

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

“For the peace of the whole world, for the good estate of the holy churches of God, and for the union of all men, let us pray to the Lord.”

The above petition is taken from the Great Litany, which we pray in practically every liturgical service of the Orthodox Church. We pray for the union of all men, specifically as a union of all in the assembly of those belonging to the Lord; that is, for the unity of all in the Church of Christ. And when all are united in the Church, then the whole world will be at peace, because they shall have as their Lord the Prince of Peace, Jesus Christ. In the Church all human beings shall be one Mystical Body of Christ, and this unity is one of peace, for they shall share in a unity of mind because the Church has a single head, Jesus Christ. In the Church we look forward to a Heavenly Kingdom of Peace, to live in a communion of the saints in the Kingdom of God.

However, we also know that, even though we have the Holy Spirit dwelling in our midst, we members of the Church are often “all too human,” retaining our foibles and failings, even actively working against the grace which God has so plentifully dispensed to us. We often mirror the discord of the “worldly kingdom,” which puts its trust in sons of men in whom there is no salvation, rather than in the Son of Man, Jesus Christ, the Savior. We mirror the worldly kingdom because we fail to heed the words sung in the Cherubic Hymn: “*let us now lay aside all worldly cares.*” And in so doing, we fail to serve the good estate of the Holy Church.

Let us remember that we are a “People of God” – that we are held to higher standards of righteousness by Our Lord Jesus Christ. Our justice must be greater than that of the “worldly kingdom.” But let us remember as well that while God is holy and just, He is also merciful and compassionate. Let us emulate the mercy and compassion of God by our fortitude, patience, and prayer. Let us emulate the mercy

and compassion of God and proclaim the Church's message of unity and divine peace that brings healing to our hearts and to the world. Let us ceaselessly pray for the Church, and for each other, with the words of peace and good will to all men.

Parish Council President's Message

Dear parishioners and friends,

As the unofficial close of summer approaches us with Labor Day and the start of the Church New Year, there are eight weeks until our 4th Annual Oktoberfest fundraiser, scheduled for Sunday, October 22, 2017. Fundraisers such as this are vital to the growth and vitality of our parish, so I ask everyone to spread the word about, and bring someone to, this event. Ticket prices and further information will be made available shortly. Please keep Sunday, October 22nd open on your calendars.

For as long as I can remember, there was someone requesting a Parastas after Divine Liturgy just about every Sunday. What has changed? I do not see many requests being made anymore. Again, I ask – what has changed? Is it just because we're a smaller parish now, or is there some other reason? Please let me know if there is anything which might make a difference.

Yours in Christ,
Reader Stephen Wasilewski

Excerpt from the Church Fathers

The one who knows God will follow the Lord's footsteps, bearing the cross of the Savior. It is said, "The world is crucified to him and he to the world." The Lord says, "He who loses his life will save it." We can "lose our lives" in one of two ways. First, we can risk our lives just as the Lord did for us. Secondly, we can separate our lives from the customary things of this world. Bearing the cross means to separate our souls from the delights and pleasures of this life. If you do this, you will find your life again, resting in the hope of what is to come. Dying to ourselves means being contented with the necessities of life; when we want more than these necessities it is easy to sin.

Clement of Alexandria, The Paedagogus

Lives of the Saints

St. Euphemia the All-Praised, Great-martyr – commemorated on September 16th

Great-martyr Euphemia the All-Praised was the daughter of Senator Philophronus and Theodosia, both of whom were Christians. She suffered for Christ in 304 in the city of Chalcedon, on the banks of the Bosphorus opposite Constantinople. Governor Priscus of Bithynia circulated an order to all the inhabitants of Chalcedon and its surroundings to appear at a pagan festival to worship and offer sacrifice to an idol of Ares, threatening grave torments for anyone who failed to appear. During this festival, forty-nine Christians hid in a house where they secretly attended services praising the One True God.

