

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

On August 14th I will have been the parish priest of Ss. Peter and Paul's for five years, and the fifth anniversary of my pastorate here seems like a suitable time to reflect on where we have been, where we are at now, and where we are going. When I came to Ss. Peter and Paul's the parish had just been through a period of serious unrest and division. What was important, in my view, was to stabilize the parish, restore peace and good order, and maintain a normal parish life. I believe these goals have, for the most part, been achieved, and that our parish today is at peace. Furthermore, we have succeeded in carrying out several major projects without severely depleting the parish's treasury, through the generosity of our parishioners and benefactors.

However, the peace of our parish ought not to be the peace of a graveyard, and so our goal at this time needs to be more than just stability and peace, but vitality and growth. But in order for this to be a realistic goal, we need to secure the proper conditions ... the fertile ground ... that provides the nurture from which a vibrant parish life may grow and flourish. The necessary prerequisite is an honest assessment of our parish's mission, vision, and values – we need to know why we exist, what we want to be in the future, and what is most important to us before we can even conceive of how we can bring our goals to fruition.

(1) Mission (Why do we exist?): I think we rarely, if ever, ask the question "why do we exist?" or "why are we here?" – because we generally assume we know the answer. But, aside from whether our assumption is correct (and it probably isn't), we certainly cannot assume that other people know the answer. Our mission is our "public face" to the world, and it is important that our understanding of our mission be honest, that we don't try to pretend to be something that we are not; i.e., understanding our purpose includes understanding its boundaries. Over the last few decades there has been an ongoing shift in many Christian denominations, and in the perception of many people, in which social service has been taken to be the Church's mission. Although it is certainly true that Jesus Christ preached love for others and caring about their needs, and that the Church through the centuries, from the earliest apostolic Christians to the present time, has engaged in all sorts of charitable works, the Church is NOT a social service agency, and ought NOT to be one – that is NOT the primary purpose for which the Church exists.

If we distill the teaching and ministry of Jesus Christ to a single principle, it is that His mission was to bring people into a right relationship with God, and that is the mission that He has commissioned the Church – that is OUR mission, one which we accomplish through faith in God the Trinity and in Jesus Christ as our Lord and Savior; the worship of God; the ministration of God's grace in the sacraments; and, yes, in works of charity. As a local

community of the Christ's Holy Church, it is our mission to bring people into a right relationship with God – into God's presence – through preaching the apostolic creed, worshipping God in an Orthodox manner, participating in the sacramental life of the Church, and showing our love for each other as best as we are able, not only materially and emotionally, but also spiritually, as the foremost thing that the Church uniquely does is to pray for people, for their good estate and their salvation.

(2) Vision (Where are we going?): Our vision should be informed by our mission – "where we are going" is our vision of what we want to be in the future as the realization of our mission, that what we are now manifests the reality of our mission now, and what we want to be in five years, or ten years, or twenty, likewise manifests the reality of our mission then. Vision isn't just setting a destination which then ceases once we get there, it is a horizon that continues moving forward into the future. So, what do we want our parish to be, say five years from now, as our manifestation, in Bayonne, New Jersey, of bringing people into a right relationship with God? Of making that mission real, for our specific place and time? What will a parish in which people have a right relationship with God look like? Do we look that that now? What do we need to do to make the reality match the vision?

If we are satisfied with what we are now, and wish to remain so five, or ten, or twenty years from now, then I can say that in five, or ten, or twenty years our parish will be neither living nor growing. Life and growth are not static. That doesn't mean changing the essentials of our faith, our worship, our sacraments, and our values. But it does mean making the essentials relevant to the place and time we are at – tradition, contrary to what some might think, is not static. And if all we want for the future is for our parish to be there to bury us, then I can say that it will not be there any longer than that. But then what becomes of our mission – to bring people into a right relationship with God – not just now, but into the future? What answer shall we give to God for the 'talent' we were given?

