

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

On November 1st the Church commemorates the holy brothers Saints Cosmas and Damian. Saints Cosmas and Damian are foremost, together with Saint Panteleimon, in a “class” of saints known in the Orthodox Church as “unmercenaries”—healers and wonderworkers who rendered their medical and spiritual services among the poor without compensation. Saints Cosmas and Damian were born in Roman Mesopotamia (northern Iraq) and, having received the gift of healing from God, dedicated themselves to curing all sorts of illnesses and exorcising demons from the possessed. They not only helped people, but animals as well, and never accepted payment for their services as they healed others solely for God’s sake—showing their love for God in their love for their fellow men.

How serendipitous it is that the very month in which Americans typically think about charity towards their fellow men the most—the month of November—should start with the feast of these two remarkable brothers! Saints Cosmas and Damian provide a model of Christian living for us, for as Christians we too are called to unselfishly help the needy and to give our talents to serving God and our fellow men. Some are called to do so by donating their knowledge, skills, and time; others by donating money and goods.

As the civil holiday of Thanksgiving approaches, let us be mindful of those in our community who lack even the barest necessities of life, and generously give food and clothing to them. Let us be mindful that all we have, all of our bounty, ultimately comes to us from God. So let us give something back to God by showing our love for our neighbors, as did Saints Cosmas and Damian and the other unmercenary saints. Moreover, as Christmas approaches, let us also remember the wise men that gave their gifts to our newly born Lord, and generously give our gifts to God as well. Like Saints Cosmas and Damian, and other saints such as Francis of Assisi and Seraphim of Sarov, show kindness to all of God’s creatures, bearing in mind that love is always self-giving. May all of you possess the spirit of Christ’s love, and so have the joy that is the love of Christ.

Parish Council President's Message

Dear parishioners and friends:

I would like to express our thanks to God for all the bounties that He has bestowed on our church. Although our congregation is small, it has become more close-knit—a “family of faith” that Fr. Sophrony called on us to become when he first came to our church over three years ago. I am encouraged by the way we have come together to make activities such as our Oktoberfest a success, and I hope to see us work together to accomplish even greater things for the good of the church and the glory of God! All of these things are worth giving thanks to God.

I am also thankful to everybody who contributed towards the planning and the execution of our Oktoberfest, and I am hopeful that I will be able to give you an impressive report as to our proceeds from this event. But more important than that is the fellowship that we share in our little celebration of an autumn harvest festival—in a way, it is our own “Thanksgiving in October”! Now let us give thanks to God for the priceless bounty that He has given us—our beloved church!

Yours in Christ,
Reader Stephen Wasilewski

Excerpt from the Church Fathers

“There where only the High Priest may enter, and then rarely: only once a year, it is there in this holy sanctuary of grace that Mary is offered to stay there indefinitely. Who has ever heard anything similar? Who has ever seen or heard, now or formerly, that a woman was introduced into the intimacy of the Holy of Holies, and that it was in this place, almost inaccessible even to men, that she lived and ate. Is this not a striking demonstration of the strange magnificence of which her womb would be the object? Is it not a manifest sign, an irrefutable proof?”

St. Germanus of Constantinople, Second Homily on the Presentation

Lives of the Saints

St. Martin, Bishop of Tours – commemorated on November 11th

St. Martin, called “the glory of Gaul,” was born in 316 of pagan parents in Sabaria, Upper Pannonia (in western Hungary). His father was an officer in the Roman army who had risen from the ranks. While Martin was still a child, his father was transferred to a new assignment in Pavia (in northern Italy). Here the boy learned of Christianity, felt drawn to it, and became a catechumen. As the son of a veteran, at the age of fifteen he was required to begin service in the army. Though never shirking his military duty, he is said to have lived more like a monk than a soldier.

St. Martin was stationed at Amiens, in Gaul, when the incident occurred, which tradition and art have rendered so famous. As he rode towards the town one winter day, he noticed near the gates a poor man, thinly clad, shivering with cold, and begging alms. Martin saw that none who passed stopped to help the miserable fellow. He had nothing with him but the clothes he wore, but, drawing his sword from its scabbard, he cut his great woolen cloak in two pieces, gave one half to the beggar, and wrapped himself in the other. The following night, the story continues, Martin in his sleep saw Jesus Christ, surrounded by angels, and dressed in the half of the cloak he had given away. A voice bade him look at it well and say whether he knew it. He then heard Jesus say to the angels, “Martin, as yet only a catechumen, has covered me with his cloak.” Sulpicius Severus, the saint’s friend and biographer, says that as a consequence of this vision Martin “flew to be baptized.”