The young maiden, Euphemia, was also among those praying there. Soon the hiding place of the Christians was discovered, and they were brought before Priscus to answer for themselves. For nineteen days, the martyrs were subjected to various tortures and torments, but none of them wavered in their faith nor consented to offer sacrifice to the idol. Governor Priscus, beside himself with rage and not knowing any other way of forcing the Christians to abandon their faith, sent them for trial to the Emperor Diocletian. Priscus kept the youngest, Euphemia, hoping that she would renounce her faith if she were all alone.

St. Euphemia, separated from her brethren in faith, fervently prayed to the Lord Jesus Christ that He strengthen her in her impending ordeal. At first, Priscus urged her to recant, promising her earthly blessings, but then he gave the order to torture her. St. Euphemia was tied to a wheel with sharp knives. She prayed aloud, and the wheel stopped by itself. An angel of the Lord came down from Heaven and removed Euphemia from the wheel and healed her wounds. She gave thanks unto the Lord with gladness. Not perceiving the miracle that had occurred, Priscus ordered soldiers to take Euphemia to a red-hot oven. The soldiers, seeing two fearsome angels in the midst of the flames, refused to carry out the order and became believers in God. Boldly proclaiming that they too were Christians, these soldiers, Victor and Sosthenes, bravely went to their martyrdom. During their execution, they cried out for mercy to God, asking that the Lord receive them into the Heavenly Kingdom. A heavenly voice answered their cries, and they entered into eternal life.

St. Euphemia was cast into the fire by other soldiers, but, with the help of God, she emerged unharmed. Ascribing this to sorcery, Governor Priscus gave orders to dig a pit, and filling it with knives; he had it covered over with earth and grass, so that Euphemia would not notice the preparation for her execution. St. Euphemia remained safe, easily passing over the pit. Finally, she was sentenced to be devoured by wild beasts at the circus. Before her execution, St. Euphemia implored that the Lord deem her worthy to die a violent death. But none of the beasts, having been set loose in the arena, attacked her. Finally, one of the she-bears gave her a small wound on the leg, and immediately St. Euphemia died. Immediately following her martyrdom, an earthquake occurred, and the guards and the spectators ran in terror. St. Euphemia's parents were able to take her body and reverently buried it not far from Chalcedon.

Later, a majestic church was built over the grave of Great-martyr Euphemia. The Fourth Ecumenical Council held its meetings there in 451 where Great-martyr Euphemia confirmed the Orthodox confession in a miraculous manner: According to the *Synaxarion* of Constantinople, a collection of hagiographies, on July 11, 451 both parties wrote a confession of their faith and placed them on the breast of St. Euphemia within her tomb. After three days the tomb was opened and the scroll with the Orthodox confession was seen in the right hand of St. Euphemia while the scroll of the Monophysites lay at her feet and exposed the Monophysite error. In the wake of the fall of Chalcedon to the Persians in 617, the relics of St. Euphemia were transferred to Constantinople. During the Iconoclast heresy, the reliquary with her relics was thrown into the sea. However, pious sailors recovered them, and the relics were afterwards taken to the Island of Lemnos. In 796, they were returned to Constantinople. Today, her relics are housed in a Russian-made reliquary at the Church of St. George at the Ecumenical Patriarchate (Phanar) in Constantinople. The Eunomian asteroid 630 Euphemia is named after her.

Modern Theological Classics

THE EUCHARIST – A SACRIFICE OF THANKSGIVING (continued)

St. Ambrose, Bishop of Milan, who lived in the fourth century, wrote a prayer to be read for those preparing to celebrate the Holy Liturgy. The following extracts from the prayer show the early Church's conception of the Holy Eucharist and of its connection with the sacrifice of redemption:

Our true High Priest, Jesus Christ! For to sinners Thou didst offer Thyself on the altar of Thy Cross as a pure sacrifice without blemish. Thou gavest Thy Body for us to eat and Thy Blood for us to drink and didst institute the power of the Holy Spirit, saying: 'As often as you do this, do it in remembrance of Me.' I pray to Thee through the high price of our salvation, Thy most precious Blood; I pray to Thee through Thy wonderful and unspeakable love, with which Thou hast so loved us sinners that Thou hast washed us clean from our sins with Thine own Blood, teach me, Thy undeserving servant ... by the power of Thy Spirit to perform this great Sacrament with the reverence and devotion, the piety and fear that befit its worth ...

