

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

September is the first month of the Church’s liturgical year, and as Our Lord’s first public miracle took place at the wedding of Cana in Galilee, I think it is fitting to reflect on the theology of matrimony in this month’s newsletter. Christian marriage is defined as “that sacrament in which two marriageable persons of different genders associate in an undivided life-communion by mutual agreement for the generation and education of offspring, in which they receive grace for the fulfillment of the special duties of their state.” This definition is modeled on the definition of the concept of marriage in Roman Law: “Matrimonium est viri et mulieris maritalis coniuncto inter legitimas personas, individuum vitae consuetudinem retinens” (“Matrimony is the marital union between qualified persons, man and woman, retaining their individual life customs”). This definition merely adds to the Roman Law the element, essential for Christian marriage, of the communication of grace. Except for this addition about the communication of grace, the definition of marriage has remained unchanged throughout the entire history of Western civilization until the turn of the twenty-first century, when certain “progressives” took the unprecedented step of arbitrarily removing the element of opposing genders.¹

In Biblical tradition, marriage is of divine origin. God created mankind in two genders (Genesis 1:27), and implanted in human nature the urge for reproduction. He blessed the first human pair and conveyed to them the divine mandate of reproduction: “Increase and multiply, and fill the earth” (Genesis 1:28). Furthermore, marriage is a true and proper sacrament instituted by God. Jesus Christ brought marriage, which was ordained and blessed by God, back to the original ideal of indissoluble monogamy

¹ It is worth noting that ancient Roman society had relatively permissive attitudes toward homosexual practice. Yet, despite such attitudes, Roman Law was quite clear that a marriage is between a man and a woman who are legally qualified to enter into matrimonial union.

(Matthew 19:3 et seq.), and elevated it to the dignity of a Sacrament. St. Paul stressed the sanctified character of marriage by demanding that it be contracted “in the Lord” (1 Corinthians 7:39), and by proclaiming its indissolubility in virtue of the Lord’s command (1 Corinthians 7:10). The dignity and sanctity of Christian marriage is established by St. Paul on that it is an image of Christ’s association with the Church: “This is a great Sacrament: but I speak in Christ and in the Church” (Ephesians 5:32). As the unification of Christ with the Church is a rich source of grace for the members of the Church, so marriage (if it is to be a perfect image of the grace-conferring attachment of Christ to the Church) is an efficacious sign of grace, effected only in virtue of Christ’s ordinance.

From the beginning, the Church Fathers upheld the sanctity of marriage. St. Ignatius of Antioch (d. 107) demanded the cooperation of the Church in contracting marriage: “It befits the bridegroom and the bride to enter the nuptial relationship with the approval of the bishop so that marriage may be according to the Lord and not according to concupiscence.” St. Augustine (354-430) taught of the three “riches” of marriage: children, matrimonial fidelity, and sacramental grace (on the basis of Ephesians 5:32), which is synonymous with indissolubility. In general, the Church Fathers regarded Christ’s participation in the wedding of Cana as a recognition and hallowing of Christian marriage, just as they see a hallowing of the water for the administration of the Sacrament of Baptism in the Baptism of Jesus Christ in the Jordan.

The primary purpose of marriage is the generation and education of offspring; its secondary purpose is mutual assistance and the morally regulated satisfaction of the sex urge. Many modernist theologians have submitted, against traditional teaching, that the primary purpose of marriage is the mutual completion and personal perfection of the marriage partners, of their mutual love and unity. This revision of the primary purpose of marriage would allow an opening for the existence of “homosexual marriage.” However, Scripture is quite clear about the primary purpose of marriage being the generation and upbringing of children: “Increase and multiply and fill the earth” (Genesis 1:28)! It is only after this mandate that Scripture then expresses marriage’s secondary purpose: “Let us make him a helpmate like himself” (Genesis 2:18) and “For fear of fornication, let every man have his own wife; and let every woman have her own husband” (1 Corinthians 7:2). Even in these passages, however, Scripture clearly has in mind that marriage is between two people of different genders! In any case, the secondary purpose is essentially subordinate to the primary one, that marriage is primarily for the generation and education of offspring. For this reason, there cannot be such a thing as a “same-sex marriage,” since homosexual intercourse, by its very nature, is non-reproductive.