When Martin was about twenty, some Teutonic tribes invaded Gaul, and with his comrades he went before the Emperor Julian to receive a war-bounty. Suddenly he was moved to refuse it. "Up to now," he said to Julian, "I have served you as a soldier; allow me henceforth to serve Christ. Give the bounty to these others who are going out to battle. I am a soldier of Christ and it is not lawful for me to fight." Julian, angered, accused Martin of cowardice. The young man replied that he was ready to go into battle the next day unarmed, and advanced alone against the enemy in the name of Christ. He was taken off to prison, but discharged as soon as a truce had been made. He then went down to Poitiers, where the renowned St. Hilary had been bishop for many years. St. Hilary gladly received this early "conscientious objector" and ordained him deacon.

Having heard in a dream a summons to revisit his home, Martin crossed the Alps, and from Milan went over to Pannonia. There he converted his mother and some other persons; his father he could not win. While in Illyricum he took sides against the Arians with so much zeal that he was publicly scourged and forced to leave. Back in Italy once more, on his way to Gaul, he learned that the Gallic Church was also under attack by the Arians, and that his good friend Hilary had been banished. He remained at Milan, but soon the Arian bishop, Auxentius, drove him away. Martin took refuge with a priest on the island of Gallinaria, in the gulf of Genoa, and stayed there until St. Hilary returned to Poitiers in 360. It had become Martin's desire to pursue his religious calling in solitude, and Hilary gave him a small piece of land in central France, now called Liguge. He was joined by other hermits and holy men, and the community grew into a monastery, the first, it is said, to be founded in Gaul. It survived until 1607; in 1852 it was rebuilt by the Benedictines of Solesmes.

For ten years Martin lived there, directing the life of his disciples and preaching in outlying places. Many miracles were attributed to him. About the year 371, Lidorius, bishop of Tours, died, and the people demanded Martin in his place. Martin was so reluctant to accept the office that they resorted calling him to the city to give his blessing to a sick man and then forcibly conveying him to the church. When neighboring bishops were summoned to confirm this choice, they thought the monk's poor and unkempt appearance proved him unfit for the office, but they were overruled by the acclamations of the local clergy and the people. Even as a bishop, Martin lived an austere life. Unable to endure the constant interruptions, he retired from Tours to a retreat that was later to become the famous abbey of Marmoutier. The site was enclosed by a steep cliff on one side and by a tributary of the Loire River on the other. Here Martin and some of the monks who followed him built cells of wood; others lived in caves dug out of the rock. In a short time their number grew, with many men of high rank among them. From this time on bishops were frequently chosen from Marmoutier, for the holy Martin took the greatest pains in the training of priests.

St. Martin's piety and preaching resulted in the decline of paganism in that part of Gaul. He destroyed temples and felled trees which the heathen held sacred. Once when he had demolished a certain temple, he proceeded to the cutting down of a pine tree that stood near. The chief priest and other pagans there offered to cut it down themselves, on condition that he who trusted so strongly in his God would stand under it wherever they would place him. The bishop agreed and allowed himself to be tied and placed on the side towards which the tree was leaning. Just as it seemed about to fall on him, he made the sign of the cross, at which the tree fell in the other direction. Another time, as he was pulling down a temple in the vicinity of Autun, a crowd of pagans fell on him in fury, one brandishing a sword. Martin stood and bared his breast, at sight of which the armed man fell backwards, and in terror begged forgiveness. These marvels are narrated by Sulpicius Severus, who also describes various revelations and visions with which Martin was favored.

Once a year the bishop visited each of his parishes—traveling on foot, or by donkey or by boat. He continued to set up monastic communities, and extended the bounds of his episcopate from Touraine to such distant points as Chartres, Paris, Autun, and Vienne. At Vienne, according to his biographer, he cured Paulinus of Nola of a disease of the eyes. When a brutal imperial officer, Avitianus, arrived at Tours with a band of prisoners he planned to torture to death on the following day; Martin, on being informed, hurried

from Marmoutier in order to intercede for them. Reaching the city near midnight, he went straight to the quarters of Avitianus and did not leave until the officer promised mercy to his captives.