May Thy Holy Spirit enter my heart and, silently speaking, make known the whole truth of this great Mystery so deeply hidden and covered with a Divine veil ... Furthermore I pray to Thy goodness, O Lord, may the fullness of Thy Divinity come upon this bread; may the invisible form and inconceivable glory of Thy Holy Spirit, O Lord, descend as it did upon the sacrifice of our Fathers of old; may He make the Gifts we offer Thy Body and Blood, and may He guide me, Thy unworthy servant, to performing this great Sacrament ...

UNITY AND ONENESS IN CHRIST

“Do this in remembrance of me” (1 Cor. 11:24-25). After this exhortation has been followed in the manner described in the preceding chapter and the Holy Gifts have been blessed, there is a prayer *that they may be to those who partake for the purification of soul, for the remission of sins, for the communion of Thy Holy Spirit, for the fulfillment of the Kingdom of Heaven, for boldness towards Thee, and not for judgment or condemnation.*

The first to be commemorated are the righteous men of the Old Testament who lived in faith in future salvation, then the apostles, prophets, evangelists, martyrs, confessors, ascetics, and every righteous spirit made perfect in faith – and first among these the Theotokos (Mother of God) and ever-virgin Mary, then John the Baptist, the apostles and the saint on whose day the Liturgy is being celebrated. Then the celebrant commemorates the members of the congregation who have passed away in the hope of eternal life and resurrection.

Then follows the commemoration of the living, of the whole world, the whole Church and those in authority, mentioning the bishop of the diocese by name, and also the congregation, especially travelers, the sick and the suffering, captives, those who bring offerings and those who remember the poor. In these prayers one can feel how the sacrament of redemption unites the heavenly triumphant congregation and the militant congregation still struggling in the world. The celebrant concludes the Anaphora with an exclamation praying that we may praise the Holy Trinity *with one mouth and one heart*, and blesses the people saying: *And the mercies of our great God and Savior Jesus Christ shall be with all of you.*

THE HOLY THINGS FOR THE HOLY

After the Eucharistic prayers of thanksgiving and commemoration we begin to prepare ourselves to receive Holy Communion. A series of supplications called the Litany of Supplication follows in which we pray for all that is important for our souls. Then the Lord’s Prayer is sung, preceded by the prayer: *Make us worthy to partake of the heavenly and awesome Mysteries of this sacred and spiritual table with a pure conscience: for remission of sins, for forgiveness of transgressions, for the communion of the Holy Spirit, for inheritance of the Kingdom of Heaven, for boldness towards Thee, but not for judgment or condemnation.*

When we have thus prayed that we may with a pure conscience partake of the sacrament of redemption and after we have with boldness approached the God of Heaven as our Father, through the Lord’s Prayer, we pray with bowed heads that the Lord may *distribute these Gifts here offered, unto all of us for good, according to the individual need of each ... through the grace and compassion and love toward mankind of Thine Only-begotten Son.*

Lest anyone’s prayer should weaken as he waits to partake of the Holy Gifts, the celebrant utters the words: *The Holy Things for the holy!* At the same time he elevates the Bread, the Lamb, for the people to see, and they respond: *One is Holy! One is the Lord, Jesus Christ, to the glory of God the Father. Amen!* After this exclamation, which is intended to make the believer feel his own dependence on Christ, who alone is holy, the priest breaks the bread, saying: *Divided and distributed is the Lamb of God: who is divided, yet not disunited; who is ever eaten, yet never consumed; but sanctifying those who partake thereof.*

All these prayers are a preparation for receiving Holy Communion. In practice there is often a slackening at this point in the Liturgy; a break in the otherwise continuous course of the Liturgy. Why is this? The altar doors and curtain are closed and the congregation cannot see the clergy in the sanctuary. The choir looks for a song to 'fill' the interval before the Royal Doors are opened again. At worst this becomes the moment for a concert, an exhibition of the artistic skill of the choir which completely diverts the thoughts of the listeners from the state of "holy expectation" that has been reached in the Liturgy.

