

Quo Vadis

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

“*Christ is Risen! Indeed, He is Risen!*” With this simple greeting we proclaim our experience of salvation in the Risen Lord Jesus Christ. Note that we say this greeting in the present tense, even though the historical event of Christ’s resurrection took place nearly two thousand years ago. We say that Christ *is* risen because the salutary event of the resurrection transcends time; it is a timeless event, taking place *now* in every moment of time! Our recognition of the timelessness of the Risen Christ is further underscored by the fact that at the Paschal Liturgy the gospel reading is taken from the prologue of the Gospel according to St. John. In that gospel reading, we encounter a timeless person, that of the Word (*Logos*) of God, who in the beginning was with God and was God (Jn. 1:1-2). And, “what has come into being in Him was life, and the life was the light of the world” (Jn. 1:4). Our Lord Jesus Christ is Life, and He proclaims this divine truth to us: “I am the Way, and the Truth, and the Life” (Jn. 14:6), and “I am the bread that came down from heaven ... I am the bread of life ... so that one may eat of it and not die. I am the living bread that came down from heaven (Jn. 1:41, 48-49). He is the “resurrection and the life!” (Jn. 11:25).

Our experience of Pascha, that “Christ is Risen,” evokes the promise of eternal life offered to us by Him. “Whoever believes in Him may have eternal life. For God so loved the world that He gave His only Son, so that everyone who believes in Him may not perish, but may have eternal life” (Jn. 3:15-16). Know that the Lord has the power to give life to whomever He wishes, “just as the Father raises the dead and gives them life, so also the Son gives life to whomever He wishes” (Jn. 5:21). So, what does the Lord Jesus Christ, the Lord of Life, ask from us for this gift of eternal life? Faith! “Very truly, I tell you, anyone who hears my word and believes Him who sent me has eternal life, and does not come under judgment, but has passed from death to life” (Jn. 5:24), and “all who see the Son and believe in Him may have eternal life ... and I will raise them up on the last day” (Jn. 6:40). Faithfulness and Obedience: “Whoever believes in the Son has eternal life; whoever disobeys the Son will not see life, but must endure God’s wrath” (Jn. 3:36).

Jesus Christ is “the sacrament of the encounter with God” (to borrow a phrase from the Belgian theologian Edward Schillebeeckx). As the bread of life, He is “the food that endures for eternal life ... which comes down from heaven and gives life” (Jn. 6:27, 33). “Whoever eats this bread will live forever, and the bread that I will give for the life of the world *is my flesh*” (Jn. 6:51), “those who eat my flesh and drink my blood have eternal life, and I will *raise them up* on the last day ... the one who eats this bread will live forever” (Jn. 6:54, 58). But this gift of the “Bread of Life,” of the “Fruit of the Tree of Life,” that is, the crucified Body of Our Lord Jesus Christ, also requires sacrifice from us as well, for “those who love their life will lose it, and those who hate their life *in this world* will keep it for

eternal life” (Jn. 12:25). This is the symbolic death, and the lifting up from the dead, that we experience in baptism; that we “die” to life in this world so that we may “rise” to the life of faith, which is eternal life. Truly believe in Christ, who is risen from the dead, trampling down death by death; hear and keep His word; and taste of the heavenly bread and the cup of life, and see that the Lord is good! Let Him who is the resurrection and the life, Our Lord Jesus Christ, live in the depth of your heart, and let His life be a timeless presence in your soul, and so experience the risen life *in Christ* that lasts forever.

Parish Council President’s Message

Dear parishioners and friends:

The last Sunday of this month we will be celebrating the Great Feast of Feasts, Bright and Holy Pascha! The Parish Council encourages everybody to attend and participate in as many of the divine services for Holy Week and Bright Week as possible. The Parish Council thanks, in advance, Fr. Sophrony, Emily, and the choir members for their tireless service in conducting and singing the divine services in this most holy season.