The churches of other parts of Gaul and in Spain were being disturbed by the Priscillianists, an ascetic sect named for its leader, Priscillian, bishop of Avila. A synod held at Bordeaux in 384 had condemned his doctrines, but he had appealed to Emperor Maximus. Meanwhile, Ithacius, the orthodox bishop of Ossanova, had attacked him and urged the emperor to have him put to death. Neither Ambrose at Milan, however, nor Martin at Tours, would hold communion with Ithacius or his supporters, because they had appealed to the emperor in a dispute over doctrine, and now were trying to punish a heretic with death. Martin wrote to reprove Ithacius severely. It was sufficient, he said, that Priscillian should be branded as a heretic and excommunicated by the bishops. Maximus, yielding to Martin's remonstrances, ordered the trial deferred and even promised that there should be no bloodshed, but afterwards he was persuaded to turn the case over to his prefect Evodius. He found Priscillian and some others guilty on several charges and had them beheaded. At this news, Martin went to Treves (Trier) to intercede for the lives of all the Spanish Priscillianists who were threatened with a bloody persecution, and also for two men under suspicion as adherents of the late Emperor Gratian. As a condition before granting this request, Maximus stipulated that Martin should resume communion with the intolerant Ithacius and his party. Since they were not excommunicated, this was no violation of any canon, and he accordingly promised the emperor that he would do so, provided the emperor would pardon the two partisans of Gratian and recall the military tribunes he had sent to Spain. The next day Martin received the Sacrament with the Ithacians in order to save so many people from slaughter; yet he was afterwards troubled in conscience as to whether he had been too yielding. For their part in the affair both the emperor and Ithacius were censured by Pope Siricius (384-399). It was the first judicial death sentence for heresy, and it had the effect of spreading Priscillianism in Spain.

St. Martin had premonitions of his approaching death, which he predicted to his disciples, who besought him not to leave them. "Lord," he prayed, "if Thy people still need me, I will not draw back from the work. Thy will be done." When his final sickness came upon him, he was at Candès, in a remote part of his diocese. The monks entreated him to allow them at least to put a sheet under him and make his last hours comfortable. "It becomes not a Christian," said Martin, "to die otherwise than upon ashes. I shall have sinned if I leave you any other example." He lay with eyes and hands raised to Heaven, until the brothers begged him to turn on one side to rest his body a little. "Allow me, my brethren," he answered, "to look towards Heaven rather than to earth, that my soul may be ready to take its flight to the Lord." On November 8, 397 he died, and three days later was buried at Tours. Two thousand monks and nuns gathered for his funeral. His successor built a chapel over his grave, which was replaced by a fine basilica. A still later church on this site was destroyed during the godless French Revolution. The present Neo-Byzantine basilica was built on the site between 1886 and 1924, and was dedicated on July 4, 1925. Throughout the Middle Ages, the knightly Martin, who shared his cloak with a beggar, was the subject of innumerable anecdotes, which expressed the love and veneration of the people. His tomb became a national shrine in France, of which country he is a patron saint, and one of the most popular pilgrimage places of Europe. Many churches in France and elsewhere have been dedicated to him. His emblems are a tree, armor, a cloak, and a beggar.

Modern Theological Classics

FAMILY PRAYER

"For where two or three are gathered together in my name, there I am in the midst of them." (Ps. 5:1-2)

More complex than personal and private prayer is family prayer. Concerning it our Lord said: *"For where two or three are gathered together in my name, there I am in the midst of them."* Who are these two or three? First, they are the pair of Christian spouses, who in the name of Jesus Christ and by the prayers of the Church contracted a union with a purpose of mutual help; childbearing and mutual sanctification, with

them added a third, the children, which as newly planted olive trees are shadowed; are interlaced around them; and through their care they mature and become strong. Besides this beautiful cluster that lives under the blessing of the Creator, I would like to also place others, in order to make the picture more complete; a silver-haired grandfather, highly respected grandmother, a good uncle, a sweet aunt, and perhaps servants, being supplementary to the household, yet inseparable, that live together under the same roof.

I would hope that this charming and diverse circle, with the wrinkled foreheads of the bent-over persons with the vigor and the acme of stagnant age; with the chaste dreams of youth; and the cherubic forms of the children, with their blond or brown hair, to gather together, at least once a day, in front of the home altar to intone, as a many stringed lyre, common thanks and desires to heaven. Is this a new pious habit for which I come to recommend? No, it is old, a very old one. We find it in patriarchal times, which preceded every Church and every form of government, during which their common leader or head of the race called together the children and the children's children before a common altar, where as the high archpriest in the name of the entire wandering family would offer the common prayer to all, prayers and sacrifices.