This defect can easily be eliminated: the altar doors should be left open. Since the practice now is to keep them open otherwise throughout the Liturgy, there is no reason why the clergy should separate themselves from the rest of the people of God behind closed doors at this point. Seeing the great devotion with which the clergy partake of Holy Communion will help the people in the church to prepare for the same holy moment. While the clergy are partaking of Holy Communion the choir may sing Psalm 34, but slowly and so quietly that it does not disturb the concentration of those receiving Communion in the sanctuary. And if the Psalm ends before the clergy are ready to continue the Liturgy, the Reader may read some of the prayers of preparation for Communion, but a moment of silence here is equally appropriate.

Archbishop Paul Olmari,¹ *The Faith We Hold*, pp. 52-55.

Our Carpatho-Rusyn Heritage

Carpatho-Rusyn Cuisine

This year "Quo Vadis" is featuring recipes typical of the cuisine of the Carpathians, as cuisine is an integral component of culture, often persisting long after other components of culture, such as language, have been lost by the descendants of immigrants. The cuisine of the Carpatho-Rusyns is eclectic, broadly incorporating Hungarian, German, Polish, and Ukrainian influences and, notably in the southeastern region, Romanian influences as well.

Stuffed Cabbage

Ingredients: 3 lbs. ground pork • 3 lbs. ground beef • 2 onions • 1 carrot • 1 large white cabbage • 1 cup rice • Salt • Pepper • Sugar. **Sauce:** 1 liter broth • 1/2 cup tomato paste • 1/2 cup sour cream • Salt • Pepper • Citric acid • Sugar

Directions: Clean the cabbage and remove the sulk. Bring some salted water to the boil to a large sauce pan and cook the cabbage in it for about five minutes. Remove the cabbage and leave to drain. When the cabbage has cooled off remove the leaves and place them on a dean cloth. Cut the leaves in halves and remove the thick parts. Mince the meat, carrot and one onion, add rice, pepper and salt and mix thoroughly. Divide the filling between the cabbage leaves and roll them up. Put the rolls in an ovenproof dish, pour in the sauce, bring to the boil and then reduce the heat and leave to braise. To cook the sauce, add citric acid and sugar to the broth and season with salt and pepper. When the stuffed cabbage is almost done, add the tomato paste and sour cream and bring to the boil again.

Parish News

Parish Council Meeting

The Parish Council is meeting on Monday, September 18, 2017 at 7:00 PM.

¹ Archbishop Paul Olmari (1914-1988) was Primate of the Orthodox Church of Finland, and Archbishop of Karelia and All Finland, from 1960 to 1988. The spiritual vitality and growth which he brought to the Finnish Orthodox Church made him a nationally respected religious leader and a respected voice throughout the Orthodox world.

"R Club" Flea Market

The Bayonne Alpha "R Club" is having its annual flea market on Saturday, September 23rd and Saturday, September 30th. Donors for the flea market are asked to start bringing their donated items to the church hall after Labor Day.

Konevets Quartet Concert

The Konevets Quartet is performing at Holy Trinity Orthodox Church's Founders Hall in Randolph, N.J. on Wednesday, September 20, 2017 at 7:00 PM. A free will donation of \$15 per person is suggested. For information, contact Sonia Kraftician at SonnySKay@msn.com or 973-887-3731.

Tamburitzans Show

The Tamburitzans, a Pittsburgh based ensemble specializing in the folk music and dance of Central and Eastern Europe, is performing at Clifton High School, 333 Colfax Ave., Clifton, N.J. on Saturday, September 23, 2017 at 4:00 PM. For information and tickets see www.talentshadows.events or call 201-796-2050.