The blessing of Easter baskets on Holy Saturday will be at 4:00 PM in the church hall, and the Carpathian Club invites all our parishioners and guests to a Paschal Repast in the club’s hall after Divine Liturgy on Easter Sunday. Together with Fr. Sophrony and the Parish Council, I wish all of you a joyous and spiritually uplifting celebration of the Resurrection of Our Lord Jesus Christ!

Yours in Christ,
Reader Stephen Wasilewski

Excerpt from the Church Fathers

*“How earnestly do I desire, if I were able, to celebrate you,
O Patience, queen of all things!
But by my life and manners, more than by my words.
For you rest in your own action
and council more than in discourses
and in perfecting, rather than in multiplying virtues.
You are the support of virginity,
the secure harbor of widowhood,
the guide and directress, of the married state,
the unanimity of friendship,
the comfort and joy of slavery,
to which you are often liberty.
By you, poverty enjoys all,
because, content with itself, it bears all.
By you, the prophets, were advanced in virtue
and the apostles united to Christ.
You are the daily crown and mother of the martyrs.
You art the bulwark of faith,
the fruit of hope
and the friend of charity.
Happy, eternally happy, is he
who shall always possess you in his soul.”
— St. Zeno of Verona (c. 300-371)*

Lives of the Saints

St. Zeno of Verona – commemorated on April 12th

According to a Veronese author named Coronato, a notary of the seventh century, Zeno was a native of Mauretania. He taught many children of Africa about the Catholic faith and he also helped them with their school

work. The children could rely on someone who could help them. Another theory is that Zeno was a follower of Athanasius, patriarch of Alexandria, who accompanied his master when the latter visited Verona in 340. The style of the ninety or so Sermons attributed to Zeno has also been considered evidence of his African origins due to its literary style, since Christian African writers of the time frequently used neologisms and wordplay.

Staying in Verona, Zeno entered the monastic life, living as a monk until around 362, when he was elected successor to the See of Verona after the death of Bishop Gricinus (or Cricinus). Zeno had received a good classical education, and as bishop baptized many people, won converts back from Arianism, lived a life of poverty, trained priests to work in the diocese, set up a convent for women, reformed how the Eucharist was celebrated, and forbade funeral masses being accompanied by attendees' loud groans and wailing. Zeno's other reforms included instructions concerning adult baptism (which occurred by complete immersion) and issuing medals to people newly baptized to the Catholic faith. Zeno's episcopate lasted for about ten years, and the date of his death is April 12, 371. Zeno is described as a confessor of the faith in early martyrologies. St. Gregory the Great calls him a martyr in his *Dialogues*; St. Ambrose, a contemporary of Zeno, does not. Ambrose speaks of Zeno's "happy death", although as a confessor, Zeno may have suffered persecution (but not execution) during the reigns of Constantius II and Julian the Apostate. The entry in the current Roman Martyrology lists him on 12 April, but makes no mention of martyrdom.

The first evidence for his existence is found in a letter written by St. Ambrose to Bishop Syagrius of Verona in which Ambrose refers to the holiness of Zeno. Later, St. Petronius, Bishop of Verona (reigned 412–429) wrote of Zeno's virtues and also confirmed the existence of a cult dedicated to St. Zeno. A poem written between 781 and 810, called the *Versus de Verona*, an elegy of the city in verse, states that Zeno was the eighth bishop of Verona. Zeno's liturgical feast day is celebrated on 12 April, but in the diocese of Verona, it is also celebrated on 21 May, in honor of the translation of his relics on May 12, 807.

Tradition states that Zeno built the first basilica in Verona, situated in the area probably occupied by the present-day cathedral. His eponymous church in its present location dates to the early ninth century, when it was endowed by Charlemagne and his son Pepin, King of Italy. It was consecrated on December 8, 806; two local hermits, Benignus and Carus, were assigned the task of translating Zeno's relics to a new marble crypt. King Pepin was present at the ceremony, as were the Bishops of Cremona and Salzburg, as well as an immense crowd of townspeople.

