

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

The month of October starts with the feast of the Protection of the Virgin Mary, which seems to me an appropriate time to reflect on our relationship with our All-holy Virgin Mother. Ever since childhood, I have always felt great devotion towards the Virgin Mary, and I am not unique – many Christians have a wonderful affection for her. I think that this is a response of love, of filial love and thanksgiving to our Lady, of a sign of a child’s affection. For the Virgin Mary is closely tied to the greatest sign of God’s love – the Word made flesh who took upon himself our sins and infirmity. Faithful to the divine purpose for which she was born, the Virgin Mary continues to offer herself in the service of mankind, and we are all called to be the brethren of her son, our Lord Jesus Christ. The Mother of God is, thus, truly the mother of us all.

Our Lord wanted it to be this way. So that future generations might know it, the Holy Spirit inspired the Apostle and Evangelist John to write: “Now there were standing by the cross of Jesus his mother and his mother’s sister, Mary of Cleopas, and Mary Magdalene. When Jesus, therefore, saw his mother and the disciple standing by, whom he loved, he said to his mother ‘Woman, behold your son.’ Then he said to the disciple, ‘Behold your mother.’ And from that hour the disciple took her into his home” (John 19:25-27). St. John, the beloved disciple, brought Mary into his home, into his life. Spiritual writers have seen these words of the Gospel as an invitation to all Christians to bring Mary into their lives. The Virgin Mary certainly wants us to invoke her, to approach her confidently, to appeal to her as our mother, and to ask her to reveal herself as our mother.

Furthermore, she is a mother who anticipates our requests. Knowing our needs, she comes quickly to our aid. If we recall that God’s mercies come to us through the intercessions of our Lady, each of us can find many reasons for feeling that Mary is our mother in a very special way. The Gospel passages about our Lady show her as the Mother of Jesus Christ, following her son step by step, playing a part in his redemptive

mission, rejoicing and suffering with him, loving those whom he loves, looking after all those around her with maternal care.

Consider, for example, of the marriage at Cana. The Virgin Mary was a guest at a country wedding attended by crowds of people from many different villages. But she was the only one who noticed the wine was running out. Don't these scenes from Christ's life seem familiar to us? The greatness of God lives at the level of ordinary things. It is natural for a woman, a housewife, to notice something was lacking, to look after the little things which make life pleasant. And that is how the Virgin Mary acted. Notice also that it is St. John who tells the story of the wedding of Cana. He is the only evangelist who recorded this example of our Mother's concern for us. St. John wants us to remember that Mary was present at the beginning of the public life of our Lord. He alone has appreciated the importance of that fact. Jesus knew to whom he was entrusting his Mother – to a disciple who had learned to understand and love her as his own mother.

In the days between Ascension and Pentecost, the disciples are full of faith; they eagerly await the promised Holy Spirit. They want to stay close to one another, and so we find them "with Mary, the mother of Jesus," praying as a single family. It was St. Luke who related this fact, the evangelist who gave us the longest account of Jesus' childhood. It is as if he wanted us to understand that just as Mary had a major role in the incarnation of the Word, she was intimately involved in the beginning of the Church, Christ's Mystical Body. From the first moment of the Church all Christians who have sought the love of God – that love revealed in Jesus Christ – have encountered our Lady and experienced her motherly care. She can truly be called the Mother of Christians. As St. Augustine put it: "With her charity she cooperates in the birth of faithful to the Church and they are members of a head, of which she is effectively Mother in the flesh."¹

It is quite natural that we speak to the Virgin Mary, who is also our mother, as someone who is alive. For death has not triumphed over her; she is body and soul in the presence of God the Father, her Son, and the Holy Spirit. If we want to understand Mary's role in the Christian's life and to feel attracted to her, to be in her company, we don't need to go into the theological theory, even though it is an inexhaustible mystery that she is the Mother of God. The Virgin Mary, for us, as a sign of God's special love. God calls us his friends; his grace acts in us, winning us from sin, enabling us to reflect in some way the features of Christ, even though we are still wretched dirt. We are not stranded people whom God has promised to save. His salvation is already at work in us. In our relationship to God, we are not blind men yearning for light and crying in anguished darkness. We are children who know that our Father loves us and Mary, the Mother of God, is our mother as well. We have to love God with the same heart with which we love our parents, our brothers and sisters, the other members of our family, and our friends. And we must love Mary with that same heart, too.