Job called together his sons and daughters every morning and offered burnt offerings asking God for mercy for their sins (Job 1:5). Noah, after the deluge, with his entire family around the altar offered thanks to God (Gen. 8:20). These are two examples of family worship. In later years, the Jewish Passover defined by the exodus from Egypt is an excellent example of a feast day, during which hymns and prayers are chanted, and the father will teach his children their meaning. The Apostle Paul speaks about "*the church that is in their house*" (Rom. 16:5) in his epistles, as if he understood that every Christian home was also a central house of prayer, and therefore a sanctuary. Tertullian reserved for us the picture of Christian spouses of his time, who prayed together and together bent knee, and inseparably they continued in happiness and misfortune.

The sanctifying character of the home remains indisputable even today. The holy icon always constitutes the first object of dowry recorded in the marriage contract, but nevertheless, also the only adornment of the indigent hut. The votive lamp, the symbol of a pious soul, gives off its pale light. We have often seen crosses made of simple reeds that adorn the doors and windows of village Christians. And the censer with which, every evening, the housekeeper censes every corner of her house at the sounding of the evening church bell, is the inseparable company of the home icon stand. What do all these mean other than that the home is a miniature church that prayers and hymns should animate? Murillo¹ depicted angels holding cooking utensils and busy with every kind of household work. The meaning of these paintings is obviously that religion should sanctify every phase and activity of family life.

But in supporting family prayer I do not intend to undermine public prayer. God forbid! As we shall see, the Church has its benefits that no other kind of prayer can bring to us. I only come to recommend the keeping of the one and the other. In the courtyard of every home of our ancient Greek forefathers there existed an altar to Olympian Zeus, on which the family was obligated to offer its sacrifices and prayers without, nevertheless, hindering them from honoring, as Isocrates² recommended, the god of the *polis*. And in the *Memoirs* of Xenophon³ it is mentioned that Socrates, that great apostle of morals, harmonized in his

¹ **Bartolomé Esteban Murillo** (1617–1682) was a Spanish Baroque painter best known for his religious works, though he also produced paintings that featured contemporary women and children. These lively, realist portraits of flower girls, street urchins, and beggars constitute an extensive and appealing record of the everyday life of his times.

² **Isocrates** (436–338 BC), an ancient Greek rhetorician, was one of the ten Attic orators. Among the most influential Greek rhetoricians of his time, Isocrates made many contributions to rhetoric and education through his teaching and written works.

³ **Xenophon of Athens** (c. 430–354 BC) was an ancient Greek historian and soldier, and a pupil of Socrates. Besides the philosopher Plato (427–347 BC), Xenophon of Athens is an authority on Socrates.

life both kinds “sacrificing often at home, and often on the common altars of the *polis*.” And if they did not neglect the one or the other, what am I saying?

If Jesus Christ, our divine Teacher, combined harmoniously in His life the common prayer with prayer at home, now going to the Temple of Solomon, and then eating as a family with His disciples and ending the supper with the chanting of psalms and prayers (Mt. 26:30), neither should we practice the one and neglect the other. On the contrary, we shall pray at home together every evening, but we shall not omit going to church on Sunday with our family, where another more extensive family is waiting for us. We might perhaps read the “Prayers for Communion” on Saturday night at home, but we shall also go to church in the morning to take part in the Great Drama and become communicants of the Divine Nature. The loss of dear ones and death will provide us with the incentive to pour out our soul more abundantly at home, but for the repose of the soul of our dead relatives we shall pray especially where the great expiatory Sacrifice is offered for the living and the dead. And if we have the good habit of reading certain passages from the Holy Scriptures with our families at home, then in church we shall proceed so as to hear there a complete and authentic explanation.

Now let us study the benefits that result from worship at home. Worship at home is first the strongest tonic of marital love, as every worldly thing also has its weaknesses and critical periods. The wise Sirach says: “*Three things, my son, were beautified . . . unity of brethren, the love of neighbors, a man and a wife that agree together*” (Ecclesiasticus 25:1). Yes, but where is that blessed couple that lived twenty, thirty, forty years of married life without ever exchanging cold words; without ever their love undergoing jolting shocks? Does not experience, on the contrary, teach that for most loving couples the sky is often darkened by dark doubts of misunderstandings, suspicions, and disagreements? And then what must be done? Should they overlook these clouds? Then they will cluster more densely and they will choke us. It is much better that they both kneel down and pray.

Tobias and Sarah, on the first night of their marriage, prayed together and drove away Asmodeus chained “*into the utmost parts of Egypt*” (Tobit 8:3). Therefore, let us also pray so that we may exile passions, coldness, disappointments, and bitterness as evil demons. Because it is impossible for a man and a woman to kneel before an icon stand, and not go forth from prayer as from a baptismal font, without becoming renewed; without their souls becoming united again into one; without exchanging the kiss of peace; without feeling their love to be immaculate and strengthened as during the day when marriage united them, when their heads were crowned with the wreaths of orange blossoms.