The church was damaged at the beginning of the tenth century by Hungarians, though the relics of Zeno remained safe. The basilica was rebuilt again, and made much larger and stronger. Financial support was provided by Otto I, and it was re-consecrated in 967, at a ceremony presided over by the Bishop Ratherius of Verona. The present Church of San Zeno in Verona is a work of the twelfth, thirteenth and early fifteenth centuries for the most part. It is well known for its bronze doors (c. 1100–c. 1200) which depict, besides stories from the Bible, the miracles of St. Zeno, images drawn from stories, including those recorded by the notary Coronato, the facade sculpture signed by Nicholas and an associate Guglielmus, and the rose window (c. 1200), which is the work of Brioloto. Zeno is the patron saint of fishermen and anglers, the city of Verona, newborn babies as well as children learning to speak and walk. Some thirty churches or chapels have been dedicated to him, including Pistoia Cathedral.

According to legend he was stolen at birth and briefly replaced by a demonic changeling. One story relates that St. Zeno, one day fishing on the banks of the Adige, which he did in order to feed himself (rather than as recreation), saw a peasant crossing the river in a horse and cart. The horses began to get strangely skittish. Zeno, believing this to be the work of the devil, made the sign of the cross, and the horses calmed down. Zeno was often said to combat the devil, and is sometimes depicted treading on a demon. Another story relates that he exorcised a demon from the body of the daughter of the Emperor Gallienus (though Zeno probably did not live during the reign of Gallienus). The story relates that the grateful Gallienus allowed Zeno and other Christians freedom of worship in the Empire.

Saint Gregory the Great, at the end of the sixth century, relates a miracle associated with the divine intercession of Zeno. In 588, the Adige flooded its banks, inundating Verona. The floodwater reached the church dedicated to St. Zeno, but miraculously did not enter it, even though the door was wide open. The church was donated to Theodelinda, an alleged eyewitness to the miracle and wife of King Authari. Zeno is most often represented with fishing-related items such as a fish, fishing rod, or as a bishop holding a fishing rod, or with a fish

hanging from his crozier. "Local tradition says the bishop was fond of fishing in the nearby river Adige," writes Alban Butler, "but it is more likely that originally it was a symbol of his success in bringing people to baptism."

Modern Theological Classics

(6) Now everything is ready for the last Eucharistic act: Communion. Let us stress again: for the early Church this action was the organic fulfillment of the whole service, the sealing of the Eucharist, our offering, sacrifice and thanksgiving by our corporate participation in it. Therefore, only the "excommunicated" were excluded from communion and had to leave the eucharistic assembly with the catechumens. The Divine Gifts were received by the body of the Church, transforming it into the Body of Christ. We cannot enter here into explanations of how, why and when this corporate and liturgical understanding of Communion was replaced by an individualistic understanding, how and when the body of the faithful became a "non-communicant" body, and why the idea of *participation*, central to the teaching of the Fathers, was replaced by that of *attendance*. All this requires a special study. But this much is clear: whenever and wherever a spiritual revival took place, it always originated in and also led to a "thirst and hunger" for real participation in the Mystery of Christ's Presence. We can only pray that in the crisis which today so deeply marks the life of both the Church and the world, Orthodox Christians will be led to understand that herein lies the only real *center* of the whole Christian life, the source of and the condition for the regeneration of the Church.

For the remission of sins and life everlasting ... says the priest while distributing the Gifts to himself and to the faithful. Here we find the two chief aspects, the two effects of that participation: forgiveness—reacceptance into the "koinonia" of God, readmission of the fallen man into Divine love—and then, the gift of life eternal, of the Kingdom, the fulness of the "new age." Here the two essential needs of man are satisfied, exhausted beyond any measure by God. Christ brings my life into His, and His life into mine, filling me with His love for His Father and all His brethren.