Because the Virgin Mary is our mother, devotion to her teaches us to be authentic children of God: to love truly, without limit; to be simple, without the complications which come from selfishly thinking only about ourselves; to be happy, knowing that nothing can destroy our hope. "The beginning of the way, at the end of which you will find yourself completely carried away by love for Jesus, is a trusting love for Mary."² Discover this truth for yourself, by showing your love for Mary and opening your heart to her, confiding to her your joys and sorrows, asking her to help you recognize and follow Jesus Christ.

Excerpt from the Church Fathers

"We have as a limit the cross of the Lord, by which we are fenced and hedged about from our former sins. Therefore, being regenerated, let us fix ourselves to it in truth, and return to sobriety, and sanctify ourselves."
— Clement of Alexandria (c. 150 - c. 215), Protrepticus, III:12.

¹ *De sancta virginitate*, 6.

² Josemaría Escrivá, *Christ is Passing By*, 143.

Lives of the Saints

St. Irene of Tomar, Virgin-Martyr – commemorated on October 20th

St. Irene was born c. 635 in Tomar, Portugal (then part of the Kingdom of the Visigoths). She was born into an influential family, and her parents, wishing to protect her, sent her to a convent school and a private tutor. The only times she left her house was to attend Mass or pray at the sanctuary of St. Peter. A young Visigothic nobleman named Britald saw her once and fell in love with her. Every time she left to go to church, he would follow her. Eventually he came forward with his proposal to court her; however, Irene made it clear that she would never marry him. When Britald became depressed, Irene hastened to make it clear to him that the reason for her celibacy was that she had given herself to God as a nun.

Meanwhile, her tutor, a monk named Remigius made improper advances to her, and when she declined, quit and spread vicious rumors about her. When asked why he was no longer tutoring the girl, he replied that he had left upon having learned that she was pregnant. In addition, he managed to give her a drink that caused her belly to inflate. All these news circulated around the town, and eventually Britald learned of her supposed infidelity. Enraged, he hired a mercenary soldier to kill her. So, as eighteen-year-old Irene was returning home from visiting an elderly disabled man, the assassin approached from behind and killed her with a single stroke of his sword.

St. Irene's body was thrown into river Nabão, that flows into River Tagus. Later, it was recovered uncorrupted from this river by Benedictines near the town of Scalabis. Legend says that her uncle abbot Celius had received from Christ a revelation about the true story of her niece and the location of her body. The monks gave her a proper burial, and spread her cultus. Eventually, so great was the reverence paid to the virgin saint, that the name of the town of Scalabis was changed to Santarém ("Saint Irene"). St. Irene is the patron saint of Tomar and namesake Santarém. Her feast day is October 20th.

Modern Theological Classics

St. Ignatius of Antioch

CONCEPTS AND THEOLOGY

Being in Christ: Christ is not only in us; we are also one with Christ. St. Ignatius again and again repeats the Pauline expression, "being in Christ." He desires "to be found in Christ." "Union with Christ is the bond which encircles all Christians." And therefore, he beseeches the Ephesians to be imitators of the Lord. [*In all purity and temperance abide you in Christ Jesus, with your flesh and with your spirit.*] Ephes. 10. [*I pray that there may be in them union of the flesh and of the spirit which are Jesus Christ's, the constant source of our life, and of our faith and of love which is preferred before all things, and -- what is more than all -- a union with Jesus and with the Father.*] Magn. 1. [*... only that we be found in Christ Jesus unto true life.*] Ephes. 11. St. Ignatius stressed repeatedly that Christians are united only when they are one with their bishop through faith, obedience and particularly through participation in divine liturgical worship.

Imitations of Christ: Perhaps no author of early Christian times is as eloquent on the "imitation of Christ" as St. Ignatius. If we wish to live the life of Christ and of God, then we must adopt the principles and virtues of God and of Christ. [*They that are of the flesh cannot do the things of the Spirit, neither can they that are of the Spirit do the things of the flesh; even as faith cannot do the things of unfaithfulness, neither unfaithfulness the things of faith. Nay, even those things which you do after the flesh are spiritual; for you do all things in Jesus Christ.*] Ephes. 8. [*Be imitators of Jesus Christ.*] Philad. 7. [*Permit me to be an imitator of the passion of my God.*] Rom. 7.