(3) Values (What is most important to us?): The answer to the question of values will not be the same for every parish, nor should it be – the unity of the Church isn't one of complete uniformity (nor should it be) – but it ought to be in accord with our mission. So, what is important to us? A beautiful church? Well-ordered worship? A welcoming and caring congregation? A hub of community life? All these are good things, and in their own way, serve the mission. But I think an indispensable value, if we are to fulfill our mission and have a vision for the future that guides us in fulfilling our mission, is that we be a vibrant parish. What does it mean to be a vibrant parish? The self-evident answer is one where there is life; i.e., where there is activity, activity framed by being in the presence of God. A parish in which the people are only present for a couple hours once a week hardly matches the picture of activity. Being a 'living church' doesn't mean becoming a 'mega-parish', but it does mean making the most of what we are and what we have.

Ask yourself what would a person who knows nothing of our parish think when he comes through our doors? What will he see? There are times when, seeing only three middle-aged men in black robes, that he would think this is a monastery rather than a parish! We need to make attending the divine services – Vespers and Liturgy for Sundays and holy days and Lenten services – as best we're able one of our foremost values, and it doesn't take too many people to fill our church. Ideally, we should even be able to get decent attendance for devotional services, such as the Paraklisis, or an Akathistos, etc., in addition to the regular cycle of services just mentioned. We also have three affiliated organizations in this parish – how often do they meet, what activities do they have besides operational meetings, how do their activities augment the mission of the church? These organizations can be media for community life if they are willing. What ways do we show our love for each other and our 'neighbors'? Do we enjoy being in each other's company, doing things together, helping those who might need assistance in getting to church, etc.? What do visitors encounter when they come through our doors? Bear in mind, the first impression IS the last impression, and that the visitor, in most cases, will not personally encounter the priest until the end of the service, which *ipso facto* will NOT be the visitor's first impression. What a visitor encounters first is the very first people he sees on entering – those persons need to be welcoming, not indifferent. But, at the same time, showing interest in the visitor doesn't mean asking him too many questions, lest the welcome seem like an interrogation!

None of these things can the priest do by himself, and even if he could, the priest alone is NOT a church ... not an 'assembly of those belonging to the Lord.' If everything were just about the priest, then that would be a personality cult, not the Church of Christ. The priest is the head of the parish and all things must be done with his blessing, but he is not a church unto himself. Furthermore, with our small numbers, we cannot afford the luxury of each of us thinking that somebody else is going to do whatever it is that needs to be done, for then surely nothing will get done. We also need to start thinking of our small numbers as an advantage rather than as a weakness. A

small parish can have an intimacy, and sense of caring community, that isn't even conceivable in a large parish in which most people don't even know each other's names.

(4) Conclusion: The above reflections have been just a few suggestions about our mission, vision, and values, to start us thinking and begin a conversation. Once we have a clear sense of our identity vis a vis mission, vision, and values, then we can start strategic planning to make them a reality, and when that reality is achieved, then it's time to push the horizon out farther, to envision new goals for what we want our parish to be. So, in closing, what do you want Ss. Peter & Paul's to be? A white, gleaming sepulcher? Or a living, loving community of faith filled with the Spirit of God?

Parish Council President's Message

Dear parishioners and friends,

August is a special month in the Orthodox Church. It starts with a 14-day fast, the second strictest fast of the year, which prepares us for the Dormition of the Most Holy Virgin Mary. Two great feasts fall in August, the Transfiguration of Our Lord (Aug. 6th) and the aforesaid Dormition (Aug. 15th). Let us strive to keep the fast with solemnity, and attend the Vespers and Divine Liturgies of the two feasts. Let us also do our part in attending all of the divine services celebrated in our church.

This year, as an act of devotion to the Virgin Mary, Fr. Sophrony intends to serve the Paraklisis to the Virgin Mary before the icon of Our Lady of Mariapocs—a long-standing custom in the Carpathians—during the Dormition Fast (*ed. – see the Schedule of Services below*). It is hoped that our parishioners who are able to attend will do so and that we may be able to continue this practice on an annual basis.

Furthermore, although our obligation for Sundays and Holy Days primarily means our attendance of Divine Liturgy; nevertheless, in Orthodox tradition proper preparation for our attendance of Divine Liturgy—particularly if we are receiving Holy Communion—includes our attendance of Great Vespers the evening before. There are times, especially in the summer, when attendance at Great Vespers has been rather poor. This was understandable the last few years because we had no air-conditioning in the church, but now with the new air-conditioning system, I would hope to see an improvement this year. Therefore, I implore all our faithful parishioners not to forget about Great Vespers and other evening services.