It is impossible even to summarize here what the Fathers and the Saints said about their *experience of communion*, even to mention all the wonderful fruits of this participation in Christ. Let us, at least, indicate the most important directions for any meditation on communion, for any effort to follow the Church's teaching. Communion is given, first, for the *remission of sins* and is, therefore, the *sacrament of reconciliation* achieved by Christ in His own Sacrifice and eternally granted to those who believe in Him. Communion, then, is the *essential food* of the Christian, strengthening his spiritual life, healing his diseases, affirming his faith, making him capable of leading a truly Christian life in this world. Communion, finally, is the "token of life eternal," an anticipation of the joy, peace, and fulness of the Kingdom, a *foretaste* of its light. Communion is both partaking of Christ's suffering, the expression of our readiness to accept His "way of life," and sharing in His victory and triumph. It is a sacrificial meal and joyful banquet. His Body is broken and His Blood is shed, and, partaking of them, we accept His Cross. Yet "by the Cross joy has entered the world," and this joy is ours when we are at the Lord's table. Communion is given to me *personally* in order to transform me into a "member of the Church," to unite me with all those who receive Him, to reveal the Church as a fellowship of love. It unites me with Christ, but through Him I am in communion with the whole Church. This is the Sacrament of forgiveness, the Sacrament of unity and love, the Sacrament of the Kingdom.

Communion is received first by the clergy, then by the laity. According to the modern practice, clergy—bishops, priests, and deacons—receive the Gifts at the Altar, the Bread and the Chalice separately. The lay members of the Church receive them at the Royal Door from a spoon, after the priest has put parts of the Lamb into the Chalice. The priest calls them saying, *In the fear of God and with faith and love draw near*, and they come one by one, "receiving Divine Food standing, with their hands crossed. It is once more a *procession*: the answer to a Divine order and invitation.

After Communion, the last part of the Liturgy begins, whose general meaning can be described as *return*—return of the Church from heaven to earth, from the Kingdom of God into time, space, and history. But as we return, we are deeply different from what we were when we began the movement of the Eucharist. We are not the same: "We have seen the True Light, we have received the Heavenly Spirit, we have found the true faith." This is the hymn we sing after the priest, who has put the Chalice on the Altar, gives us the blessing saying: "O God, save Thy people and bless Thine inheritance ..."

We have come to Church as His people, but we were wounded and tired, earthly and sinful. During the preceding week we had experienced the heavy burden of temptations, we had discovered how weak we are, how hopelessly bound by the life of “this world.” But we came with love and hope and faith in the mercy of God. We came thirsty and hungry, poor and miserable, and Christ accepted us, accepted the offering of our miserable life, and took us into His Divine Glory and made us partakers of His Divine Life. *We have seen the true light! ... For a time we lay aside all earthly cares* and let Christ lead us in His ascension to His Kingdom, in His Eucharist. Nothing was required from us except the desire to join Him in this Ascension and the humble acceptance of His redeeming love. And He refreshed and comforted us. He made us witnesses of what He has prepared for us, He transformed our vision so as to make us capable of seeing that heaven and earth of full of His glory, He fed us with the food of immortality, and we were present at the Eternal Banquet of His Kingdom, we tasted of joy and peace in the Holy Spirit: *We have received the heavenly Spirit ...* And now it is time to return, to go back. The hour of our passage to the Father of all life has not yet arrived. And Christ sends us back, as witnesses of what we have seen, to proclaim His Kingdom and to continue His work. We must not fear: we are His people and His inheritance; He is in us and we are in Him. We will return to the world knowing that He is present.

And thus the priest, lifting up the Chalice, proclaims: *Blessed is our God always, now and ever, and unto ages of ages.* He blesses us with the Chalice, a sign and assurance that the Risen Lord is with us, *now*, always and forever. *Let our mouths be filled with Thy praise, O Lord*, answers the Church. *Keep us in Thy Holiness.* Keep us for the days to come, preserve us in this wonderful experience of holiness and sanctification. Now as we go back to daily life, give us the power to transform it.