Eucharist: He spoke about the Eucharist repeatedly, because the Docetists, who denied the reality of the Logos' incarnation, refused to participate in the Eucharist. [*They even absent themselves from the Eucharist and the public prayers.*] Smyrna 7:1. His concepts of the Eucharist can be summarized in the following points. 1. The Eucharist is a spiritual food for the soul (Ephes. 20:2), grants it immortality. 2. It is a medicine for the soul, which cures her from all diseases, weakness and death (Ephes. 20:2). 3. Source of unity with God in the Church, as all believers are gathered together around the altar, Christ has one body and one cup, which unites us with His blood (Philad. 4). 4. The Eucharist is a true sacrifice (thysia) (Magnes. 7:1; Tral. 8:1; Rom. 7:1; Philad. 4:1; Smyrn. 7:1). [*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. 5. The essential of the Eucharistic rite is the practical fellowship with God in our lives.

Baptism: He referred to baptism four times, twice he mentioned the baptism of Christ in the Jordan River, and in the other two the mystery of the Church. Christ's baptism was mentioned among Christ's events, such as the conception of Jesus Christ, His sufferings, resurrection etc. Therefore, some scholars believed that the "Baptism of Jesus Christ" was one of the articles of the Antiochene creed. Our Lord was baptized for two reasons: 1. To purify the water (Ephes. 18). According to the Jewish tradition Satan has his own dominion in three areas: water, desert and air. Our Lord conquered him in his dominion, in the water by His baptism, in the desert through His temptation, and in the air through His Cross. 2. To fulfill every righteousness (Smyrn. 1). Concerning our baptism, he explained that it cannot be fulfilled without the knowledge of the bishop (Smyrn. 8). He also declared the power of baptism, saying: [*For a shield take your baptism, for a helmet your faith, for a spear your love, and for body-armor your patient endurance.*] Polycarp 6.

Martyrdom: 1. In St. Ignatius' mind martyrdom is the perfect imitation of Christ. Our participation in Christ's death and resurrection cannot be fulfilled perfectly except by martyrdom. In his conception, martyrdom is the sign of true discipleship to our Savior, Who sacrificed His life on our behalf. Therefore, the Church is called the place of sacrifice. [*While I welcomed in God your much-beloved name, which you bear by natural right, (in an upright and virtuous mind), by faith and love in Christ Jesus our Savior - being imitators of God, and having your hearts kindled in the blood of God, you have perfectly fulfilled your congenial work - for when you heard that I was on my way from Syria, in bonds for the sake of the common Name and hope, and was trusting through your prayers to succeed in fighting, with wild beasts in Rome, that by so succeeding I might have power to be a disciple, you were eager to visit me.*] Ephes. 1. [*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 ground by the teeth of wild beasts that I may be found pure bread of Christ. Rather entice the wild beasts, that they may become 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 shall I be truly 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. His great desire to be martyred created in him an openness of heart, to witness to Christ and to demand the salvation of men.

Witness to Christ: As an experienced bishop he explained two important elements for witnessing to Christ our Savior: 1. Praying for others: His letters explained him as a man of prayer, who asked every believer not to cease from praying for repentance of others: [*And pray you also without ceasing on behalf of the rest of mankind, for there is in them a hope of repentance, that they may attain to God.*] ad Ephes. 10. 2. The good example: [*Therefore permit them to be instructed at least by your works. Against their outbursts of wrath be you meek; against their proud words be you humble; against their railings set you your prayers; against their errors be you steadfast in faith; against their fierceness be you gentle.*] Ephes. 10.1. [*It is better to keep silence and to be (a Christian) than to talk and not to be one. It is a fine thing to teach, if the speaker practices (what*

he teaches). Now there is one Teacher, who spoke and it came to pass: yea and even the things which He did in silence are worthy of the Father.] Ephes. 15.

