

Quo Vadis

The monthly newsletter of Saints Peter & Paul Orthodox Catholic Church of Bayonne, N.J.
Vol. 10, Number 1: September 2022

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

September 1st is the Church New Year, and the month of September is generally a time of “new beginnings,” e.g., the start of the academic year at our schools. It is a time, after people have taken breaks from their ordinary routine during the summer, in which they return to work and begin new projects. For our parish, this year marks our celebration of Ss. Peter and Paul’s 100th anniversary. As you are already aware from previous issues of *Quo Vadis*, the main celebration of our centennial will take place next month: with Hierarchical Divine Liturgy, officiated by Archbishop Michael, and an anniversary banquet, on October 23rd, which happens to be the feast of St. James, “Brother of the Lord,” First Bishop of Jerusalem—the author of the Eucharistic Canon of the first Divine Liturgy (the Divine Liturgy of St. James).¹ So, this seems to be an appropriate date for commemorating “beginnings.”

The world was a very different place in 1922. It was the year Metropolitan Platon (Rozhdestvensky) returned to America to assume leadership of the Orthodox Church in America at a time of fiscal crisis. It was the year in which the first Orthodox seminary in the Western Hemisphere, St. Platon’s, closed—and our church is graced with having the icon screen from that seminary’s chapel. It was the year in which the Greek Orthodox Archdiocese of America was established by Patriarch Meletius IV. Warren G. Harding was President of the United States, and the Teapot Dome scandal that marred his administration happened in 1922. Pius XI succeeded Benedict XV as the 259th Pope of Rome. The Genoa Conference was held in which representatives of 34 countries met, to which the Higher Church Administration of the Russian Orthodox

¹ The Liturgy of Saint James is a Christian Liturgy used by Eastern Christians of the Byzantine Rite and West Syriac Rite, representing the traditions of the Church of Jerusalem, as the *Mystagogic Catecheses* of St. Cyril of Jerusalem attest. It is attributed to St. James the Just, the “Brother of the Lord” and patriarch of the Christians at Jerusalem. In the current practice of the Byzantine Rite, it is celebrated only on the feast of St. James (October 23rd).

Church Abroad made an appeal calling for the restoration of the Romanov monarchy in Russia. The United Kingdom recognized Egypt as an independent sovereign state, and Fuad I became “King of Egypt.” The Irish Free State was established as a dominion of the British Empire. The March on Rome brought the National Fascist Party and Benito Mussolini to power in the Kingdom of Italy. The Union of Soviet Socialist Republics was founded. The Greco-Turkish War came to an end with a Turkish victory, and completed the ethnic cleansing of the Anatolian Greeks with the Great Fire of Smyrna (the last major city of Greek habitation in Anatolia to fall), followed by the deportation of 1,500,000 ethnic Greeks from Anatolia, thereby creating an “ethnically pure” homeland for the Turks.² These are just a few of the “headlines” of the historical events of 1922.

The Habsburg Empire was gone—a casualty of World War I; from there came the mostly Carpatho-Rusyn founders of our parish, who were now already settled in their new country and endeavored to have their own Orthodox church. And so, finally, the parish of Ss. Peter & Paul’s in the city of Bayonne, New Jersey—its establishment having already been blessed in 1918 by Archbishop Alexander (Nemolovsky)—was officially incorporated in the State of New Jersey on December 22, 1922. The parish, organized by members of the Carpatho-Russian American Citizens Club and the St. John the Baptist Society of the Russian Brotherhood Organization of the U.S.A., hence became a legal entity, which purchased a house on West 27th Street and two lots of land on West 28th Street the very next month, as the rectory and site of the church, and began construction on a church that was completed in September 1924. The rest, as the saying goes, “is history ...” Let us, at the upcoming centennial celebration, honor our founders and venerate our history, by our faithful and enthusiastic participation, and look to the future with faith and hope, as we enter our parish’s second century.

Excerpt from the Church Fathers

“As mariners are guided into port by the shining of a star, so Christians are guided to heaven by Mary.”
— St. Jerome (c. 342-420)

Lives of the Saints

St. Guy of Anderlecht – commemorated on September 12th

Born c. 950 in Anderlecht, Belgium (a village neighboring Brussels) to poor parents, St. Guy lived a simple agricultural life until at the age of fourteen, he became assistant sacristan at the Church of Our Lady of Laeken,³ where his duties included sweeping the church, dressing the altars, taking care of the vestments and altar linens, ringing the bell for Mass and Vespers, and providing flowers and other decorations which were used in that church.