And when spouses become parents, family prayer will provide them with a sacred blessing, anointing them with authority, and putting in their hands a scepter that parents without religion do not have. It is usually said “that a child is pure as a lily,” but this is not true. The germs of sin are brooding in it ready to develop into a perverted character. That is why parents have the duty to take every precaution that its character will be raised up and every sinful sprouting will be averted. The best of these means is family prayer, not only for its most mystical benefit, in which divine grace descends upon our weaknesses and we become strong, so that we can fertilize the sterile ground, but also by another more obvious benefit: the father, who bends the knee before God and yields his own will to the divine, offers the most lively example for emulation by his children and becomes more worthy of respect. His obedience to God cultivates the obedience of child to parent; his humility before the Heavenly Father humbles even the most arrogant nature. The steel of the most rigid product comes forth from the furnace of prayer more pliable.

While family prayer has saving results on the young, it also has, nevertheless, saving results on adults, as often preparing secret mediators, yet certain for them. What shall I say? When I looked with emotion upon those cherubs of five and ten years old, clasping their little hands and naively beseeching God “to keep their father and their mother and the whole world safe,” and my eyes fell on the father and the mother, and the whole world, and I saw them as a theater of sin and corruption, I was not able to attribute the salvation of these latter to the holy prayer of the former and not acknowledge to myself that these small

beings are the lightning-rods that detract the wrath of God from our heads. “Fear not Paul ... God hath given thee all them that sail with thee” (Acts 27:24) said the angel to Paul that night when the ship that was taking him to Rome with crew and cargo was endangered. How many ships, how many families, would say today that we owe complete salvation to the silent supplications of some little Paul! Pervading family prayer not only influences the present, but it holds results up to the uttermost future.

An acorn fell from a great oak tree, and stormy winds will carry it hither and yon. And where will they finally bring it? Into the river to drown? Into a sty to be eaten by swine? To the tops of mountains, so that a very tall oak tree, from whose wood the roof of the royal palace will be covered or a proud ship be built? It is truly a mystery! And from this small bud of this snowy child form, what will be hatched tomorrow? A soldier? A general? A martyr? An executioner? A social leader? An insignificant laborer? What will this child become, that with such great loving care we hold on our knees, under the breathings of time? Truly a mystery! Except that whatever his future may be, let us teach him to bend the knee and cross his hands in prayer. Let us inspire faith in the presence of Divinity. It is impossible that the holy moments of family worship will ever be erased from his memory, no matter what changes he will experience tomorrow. And even if he should experience the greatest moral crisis, and even as Faust⁴ he receive the poisoned cup, ready to bring it to his lips, it is impossible that those holy memories of the naïve years will not re-echo in the depths of his soul as a thousand “*Christ is risen*” and not exercise a saving influence on him.

Zoologists say that there is an insect that likes to create a kind of crystalline garment around itself. And thus armed and protects, descends down into the depths of polluted lakes without at all becoming polluted itself. Let the child put on the garment of religion before jumping into the social swamps. Thus he will be ten thousand times safer. Would that we understand family prayer and reanimate the home with it, and reinstitute the home altar, and put into motion the censer, and roof-over the family with the fear of God, and pave it inside and out with religion, as Noah pitched the ark within and without with pitch, so that it withstood against the deluge. The home is the protoplasm of the cities, and the countries, and the nations, and of the Church, and of the universe. And the earth will not be deified as long as God remains exiled from the family. Fr. Constantine Callinikos, *Prayer*, pp. 59-63. **To be continued.**

Our Carpatho-Rusyn Heritage

Carpatho-Rusyns in America: Part XII

Upon Metropolitan Leonty’s passing, Archbishop Ireney Bekish of Boston, who had assisted the elderly and infirm Metropolitan Leonty in his primatial functions during the last five years of his life, was chosen Locum Tenens of the primatial see by the Great Council of Bishops. The Twelfth All-American Sobor, assembled in New York on September 22-23, 1965, then elected Archbishop Ireney as new Metropolitan of All America and Canada—the last foreign-born hierarch to serve as the Metropolia’s Primate.

