growth in grace is practically impossible. We tumble into a downward spiral, beset by temptation at every turn, receiving little if any grace from our reception of Holy Communion, and coming to view Christian living as a struggle rather than a joy.

The Gospel lesson for the feast of St. Mary Magdalene does not present to us the story of her conversion and repentance, as you might expect (on account of the Western “composite tradition”); instead, it shows us the fruits of it. Having embraced her guilt, motivated by it to change her life and devote her life to Christ, she was given a grace that was denied even to the Apostles: she was the first to see the Risen Lord! There is a lesson for us in that—grace comes only to those humble enough to know they need it.

Parish Council President's Message

Dear parishioners and friends,

When we created the "Building Fund" in January of 2014, our vision was to have an account dedicated toward major projects around the church and our properties. At our April meeting, the church council approved a major project to replace the roofs on our properties on 27th Street and to replace part of the church roof which will eliminate the leaking around the cupolas. This project will cost around \$17,000. I ask that you keep this building fund envelope in mind. As we continue to operate our church with a deficit, these donations help offset the cost of such major projects.

The shopping gift cards for Acme, ShopRite, and Stop & Shop are available at the candle desk in the church vestibule. Please remember that every time you shop for groceries, you could be supporting our church. Please continue to buy them if you already do so and please consider buying one if you have not yet.

Yours in Christ,
Reader Stephen Wasilewski

Excerpt from the Church Fathers

The Word rejoices to come to us as our familiar Friend and to draw us to Himself. He has indeed ascended beyond the heavens and entered into the glory of His Godhead, but His love for mankind does not permit Him to depart from us, for He seeks to make us sharers of His exaltation. Let us put on His grace, then, or, rather, His very self: "As many of you as have been baptized in Christ, have put on Christ." Then we can make of ourselves a path for His feet to tread, and shout each day what the children sang: "Blessed is He Who comes in the name of the Lord: the King of Israel."

St. Andrew of Crete, Homily on the Passion

Lives of the Saints

St. Andrew, Archbishop of Crete – commemorated on July 4th

St. Andrew, Archbishop of Crete, was born in Damascus, Syria of a pious Christian family. Up until seven years of age the boy was mute and did not talk. However, after communicating the Holy Eucharist he found the gift of speech and began to speak. And from that time the lad began earnestly to study Holy Scripture and the discipline of theology.

At fourteen years of age he went off to Jerusalem and there he accepted monastic tonsure at the Monastery of St. Sava the Sanctified. St. Andrew led a strict and chaste life, he was meek and abstinent, such that all were amazed at his virtue and reasoning of mind. As a man of talent and known for his virtuous life, over the passage of time he came to be numbered among the Jerusalem clergy and was appointed a secretary of the Patriarchate -- a writing clerk. In the year 680 the *locum tenens* of the Jerusalem Patriarchate, Theodore, included Archdeacon Andrew among the representatives of the Holy City sent to the Sixth Ecumenical Council, and here the saint contended against heretical teachings, relying upon his profound knowledge of Orthodox doctrine.

Shortly after the Council he was summoned back to Constantinople from Jerusalem and he was appointed archdeacon at the Basilica of St. Sophia. During the reign of the emperor Justinian II

(685-695) St. Andrew was ordained bishop of the city of Gortyna on the island of Crete. In his new position he shone forth as a true luminary of the Church, a great hierarch -- a theologian, teacher and hymnographer.

St. Andrew wrote many liturgical hymns. He was the originator of a new liturgical form -- the canon. Of the canons composed by him the best known is the Great Penitential Canon, including within its 9 odes the 250 troparia recited during the Great Lent. In the First Week of Lent at the service of Compline it is read in portions (thus called "methymony" [note: from the usage in the service of Compline of the "God is with us," in Greek "Meth' Humon ho Theos", from which derives "methymony"], and again on Thursday of the Fifth Week, when it is read in its entirety.