Clergymen: 1. We obtain from St. Ignatius' letters a vivid picture of the church as a people who surrounded the clergymen in love, unity and obedience in Christ. Clergymen with the three ranks episcopate, presbyterate, and deaconate together with the people must work according to the will of the Father, and the mind of Christ, by the Holy Spirit. [*I salute you in the blood of Jesus Christ, wherein is joy eternal and unending; all the more so when men are at one with their bishop -- and with their presbyters and deacons too, whose appointment with him is approved by Jesus Christ, and confirmed and ratified, according to His will, by His Holy Spirit.*] Philad. insert. [*There is one bishop, together with the presbytery and the deacons my fellow-servants, that whatsoever you do, you may do it after God.*] Philad. 4. The Church as a liturgical community worshipping God around the altar, cannot exist without the clergymen in its three ranks: [*Apart from these there is not even the name of a Church*] Trall. 3. 2. All that concern the Church must be done in agreement with the bishop, the presbyters, and deacons. [*Obey your bishop, as Jesus Christ followed the Father, and the presbytery as the Apostles; and to the deacons pay respect, as to God's commandment. Let no man do anything pertaining to the Church without the bishop. Let that be held a valid Eucharist which is under the bishop or one to whom he shall have committed it. Wherever the bishop shall appear, there let the people be.*] Smyrn. 8. This idea is to be safeguard against the heretics, who used to assemble apart of the Church under Christ's name, its hidden aim is to divide the church, especially they do not believe in the Eucharist as the sacrifice and true body of Christ who grants us the risen life. [*Some persons have the bishop's name on their lips, but in everything act apart from him. Such men appear to me not to keep a good conscience, forasmuch as they do not assemble themselves together lawfully according to the commandment.*] Magnes. 4. [*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. 3. Through submission to the clergymen, unity in Christ and attaining the saintly life in the Lord can be recognized. [*For if I, in a short time had such converse with your bishop, which was not after the manner of men but in the Spirit, how much more do I congratulate you who are closely joined with him as the Church is with Jesus Christ and as Jesus Christ is with the Father, that all things may be harmonious in unity.*] Ephes. 5. [*He that does aught without the bishop and presbytery and deacons, this man is not pure in his conscience.*] Trall. 7. 4. Unity with bishop and obedience to him mark our unity and submission to God, the Father of our Lord and Bishop of all Jesus Christ. The people see Christ wording in the bishop not the bishop in his own person. [*Now it becomes you also not to presume upon the youth of your bishop, but according to the power of God the Father to render unto him all reverence, even as I have learned that the holy presbyters also have not taken advantage of his outwardly youthful estate, but give place to him as to one prudent in God; yet not to him, but to the Father of Jesus Christ, even to the Bishop of all.*] Magn. 3. [*Now the more anyone sees that his bishop is silent, let him fear him the more. For every one whom the Master of the household sends to be steward over His own house, we ought so to receive as Him that sent him. Plainly therefore we ought to regard the bishop as the Lord Himself.*] Ephes. 6. [*For when you are obedient to the bishop as to Jesus Christ, 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. 5. Submission to the clergymen is not a sign of weakness of personality, but a participation in Christ's obedience to His Father. [*Be obedient to the bishop and to one another, as Jesus Christ was to the Father according to the flesh, and as the Apostles were to Christ and to the Father, that there may be union both of flesh and of spirit.*] Magnes. 13. By saying: "Be obedient ... to one another" perhaps he meant that it is a characteristic of all Christians -- laymen and clergymen -- to be obedient, imitating Christ Himself. 6. He clarified that this close relationship with the bishop and submission to him is not for his own person but for Christ Himself, by asking people to respect the deacon "as Jesus Christ." [*In like manner let all men respect the deacons as Jesus Christ, even as they should respect the bishop as being a type of the Father and the presbyters as the council of God and as the college of Apostles.*]

Trall. 3. 7. The bishop has his own responsibilities, must do his duties faithfully. [*Vindicate your office in all diligence of flesh and of spirit. Have a care to preserve unity, than which there is nothing better. Bear all men, even as the Lord also bears you. Suffer all men in love, as also you do. Give yourself to unceasing prayers. Ask for larger wisdom than you have. Be watchful, and keep your spirit from slumbering.*] Polycarp. 1. 8. St. Ignatius concentrated on the liturgical role of the bishop, for his work is to guide people to worship in spirit more than to be administrator. This idea is very clear in the "Didache" and the letter of St. Clement of Rome. [*Be you careful therefore to observe one Eucharist. For there is one flesh of our Lord Jesus Christ and one cup unto union in His blood; there is one altar, as there is one bishop, together with the presbytery and the deacons my fellow-servants, that whatsoever you do, you may do it after God.*] Philad. 4. 9. The bishop is the high priest of the liturgy. Neither Eucharist, baptism, marriage, nor agape may be celebrated without him (Smyrn. 8).