A combination of sociological change, theological renewal, continuing canonical uncertainty, and increasing missionary activity led many to openly question the Metropolia’s existence and future as an ethnic church. In 1967, at the Thirteenth All-American Council meeting in New York, a proposal was made to change the official name of the church from the cumbersome “Russian Orthodox Greek Catholic Church of America” to the more inclusive “Orthodox Church in America.” The proposed change represented a conscious break with the past 50 years of Orthodox Church history in North America in favor of a return to

⁴ **Faust** is the protagonist of a classic German legend. He is a highly successful scholar that is dissatisfied with his life, which leads him to make a pact with the Devil, exchanging his soul for unlimited knowledge and worldly pleasures. In Johann Wolfgang von Goethe's rendition, Faust is saved by God's grace via his constant striving—in combination with Gretchen's pleadings with God in the form of the Eternal Feminine. However, in the early tales, Faust is irrevocably corrupted and believes his sins cannot be forgiven; when the term ends, the Devil carries him off to Hell.

the older, multi-ethnic missionary perspectives of the former North American diocese from which the Metropolia had devolved. It was, in reality, a repudiation of both the jurisdictional solution and the ethnic churches. The twelve bishops of the Metropolia, all but two foreign-born, vetoed the proposal as "premature." They allowed, however, for a non-binding "straw vote" to gauge the depth of feelings of the assembled delegates on the issue. The vote was overwhelmingly in favor of the change.

In 1968, a lengthy series of public and private negotiations were begun in yet another attempt to resolve the outstanding differences between the Metropolia and the Russian Church. In 1970, during a brief period of Soviet-American detente, the Russian Orthodox Church dropped its former demands. Mother and daughter churches reconciled. The Metropolia was officially given "autocephaly" (independence), while oversight of the Japanese Orthodox Church, since 1945 under the Metropolia, was returned to the Russian Church as an "autonomous" church. The Metropolia quickly changed its name to "The Orthodox Church in America" (OCA), canonized the first American Orthodox saint, St. Herman of Alaska, and extended an invitation to all Orthodox bodies in America to unite with it. One large jurisdiction, the Romanian Orthodox Episcopate of America, had already joined the Metropolia in 1960. Soon after the granting of autocephaly, the Albanian Church in America (1971), the Bulgarian Diocese in America (1976), as well as several individual parishes of the Moscow Patriarchate in North America petitioned to join the new body. The OCA also extended its canonical protection to scattered Orthodox parishes in Australia and South America. The OCA's Mexican Diocese was created through the mass conversion (some 10,000 persons) of the entire Mexican National Catholic Church to Orthodoxy in 1972.

By the spring of 1974, physical infirmities prompted Metropolitan Ireney on May 15, 1974 to request that the Holy Synod appoint Archbishop Sylvester Haruns of Montreal and Canada as Temporary Administrator of the Orthodox Church in America in order to assist him with his primatial duties. In this role, Archbishop Sylvester assumed many functions of the Primate, while Metropolitan Ireney continued to participate in major events in Church life and approved all significant decisions. Sensing the further effects of age and deterioration in his health, in 1977 Metropolitan Ireney petitioned the Holy Synod to grant him retirement. By the Synod's decision, the Primate's retirement was to be effective on October 25, 1977, the first day of the upcoming Fifth All-American Council of the Orthodox Church in America, when the election of the new Primate would take place.¹

The Fifth All-American Council, meeting in Montreal on October 25-28, 1977, elected Bishop Theodosius Lazor of Pittsburgh the new primate of the Orthodox Church in America.² The contrast in the Church that Metropolitan Ireney took over in 1965, and the one that Metropolitan Theodosius headed during his lengthy tenure of nearly twenty-five years, is striking. The 1967 council was still conducted in the Russian language; translation into English was provided. Although the council worship services and sessions took place in a church, very few people received Holy Communion. The councils of the 1960s and 1970s took up the issues of the inner organization and administration of the church, such as the Church Statute, and debates over "lay control" or "clergy control" took up much time and energy. In 1967 there were two American-born bishops, one serving in Japan, and the other serving in Alaska (both, that is, as far as possible from centers of the Church's population, education, and administration). Today, the councils of the Orthodox Church in America are conducted in English. Among the delegates are members of numerous ethnic groups. Albanian, Bulgarian, Romanian, and Mexican dioceses are represented. Although the sessions and services take place in a hotel, virtually everyone receives Holy Communion. The councils of the 1980s concentrated on the church's calling to be apostolic, to witness to the Gospel of Christ; the

¹ Metropolitan Theodosius became the Orthodox Church in America's first American-born Primate. Metropolitan Ireney peacefully reposed on March 18, 1981. Notice that the "Metropolia's" Fourteenth All-American Sobor (1970) became the Orthodox Church in America's First All-American Council.