St. Andrew of Crete gained renown with his many praises of the All-Immaculate Virgin Mary. To him are likewise ascribed: the Canon for the feast of the Nativity of Christ, three odes for the Compline of Palm Sunday and also in the first four days of Holy Passion Week, as well as verses for the feast of the Meeting of the Lord, and many other hymns. His hymnographic tradition was continued by the great melodists of following ages. There have also been preserved edifying sermons of St. Andrew for certain of the Church feasts.

Church historians are not of the same opinion as to the date of death of the saint. One suggests the year 712, while others the year 726. He died on the island of Lesbos, while returning to Crete from Constantinople, where he had been on church business. His relics were transferred to Constantinople. In the year 1350 the pious Russian pilgrim Stephen of Novgorod saw the relics at the Constantinople monastery named for St. Andrew of Crete.

Modern Theological Classics

FAITH AND PERSEVERANCE IN PRAYER

"And whatever you ask in prayer, you will receive it, if you have faith." (Matt. 21:22)

From the previous chapter it becomes apparent that in order for our prayers to become acceptable to God, it is not only to be careful as to the object. But they also must be accompanied with certain conditions, without which they do not have the power to fly lightly to the above and to appear before the throne of Majesty in Heaven. These conditions primarily are faith, which Theophylactus call "the pedestal and foundation of every prayer." God measures the magnitude of our faith by His good: *"According to your faith, be it done to you"* (Matt. 9:29), said Jesus to the two blind men. *"Be it done for you as you have believed"* (Matt. 8:13), He said to the centurion. He said to the Canaanite woman: *"O woman, great is your faith. Be it done for you as you desire"* (Matt. 15:28).

If salt was the condiment of every rich sacrifice of the Mosaic law, then faith is the ornament of every reasonable sacrifice, and of every product of the lips offered on the part of the Christian. Is faith absent? Then prayer, even the most beautiful, becomes disgusting and unsalted. *"And whatever you ask in prayer, you will receive, if you have faith"* (Matt. 21:22), said the Lord. A double-minded person deforms his prayers with the seeds of doubt and is divided between "yes" and "no," and presents the most lamentable spectacle. He is like a tempest at sea reeling and flowing, to and fro. Such a one should not hope that he shall receive anything from God. *"For he who doubts is like a wave of the sea that is driven and tossed by the wind. For that person must not suppose that a double-minded man, unstable in all his ways, will receive anything from the Lord"* (Jas. 1:5-7), because he reviles and diminishes the majesty of God in his heart.

He is the incense dropped into the censer soft and fragrant, but remains lifeless and dumb, not giving aroma, not sending forth smoke. What is needed? The coal, the living and burning is needed, in order to awaken it. And the words likewise that flow out of our mouth. They come forth without meaning and fall down. What are they waiting for that God will smell them and accept them as a pleasing sacrifice? They are waiting for the flaming faith that is boiling and animated. This kind of faith will give life to the unfeeling words and will raise the low dragging thoughts to the heights. It will make us eloquent, in order to convince the hearing Heaven. Because what more is eloquence and conviction than faith addressed either to men or to God?

IN THE NAME, then, OF THE FATHER, AND OF THE SON, AND OF THE HOLY SPIRIT. Behold what should constitute the soul and the essence of our prayer. Behold how we should begin and continue and end every conversation with God. What does “in the name of the Father” signify? It signifies our firm trust in the First Person of the Holy Trinity, which double titles of paternity connect us: titles for our creation by Him and titles for our deliverance from sin. Because He, whom we call “Father,” as according to grace “our Father,” is, at the same time, also according to nature the Father of our Lord Jesus Christ. And to prove to us, His adopted children, His ineffable love that He gave, according to nature, His only-begotten Son, to be crucified for us. And, therefore, *“if God is for us, who is against us? He who did not spare His own Son, but gave him up for us all, will he not also give us all things with him?”* (Rom. 8:31-32). Can the least doubt about this be permitted?