It is also in virtue of marriage’s primary purpose that it is indissoluble, because only an indissoluble communion of the marriage partners guarantees the permanence of the family unit. Otherwise, marriage would be reduced to a state of “temporary cohabitation,” in which offspring would have no guarantee of the provision, by both parents, of their upbringing until adulthood. Jesus Christ himself affirms the indissolubility of marriage: “Therefore now they are not two, but one flesh. What therefore God has joined together, let no man put asunder” (Matthew 19:6). Furthermore, He declared that putting away a wife and entering into a new marriage is adultery (Matthew 19:9). Even the “fornication clause” found in Matthew 5:32, which does not appear in the parallel passages of Mark 10:11 and Luke 16:18, does not imply an exception to the law of indissolubility, for Jesus’ intent was to set up His new commandment in conscious antithesis to the laxity of the Mosaic Law, so unless one wishes to destroy this antithesis and create a contradiction between St. Matthew on one side and Ss. Mark and Luke on the other, one must understand the clause in the sense that it permits, by way of exception, the so-called “separation of bed and board,” but not subsequent remarriage. The Church Fathers are almost unanimous in expounding the view that in case of adultery the dismissal of the guilty party is permitted, but a subsequent remarriage is forbidden. It was only later, and as a *dispensation* from the ordinary rule, and only in a pastoral *condescension* to human frailty, that the Orthodox Church came to allow, in limited cases, subsequent remarriage. So, though a rite of remarriage exists in the Orthodox Church, in the strict

sense (that is, in terms of the ordinary rule rather than of pastoral *oikonomia*) the Orthodox Church does not recognize divorce. So, therefore, from the sacramental contract of marriage emerges a bond of marriage, which binds both spouses to a lifelong indivisible community of life, which can be removed neither by the separation of the marriage partners nor by the association with another: it is only after the death of one of the parties that the surviving partner may contract a second and subsequent marriages according to the ordinary rule.

Let us see the married state as something hallowed and blessed by God, for the fulfillment of the divine mandate for human procreation (which excludes the possibility of a "same-sex marriage"), as an indissoluble life-communion between one man and one woman (which excludes the possibility of divorce and remarriage), that bestows sanctifying grace on the married couple.

Excerpt from the Church Fathers

"Hail to you forever, Virgin Mother of God, our unceasing joy, for to you do I turn again. You are the beginning of our feast; you are its middle and end; the pearl of great price that belongs to the kingdom; the fat of every victim, the living altar of the Bread of Life [Jesus]. Hail, you treasure of the love of God. Hail, you fount of the Son's love for man . . . You gleamed, sweet gift-bestowing Mother, with the light of the sun; you gleamed with the insupportable fires of a most fervent charity, bringing forth in the end that which was conceived of you . . . making manifest the mystery hidden and unspeakable, the invisible Son of the Father—the Prince of Peace, who in a marvelous manner showed himself as less than all littleness."

— St. Methodius of Constantinople (788-847)

Lives of the Saints

St. Hermione of Ephesus – commemorated on September 4th

St. Hermione of Ephesus (d. 117) is a second-century saint and martyr venerated by the Eastern Orthodox and Roman Catholic Churches. She was well known as a "great healer" and founded the first Christian hospital in Ephesus. Hermione was born in Caesarea and was one of the four daughters of St. Philip the Evangelist, one of the seven deacons as described in chapter 6 in the Acts of the Apostles (Acts 6:1–6), chosen by the early Christian Church to minister to the community of believers in Jerusalem. Her name does not appear in the Bible, but she and her sisters are mentioned in Acts 21:8-9, where they are described as "virgins and gifted with prophecy." St. Hermione also appears in the *Menaion*, a liturgical book used by the Eastern Orthodox Church.