² In 1981 the primatial see of the Orthodox Church in America was transferred from New York City to the nation's capital, Washington, D.C.

council themes were mission, evangelization, and church growth. The councils of the 1990s dealt with efforts to equip the church for its apostolic ministry and mission.

This illustrates that change has occurred and is occurring, and the direction of this change is clear. There has been a Eucharistic renewal; the Eucharist and liturgical worship are seen to be at the heart of the Church's life and witness. There has been a conscious, and also organic, turning towards witness within the broader society. And in the Church's membership—particularly among its clergy and lay leaders—the proportion of those who came to Orthodoxy from other religious backgrounds has risen dramatically. At one of the councils, in a workshop attended by some one hundred fifty people, someone asked how many of those present had converted to the Orthodox faith. More than half of the participants raised their hands—bishops, priests, deacons, and laity alike. Simply put, the Orthodox Church in America is no longer an ethnic church, no longer the "American Carpatho-Rus'."

After nearly twenty-five years of service, Metropolitan Theodosius unexpectedly submitted a petition to the Holy Synod requesting retirement. While surprised by this unanticipated request, the Holy Synod thanked him for his years of service and announced that the election of the new Primate of the Orthodox Church in America would take place on July 22, 2002, the first day of the Thirteenth All-American Council in Orlando, Florida—resulting in the election of Archbishop Herman Swaiko of Philadelphia as Metropolitan of All America and Canada. The primatial election of 2002 provided the Orthodox Church in America with her second American-born leader, thus confirming the Church's rootedness in North America. After just six years as Primate of the Orthodox Church in America, wearied by more than two years of turmoil over a festering financial scandal, Metropolitan Herman suddenly petitioned the Holy Synod for retirement on September 4, 2008. His request was granted effective immediately. The Fifteenth All-American Council, meeting in Pittsburgh on November 10-13, 2008, was overshadowed by the recent turmoil brought about by accusations of financial and administrative malfeasance at the highest levels, in which the Church's long-time chancellor was released from his duties and eventually deposed from the priesthood. As the council opened, a sense of tension was palpable among participants. The deliberations focused largely on issues related to the recent crisis in the Church. In this environment, it is perhaps understandable that the Council chose to elect Bishop Jonah Paffhausen of Fort Worth—who was consecrated to the episcopate only eleven days earlier—as the new Primate.³ Metropolitan Jonah's leadership proved tumultuous virtually from its inception. At the next All-American Council, held in Seattle in 2011, Metropolitan Jonah offered a lengthy apology for his responsibility in the numerous administrative difficulties and misunderstandings, occurring at many levels, during his primacy. Unfortunately, Metropolitan Jonah proved incapable of change, and impervious to the advice of his brother hierarchs on the Holy Synod, resulting in his premature retirement, at the age of 52, on July 6, 2012.

At the Seventeenth All-American Council, held in Parma, Ohio on November 13, 2012 for the sole purpose of electing a new Primate, Archbishop Tikhon Mollard of Philadelphia was elected as Metropolitan of All America and Canada. Metropolitan Tikhon's irenic character and humility had an almost immediately soothing effect on the life of the Orthodox Church in America. Today Metropolitan Tikhon heads a Church with 623 parishes, chapels, and missions, 28 monastic communities, and 3 theological seminaries throughout the United States, Canada, and Mexico that is dedicated to Orthodox mission and unity in North America. *Article paraphrased from various print and internet sources. **To be continued.***

³ Bishop Jonah Paffhausen was consecrated on November 1, 2008 in Dallas, Texas as auxiliary bishop for the Diocese of Dallas and the South. Eleven days later, on November 12, 2008, he was elected Metropolitan of All America and Canada by the Fifteenth All-American Council in Pittsburgh. The now retired Metropolitan Jonah was released by the Orthodox Church in America to the Russian Orthodox Church Outside Russia on June 15, 2015.