What does “and of the Son” mean? Our unshakable faith in the Second Person of the most praised and worshipped Trinity, the Son and Word of God, through whom we have redemption; we have frankness and the presentation of confidence; we saw the Father; we acquired the Mediator; the God-Man between God and man; we have found the way and the door through which he who enters *“is saved and shall come in and go out and shall find pasture”* (Jn. 10:9). We mention a sacrifice of praise forever to God, that is the product of lips confessing His Name; we approach the throne of grace with frankness, to receive mercy and find help in good time, if God is our Father, then also the Word, who is equally without beginning with the Father, is our first-born Brother.

And what safer refuge can we have in our sufferings than Him, in whom is the entire fulfillment of love? Who else, among men; who else, among angels, has either such great brotherly sympathy, or such unquestionable mediation, or such influence with Heaven than the Son of God, who has the same power and throne as the Father? The brothers of Joseph in their scourging material famine ran to their brother, sitting on the royal seat, to satiate their hungering stomachs. And we, in our scourging moral famine strive towards Christ, our first-born Brother, before all others mainly and eminently beseech Him. Indeed, the mediations of the saints and the Theotokos have value, as our Orthodox Church rightly teaches us; but no other has greater power than the “One” and preeminent Mediator, Christ.

What does “and of the Holy Spirit” mean? It certainly means our faith in the Third Person of the life-giving Trinity; the absolutely good and most philanthropic Spirit, by whose power and energy and descent, the chaos of the world is transformed; holy men speak; the minds of the prophets are deified and become clear; the mystery of the οικονομία (Greek, “economy”) is effected; the moral deluge is stopped; and by the symbol of the dove at the Jordan peace is brought to earth; the sevenfold gift of wisdom, prudence, will, power, knowledge, piety, and fear of God is offered to mankind; properly new diadems crown the heads of the fishermen; the daytime regeneration in baptism negates the nighttime degeneration of Adam; the gifts placed on the Altar table are ineffably transformed; the below with the above are kept together. Because the Holy Spirit is also the “rush of a mighty wind” (πνοη βιαία) that uprooted the rotting trees of sin, and “a spring of water swelling up” (υδωρ αλλομενον) and a “flaming fire” (φλοξ πυρος) by which reasoning beings are moved by railroad-like attraction. How could we have consciousness of God’s adoption

and cry out: “Abba, Father” if *“the Spirit himself bearing witness with our spirit that we are children of God”* (Rom. 8:15-16). How could we pray as we ought if *“the Spirit himself”* did not intercede for us with sighs too deep for words? (Rom. 8:26).

St. Basil says “that the Holy Spirit should not be separated from the Father and the Son in our prayers” because, if He is not present, we do not have the ability to pray at all, since no one can see the image of the invisible God if he is not illuminated by the Holy Spirit. Here is his verbatim statement: “In worship the Holy Spirit is not separate from the Father and the Son. For His existence out of them you cannot worship at all . . . For it is impossible to see the image of the invisible God without the illumination of the Spirit.”¹

The fruit of unshaken faith in the omnipotence of the Three Hypostases of God is perseverance (*εγκρατερησις*), the beautiful virtue that knows how to wait without groaning and trying untiringly, like the Canaanite woman, following behind the walking away Christ, until her desires were crowned. Because it is impossible for one to have, on the other hand, a living faith in God; and on the other to be tired and faint-hearted in his prayers, when his petitions are not fulfilled. On the contrary! Storms make the haughty oak tree stronger when it is exposed to the winter on the mountains; and the unfavorable conditions that God permits to test us, instead of weakening us, should much more encourage our faith. Because God is, according to the beautiful titles given in the Book of Revelation (3:4), *“the Faithful, the True, the Amen.”* Denial and evasion are alien to His essence. Assurance, honesty, truth, faith—these characterize Him. And since once He gave us His word, that He will assist us in our every need, it is possible that He will not keep it?