He shared his meager wages with the poor, and having been persuaded by a merchant that he could earn more to give to the poor, he became involved in a trading venture. When the ship carrying the cargo in which he had invested sank in the harbor, St. Guy believed he was being punished for being greedy and went on a pilgrimage, first to Rome as penance, and then to Jerusalem, where he spent seven years visiting the holy places. On his return, he met in Rome, Wondulf, dean of the church of Anderlecht, and although not in robust health himself, agreed to guide the dean and his party on their pilgrimage to the Holy Land. He died in 1012 on his way home. He was known as the “Poor Man of Anderlecht.”

² Naimark, Norman M. *Fires of Hatred: Ethnic Cleansing in Twentieth-Century Europe*, Harvard University Press (2002), p. 47.

³ A shrine in the Laeken district of Brussels, near the Royal Castle of Laeken, dedicated to the icon of Our Lady of Laeken. Today, a neo-Gothic church, built in 1854-1909, stands on the site. Its crypt holds the tombs of the Belgian Royal Family, including those of all the former Kings of the Belgians.

St. Guy is the patron saint of Anderlecht, animals with horns, bachelors, people with epilepsy, laborers, protection of outbuildings, protection of sheds, protection of stables, sacristans, sextons, work horses; and is invoked against epilepsy, against rabies, against infantile convulsions, and against rabid dogs. In iconography, he is represented as a peasant praying with an angel plowing a nearby field or as a pilgrim with a book or with a hat, staff, rosary, and an ox at his feet.

St. Guy's grave was said to have been found when a horse kicked it. Cabdrivers of Brabant led an annual pilgrimage to Anderlecht until the beginning of World War I in 1914. They and their horses headed the procession followed by farmers, grooms, and stable boys, all leading their animals to be blessed. The village fair that ended the religious procession was celebrated by various games, music, and feasting, followed by a competition to ride the cart-horses bareback. The winner entered the church on bareback to receive a hat made of roses from the parish pastor. The Collegiate Church of St. Peter and St. Guy, in Anderlecht, which contains his grave in its crypt, is dedicated in his honor.

Modern Theological Classics

St. Ignatius of Antioch

CONCEPTS AND THEOLOGY

1. Had not St. Ignatius been sent to Rome to be condemned, he would not have written these letters. In fact, these letters were an outpouring of a pastoral heart, aflamed with a consuming love for Jesus Christ and His Church. Their style reminds us of a certain epistle of the Apostle of the Gentiles. He wrote them in a very short and critical time, while he was guarded by violent soldiers. He did not write them as a theologian, but as a pastor. His concepts and theology appeared in a very simple way, which revealed him as a man passionately devoted to Christ. His consuming desire for martyrdom came out, especially in the Epistle to the Romans. He warned the recipients against a Judaizing heresy with Docetic elements, which considered the humanity and sufferings of Christ as apparent rather than real. He insisted on the reality both of the Divinity and the Humanity of the Lord. His Birth, Passion, and Death were not appearances but realities. The real life of Christ is continued in the Eucharist, which he called "The medicine of immortality, the antidote against death, and everlasting life in Jesus Christ" (Ephes. 20:2), and the bread that is the Body of Jesus Christ, this Body which has suffered for our sins." The best safeguard of the unity of the Christian faith is the bishop, who is pre-eminent because he is "as the Lord," and without whose authority neither the Eucharist, nor marriage, may be celebrated. The bishop is one and in supreme authority. He is first, the priests are second, deacons third. The bishop has duties as well as rights. The Spiritual life is based on the feeling of the presence of Christ. Christians are God-bearers, and Christ-bearers. It is an expression of self-denial with a profound knowledge of Christ. 2. Dogma and Christian doctrines, as they appeared in St. Ignatius' epistles, are not a philosophy, but a practical life which believers examine in their church life, in their own private rooms, and in their relationship with others. 3. He felt he devoted all his life for realizing the Church unity. [*As for me, I did my part as one dedicated to the cause of unity.*] Philad. 8:1. 4. He differs from St. Clement of Rome, for he did not quote from the Old Testament. 5. He wrote in openness of heart and firmness to be cautious from the heretics, but in humbleness. [*I could well write more forcibly on his behalf, if it were not that as a condemned prisoner, I have not thought myself entitled to use the peremptory tone of an Apostle.*] Trall. 3. 6. While he wrote his letters, his eyes were not focused on Rome, where he would face his end, but rather he was looking towards the Heavenly Groom, who was preparing for him a glorious place, among the heavenly creatures. Therefore, his letters had a very strong eschatological attitude. He raised his inner sight towards eternity to attain the true discipleship of Christ, and to be considered as a true believer.