Annual Oktoberfest

Our parish's Oktoberfest—a buffet of Slavic and German foods with beer and wine—will take place on Sunday, October 22, 2017 at 11:30 AM. Tickets are \$30 per person, advance purchase only. For tickets, contact Stephen Wasilewski at (201) 960-4352 or stephen12375@aol.com or Marge Kovach at (732) 815-9765 or mjkovach@aol.com. Checks should be payable to "Ss. Peter and Paul R.O.G.C. Church."

Bayonne Bridge Arts Festival

The Bayonne Bridge Arts Festival shall take place at Daniel P. Collins Park (located on 1st Street, Bayonne, New Jersey) on Saturday, September 9, 2017. Key festival elements will include an artist vendor market, a kids craft corner, food trucks and two stages for entertainment – one for music and one for dance. The free event, which is open to the public, will take place from 11:00 AM to 6:00 PM.

Daily Bible Readings

1. 1 Tim. 2:1-7; Luke 4:16-22
2. 1 Cor. 2:6-9; Matt. 22:15-22
3. 1 Cor. 16:13-24; Matt. 21:33-42
4. 2 Cor. 12:10-19; Mark 4:10-23
5. 2 Cor. 12:20-13:2; Mark 4:24-34
6. 2 Cor. 13:3-14; Mark 4:35-41
7. Gal. 1:1-10, 20-2:5; Mark 5:1-20
8. Phil. 2:5-11; Luke 10:38-42, 11:27-28
9. 1 Cor. 4:1-5; Matt. 23:1-12
10. 2 Cor. 1:21-2:4; Matt. 22:1-14
11. Gal. 2:11-16; Mark 5:24-34
12. Gal. 2:21-3:7; Mark 6:1-7
13. Gal. 3:15-22; Mark 6:7-13
14. 1 Cor. 1:18-24; John 19:6-11, 13-20, 25-28, 30-35
15. Gal. 4:8-21; Mark 6:45-53
16. 1 Cor. 4:17-5:5; Matt. 24:1-13
17. 2 Cor. 4:6-15; Matt. 22:35-46
18. Gal. 4:28-5:10; Luke 3:19-22
19. Gal. 5:11-21; Luke 3:23-4:1
20. Gal. 6:2-10; Luke 4:1-15
21. Eph. 1:1-9; Luke 4:16-22
22. Eph. 1:7-17; Luke 4:22-30
23. 1 Cor. 10:23-28; Luke 4:31-36
24. 2 Cor. 6:1-10; Luke 5:1-11
25. Eph. 1:22-2:3; Luke 4:37-44
26. Eph. 2:19-3:7; Luke 5:12-16
27. Eph. 3:8-21; Luke 5:33-39
28. Eph. 4:14-19; Luke 6:12-19
29. Eph. 4:17-25; Luke 6:17-23
30. 1 Cor. 14:20-25; Luke 5:17-26

Schedule of Services

September 2-3, 2017

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

September 7-8, 2017 [Nativity of Virgin Mary]

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

September 9-10, 2017

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

September 13-14, 2017 [Elevation of Cross]

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

September 16-17, 2017

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

September 23-24, 2017

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

Special Donations

*Please note that for Special Donations in October 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 September 17, 2017.*

September 10, 2017

Seven-day Altar Vigils offered by John and Helen Wanko in memory of Andrew Wanko (anniversary of repose). **Triple Candelabra** offered by Fr. Sophrony Royer in memory of Wilfred and Concetta Royer. **St. John's Cross** offered by Keira Canova, Mia Canova, Leila Canova, Ken Bianchini, and Lauren Petronko in honor of Helen Wanko's birthday. **St. Nicholas' Cross** offered by Larissa Bianchini Canova, Ken Bianchini, Lauren Petronko, and Lindsay Wanko in honor of Helen Wanko's birthday.

September 17, 2017

Sanctuary Lamp offered by John and Helen Wanko in memory of Mary Grudinoff (anniversary of birth).

September 24, 2017

Seven-day Altar Vigils offered by John and Helen Wanko in memory of Mary Grudinoff (anniversary of repose).