For the Lord to recommend the indefatigable perseverance that is rooted in faith, He said this parable: *“In a certain city there was a judge who neither feared God nor regarded man; and there was a widow in that city who kept coming to him and saying ‘vindicate me against my adversary.’ For a while he refused; but afterward he said to himself, ‘Though I neither fear God nor regard man, yet, because this widow bothers me, I will vindicate her or she will wear me out by her continual coming’* (Lk. 18:2-5). We do not know who this widow was to whom the parable refers. Some interpreters saw in her the persecuted early Church, as being unfortunate and very miserable as a deserted widow, calling out to God to receive justice from the Roman leaders. Others said that it referred to every soul in general abandoned in its sickness and contending against the spiritual powers of the Oppressor, at the same time her petitions vainly knocked on the doors of Heaven. However, whatever this widow and the widow’s opponent may represent, the sure thing is that the unrighteous judge (God forbid the blasphemy) is not the unjust God.

The parable is based, not on ‘similarity,’ but on the dissimilarity of things. And this was clearly shown by the Lord when He concluded the parable with the following epilogue: *“Hear what the unrighteous judge says, ‘And will not God vindicate his elect, who cry to him day and night? Will he delay long over them?’ I tell you he will vindicate them speedily”* (Lk. 18:6-8). The antithesis exists from beginning to end! The Lord says that if the unrighteous judge, who was not found limited by higher nor lower motives—not fearing God nor regarding man; rendering justice to the poor and neglected widow who twice and thrice called upon him; and he vindicated her for her adversary, simply so that she would not come and annoy him, how much more will the righteous God, who abhors every injustice, come in speedy assistance not to a miserable subject, but to **His elect**, whom

¹ Basil, On the Holy Spirit, 26. The Holy Spirit (observes St. Nilus, Homily on Prayer, 62), suffering with us in our weakness, descends upon us even where we are unclean. And, if He finds our mind truly praying, comes upon us and destroys every phalanx of evil thoughts surrounding us, urging us toward works of spiritual prayer.

He made His own through the blood of His Christ, and who, not once or twice, but **night and day** offers constant prayers. *"I tell you he will vindicate them speedily."*² Except that such persevering faith, which knows, contrary to expectation, in the hope, to expect, as Abraham, in his most hopelessness and most disappointing sterility, the Christians will show their prayers when their future trials surround about them or will they fall as deserters? *"Nevertheless, when the Son of Man comes will he find faith on earth . . .?"* This the question with which the parable concludes sorrowfully and in a melancholy tone.

Fr. Constantine Callinikos, The Prayer, pp. 41-44. To be continued.

Our Carpatho-Rusyn Heritage

Carpatho-Rusyns in America: Part VIII

After the repose of Bishop Basil Takach in 1948, Bishop Daniel Ivancho became head of the Ruthenian Greek Catholic Exarchate. Bishop Daniel was faced with the vexing difficulty of providing the proper preparation of men for the priesthood. Until the 1920s, most of the clergy were foreign-born and foreign-educated. As more and more Americans wished to become priests, providing education and formation for them became increasingly problematic. A temporary solution was to have their formation divided into two parts: they would pursue most of their studies at Latin Rite seminaries such as St. Vincent's in Latrobe, Pennsylvania, St. Mary's in Baltimore, Maryland, or St. Bonaventure's in Olean, New York; they then would complete their studies with two years of schooling at either of the seminaries in Prešov or Užgorod. The outbreak of the Second World War ended this possibility, so the candidates then attended St. Procopius Benedictine College and Seminary in Lisle, Illinois. Eventually it was seen that this arrangement was neither efficient nor satisfactory. Thus, the construction and staffing of a seminary became a necessity.