CHRIST THE SAVIOR

“Christ the Savior” is the center of all St. Ignatius’ teachings and theology, which he received from St. Paul the Apostle, and was affected by the richness of St. John’s theology. 1. Our Lord Jesus Christ is the Teacher, who teaches even the prophets before his advent, by the work of the Holy Spirit, who directed their sight towards the Teacher. Their prophecies and desires had been realized by His advent in this world through His incarnation. [*Jesus Christ our only Master - if this be so, how shall we be able to live apart from Him? seeing that even the prophets, being His disciples, were expecting Him as their teacher through the Spirit. And for this cause He, whom they rightly awaited, when He came, raised them from the dead.*] Magn. 9. 2. He clarified the Divinity and humanity of Christ: [*There is only one Physician, who is of flesh and spirit (Man and God at the same time); both made (**gennetos**) and not made (**agennetos**); God existed in flesh; true life in death; both of Mary and of God; first subject to suffering and then impassible, even Jesus Christ our Lord.*] Ephes. 7:2 [*He was truly of the seed of David according to the flesh, (Rom. 1:3) and the Son of God according to the will and power of God; that He was truly born of a virgin, was baptized by John, in order that all righteousness might be fulfilled (Matt. 3:15).*] Smyr. 1. He is above all time, and Invisible: [*Look for Him, who is above all time, eternal and invisible, yet Who became visible for our sake; impalpable and impassible, yet who became passible on our account; and who in every kind of way suffered for our sake.*] Polycarp. 3. Our new life in Jesus Christ is the source of life, as we will notice when we write about the salvation and the fellowship with Christ.

SALVATION

St. Ignatius concentrated on the redeeming work of Christ, explaining God’s purpose, that is the salvation of men, which is realized through the divine incarnation, crucifixion and resurrection. By these doctrines he attacks the Docetists, who denied the reality of incarnation, and consequentially the reality of the crucifixion. According to St. Ignatius there are two kingdoms: the kingdom of God, the only source of life, and immortality; and the kingdom of Satan which is temporal and ruled by corruption and death. Man’s soul is not immortal by its own power, but man should be united with Christ the source of life and immortality. He states: [*Let us not, be insensible to His kindness. For were He to reward us according to our works, we should be lost.*] Magn. 10. How can salvation be realized? 1. By fellowship with Christ, the only source of life, who is able to purify us from the dominion of corruption and death, saying: [*He was born and baptized, that by His passion He might purify the water.*] Ephes. 18. [*For this end did the Lord suffer the ointment to be poured upon His head, that he might breathe immortality into His Church.*] Ibid. [... apart from whom we live not true life] ad Trall. 9:2. 2. Our Lord Jesus Christ truly had been crucified (Tralles 9:1), to grant us life by His Cross. He called the cross “the Tree of Life” (Smyr. 1:2); its branches are the believers, who abide in Him, carrying incorruptible fruits (Tralles 11:2). The Cross is the base of martyrdom, it is a call to accept death with the Crucified One. [*Permit me to be an imitator of the passion of my God.*] Rom. 6 [*I exhort you, not to show unseasonable kindness to me. Let me be given to the wild beasts, for through them I can attain unto God. I am God’s wheat, and I am grounded by the teeth of wild beasts that I may be found as a pure bread of Christ. Rather entice the wild beasts, that they may come at my tomb and may leave no part of my body behind, so that I may not, when I am fallen asleep, be burdensome to anyone. Then I shall truly be a disciple of Jesus Christ, when the world shall not so much as see my body. Supplicate the Lord for me, that through these instruments I may be found a sacrifice to God.*] Rom. 4. 3. By the death of our Lord, Satan has been destroyed and we were delivered from death. [*... It is evident to me that you are living not after men but after Jesus Christ, who died for us, that believing on His death you might escape death.*] Trall. 2. 4. By our unity with the risen Body of Christ, we despise death and conquer it, for we attain the new risen life. Our Lord is the Immortal Life, who grants us life and divine love. [*For I know and believe that He was in the flesh even after the resurrection; and when He came to Peter and his company, He said to them: “Lay hold, handle me, and see that I am not an incorporeal spirit.” And straightway they touched Him, and they believed, being joined unto His flesh and His blood. Therefore, they also despised death; for they were superior to death. And after His resurrection He ate and drank with them as one in the flesh, although spiritually He was united with*