Primacy of Rome: Some Catholic scholars believe that St. Ignatius' letter to Rome assures the Primacy of Rome. They state the following points: 1. In all other letters he did not give orders but just advises as a beloved bishop who was in chains for Christ's sake, this assures their independency. 2. In his letter to Rome he did not even give an advice, for the primacy of Rome and its bishop. 3. J. Quasten says: "When one compares the opening words of the various epistles addressed to the Church of Rome, there is no doubt that Ignatius holds the Church of Rome in far higher regard. The significance of this salutation cannot be overestimated; it is the earliest avowal of the Primacy of Rome that we possess from the pen of a non-Roman ecclesiastic: *Ignatius, also called Theophorus, to the Church that has found mercy in the transcendent Majesty of the Most High Father and of Jesus Christ, His only Son; the Church by the will of Him who willed all things that exist, beloved and illuminated through the faith and love of Jesus Christ our God; which also presides in the chief place of honor, worthy of felicitation, worthy of praise, worthy of success, worthy of sanctification, and presiding in love, maintaining the law of Christ, and bearer of the Father's name: here do I therefore salute in the name of Jesus Christ, the Son of the Father. Heartiest good wishes for unimpaired joy in Jesus Christ our God, to those who are united in flesh and spirit by every commandment of His; who imperturbably enjoy the full measure of God's grace and have every foreign stain filtered out of them (ACW).*" Among these titles of encomium lavished upon the Church of Rome by Ignatius, one in particular, namely, "presiding in love," has attracted the attention of scholars. But they are very much divided as to the meaning of this phrase. A. von Harnack saw in the phrase merely a grateful acknowledgment of the pre-eminent charity displayed by the Roman Christians. According to him, the Roman Church is called "presiding in love" because she is the most charitable, generous and helpful of all the Churches and therefore the protectress and patroness of charity." In fact, this letter does not support the primacy of Rome for following reasons: 1. St. Ignatius was well-known to all the Churches of Asia Minor, clergymen and people, and he knew these Churches and their problems. He praised them and advised them in openness of heart, especially while he was in chains for the sake of Christ. Through love, and not authority, St. Ignatius gave orders to St. Polycarp, bishop of Smyrna. 2. The aim of the letter to the Romans was totally different to that of the other churches. He wrote to Rome, who tried to prevent his martyrdom through their love. He refused this concern, beseeching them to leave him to be sacrificed on behalf of Christ. While for other churches, he wrote concerning their problems, which he heard about from their representatives who met him. 3. In his letter to the Romans he wrote warning them not to show love unwisely. He wrote that by this conduct they were siding with Satan, and helping him and that they lacked the true spiritual love. This mode of writing was not fit to be written to a church who had a primacy. 4. St. Ignatius stated that he devoted all his life to the church unity. Therefore, he again and again repeated the speech concerning unity through submission to the bishop. Why did he not refer to the Church of Rome or to the bishop of Rome as a safeguard of church unity? 5. If Rome had primacy why would he not ask the bishops of other churches to return to Rome in their problems, or to its bishop? 6. Dr. Asad Rustom, in his book "We, Rome and Vatican," states that every church at that time had a kind of special primacy. For Jerusalem, our Lord Jesus Christ had lived and worked there, and there the council of the Apostles was held. Until today all Christian