Lastly, August 14th makes five years that Fr. Sophrony has been our parish priest. I'm sure that I speak for the entire parish in thanking him for his dedicated service to our parish for the last five years. May God protect him and grant him many years!

Yours in Christ,
Reader Stephen Wasilewski

Excerpt from the Church Fathers

God never deserts a man, unless He is deserted by that man first. For even if a man shall have committed grievous sins once, twice, and a third time, God still looks for him, "so that he may be converted and live." ... The worst kind of sin is not to acknowledge that you are sinful.

— St. Caesarius of Arles

Lives of the Saints

St. Caesarius of Arles, Bishop and Church Father – commemorated on August 27th

Caesarius was born c. 470 at what is now Chalon-sur-Saône, to Roman-Burgundian parents in the final years of the Western Roman Empire. His sister, Caesaria, to whom he addressed his "Regula ad Virgines" (*Rule for Virgins*), also presided over the convent he had founded. At the time of his birth, Germanic kings de facto governed Burgundy despite nominal Roman administration. Unlike his parents, Caesarius was born with a very strong and intense feeling for religion which alienated him from his family for the majority of his adolescence. Caesarius left home at seventeen and studied under Bishop Sylvester for a few years. Afterwards, he found his way to Lérins, an

island monastery, which was known to be a major dynamo for creative forces at work in the Church of Roman Gaul. After training as a monk at Lérins he devoted himself to reading and applying the scripture in hopes of improving the quality and organization of Christian life and serving the poor. He rapidly became master of all the learning and discipline the monastery communicated and was appointed cellarer. However, he proved unpopular at Lérins when, as cellarer of the monastery, he withheld food from monks because he felt they were insufficiently austere. As a result, the abbot Porcarius removed Caesarius from his post, whereupon he began starving himself; the abbot intervened and sent Caesarius to Arles ostensibly for medical care. After living at Lérins for over a decade and his health steadily decreasing from monastic over-exertion, Caesarius sought out a different clerical Christian community in Arles.

The Christian community he joined fostered him back to health and he was soon popularly elected as their bishop. By middle age, he had become and was to remain the leading ecclesiastical statesman and spiritual force of his age. His concern for the poor and sick was famous throughout and beyond Gaul as he regularly provided ransom for prisoners and aided the sick and the poor. Upon arriving in the city, the *Vita Caesarii* claims that Caesarius discovered, completely to his surprise, that the bishop of Arles, Aeonius, was a kinsman from Chalon (*concivis pariter et propinquus* - "at once a fellow citizen and a relative"). Aeonius later ordained his young relative deacon and then priest. For three years he presided over a monastery in Arles; but of this building no vestige is now left.

At the death of Aeonius the clergy, citizens, and persons in authority proceeded (as Aeonius himself had recommended) to elect Caesarius to the vacant seat, although there may have been considerable local hostility. Nevertheless, Caesarius was consecrated in 502, being about 33 years of age. In the fulfilment of his new duties he was courageous and unworldly, but yet exhibited great power of kindly adaptation. He took great pains to induce the laity to join in the sacred offices, and encouraged inquiry into points not made clear in his sermons. He also ordered the people to study Holy Scripture at home, and treat the word of God with the same reverence as the sacraments. He was especially zealous in redeeming captives, even selling church ornaments for this purpose.

As bishop, Caesarius lived in a political world whose main theme was competition for Southern Gallic control among the Visigothic, Ostrogothic and Frankish kingdoms which led him to the constant ransoming of victims during these wars. The aftermath of war in 507/508 between the Burgundians and Franks and Visigothic and Ostrogothic kingdoms was devastating to its citizens. Peasants had no food supply and were in danger of enslavement, exile and death. Although Caesarius saved and ransomed many countryside citizens, his actions in redeeming captives was quite controversial – he ransomed many peasants of his country, but he also ransomed numerous barbarians and enemies of the city. He defended himself by stating that barbarians were human beings and therefore had the potential to enter the City of God. A notary named Licinianus denounced Caesarius to Alaric II as one who desired to subjugate the *civitas*¹ of Arles to Burgundian rule. Caesarius was exiled to Bordeaux, but on the discovery of his innocence, was speedily allowed to return. He interceded for the life of his calumniator. Later, when Arles was besieged by Theodoric around the year 512, he was again accused of treachery and imprisoned. An interview with the Ostrogothic king at Ravenna the next year speedily dispelled these troubles, and the remainder of his episcopate was passed in peace, until his death on August 27, 542.