According to tradition, around the early 100s, after studying medicine, Hermione traveled with her sister Echilda to Ephesus, through Anatolia, to meet St. John the Apostle in the hopes that they could help him in his evangelization efforts. They found that he had already died, but met Petronius, a disciple of St. Paul, and followed him instead. St. Hermione became well-known for her healing and built a hospital in Ephesus. Soon her reputation as a doctor and as a devout Christian attracted the attention of the Roman Emperor Trajan, who stopped in Ephesus on his way to a war with the Persians in 114 to convince her to renounce Christ. When she refused, he ordered that she be struck in the face for several hours, which she was able to withstand because she was comforted by a vision of the Lord, in the form of Petronius, sitting upon the throne of judgment. Trajan freed her when he saw that she would not recant her faith and that she bore the torture with patience and courage, and after she prophesized that he would defeat the Persians and that his son-in-law Hadrian would succeed him as emperor.

Hadrian also tried to force St. Hermione to renounce Christ, by having her scourged and her feet pierced with wire, which she endured without complaint. Hadrian also ordered that Hermione be thrown

into a cauldron full of burning tar; she made the Sign of the Cross before entering and was unharmed. The fire was extinguished after she entered the cauldron and she "seemed to be standing in dew." Hadrian touched the cauldron himself, but his nails fell off and he was badly burned, so he ordered his troops to torture her without mercy, beating her and cutting her feet with nails. They tried to fry her to death in an enormous pan, but a moment after she was tossed naked onto the pan, the fire under the pan exploded, burning several onlookers. After these miracles, St. Hermione pretended to want to sacrifice to idols and was taken to a pagan temple and, according to church historian Demetri Khoury, she prayed and "caused the jeweled idols in Hadrian's pagan temple to go crashing down into ruins," so he then had her beheaded. Before she died, her two executioners, who were named Theotimus and Theodulus, were briefly paralyzed. They knelt at her feet and were converted to Christianity on the spot. St. Hermione healed them and promised that they would go to heaven, and they died soon afterwards. According to church historian Demetri Khoury, St. Hermione "owns a special place among the saints of Palestine—the place reserved for valiant women of unbreakable faith in Jesus Christ."

St. Hermione might have been buried at the eastern slopes of Pion Hill in Ephesus, along with an impressive list of other saints, including Ss. Mary Magdalene, Timothy, her father Philip the Evangelist, Paul of Thebes, Aristobulus, Adautus, and Adautus' daughter Callisthena. This burial site may well be true in the case of Hermione, Philip, Mary Magdalene, and Timothy, but it is highly improbable for the other saints named in this list.² According to essayist Christopher Bell, the character Hermione Granger from the series of Harry Potter books by J.K. Rowling got her name from "a cadre of literary Hermiones, including Hermione in Greek mythology, Shakespeare's character Queen Hermione of Sicily in his play *The Winter's Tale*, and St. Hermione of Ephesus." St. Hermione's feast day is September 4th.

Modern Theological Classics

X. THE ATONEMENT

The mystery of the Atonement is a continuous, lasting mystery. The Atonement lasts till now, it is permanent. It is historical and eternal. It has taken place once—at the central place of history—and it works continuously in the eternal self-offering of the Lamb standing before the Throne of the Father, "as if it were slain" in permanent intercession, as the seer has seen in the Revelation (ch. 5). Pascal felt deeply this mystical reality when he said that Christ suffers continuously for us, we should not sleep while He is suffering. And Origen in his homilies on the Fourth Gospel commenting the words of the Baptist: "Look, there is the Lamb of God that takes away the sins of the world," points to the fact that those words refer not only to a past happening, but also to the incessant act of a permanent taking away of sins: "Continuously does He achieve the taking away of the sins from every individual man that is in the world, until the sin taken away from the whole world" (*Commentary on John 1:37*). There is a *continuous mystery of Redemption* working in the world. Once it has taken place historically—once for all, not to be repeated in history—and it continues to work eternally: in the mystery of His permanent self-offering to the Father in intercession for us and in the mystery of our co-crucifixion with Him. The self-sacrifice, the self-surrender of the Son of God, being one and indivisible, presents accordingly two aspects: the historical act, unique and decisive once for ever: "It is consummated!" (the last words of the Crucified, according to