long for visiting it. Antioch, was the church of the capital of the East at that time, and it was a very important center of culture. For Alexandria, it was the largest city in all the East and the greatest city of science and culture. The Church of Alexandria preceded all the Churches in the world in studying the Bible, taking advantage of science and philosophy and in defending Christian dogma and doctrines. Dr. Rustom says that she became the first teacher in the world. Rome, at that time was the capital of all the Roman Empire, and her bishop was in a critical position, for any conduct from his side had its affect in the sight of the emperor and his men. It did not mean that he had a primacy or authority on other churches, but the rulers considered his conduct as if it were the conduct of all Christians. The same as any bishop living alone among atheists or non-Christians, they look to him as a representative of all Christians. After the division of the Roman Empire the bishop of Constantinople had the same critical position. At the end of the Roman Empire the whole world was in contact with many Archbishops and bishops etc. 7. If there was a primacy given to Rome, St. Ignatius should have addressed his letter to the bishop of Rome. 8. St. Ignatius asked Bishop Polycarp and not bishop of Rome to take care of the church of Antioch.

Marriage and Virginty: St. Ignatius asked that marriage must be held through the approval of the bishop (as the father of the couple), so that it may be in the Lord. He also stated that marriage is a symbol of love between Christ and His bride (Polycarp 6:1; 5:2). In praising virginty, St. Ignatius assures the sanctity of marriage. [*Charge my brothers in the name of Jesus Christ to love their wives as the Lord loves the Church. If somebody is able to abide in chastity, in honor of the Lord's body, let him do so without any boasting; for if he boasts of it, he is lost ... When men and women marry, it is desirable to have the bishop's consent to their union, so that the marriage may be after the Lord and not after their own carnal desire. The honor of God should be the aim in everything.*] Polycarp 5:1.

Silence: St. Ignatius presents our Lord Jesus Christ as the Living Teacher, who teaches by His words as well as by His silence. We also should witness to Him in our worship, conduct and preaching by both our words and silence. [*He that truly possesses the word of Jesus is able also to hear even His very silence, that He may be perfect; that through his speech he may act and through his silence He may be known.*] Ephes. 15.
Fr. Tadros Y. Malaty,³ "The Apostolic Fathers," pp. 100-111.

Recipe of the Month

Pork Chop au Poivre with Red Wine-Shallot Sauce

Steak who? This bone-in pork chop riff on the classic French au poivre preparation is so good, you may never go back to beef. Using a blend of peppercorns, not just classic black, adds notes of floral and vegetal spice to this simple dish. Be sure to grind the peppercorns just before cooking to release the fresh aroma. This recipe is inspired by the peppery pork chop served at Anton's in New York City, where Master Sommelier Natalie Johnson recommends pairing with a Corsican red wine.

Ingredients:

- 1 (1-lb.) bone-in pork loin chop (1 inch thick)
- 1 teaspoon salt
- 1 teaspoon freshly ground peppercorn blend

³ 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.

- 2 teaspoons neutral oil (such as grapeseed)
- 3 tablespoons unsalted butter, divided
- 1 small shallot, chopped
- 1/4 cup (2 ounces) dry red wine
- Steamed baby Yukon Gold potatoes, for serving

Directions:

- (1) Preheat oven to 350°F. Place pork chop on a plate; pierce with a fork at 1/4-inch intervals. Flip pork, and pierce opposite side. Press salt and peppercorn blend evenly onto both sides.
- (2) Heat oil in a 10-inch ovenproof skillet over high. Add pork chop; cook until browned, about 3 minutes per side. Transfer skillet with pork to preheated oven. Roast until a thermometer inserted in thickest portion of meat registers 130°F, about 10 minutes.
- (3) Remove skillet from oven; transfer pork to a plate or carving board. Return skillet to heat over medium; add 1 tablespoon butter, and let melt. Add shallot; cook, stirring occasionally, until aromatic and translucent, about 1 minute. Add wine; bring to a simmer over medium. Simmer, undisturbed, until reduced by half, about 3 minutes. Add remaining 2 tablespoons butter; remove from heat, and swirl skillet until butter is melted and emulsified into sauce. Carve pork; serve with sauce and potatoes.

Parish News

Parish Council Meeting

Parish Council is meeting in the church hall on Sunday, October 9, 2022 after Divine Liturgy.

In Memoriam

Most Blessed Herman (Swaiko), age 90, former Archbishop of Washington & New York, Metropolitan of All America and Canada, Primate of the Orthodox Church in America from 2002 to 2008, passed into blessed repose on September 6, 2022. Sincere sympathy to Denise and Claudia Bobko on the passing into blessed repose of their sister, Arlene Zakrzewski, on September 15, 2022. Вічна Пам'ять! Memory Eternal!