Then follows a short litany and prayer of thanksgiving for the Gifts that we have received: *Make straight our path; strengthen us all in Thy fear; guard our life; make firm our steps ...* This *movement of return* is fulfilled when the priest leaves the Sanctuary and, with the words, *Let us depart in peace*, joins the congregation for a final prayer (“Prayer before the Ambon”). Just as, at the beginning of the Liturgy, the priest’s *entrance* into the Sanctuary and his ascension to the Holy Throne (the “high place”) expressed the eucharistic movement *upwards*, his return to the body of the faithful is the expression of this *departure*, of the return of the Church into the world. But it means also that the eucharistic function of the priest led us to the Heavenly Altar, and from this Altar he made us communicants of the Kingdom. His function was to perform and to achieve the eternal Meditation of Christ, by whose Humanity we ascend to heaven and by whose Divinity God comes to us. Now all this has been achieved. Fed with the Body and Blood of Christ, having seen the True Light and partaken of the Holy Spirit, we are indeed His people and His inheritance. There is nothing else for the priest to do at the Altar, for the Church herself has become the Altar of God and the Tabernacle of His Glory. Thus, he joins the people and leads them, as their Pastor and Teacher, to this return to the world for the fulfillment of their Christian mission.

As we are ready to *depart in peace*, i.e. in Christ and with Christ, we ask in the last prayer that the *fulness of the Church* be preserved, that the Eucharist we have offered and of which we have partaken, which *realized* once more the fulness of Christ’s presence and life in the Church, be maintained and preserved and kept undisturbed until we come together again as the Church and, in obedience to the Lord of the Church, begin again the ascension into His Kingdom, which will find its ultimate fulfillment in the glorious Advent of Christ.

There is no better conclusion to this brief study of the Divine Liturgy than the prayer of St. Basil, read by the priest at the consumption of the Holy Gifts: *The Mystery of Thy dispensation, O Christ our God, has been accomplished and perfected us as it was in our power; for we have had the memorial of Thy Death, we have seen the type of Thy Resurrection; we have been filled with Thine unending life; we have enjoyed Thine inexhaustible food; which in the world to come be well-pleased to vouchsafe to us all, through the grace of Thine eternal Father, and Thine holy and good and life-creating Spirit, now and ever, and unto ages of ages. Amen.*

And as we leave the Church and face our life, the Eucharist remains with us as our secret joy and certitude, the source of inspiration and growth, the victory that overcomes evil, the *Presence* which makes our whole life—*life in Christ.*

Fr. Alexander Schmemmann,¹ *Liturgy and Life*, pp. 69-73

¹ Fr. Alexander Schmemmann (1921-1983) was an influential Orthodox priest, teacher, and writer. From 1946 to 1951 he taught in Paris, and afterwards in New York. In his teachings and writings he sought to establish the close links between Christian theology and Christian liturgy. At the time of his death, he was the dean of St. Vladimir’s Orthodox Theological Seminary in Yonkers, New York.

Recipe of the Month

Papanasi

If you'll ask any Romanian about what traditional desserts you should try, most certainly the first answer that you'll get will definitely be papanasi! Papanasi (pronounce it 'papanash') are a kind of doughnut-shaped sweets made of cow's soft cheese similar to ricotta or cottage cheese, flour, eggs, sugar, topped with delicious blueberry or sour cherry preserve and crème fraiche! The word papanasi comes probably from the Latin papa or pappa, an onomatopoeic word for food used by children. These cheese dumplings have its origin in the Austro-Hungarian Empire and have been adapted in the Moldavia region of Romania. Its characteristic is that the smaller piece of dough is placed on top of the doughnuts, almost like a hat. Together with the smoothness of cream and the sweetness of fruit jam, papanasi can be a real culinary surprise. It's the most popular Romanian dessert!