² According to St. Gregory of Tours, St. Mary Magdalene retired to Ephesus with the Virgin Mary, where both lived out the rest of their lives and, specifically, that she was buried in Ephesus. St. Modestus of Jerusalem reports similarly, except that Mary Magdalene came to Ephesus to be with St. John the Apostle after the dormition of the Virgin Mary. In AD 64, St. Paul left St. Timothy in Ephesus, to govern that church. According to the apocryphal *Acts of Timothy*, in AD 97 the 80-year-old bishop tried to halt a procession in honor of the goddess Artemis by preaching the Gospel. The angry pagans beat him, dragged him through the streets, and stoned him to death. St. Philip the Evangelist settled at Tralles, at city on the Aegean about 33 miles from Ephesus, and became its first bishop. Given the proximity, he may very well have been buried in Ephesus. As for the rest, Paul of Thebes is buried in Egypt, Aristobulus is believed to have died in Britain, and Adautus and Callisthena in Rome.

the Fourth Gospel), and the mystical continuous standing of the crucified and glorified Lord before the Throne of the Father in unceasing intercession.

What is the sense of the Atonement? It is the revelation of boundless, conquering Divine Love, of boundless, most radical, most humble—so boundless it cannot be sufficiently realized, sufficiently imagined and thought out—Divine Condescension. That is the essence of the Atonement. “God so loved the world, that He gave His only-begotten Son” (John 3:16). “In this the love of God manifested itself, that God sent into the world His only-begotten Son in order that we might get life through Him ... In this love have we known the love, that He had laid down His life for us” (1 John 4:3, 16). The whole mystery of salvation is in this boundless manifestation of Love: this boundless and conquering humility and self-surrender. There are two sides in this one stream of Redemption that has entered the world: the one is flowing manward, coming from God, and this is decisive, the other is directed Godwards, coming from man, but this flowing Godwards is also the work of God, being the obedient self-surrender of the Son of God, our Brother by blood and flesh, and the real Representative of Mankind. And both sides of the process are one stream.

The meaning and basis of the Atonement is the Love of God. Only this is the inspiring and conquering force thereof, not any idea of juridical justification, of forensic litigation. All is taking place on a far deeper, far more substantial level—on the Divine level, on the level of what God really is, essentially is: revealed in the boundless love of God and in the self-surrender of His Son. This reality of the infinite loving condescension of God, creative and conquering, has been the basis and keystone, yea—the essence, the only and supreme contents of the whole Christian message, for all times and generations.

The Eastern Church sings in her hymns, overwhelmed by deepest admiration and wonder: “Thou, O Life, hast been put in the grave, O Christ, and the host of angels shuddered seeing Thy condescension.” “Thou camest upon Earth in order to save Adam, and not having found him there, Thou descendest even in Hell in search of Him.” There is no measure and no reckoning in this condescension, it surpasses all computation. This is emphasized e.g., in the mystical experience of the English mystic Lady Julian of Norwich (fourteenth century): “If I could have suffered more,” says Christ, “I would have suffered more. But there could not be greater suffering!” And this makes e.g., Francis of Assisi and the Fathers of the East speak of the boundlessness and inscrutable depth of the loving and humble condescension of God. “O humilitas sublimis, o sublimitas humilis,” exclaims Francis like Julian of Norwich; and even centuries earlier, Isaac of Syria (seventh century) says in his *Homilies*: “God has delivered His Son to die on the Cross, because of His Love for the creature. If He had something more precious, He would have given it also in order to acquire mankind.” The boundlessness of His condescension is stressed by Irenaeus of Lyon: “He has kindly poured Himself out, in order to gather us into the nest of the Father” (Book V, ch. 2, I). The summit of “His pouring Himself out,” of His self-surrender is His agony in Gethsemane and on the Cross, and His words on the Cross and His death. “When He was left alone by His Father on the cross,” says Gregory of Nyssa, “He represented then our situation. He is called really man in order to sanctify men by His person, having become as it were a leaven for the whole lump.” Origen (*Comm. To Psalm 21*) dwells on the words: “My God, my God, wherefore hast Thou forsaken me?” “They point to the depth of His condescension; these words of Our Lord represent our suffering. We were left alone and rejected, but now we are again accepted and are saved by the suffering of Him who is beyond suffering, when He took upon Himself our sickness and our sin.” And Gregory of Nazianzus writes: “He complained together with us on the cross that God hast forsaken Him” (*Homily on the Incarnation*).