the Father.] Smyr. 3. He stated that the Logos really incarnated, was born, crucified, and died before the heavenly hosts, human beings and those who were under the earth. He also assured that His resurrection was a fact to grant us His risen body so that we may rise in Him and with Him. [*He was truly raised from the dead, His Father having raised Him, who in the like fashion will so raise us also who believe in Him by Christ Jesus, apart from whom we have not true life.*] Trall. 9. 5. We cannot attain the risen life unless we believe in the risen Christ, be united with Him, and abide in Him. This faith and fellowship with Him must be realized practically through love and unity, and thus we attain immortality.

DEATH

Fear of death is a bondage to Satan. He who is united with Christ and becomes His disciple never fears death, but enjoys unity with life, immortality and incorruption. [*Seeing then that all things have an end, and these two - life and death - are set before us together, and each man shall go to his own place; for just as there are two coinages, the one of God and the other of the world, and each of them has its proper stamp impressed upon it, the unbelievers the stamp of this world, but the faithful in love the stamp of God the Father through Jesus Christ, through whom unless we accept willingly to die unto His passion, His life is not in us.*] Magn. 5. [*The prince of this world would fain tear me carry me away and corrupt my mind to Godward. Let not any of you therefore who are near abet him. Rather be you on my side, that is on God's side.*] Rom. 7. In his dialogue with Trajan he said, "I am a priest for my Lord Jesus Christ, and to Him I offer a daily sacrifice. I desire to offer my life as a sacrifice as He offered His life a Sacrifice because of His love to me."

THE CHURCH

1. The place of sacrifice (***Thysiasterion***): As St. Ignatius was exceedingly pleased to be martyred, he expressed that by calling the Church "the place of sacrifice (***Thysiasterion***) (Ephes. 5:2; Tralles 7:2; Philip. 4), for she offers the Eucharist as her sacrifice, the source of her joy. She is the bride of the Sacrificed Heavenly Groom." 2. Community of love: Through the victory of Christ, on death and Satan, the believer has the power to attain the divine life and love, and to be united with his neighbor. To St. Ignatius, faith and love to our neighbors are inseparable; for [faith is the beginning, and love is the end (of our life in Christ), and the union of the two together is God.] Ephes. 14. Christ is the Immortal life; as He grants us life, he gives us also love. [*... for my drink I crave that blood of His, which is imperishable love.*] Rom. 7. Salvation is a return to immortality for those whose lives are as one community of infinite love. It is also a justification of the believer, and destroying death and Satan's authority, so that the believer may attain the infinite love towards God and man. 3. Community of Singers of Hymns: As we are gathered together in Christ through love, Satan cannot rule upon us, and our life will be changed into singing hymns to Christ and giving thanks to Him. Through the Eucharist, the mystery of "Thanksgiving," the church attains the medicine of immortality (Eph. 20:2), which has two effects: a. The positive effect: Attaining love, purity, unity, and participation in immortality, together with joy and giving hymns. These are the characteristics of the Church, who is gathered together around the altar to participate in the Eucharist. b. The negative affect: She has victory over Satan. [*Do your diligence therefore to meet together more frequently for thanksgiving to God and for His glory. For, when you meet together frequently, the powers of Satan are cast down; and his mischief comes to naught in the concord of your faith.*] Ephes. 11. [*Let no man be deceived. If anyone be not within the altar, he is deprived of the bread of God. For, if the prayer of one and another has so great force, how much more that of the bishop and of the whole Church?! Whosoever therefore does not assemble with the church, he thereby shows his pride and has separated himself; for it is written, God resists the proud.*] Ephes. 5. [*He who is within the sanctuary is pure; but he that is without the sanctuary is not pure, that is, he that does aught without the bishop and presbytery and deacons, this man is not pure in his conscience.*] Trall. 7. 4. Community in Christ: The church who gathered in love and unity in Christ is the Church of Christ. Wherever Christ may be there is the catholic Church. [*Where Jesus may be, there is the Catholic Church.*] Smyrn. 8. 5. The catholicity or universality of the Church He is the first writer who calls the church "Catholic." In fact, he recorded what was known traditionally. The word "Catholic" is derived from the two Greek words: 1.