Ingredients:

- 2 ¼ cups cottage cheese
- 2 eggs
- a few drops rum aroma
- ½ cup + 1 tablespoon granulated sugar
- 1 sachet vanilla sugar
- 2 cups all-purpose flour
- 1 teaspoon baking soda (regular teaspoon, not measuring one)
- cooking oil for frying the doughnuts
- 1 cup crème fraiche (or sour cream) to serve
- whole fruit runny blueberry jam to serve

Instructions:

1. Drain the excess water from the cottage cheese. Give the cottage cheese to a bowl. Add the eggs and the rum aroma, the granulated and vanilla sugar. With an immersion blender, blend the ingredients until you obtain a rough paste. The cottage cheese should not be turned into a smooth paste, just blended a little bit in order to make the cheese balls a little finer.
2. Mix about 2 cups of flour and the baking soda and give them to the cheese mixture. Mix with a spoon.
3. Flour the working surface and your hands generously. Turn the dough onto the floured surface and knead it lightly to form a ball. The dough should still be somewhat sticky, yet manageable. Add the remaining flour only if absolutely necessary, only if the dough sticks so much that you will not be able to work it at all.
4. Divide the dough into 9 balls. Roll 8 of the balls into thick sausages and unite the sausage ends to get a circle with a hole in the middle. Use the last ball to make 8 little balls, which will be used to top the papanasi.
5. In the meantime, heat the oil in a pot. Use enough oil to have about 5-6 cm/ 2- 2.3 inches of it in the pot. To check if the oil has reached the right temperature, insert a toothpick in the oil, if there are blisters forming around the toothpick, you can start frying the papanasi.
6. Only fry two or three papanasi at a time, depending on the size of your pan, do not overcrowd the pan, the papanasi should be able to move around freely. Turn the heat down to medium-low. Turn the doughnuts with a slotted spoon a few times in between and fry until the papanasi are golden brown. It took me about 5 to 7 minutes for one batch, but keep a close look and take them out as soon as they have a nice golden color. Or leave them longer if necessary. The little balls will need less time, about 3-4 minutes or so.
7. Place them on plates lined with kitchen paper and pat them dry in order to absorb some of the excess oil.
8. Serve warm topped with crème fraiche and blueberry jam. Place the little balls on top and top them with a little crème fraiche and jam as well.

Parish News

In Memoriam

Our condolences to Tais Fedetz on the repose of her uncle, Andrew Fedetz, on February 28, 2019. Memory Eternal!

Parish Council Meeting

The Parish Council is meeting Sunday, April 14, 2019 after Divine Liturgy.

Lenten Food Pantry Collection

Our parish shall be collecting non-perishable foods for donation to St. Vincent's Food Pantry as a Lenten charitable project. There will be bins in the church hall from March 3rd to April 21st for you to deposit the items you donate.

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.

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 Presanctified Gifts) on weekdays during Great Lent in Eastern Orthodox liturgical tradition. Liturgy readings are appointed only for Saturdays and Sundays.

Archpastoral Visit

His Eminence, Archbishop Michael of New York, shall visit our parish for Presanctified Liturgy on Wednesday, April 3, 2019. Service is scheduled to start at 6:30 PM. Fr. John Fencik and his parishioners shall be joining us as well. A Lenten repast will follow in the church hall.

Easter Basket Blessing

Easter food baskets will be blessed on Holy Saturday (April 27, 2019) at 4:00 PM in the church hall.

Paschal Repast

A Paschal repast is being held at the Carpathian Club hall after Divine Liturgy on Easter Sunday, April 28, 2019. All parishioners and visitors are welcome!

FOCA Palm Sunday Vespers

The FOCA Palm Sunday Vespers this year is at St. John the Baptist R.O. Church, 29 Weaver Ave., Little Falls, N.J. on Sunday, April 21, 2019 at 4:00 PM.

Deanery Paschal Vespers

The New Jersey Deanery's annual Paschal Vespers on Bright Wednesday is at Christ the Savior Orthodox Church, 365 Paramus Road, Paramus, N.J. on May 1, 2019 at 7:00 PM.