The Church in East, West, North and South has contemplated and adored this mystery of the out-pouring of Divine Love, boundless and measureless, as already it had been contemplated by John the Divine: “In this love of God towards us revealed itself that God sent into the world His only-begotten Son in order that we might receive life through Him. Therein is love that not we love, but that He loved us and

sent His Son to be the propitiation for our sins" (1 John 4:9-10). And Christ Himself, according to the Fourth Gospel, had emphasized it in the Parable of the Good Shepherd: "I am the Good Shepherd, the Good Shepherd lays down his soul for his sheep ... I am the Good Shepherd, and I know those that are mine, and those that are mine know me ... I lay down my life for the sheep. Therefore, does the Father love me that I surrender it. I have the power to surrender it, and the power to take it again. This commandment I received from My Father."

The abyss is filled up through the initiative of God. Not we loved Him, but He loved us first. And bearers of this message, the witnesses of this pact are as it were "ambassadors" for Christ: "as though God did beseech you for us; we pray you in Christ's stead 'be you reconciled to God'" (2 Cor. 5:20). God reconciles us to Himself by the act of supreme self-surrender. He, so to say, tries to win us by His love. There is the infinite dynamic activity of God filled up the chasm and winning us and inviting us to be reconciled with God. For we have to be won and we must be reconciled with God in the most central and intimate recesses of our personality, and that leads us to the other side of the act of Atonement: pointing Godwards from man.

We must be won, we have to be reconciled with God, the chasm has to be filled up not only from the Divine side, through the measureless condescension: we must be taken hold of by the force of this condescension, and turn to God and surrender ourselves to Him and submit ourselves, to Him in *perfect obedience*. That is the other side in the fact and the process of Redemption: not only the Son of God "poured Himself out" in infinite, condescending and conquering love, but we also have to submit to God, to make our will submit to His in free and loving obedience. Can we do that? Can we attain this goal? The religious history of mankind on its summits is an attempt of heroically-minded men to surrender themselves to the will of God. We find this desire stated e.g., in many Indian and Muslim mystical texts, so in the *Bhagavad Gita*, in the words of Krishna to Arjuna: "All what thou doest, what thou eatest, what thou offerest in sacrifice, what thou layest upon thyself as an ascetic exercise—all that, O son of Kunti, make to a gift to Me." "Among all the yogins the man who surrenders to Me his innermost self and with faith adores Me, is the nearest to Me." And the modern Indian mystic Tagore writes in one of his poems: "Let only the smallest thing remain from me, that I might say: Thou art all." And we have wonderful examples of such obedient self-surrender to God among Muslim saints and mystics.