Some rivalry appears to have existed in the sixth century between the sees of Arles and Vienne, but was adjusted by Pope Leo, whose adjustment was confirmed by Pope Symmachus. Caesarius was in favor at Rome: a book he wrote against the Semi-Pelagians, entitled *De Gratiâ et Libero Arbitrio* ("On Grace and Free Will"), was sanctioned by Pope Felix IV; and the canons passed at the Second Council of Orange (529) were approved by Pope Boniface II. The learned antiquarian Louis Thomassin believed Caesarius to have been the first Western bishop who received a pall from the pope. François Guizot in *Civilisation en France* cites part of one of Caesarius' sermons as that of a representative man of his age; while August Neander praises his "unwearied, active, and pious zeal, ready for every sacrifice in the spirit of love," as well as his moderation on the controversy concerning Semi-Pelagianism.² However, throughout all this turmoil, unlike Boethius, another Christian philosopher of the sixth

¹ *Civitas* [Latin] is a body of people constituting a politically organized community or state; especially a city-state.

² Semi-Pelagianism is a Christian theological school of thought on salvation (on the means by which humanity and God are restored to a right relationship). Semi-Pelagian thought stands in contrast to the earlier Pelagian teaching about salvation (in which people are seen as effecting their own salvation), which had been condemned as heresy. Semi-Pelagianism in its original form was developed as a compromise between Pelagianism and the teaching of Church Fathers such as St. Augustine, who

century, he was never charged with being a covert supporter of a revived Roman Empire. The old Roman political order seemed to have little significance to Caesarius, who instead directed his attitude to reflecting and accepting Christian pragmatism.

Caesarius was a faithful champion of St. Augustine of Hippo; thus, Augustine's writings are seen to have profoundly shaped Caesarius' vision of human community, both inside and outside the cloister; and Caesarius' prowess as a popular preacher is understood to follow from his close attention to the example of the bishop of Hippo. Caesarius was also highly influenced by his teacher, Julianus Pomerius. Pomerius had been inspired by the life of Augustine of Hippo too and insisted that bishops and members of the clergy live more like monks as opposed to aristocrats. This meant that any luxurious behavior, such as participating in bountiful banquets, enlarging estates and enjoying "secular" learning, was condemned. Instead Pomerius urged bishops to give away all their riches and personal wealth as well as dress and eat simply. Caesarius's monasticism led him to the movement of church reform and he became one of its most influential spokesmen.

The most important local council over which Caesarius presided was the Second Council of Orange (529). Its statements on the subject of grace and free agency are encapsulated in its canon 25:

"This also do we believe, in accordance with the Catholic faith, that after grace received through baptism, all the baptized are able and ought, with the aid and co-operation of Christ, to fulfil all duties needful for salvation, provided they are willing to labor faithfully. But that some men have been predestinated to evil by divine power, we not only do not believe, but if there be those who are willing to believe so evil a thing, we say to them with all abhorrence anathema. This also do we profess and believe to our soul's health, that in every good work, it is not we who begin, and are afterwards assisted by Divine mercy, but that God Himself, with no preceding merits on our part, first inspires within us faith and love."

On the express ground that these doctrines are as needful for the laity as they are for the clergy, certain distinguished laymen (*illustres ac magnifici viri*) were invited to sign these canons. They are accordingly subscribed by eight laymen and at least twelve bishops, including Caesarius. Scholars have remarked on two aspects of Caesarius' teaching and activity that deserve considerable attention. The first aspect deals with Caesarius, who was stated to be "the creative leader who arranged at the Second Council of Orange in 529 a resolution of the century of disputes about grace and 'good works' which followed St. Augustine's death.