College Students Sunday

The Assembly of Canonical Orthodox Bishops of the United States of America has designated October 2, 2022 as College Student Sunday. On this day, Orthodox parishes will recognize and honor Orthodox college students and take a special collection to support the ministry to students of Orthodox Christian Fellowship.



Parish Centennial

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. We expect to greet the hierarchs at the church's front door at 9:00 AM. To make reservations for the centennial banquet, send the reservations form and payment to: 98 W. 28th Street, Bayonne, N.J. 07002 (by USPS), or sspeterandpaulbayonne100th@gmail.com (by email), or drop off in person at church.

Schedule of Services

October 1-2, 2022

9:30 AM (Sat.) – Divine Liturgy [*Protection of BVM*]
5:00 PM (Sat.) – Great Vespers
9:30 AM (Sun.) – Divine Liturgy

October 8-9, 2022

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

October 15-16, 2022

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

Daily Bible Readings

1. Hebrews 9:1-7; Luke 10:38-42; 11:27-28
2. 2 Corinthians 6:1-10; Luke 6:31-36
3. Ephesians 1:22-2:3; Luke 6:24-30
4. Ephesians 2:19-3:7; Luke 6:37-45
5. Ephesians 3:8-21; Luke 6:46-7:1
6. Ephesians 4:14-19; Luke 7:17-30
7. Ephesians 4:17-25; Luke 7:31-35
8. 1 Corinthians 14:20-25; Luke 5:27-32
9. 2 Corinthians 6:16-7:1; Luke 7:11-16
10. Ephesians 4:25-32; Luke 7:36-50
11. Ephesians 5:20-26; Luke 8:1-3
12. Ephesians 5:25-33; Luke 8:22-25
13. Ephesians 5:33-6:9; Luke 9:7-11
14. Ephesians 6:18-24; Luke 9:12-18
15. 1 Corinthians 15:39-45; Luke 6:1-10

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 November to be acknowledged in "Quo Vadis," the donation must be recorded in the Special Donations register in the church vestibule by October 23, 2022.

October 2, 2022

Sanctuary Lamp offered by Fr. W. Sophrony Royer in memory of Right Rev. Bishop Gregory (Grabbe).

October 22-23, 2022

5:00 PM (Sat.) – Great Vespers
9:00 AM (Sun.) – Greeting of Hierarchs & Hours
9:30 AM (Sun.) – Hierarchical Divine Liturgy

October 29-30, 2022

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

Ss. Peter & Paul's Centennial Anniversary Banquet at the Knights of Columbus Hall, 669 Avenue C, Bayonne, N.J. at 12:00 – 4:00 PM, October 23, 2022.

16. 2 Corinthians 9:6-11; Luke 8:5-15
17. Philippians 1:1-7; Luke 9:18-22
18. Philippians 1:8-14; Luke 9:23-27
19. Philippians 1:12-20; Luke 9:44-50
20. Philippians 1:20-27; Luke 9:49-56
21. Philippians 1:27-2:4; Luke 10:1-15
22. 1 Corinthians 15:58-16:3; Luke 7:1-10
23. 2 Corinthians 11:31-12:9; Luke 16:19-31
24. Philippians 2:12-16; Luke 10:22-24
25. Philippians 2:17-23; Luke 11:1-10
26. Philippians 2:24-30; Luke 11:9-13
27. Philippians 3:1-8; Luke 11:14-23
28. Philippians 3:8-19; Luke 11:23-26
29. 2 Corinthians 1:8-11; Luke 8:16-21
30. Galatians 1:11-19; Luke 8:26-39
31. Philippians 4:10-23; Luke 11:29-33

October 9, 2022

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

October 23, 2022

Sanctuary Lamp offered by John and Helen Wanko in memory of Helen Grudinoff (anniversary of repose).
St. John's Cross offered by John and Helen Wanko in memory of Stephen Brelinsky (anniversary of repose).

October 30, 2022

Sanctuary Lamp offered by Fr. W. Sophrony Royer in memory of Lewis Cusano.

Remember to support the parish every time you shop!

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