καθ means “together in unity.” 2. ολο means “people” or “all.” Thus, this word is from an Eastern origin. It has no relation with the concept which the Church of Rome uses. It was used in the Eastern liturgies not to mean universality in the world, or in place, but the spiritual existence and its relation with the one altar and one Sacrifice. [*Let there be one prayer in common, one supplication, one mind, one hope, in love and in joy unblameable, which is Jesus Christ, than whom there is nothing better. Hasten to come together all of you, as to one temple, of God; as to one altar, as to one Jesus Christ, who came forth from One Father and is with One and has gone to One.*] Magn. 7. As catholicity is realized by the Eucharist, the following words are repeated in those letters: “one body,” “one altar,” “one sanctuary” etc.”

THE UNITY OF THE CHURCH

St. Ignatius who devoted his life for the unity of the church, saw this unity as a living icon of the unity of the Father with the Son. He refers to four kinds of unity: 1. The oneness of God, or the unique unity among the Holy Trinity (in one essence) (Tral. 2:1-2). [*There is one God who manifested Himself through Jesus Christ His Son, Who is His Word that proceeded from silence, who in all things pleased Him that sent Him.*] Magn. 8 2. Unity between the Father and the Son ... He repeated the expression. “God the Father and Christ” (Philad. inscr.; 1:1; 3:2, Polycarp. inscr.; 21:2; Magn. inscr.; Trall. 1:1; 12:2; Smyrn. inscr.) The Father and Christ are our mutual hope (Ephes. 21:2); the source of love, mercy and success (Philad. 1; Trall. 1), the source of priests’ authority (Philad. 1). 99 Our life is “in Christ” (Ephes. 3:1; 8:2; 10:3; 11:1,2; 20:2; 21:2), and also in God the Father (Ephes. 6:2; Magnes. 3:3,14; Trall. 4:1; 8:2; Polycarp 1:1). The end of our life is to attain God the Father (Ephes. 12: 2; Magnes. 14: 21; Trall. 12: 2; 13: 3; Rom. 1: 1; 2: 2; 4: 1; 9: 2; Smyrn. 12: 1; Polycarp 2: 3; 7:1), and Jesus Christ (Rom 5: 3; 6: 1). Christians are the temples of God the Father and Jesus Christ (Philad. 7: 2; Ephes. 9: 2; Magnes. 12). 3. The unity of Christ’s divinity and humanity: He called the sufferings which imposed on His humanity as the Passion of God (Ephes. 20; Rom. 1.), and Jesus’s blood as God’s blood (Ephes. 1: 1). [*There is only one Physician who is of flesh and spirit (Man and God at the same time).*] Ephes. 7. 4. The unity of the Church: All the church is gathered around the altar of Christ. In the local church, unity is realized through the bishop as a representative of Christ (Magnes. 3). His authority descends from the Apostles. He is the icon of the Invisible God (Ephes. 6; Magnes. 6; Tral. 3), and the guard of unity.

THE HOLY TEMPLE

We are the Temple of God, we attained Him within us (1 Cor. 6: 19, 20), and he bought us by His precious blood. [*Whatever we do, then, let it be done as if He Himself is dwelling within us, we being, His temples and He being our God.*] Ephes 15: 3. [*Forasmuch as you are stones of a temple, which were prepared beforehand for a building of God the Father, being hoisted up to the heights through the engine of Jesus Christ, which is the Cross, and using for a rope the Holy Spirit; while your faith is your windlass, and love is the way that leads up to God. So then you are all companions in the way, carrying your God and your shrine, your Christ and your holy things.*] Ephes. 9.

Fr. Tadros Y. Malaty,⁴ “*The Apostolic Fathers,*” pp. 91-99.