The second aspect of Caesarius's teaching that deserves attention is his sermons, of which over 250 have survived. As a preacher Caesarius displayed great knowledge of Scripture, and was eminently practical in his exhortations. Besides reprobating ordinary vices of humanity, he had often to contend against lingering pagan practices, as auguries, or heathen rites on the calends. His sermons on the Old Testament are not critical, but dwell on its typical aspects. His sermons reveal him as a pastor dedicated to the formation of the clergy and the moral education of the laity. He preached on Christian beliefs, values, and practices against pagan syncretism. He emphasizes the life of a Christian as well as the love of God, reading the scriptures, asceticism, psalmody, love for one's neighbor, and the judgment that would come.

Caesarius' *Regula ad Virgines* ("Rule for Virgins"), is the first Western rule written exclusively for women. In this text, Caesarius argues for the practice of *claustration*, the complete cloistering of women in the monastery from their entry until death. Caesarius also created a strict regime for women in the monasteries to adhere to, specifying times for prayer, limits on earthly luxuries such as fine clothes and elaborate decoration, and standards of modesty and piety. Caesarius begins the "Rule" by prefacing that the virgins for which he was writing this rule were the "gems of the Church" as they, "with God's help, evade the jaws of spiritual wolves." He also composed a letter of guidance, *Vereor*, for the women of his religious community in its early stages.

After Caesarius returned from his captivity in Bordeaux he began to build a monastery for women outside of Arles. The monastery was built for a group of ascetic women living under the spiritual direction of his sister, Caesaria. It can be assumed that most of the women entering the monastery were from elite families, as there were

taught that people cannot come to God without the grace of God. In Semi-Pelagian thought, therefore, a distinction is made between the beginning of faith and the increase of faith. Semi-Pelagian thought teaches that the latter half – growing in faith – is the work of God, while the beginning of faith is an act of free will, with grace supervening only later. It, too, was deemed a heresy at the Second Council of Orange in 529.

strict provisions in *Regula ad Virgines* against having servants, luxurious clothes, and excessive decoration. There had been no monastery for women in Arles which allowed Caesarius, possibly in the imitation of Augustine, to provide women with an equal opportunity for a monastic life. Caesarius viewed the women in the monastery as having a religious advantage in being separated from the anxieties and responsibilities of daily life in the city, as they were able to devote themselves to a life of piety.

It was Caesarius's goal to attain security of his place both among the Church elites of Gaul as well as in heaven through the creation of the monastery. By creating the monastery and writing the Rule, Caesarius was able to make for himself a place among the great Christian intellectuals of Gaul in Late Antiquity. Simultaneously, through the intercession of the women in the monastery praying for him, Caesarius believed he could confirm his place in heaven after death.

In many ways Caesarius may have anticipated the medieval notion of Christendom. His concern for others, (e.g. his stance on the redemption of captives, caring for the poor, and the establishing of bonds of peace) has been seen as a function of his basic theology of love. Following St. Augustine, who was a supporter and founder of the theology of Christian love, Caesarius stressed the need for clarification and integration of its implications for spiritual activism. Caesarius held that God put the exercise of love in every man's reach, exemplified by Caesarius' concern with the barbarians and enemies of Arles because they were still within the City of God, and therefore deserved redemption. Caesarius is considered to be of the last generation of church leaders of Gaul that worked to promote large-scale ascetic elements into the Western Christian tradition.

Modern Theological Classics

BASIC ELEMENTS OF LITURGICAL WORSHIP

The Language of Liturgy: the Language of the Bible

The Orthodox Church uses many languages in her worship (Greek, Slavonic, English, etc.) and yet has basically one *liturgical language*. It is that of the Holy Scriptures, of the Bible. In order to understand the liturgy, it is not enough simply to translate it into an "understandable" language (English in America, for example). One must yet learn its Biblical form and contents, i.e. images, comparisons, references and, in short, the whole system of expressions taken directly or indirectly from the Bible. This Biblical character of the Christian liturgy is explained, first, by the fact that the first Christians, being Jews, naturally used the forms and expressions of the Jewish cult, of which the Christian worship is a direct continuation. In the second place, the great Christian writers who composed the liturgical hymns and prayers were deeply rooted in the Bible, saw in it the source of all Christian thinking and teaching. They naturally used the language to which they were accustomed. The Bible is thus the key to the understanding of the liturgy, just as the liturgy is a living explanation of the Bible. Together they constitute the two essential foundations of the Church's life.