Many of the bishop's advisors opposed building a seminary, arguing that construction of a new cathedral with greater seating capacity and with a more central location in Pittsburgh would better serve the needs of the Exarchate. They reasoned that providing for greater attendance at religious ceremonies and presenting the identity and splendor of the Eastern Churches to the United States was of supreme importance. Since he lacked the financial resources to undertake both projects, Bishop Daniel was forced to choose between building either a seminary or a new cathedral. Despite the unanimous recommendation of his Board of Consultors in favor of a cathedral, the bishop decided to construct a seminary. A tract of land was acquired at the corner of Perrysville and Riverview Avenues on Pittsburgh's North Side, and an architect and contractor were hired to design and build the new building. The grounds were solemnly blessed on July 5, 1950. The new seminary, dedicated to Ss. Cyril and Methodius, the Evangelizers of the Slavs, opened with temporary accommodations in two buildings adjacent to the property on October 16, 1950 with 40 student seminarians and a faculty of five priests. A year later, on the morning of October 18, 1951, the beautiful new seminary building officially was dedicated and blessed by Bishop Daniel.

² As appears from Herodotus (VII, 14) even the ancient Athenians were not inexperienced in their relations with the divine. When, he wrote, the divines of the Athenians, before the Second Persian War received from the Pythoness at Delphi the unfavorable oracle against their city they came a second time as suppliants and said: "O king! We pray thee deliver to us something more comforting concerning our country. Else we will not leave thy sanctuary, but will stay here till we die." Upon this display of love for their country, the priestess gave them a second answer gentler than the first.

In addition to establishing the seminary, Bishop Daniel encouraged the founding of Greek Catholic monastic communities. An order of Benedictine monks was established in the late 1940s; their first home was located at St. Nicholas Church in McKeesport, Pennsylvania, and then later moved to a property in suburban Forest Hills. In 1954 a group of Benedictine nuns from Lisle, Illinois came to Ss .Peter and Paul Church in Warren, Ohio to found their monastery. The Franciscan Friars saw their origin at Holy Dormition Monastery in Sybertsville, Pennsylvania. Bishop Daniel's episcopacy was concluded suddenly when he resigned his ministry for personal reasons in December 1954. He retired to Florida where he reposed in 1972. Though his tenure was short, he continued the work of his predecessor and he is acknowledged for his vision with the establishment of the seminary.

With the abrupt and unexpected resignation of Bishop Daniel, the responsibility for leading the ever-growing Exarchate was entrusted to the Vicar General, Monsignor Nicholas T. Elko, originally of St. Michael Church in Donora, Pennsylvania. While he was serving as the rector of St. John Cathedral in Munhall, Pennsylvania he was named the Apostolic Administrator "*sede plena*" of the Exarchate on December 2, 1954. As Apostolic Administrator, Monsignor Nicholas possessed all of the powers and authority to administer the affairs of the Exarchate granted to a bishop with one exception: the power to ordain priests. This soon was to be changed when on February 16, 1955, Archbishop Amleto G. Cicognani, the Vatican's delegate to the United States, announced that Monsignor Nicholas would be elevated to the episcopacy. On March 6, 1955, Monsignor Nicholas was ordained a bishop at St. Peter's Basilica in Rome. The ordaining prelate was one of the highest ranking officials in the Vatican Curia: Eugene Cardinal Tisserant, dean of the Sacred College of Cardinals and Secretary of the Congregation for the Eastern Churches. At the age of 46, Monsignor Nicholas Thomas Elko became the first American-born bishop of the Greek Catholic Church. An accomplished speaker and writer, Bishop Nicholas Elko ardently endeavored to make the liturgical richness and spirituality of the Byzantine Church better known and appreciated by the Latin Rite Catholics both in the United States and abroad.