Lenten Retreat

Holy Cross Church, 11 Wilkins Station Rd., Medford, N.J. is hosting a Lenten Retreat on Saturday, April 6, 2019. To register, contact holycrossmedford@gmail.com. A flyer for this event is posted on the church bulletin board.

Carpatho-Rusyn Society Meeting

The N.J. Chapter of the Carpatho-Rusyn Society is meeting at Holy Resurrection Orthodox Church, 285 French Hill Rd., Wayne, NJ., on Saturday, April 6, 2019 at 1:30 PM. The meeting will feature Dr. Nick Kupensky's lecture on Andrii Karabelesh's "Notes from a Concentration Camp." Refreshments will be served and all are welcome.

"Jacob's Well"

"Jacob's Well," our diocesan periodical, can now be subscribed digitally. If you are interested in receiving it this way, please send an e-mail to <https://jacobsmag.org/subscribe> in order to subscribe. Doing so will help to reduce the costs of publishing "Jacob's Well."

Special Donations

Please note that for Special Donations in May 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 April 14, 2019.

April 14, 2019

Altar Vigils offered by John and Helen Wanko in memory of Andrew Wanko (anniversary of birth).

Schedule of Services

April 3, 2019

6:30 PM (Wed.) – Presanctified Liturgy

April 5-7, 2019

6:00 PM (Fri.) – Akathistos of Divine Passion

9:30 AM (Sat.) – General Panichida

5:00 PM (Sat.) – Great Vespers

9:30 AM (Sun.) – Divine Liturgy

April 10, 2019

6:00 PM (Wed.) – Great Canon of Repentance

April 12-14, 2019

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

9:30 AM (Sat.) – Divine Liturgy

5:00 PM (Sat.) – Great Vespers

9:30 AM (Sun.) – Divine Liturgy

Deanery Lenten Vespers:

March 31, 2019 – Assumption of Holy Virgin Church, 35 Orange Ave., Clifton, N.J. at 4:00 PM.

April 7, 2019 – St. John the Baptist Church, 170 Lexington Ave., Passaic, N.J. at 4:00 PM.

April 14, 2019 – Holy Trinity Church, 830 Jefferson Ave., Rahway, N.J. at 4:00 PM.

April 17, 2019

9:30 AM (Wed.) – Presanctified Liturgy

April 19-21, 2019

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

9:30 AM (Sat.) – Divine Liturgy

5:00 PM (Sat.) – Great Vespers w. Lity

9:30 AM (Sun.) – Divine Liturgy

April 24-26, 2019

7:00 PM (Wed.) – Sacrament of Holy Unction (*at St. Mary's, 89 W. 29th St., Bayonne, N.J.*)

9:00 AM (Thu.) – Vespereal Divine Liturgy

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

3:00 PM (Fri.) – Good Friday Vespers

6:00 PM (Fri.) – Matins w. Procession of Epitaphios

April 27-29, 2018

9:00 AM (Sat.) – Vespereal Divine Liturgy

4:00 PM (Sat.) – Blessing of Easter Baskets

11:30 PM (Sat.) – Paschal Matins w. Procession

9:30 AM (Sun.) – Paschal Divine Liturgy

9:30 AM (Mon.) – Divine Liturgy

Daily Bible Readings

6. Heb. 6:9-12; Mark 7:31-37

7. Heb. 6:13-20; Mark 9:17-31

13. Heb. 9:24-28; Mark 8:27-31

14. Heb. 9:11-14; Mark 10:32-45

20. Heb. 12:28-13:8; John 11:1-45

21. Phil. 4:4-9; John 12:1-18

27. Rom. 6:3-11; Matt. 28:1-20

28. Acts 1:1-8; John 1:1-17

29. Acts 1:12-17, 21-26; John 1:18-28

30. Acts 2:14-21; Luke 24:12-35