But from the Christian point of view there rises an objection: no such total surrender is possible to man. It is only an idea, a glimpse, a nostalgia that haunts the thoughts and feelings of those mystics, those leading representatives of mankind in its aspirations and its travelling and yearning and tending Godwards. There is always a remainder of selfishness, of self-concentration, self-admiration sticking to man's heart, even in his utter self-emptying, self-surrender. There remains always the feeling: "I have surrendered my will to God." And so no real self-surrender, total obedience has taken place really through all those endeavors, although this free surrender of one's will to God is the *pivot* of the world's religious and moral history. But it could not be achieved. It was self-delusion, when men thought they had or they could achieve that. The Christian believes that it has been achieved once: in the total obedience of the Son of God who "has obedient unto death, even the death of the cross (Phil. 2:8). Being really, fully man in the full possession of all the distinctive features of humanity, except sin, He could represent mankind in its way Godwards.

The Atonement works in us. What has been achieved by Christ is not only a representative act, a mystical symbol, it is much more than that: it transforms in a most essential and basic way our internal life, our relation with God, yes, all our situation in the world, the destiny of all our personality, soul and body, and the destiny of the whole Cosmos. But let us return to our spiritual life: *We have become obedient in Christ*. That is the sense of the Atonement for us. He has become obedient to the Father as true representative of the human race, as true "High Priest" (according to the image much used by the Church

Fathers e.g., by Gregory of Nyssa). But—and not symbolically only—in Him we also become obedient: by sharing His Cross. Only so can the Redemption, wrought by the Son of God who was also really the Son of Man, work in us. This makes the Cross to be the pivot of all our interior life, the presupposition and also the way of our salvation. If we don't share His cross, we are not partakers of His Life Eternal. We have received *gratis*, without any merit on our side, as the greatest gift, the great boon, to share His obedience, to become obedient through Him and in Him. This is not passive or mechanical, we are led by obedience to become ourselves actively and consciously obedient to the Heavenly Father, to become active and conscious sharers of His Son's Cross. This makes the doctrine of the co-crucifixion with Christ central in the teaching of Paul, central in the Christian life and Christian outlook. And here we approach also the mystery of Suffering, of the redeeming quality of Suffering. Not our suffering is redeeming: His suffering is redeeming as of the unblemished, immaculate, the voluntary self-delivering Victim, but our suffering received—we shall return to this subject—a redeeming quality, if merged in His suffering, if uplifted by His suffering (Col. 1:24), if having become a *part* of His *eternal sacrifice*, offering His will in obedience to His father on the “glorious” and “life-giving” Cross, reconciling the Heavenly and the Earthly.

“It pleased the Father,” writes Paul to the Colossians, “that in Him should dwell all the plenitude; and through Him to reconcile all things Himself; through Him, I say, whether they be things of Earth or things in Heaven” (Col. 1:19-21). Here, as in other analogous writings of Paul, vistas are opening into the *cosmical* significance of the Atonement, surpassing by far its purely human implication. In the Atonement is given the beginning of the return of the whole fallen creature, fallen through disobedience of Man to God. The act of the return has been started by the perfect obedience of the “Second Adam,” the new Head of the redeemed humanity, the Son of God who became Son of Man. The victory has been already won and sealed by the Blood of the Lamb of God. Now it has to become understood, it has to be revealed more and more, until it permeates the whole bulk of creation.

Dr. Nicholas Arseniev,³ “The Revelation of Life Eternal,” pp. 89-93

Recipe of the Month

Pork Chops with Three-Apple Slaw

This recipe, from “Explore Food & Wine,” is F&W chef Justin Chapple’s zippy alternative to coleslaw featuring a mix of sweet and tart apples—Gala, Honeycrisp, and Granny Smith—tossed with a creamy, Tabasco-laced dressing, as an ideal side to a pork chop entrée.

Ingredients:

- 4 (10-ounce) bone-in rib-cut pork chops (about 1 inch thick)
- 1 1/2 teaspoons salt, divided
- 3/4 teaspoon black pepper, divided
- 1 tablespoon canola oil
- 1 Honeycrisp apple
- 1 Gala apple
- 1 Granny Smith apple
- 1/4 cup mayonnaise

³ Dr. Nicholas Arseniev (1888-1977) was an Orthodox lay theologian, born in St. Petersburg, Russia of a prominent family that included several diplomats. In December 1919, he and his family came under suspicion of counter-revolution from the NKVD and was imprisoned. After release in 1920, he escaped from Russia, and became a professor at the University of Königsberg. After World War II, he migrated to the United States, and became professor of New Testament and Apologetics at St. Vladimir's Orthodox Theological Seminary in Yonkers, New York. Professor Arseniev was known for his knowledge of obscure languages and research on Christian mysticism and Russian piety.