Recognizing the necessity for the Church to be more responsive to the needs of its now increasingly American-born faithful, and to adapt to the conditions presented by modern American life, Bishop Nicholas embarked upon a course of dynamic changes within the Exarchate. In 1955, he sought and was granted permission by the Holy See to permit English to be used in the celebration of the Divine Liturgy. This was a radical move at this time, because English was still forbidden in the Liturgy of the Latin Rite. Bishop Nicholas officially established a weekly newspaper, "The Byzantine Catholic World," in 1956 to evangelize and spread Church and religious news to the faithful and to effectively unite the vast territory of the Exarchate. At the same time "Greek Catholic" was replaced by the term "Byzantine Catholic" as a means to clarify the religious and ritual identification of the Church for American Eastern Catholics.

Bishop Nicholas' tenure also was an era of tremendous growth, expansion and development of structures and facilities. Under his direction, more than 100 churches and schools were constructed or reconstructed. This expansion program, while absolutely necessary to accommodate larger congregations, was later seen to have a major unfortunate consequence. In an effort to be like other American Catholic churches, many traditional Byzantine architectural features such as icon screens were omitted or removed from the newly-built or renovated churches. Though the changes that he initiated helped open the Exarchate to American Catholicism, they also diluted ethnic and cultural values in a drive to encourage the children of immigrants to enter into the great American melting pot. Mindful of the need to serve an increasingly mobile laity, Bishop Nicholas assigned priests to organizational work in other areas of the country. The result of their zealous labors was the establishment of new parishes in such places as Van Nuys, California in 1956, Anchorage, Alaska in 1957, and in Fontana and San Diego, California in 1958.

Because of the increasing numbers of both faithful and parishes, Bishop Nicholas petitioned the Holy See for an auxiliary bishop to assist him. His request was granted and he was notified that Fr. Stephen J. Kocisko would be elevated to the episcopacy. At that time, in addition to serving as pastor of St. John the Baptist Church in Lyndora, Pennsylvania, Fr. Stephen also was a member of the Matrimonial Tribunal, professor of Patrology at Ss. Cyril and Methodius Seminary, and the Chancellor of the Exarchate. Following his episcopal ordination on October 23, 1956 at St. Paul's Roman Catholic Cathedral in Pittsburgh, Bishop Stephen Kocisko resided at Holy Ghost Parish on Pittsburgh's North Side. For seven years, he served as auxiliary to Bishop Nicholas. He also assumed the administrative positions of Seminary Rector and Vicar General.

In recognition of its continued growth and development, the Holy See acted to significantly upgrade the status of the Byzantine Catholic Church in the United States. By a decree issued by the newly-elected Pope Paul VI in 1963, the Exarchate, whose territory included the entire United States, was divided into two separate ecclesiastical jurisdictions. The first, centered in Passaic, New Jersey, included the states of New Jersey, Connecticut, Delaware, Florida, Georgia, Maine, Maryland, Massachusetts, New Hampshire, New York, North Carolina, South Carolina, Rhode Island, Vermont and Virginia, all of Eastern Pennsylvania and the District of Columbia. The second, centered in the city of Pittsburgh, included Western Pennsylvania and the remainder of the nation. The papal decree also raised each jurisdiction to the canonical status of "eparchy," the Eastern Rite term corresponding to the Latin "diocese." On July 31, 1963, the two new eparchies were formally established with ceremonies conducted in the newly-designated Cathedral of St. Michael the Archangel in Passaic. Presiding at the ceremonies was the Apostolic Delegate to the United States, Archbishop Egidio Vagnozzi, who enthroned the first bishop of Passaic, Most Reverend Stephen J. Kocisko.