Daily Bible Readings

1. Phil. 2:17-23 & Luke 11:34-41
2. Phil. 2:24-30 & Luke 11:42-46
3. Phil. 3:1-8 & Luke 11:47-12:1
4. Phil. 3:8-19 & Luke 12:2-12
5. 2 Cor. 1:8-11 & Luke 9:1-6
6. Gal. 1:11-19 & Luke 8:41-56
7. Phil. 4:10-23 & Luke 12:13-15, 22-31
8. Col. 1:1-2, 7-11 & Luke 12:42-48
9. Col. 1:18-23 & Luke 12:48-59
10. Col. 1:24-29 & Luke 13:1-9
11. Col. 2:1-7 & Luke 13:31-35
12. 2 Cor. 3:12-18 & Luke 9:37-43
13. Gal. 2:16-20 & Luke 10:25-37
14. Col. 2:13-20 & Luke 14:12-15
15. Col. 2:20-3:3 & Luke 14:25-35
16. Col. 3:17-4:1 & Luke 15:1-10
17. Col. 4:2-9 & Luke 16:1-9
18. Col. 4:10-18 & Luke 16:15-18, 17:1-4
19. 2 Cor. 5:1-10 & Luke 9:57-62
20. Gal. 6:11-18 & Luke 12:16-21
21. Heb. 9:1-7 & Luke 10:38-42, 11:27-28
22. 1 Thess. 1:6-10 & Luke 17:26-37
23. 1 Thess. 2:1-8 & Luke 18:15-17, 26-30
24. 1 Thess. 2:9-14 & Luke 18:31-34
25. 1 Thess. 2:14-19 & Luke 19:12-28
26. 2 Cor. 8:1-5 & Luke 10:19-21
27. Eph. 2:4-10 & Luke 13:10-17
28. 1 Thess. 2:20-3:8 & Luke 19:37-44
29. 1 Thess. 3:9-13 & Luke 19:45-48
30. 1 Thess. 4:1-12 & Luke 20:1-8

Schedule of Services

November 5-6, 2016

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

November 7-8, 2016

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

November 12-13, 2016

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

November 19-20, 2016

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

November 20-21, 2016

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

November 26-27, 2016

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

Parish News

Diocesan Assembly

The annual Diocesan Assembly of the Diocese of New York & New Jersey is being held on November 1-2, 2016 at Holy Trinity Russian Orthodox Church in Yonkers, New York. Fr. Sophrony Royer and Margaret Kovach shall be our parish's delegates at the Diocesan Assembly.

Parish Council Meeting

The Parish Council is meeting on Monday, November 14, 2016 at 7:00 PM.

Annual Parish Meeting

This is your official notification that the Annual Parish Meeting shall be held on Sunday, November 20, 2016 after the 9:30 AM Divine Liturgy. Sin official'noje vsich Parafijan, ze Rocnyj Miting Parafial'nyj otbutdetsja v Nedil'u, Nojabre 20-ho, 2016. Sluzba Boha o 9:30 hodini rano. Miting budet posli Sluzby Bozjoj.

"R" Club Flea Market

Our parish's "R" Club is having its annual Flea Market on two consecutive Saturdays, November 5th and 12th, in the church hall. The doors will open at 10:00 AM. The efforts of all volunteers and donors for this project are appreciated.

"R" Club (New Jersey) District Convention

The annual district convention of the "R" Club's New Jersey District is Saturday, November 12th at Ss. Peter and Paul Orthodox Church, 109 Grand Street, Jersey City, New Jersey. For information, contact Margaret Kovach at mjkovach@aol.com or (732) 815-9765.

Welcome to the Orthodox Church

Elias and Alexander Saleh, the sons of Elias and Jovanna Saleh, were baptized and chrismated in our church on October 2, 2016. Many Years to Elias, Alexander, and their parents and godparents!

In Memoriam

Soufi Saba, age 72, of Bayonne, N.J., passed into blessed repose on September 25, 2016. Memory Eternal!

St. Mary's Pasta Dinner

The annual pasta dinner and card party at St. Mary's Orthodox Catholic Church, 89 W. 29th St., Bayonne, N.J. is scheduled for Sunday, November 6, 2016 at 12:00 PM. For information, call (201) 988-3622.

Special Donations

*Please note that for Special Donations in December 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 November 20, 2016.*

November 6, 2016

Altar Vigils offered by John & Helen Wanko, and **Sanctuary Lamp** offered by Mary Macinsky, in memory of June Bianchini (anniversary of repose). **Triple Candelabra** and **Sacramental Bread** offered by Eva Benda's Family in memory of Benedict Benda (5th anniversary of repose). **St. John's Cross** offered by Olga DeMay in memory of John DeMay (anniversary of repose). **St. Nicholas' Cross** offered by the DeMay Family in memory of Theodosia DeMay (anniversary of repose).

November 27, 2016

Altar Vigils offered by John & Helen Wanko in memory of Gregory Grudinoff (anniversary of repose). **Sanctuary Lamp** offered by Lauren, Nick, and Lindsay in honor of Stephen Wanko's birthday.