Parish News

Parish Council Meeting

Parish Council is meeting in the church hall on Monday, September 12, 2022 at 5:00 PM.

⁴ Fr. Tadros Y. Malaty (b. 3/16/1937) is a Coptic Orthodox priest, theologian, and prolific writer, based at the famous Church of St. George in Sporting, Alexandria, Egypt. His theological, spiritual, liturgical, and historical books are characterized by an abundance of biblical and patristic references. He composed a complete set of patristic commentaries that cover the entire Old and New Testaments, and he has authored many books about the lives of the Early Church Fathers and Martyrs that reveal how they led their lives as a “living Bible” and as role models for all Christians. In the 1960’s he began publishing his books and booklets in Arabic, and many of them have since been translated into English.

Special Collection for St. Tikhon's Monastery

The first three Sundays of September, there shall be a special collection for the benefit of St. Tikhon's Monastery, to help pay off the debt of the new monastery residence. This fundraising project was approved at the 2021 Diocesan Assembly, obligating all parishes in the Diocese of New York & New Jersey.

Congratulations!

Congratulations to the Galkin Family on the birth of their baby, Jacob Galkin, on August 19, 2022. Многая літа! Many Years!

Recipe of the Month

Cranberry-Apple Skillet Chicken

Apples and cranberries are at their peak in the fall, and they pair wonderfully with poultry and pork, such as in this recipe's moist, tender, perfectly seared Skillet Chicken with the flavors of apple cider, cranberries, and apple slices. The wholesome autumnal ingredients make an easy dinner recipe that's fast to make!

Ingredients:

- 2 pounds Chicken thighs (4-6), skin-on and bone-in
- Salt and Pepper
- 3 tablespoon Olive Oil
- 1 teaspoon fresh Rosemary diced
- 1 Garlic Clove diced
- ½ cup Chicken Broth
- ½ cup Apple Cider
- 1 cup Cranberries fresh, or frozen and thawed
- 1 Apple peeled, cored and sliced into ¼-inch thick slices
- 2 tablespoons Light Brown Sugar
- 1 tablespoon Coarse-Grained Mustard (e.g., Kosciusko Mustard)

Directions:

- (1) Heat oven to 400 degrees F.
- (2) Lightly salt and pepper the chicken thighs.
- (3) Combine 1 tablespoon olive oil, rosemary and the garlic clove in a small bowl. Mix together and brush onto both sides of the chicken.
- (4) On the stove top, heat a large cast iron skillet (10 inch) or a Dutch oven over medium-high heat. Add the remaining 2 tablespoons of olive oil.
- (5) When the oil is rippling on the top, place chicken thighs skin side down in the oil. Cook for 5 minutes. Flip over taking care to release the skin from the pan (do not allow the skin to stick and tear off). Cook an additional 5 minutes. Remove the chicken from the pan.
- (6) While the chicken is cooking, in a small bowl combine the cranberries, apple slices, brown sugar and mustard. Toss to combine and coat the fruit.
- (7) Combine the chicken stock and apple cider. Reduce the heat to medium. Slowly pour the liquids into the pan and use a heat proof spatula to deglaze the pan removing any stuck bits of food on the pan. Remove the pan from the heat.
- (8) Add chicken back to the pan skin side up. Spoon the cranberry apple mixture into the pan evenly around the chicken.

(9) Bake in the oven for 20-25 minutes until the chicken reaches 165 degrees internal temperature.

(10) Remove from oven and allow to rest for a few minutes before serving hot.

Special Donations

Special Donations may be offered at \$10/week for the Altar Vigils, and \$5/week for any one of the following: Sanctuary Lamp, St. John's Cross, St. Nicholas' Cross, and Triple Candelabra, and may be offered in memory of the departed or in honor of the living. Please note that for Special Donations in October to be acknowledged in "Quo Vadis," the donation must be recorded in the Special Donations register in the church vestibule by September 18, 2022.

September 4, 2022

Sanctuary Lamp offered by Fr. W. Sophrony Royer in memory of Protopresbyter Vladimir Shishkoff.

September 11, 2022

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

Sanctuary Lamp offered by Fr. W. Sophrony Royer in memory of Wilfred J. Royer. **Triple Candelabra**

offered by Fr. W. Sophrony Royer in memory of Donald G. Royer.

September 18, 2022

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

Sanctuary Lamp offered by Fr. W. Sophrony Royer in memory of Anastasia Sahonchik.