When the historic Second Vatican Council convened in Rome (1962-1965), both Bishops Nicholas and Stephen were active participants in the proceedings. In December 1967, Bishop Nicholas was transferred to Rome. Shortly after his transfer, he was elevated to the dignity of Archbishop and appointed the ordaining prelate for the Byzantine Catholics in Rome and head of the Ecumenical Commission on the Liturgy. He resigned as the Byzantine Catholic Bishop of Pittsburgh, and Monsignor Edward V. Rosack, Chancellor of the Eparchy, was named the temporary Apostolic Administrator until the Holy See appointed Bishop Stephen to head the Eparchy of Pittsburgh on December 22, 1967. Archbishop Nicholas returned to the United States in 1970 and became the Auxiliary Archbishop of the Roman Catholic Archdiocese of Cincinnati, Ohio. Upon reaching his seventy-fifth birthday, he retired from this position and he eventually reposed in Cincinnati on May 18, 1991 following an illness. Although he was a controversial figure, Archbishop Nicholas' dynamic personality and energy accomplished much for the growth and recognition of the Byzantine Catholic Church.

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

Parish News

Summer Hiatus

There shall be no parish council meeting in the month of July.

In Memoriam

Mr. Stephen Cimboric, age 86, of Bayonne, New Jersey passed into blessed repose on June 15, 2016. Memory Eternal! Vicnaja Pamjat!

Rector's Vacation

Fr. Sophrony shall be away July 26-Aug. 4, 2016. A substitute priest will celebrate Divine Liturgy on Sunday, July 31, 2016. Emergencies during Fr. Sophrony's absence should be directed to Fr. John Fencik at (201) 436-5549 or (201) 779-6604.

Schedule of Services

July 2-3, 2016

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

July 9-10, 2016

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

July 16-17, 2016

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

July 23-24, 2016

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

July 31, 2016

9:00 AM (Sunday) – Divine Liturgy

Daily Bible Readings

1. Rom. 5:17-6:2; Matt. 9:14-17
2. Rom. 3:19-26; Matt. 7:1-8
3. Rom. 2:10-16; Matt. 4:18-23
4. Rom. 7:1-13; Matt. 9:36-10:8
5. Rom. 7:14-8:2; Matt. 10:9-15
6. Rom. 8:2-13; Matt. 10:16-22
7. Rom. 8:22-27; Matt. 10:23-31
8. Rom. 9:6-19; Matt. 10:32-36, 11:1
9. Rom. 3:28-4:3; Matt. 7:24-8:4
10. Rom. 5:1-10; Matt. 6:22-33
11. Rom. 9:18-33; Matt. 11:2-15
12. Rom. 10:11-11:2; Matt. 11:16-20
13. Rom. 11:2-12; Matt. 11:20-26
14. Rom. 11:13-24; Matt. 11:27-30
15. Rom. 11:25-36; Matt. 12:1-8

16. Rom. 6:11-17; Matt. 8:14-23
17. Rom. 6:18-23; Matt. 8:5-13
18. Rom. 12:4-5, 15-21; Matt. 12:9-13
19. Rom. 14:9-18; Matt. 12:14-16, 22-30
20. Rom. 15:7-16; Matt. 12:38-45
21. Rom. 15:17-29; Matt. 12:46-13:3
22. Rom. 16:1-16; Matt. 13:4-9
23. Rom. 8:14-21; Matt. 9:9-13
24. Rom. 10:1-10; Matt. 8:28-9:1
25. Rom. 16:17-24; Matt. 13:10-23
26. 1 Cor. 1:1-9; Matt. 13:24-30
27. 1 Cor. 2:9-3:8; Matt. 13:31-36
28. 1 Cor. 3:18-23; Matt. 13:36-43
29. 1 Cor. 4:5-8; Matt. 13:44-54
30. Rom. 9:1-5; Matt. 9:18-26
31. Rom. 12:6-14; Matt. 9:1-8

Special Donations

*Please note that for Special Donations in July to be acknowledged in **Quo Vadis**, it is necessary for the donation to be recorded in the Special Donations register in the church vestibule by July 17, 2016.*

July 24, 2016

Sanctuary Lamp offered by John and Helen Wanko in memory of Rose Brelinsky (anniversary of repose).

Other Donation

Mr. & Mrs. Michael Huening of Raleigh, North Carolina donated \$500 to our church on June 5, 2016.