- 4 teaspoons apple cider vinegar
- 1 teaspoon poppy seeds
- 1/4 teaspoon hot sauce (such as Tabasco)
- 4 inner celery stalks, thinly diagonally sliced, plus 1/4 cup celery leaves
- 1 cup chopped fresh flat-leaf parsley
- 1/3 cup snipped fresh chives

Directions:

1. Season pork chops with 1 teaspoon salt and 1/2 teaspoon pepper. Heat oil in a large cast-iron skillet over medium-high. Add pork chops to skillet; cook, turning occasionally, until browned and an instant-read thermometer inserted in thickest part of chop registers 135°F, 5 to 6 minutes per side. Set aside.

2. Cut each apple lengthwise into quarters, and discard cores. Thinly slice apple quarters lengthwise; stack slices, and cut lengthwise again into thin sticks.

3. Whisk together mayonnaise, vinegar, poppy seeds, and hot sauce in a large bowl; season with remaining 1/2 teaspoon salt and remaining 1/4 teaspoon pepper. Add apple sticks, celery, celery leaves, parsley, and chives; toss to combine. Serve immediately with pork chops.

Suggested Wine Pairing: Alsace Riesling.

Parish News

Parish Council Meeting

The Parish Council is meeting on Sunday, September 19, 2021 after Divine Liturgy.

Twentieth Anniversary of 9/11 Attacks

Saturday, September 11, 2021 is the twentieth anniversary of the 9/11 terrorist attacks on New York City and Washington, D.C. In commemoration of the victims of 9/11, there will be a General Panichida in church at 9:30 AM.

Schedule of Services

September 4-5, 2021

5:00 PM (Saturday) – Great Vespers
9:30 AM (Sunday) – Divine Liturgy

September 7-8, 2021 (Nativity of BVM)

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

September 11-12, 2021

9:30 AM (Saturday) – General Panichida
5:00 PM (Saturday) – Great Vespers
9:30 AM (Sunday) – Divine Liturgy

September 13-14, 2021 (Holy Cross)

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

September 18-19, 2021

5:00 PM (Saturday) – Great Vespers
9:30 AM (Sunday) – Divine Liturgy

September 25-26, 2021

5:00 PM (Saturday) – Great Vespers
9:30 AM (Sunday) – 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 19, 2021.

September 5, 2021

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

September 12, 2021

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 19, 2021

Altar Vigils offered by John and Helen Wanko in memory of Mary Grudinoff (anniversary of birth).
Sanctuary Lamp offered by John and Loraine in memory of James Ridgik. **Triple Candelabra** offered by Fr. W. Sophrony Royer in memory of Anastasia Sahonchik.

September 26, 2021

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 Omer J. Royer.