September 25, 2022

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

Sanctuary Lamp offered by Fr. W. Sophrony Royer in memory of Omer J. Royer (60th anniversary of repose). **Triple Candelabra** offered by Fr. W. Sophrony Royer in memory of Reader Michael Mellin (40th day).

Daily Bible Readings

1. 2 Corinthians 7:1-10; Mark 1:29-35

2. 2 Corinthians 7:10-16; Mark 2:18-22

3. 1 Corinthians 1:26-29; Matthew 20:29-34

4. 1 Corinthians 15:1-11; Matthew 19:16-26

5. 2 Corinthians 8:7-15; Mark 3:6-12

6. 2 Corinthians 8:16-9:5; Mark 3:13-19

7. 2 Corinthians 9:12-10:7; Mark 3:20-27

8. Philippians 2:5-11; Luke 10:38-42, 11:27-28

9. 2 Corinthians 11:5-21; Mark 4:1-9

10. 1 Corinthians 2:6-9; Matthew 22:15-22

11. 1 Corinthians 16:13-24; Matthew 21:33-42

12. 2 Corinthians 12:10-19; Mark 4:10-23

13. 2 Corinthians 12:20-13:2; Mark 4:24-34

14. 1 Cor. 1:18-24; John 19:6-11, 13-20, 25-28, 30-35

15. Galatians 1:1-10, 20-2:5; Mark 5:1-20

16. Galatians 2:6-10; Mark 5:22-24, 35-6:1

17. 1 Corinthians 4:1-5; Matthew 23:1-12

18. 2 Corinthians 1:21-2:4 Matthew 22:1-14

19. Galatians 2:11-16; Luke 3:19-22

20. Galatians 2:21-3:7; Luke 3:23-4:1

21. Galatians 3:15-22; Luke 4:1-15

22. Galatians 3:23-4:5; Luke 4:16-22

23. Galatians 4:8-21; Luke 4:22-30

24. 1 Corinthians 4:17-5:5; Luke 4:31-36

25. 2 Corinthians 4:6-15; Luke 5:1-11

26. Galatians 4:28-5:10; Luke 4:37-44

27. Galatians 5:11-21; Luke 5:12-16

28. Galatians 6:2-10; Luke 5:33-39

29. Ephesians 1:1-9; Luke 6:12-19

30. Ephesians 1:7-17 Luke 6:17-23

Schedule of Services

September 3-4, 2022

5:00 PM (Sat.) – Great Vespers
9:30 AM (Sun.) – Divine Liturgy

September 7-8, 2022 [*Nativity of BVM*]

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

September 10-11, 2022

5:00 PM (Sat.) – Great Vespers
9:30 AM (Sun.) – Divine Liturgy

September 13-14, 2022 [*Elevation of Holy Cross*]

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

September 17-18, 2022

5:00 PM – Great Vespers
9:30 AM – Divine Liturgy

September 24-25, 2022

5:00 PM (Sat.) – Great Vespers
9:30 AM (Sun.) – Divine Liturgy



Parish Centennial

(1) The visitation of the Miraculous Icon of St. Anna from St. Tikhon's Orthodox Monastery to Ss. Peter & Paul's, which was scheduled for September 23, 2022, has been canceled, due to the same icon's visitation to another, nearby parish a mere twelve days earlier. Given the close proximity in both location and date, and that it was intended as a *regional* event in celebration of our centennial anniversary, the Anniversary Committee concluded that there would be insufficient attendance of this event to make it worth having.

(2) On October 23, 2022, we will have the main celebration of our centennial, with a Hierarchical Divine Liturgy at 9:30 AM, followed by a banquet at the Knights of Columbus Hall (corner of Avenue C and West 30th Street) at 12:00 PM. His Beatitude, Metropolitan Tikhon, and His Eminence, Archbishop Michael, will be present. A commemorative anniversary book is being planned, with silver-page, full-page, half-page, and quarter-page ads being available.

(3) If you know of someone who may be interested in attending the centennial banquet, please direct him or her to our website or forward their contact information to the committee either in person or via email to: sspeterandpaulbayonne100th@gmail.com.

Remember to support the parish every time you shop!

ShopRite, Stop & Shop, and Acme gifts cards available for purchase in the church vestibule.