Daily Bible Readings

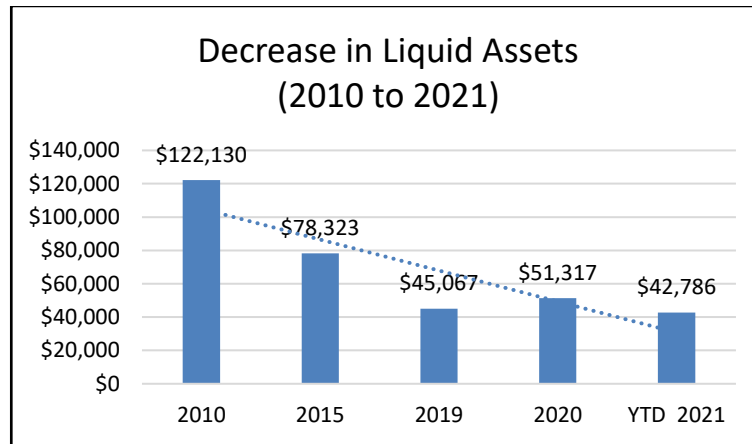
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| 1. 2 Corinthians 3:4-11; Matthew 23:29-39 | 16. 2 Corinthians 10:7-18; Mark 3:28-35 |
| 2. 2 Corinthians 4:1-6; Matthew 24:13-28 | 17. 2 Corinthians 11:5-21; Mark 4:1-9 |
| 3. 2 Corinthians 4:13-18; Matthew 24:27-33, 42-51 | 18. 1 Corinthians 2:6-9; Matthew 22:15-22 |
| 4. 1 Corinthians 1:3-9; Matthew 19:3-12 | 19. 1 Corinthians 16:13-24; Matthew 21:33-42 |
| 5. 1 Corinthians 9:2-12; Matthew 18:23-35 | 20. 2 Corinthians 12:10-19; Luke 3:19-22 |
| 6. 2 Corinthians 5:10-15; Mark 1:9-15 | 21. 2 Corinthians 12:20-13:2; Luke 3:23-4:1 |
| 7. 2 Corinthians 5:15-21; Mark 1:16-22 | 22. 2 Corinthians 13:3-14; Luke 4:1-15 |
| 8. Philippians 2:5-11; Luke 10:38-42; 11:27-28 | 23. Galatians 1:1-10, 20-2:5; Luke 4:16-22 |
| 9. 2 Corinthians 7:1-10; Mark 1:29-35 | 24. Galatians 2:6-10; Luke 4:22-30 |
| 10. 2 Corinthians 7:10-16; Mark 2:18-22 | 25. 1 Corinthians 4:1-5; Luke 4:31-36 |
| 11. 1 Corinthians 1:26-29; Matthew 20:29-34 | 26. 2 Corinthians 1:21-2:4; Luke 5:1-11 |
| 12. 1 Corinthians 15:1-11; Matthew 19:16-26 | 27. Galatians 2:11-16; Luke 4:37-44 |
| 13. 2 Corinthians 8:7-15; Mark 3:6-12 | 28. Galatians 2:21-3:7; Luke 5:12-16 |
| 14. 1 Cor. 1:18-24; John 19:6-11, 13-20, 25-28, 30-35 | 29. Galatians 3:15-22; Luke 5:33-39 |
| 15. 2 Corinthians 9:12-10:7; Mark 3:20-27 | 30. Galatians 3:23-4:5; Luke 6:12-19 |

Financial Snapshot

To provide a greater understanding of our parish finances, as of this issue we are including a financial snapshot in "Quo Vadis." The information is presented in a concise format that shows what is most relevant. Because of the timing of the newsletter, and when the financials are prepared, the information presented will be approximately two months behind.

<h1>July 2021</h1>	
Weekly Donations	\$3,309.00
Monthly Revenue (Pay It Forward Rewards, Gift Card Rebates, Interest Income, etc.)	\$660.19
Total Monthly Income	\$3,969.19
Salaries and Benefits*	\$4,015.00
Diocesan Obligation	\$497.00
Operating Expenses	\$3,440.63
Total Monthly Expenses	\$7,952.63
Monthly Surplus (Deficit)	\$(3,983.44)
Special Donations: Christmas/Easter	\$0.00

*Father Royer generously offered to reduce his annual salary by \$5,000 effected January 1, 2021.



NOTE: Our savings continue to cover the gap between our income and expenses. Liquid assets have decreased by almost 65% (approximately \$79,000) over the last 10+ years. Increase from 2019 to 2020 was entirely due to \$9,700 received through the PPP (Payroll Protection Plan).

*The offering of time, talent, and treasure should be a free offering of love from the heart.
Thank you for your stewardship. May God bless you for your generosity.*

Remember to support the parish every time you shop!



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