There are three distinct ways in which the Bible is used as the liturgical language of the Church, i.e. as the expression of her worship, prayer and adoration:

1. There is, first, the use of the *Biblical texts* themselves, which constitute an important part of all services. They are used as *lessons* (prophecies—readings from the Old Testament, lessons of the Gospel and Epistles), as *hymns* (canticles of the Old Testament, the "Magnificat" the "Prayer of Simeon," etc.), and as *psalmody*. The Psalter is the liturgical book *par excellence*. The psalms either in the entirety, or in verses and groups of verses (*prokeimena*) permeate all the services, and are indeed the major expression of liturgical prayer. The Fathers and the liturgical writers knew the Psalter by heart and considered it as the divinely inspired expression of all worship.

2. There are, furthermore, Biblical words and expressions that are used as such in the liturgy, either in their Hebrew form or translated. The most important are:

- *Amen*: "so be it." This is a solemn acknowledgment and acceptance by the people of God of the reality, the truth, the strength of what God has done and is still doing. Each prayer, each exclamation and liturgical act are "sealed" by this *Amen* of the people; and one can truly say that a Christian is the one who has the right to say *Amen*, i.e. to receive and to make his own what God gives him in the Church.

- *Alleluia*: in free translation “God is here, praise Him!” – a joyful expression of those who see and experience the presence of God, one of the key words of the liturgy, because it reveals the very nature of worship: to bring us into the presence of God.
- *Blessed is . . .* The basic Biblical form of adoration, used throughout the whole liturgy as its beginning and opening. We proclaim in it that God and the triumph of His will and purpose are the ultimate goals of all our desires, the starting point of our worship.

To this category belong such liturgical expressions as “Holy, holy, holy . . .,” “God is the Lord and has revealed Himself to us . . .,” and many others which in the Old Testament were the expression of Israel’s expectation of Redemption and which now reveal the faith of the Church that in Christ all the hopes and prophecies have found their fulfillment.

3. Finally, all hymns and prayers used in liturgy are full of images, symbols, and expressions taken from the Bible, requiring the knowledge of the Scriptures for their understanding. When Mary the Mother of God is compared, for example, to “the bush that burned and was not consumed,” or to the censer, the Temple, the mountain, etc., all these references require the knowledge not only of the factual contents of the Scriptures, but also of its theological and symbolical meaning. Words or concepts such as “light,” “darkness,” “morning,” “day of the Lord,” or the symbols of water, oil, wine, etc. – to be fully understood in their liturgical use – must be looked at through their significance in the Bible.

Fr. Alexander Schmemann,³ Liturgy and Life, pp. 27-30.

Recipe of the Month

German Sunken Apple Cake

German Sunken Apple Cake (Versunkener Apfelkuchen) is a traditional German cake that is easy to make even if you aren't totally kitchen confident! There are countless apple cakes in Germany, but this is one of the most popular. Cakes like these are often called Mittwochskuchen (“Wednesday cakes”) because they can easily be made during the week when time is short.

Ingredients:

- 2 eggs
- 1 cup vegetable oil
- 2 cups white sugar
- 2 teaspoons ground cinnamon
- 1/2 teaspoon salt
- 1 teaspoon vanilla extract
- 2 cups all-purpose flour
- 1 teaspoon baking soda
- 4 apples – peeled, cored, and diced
- Confectioners' sugar or cream cheese frosting

Directions:

- (1) Preheat oven to 350 degrees Fahrenheit. Grease and flour one 9 x 13 inch cake pan.
- (2) In a mixing bowl; beat oil and eggs with an electric mixer until creamy. Add the sugar and vanilla and beat well.
- (3) Combine the flour salt, baking soda, and ground cinnamon together in a bowl. Slowly add this mixture to the egg mixture and mix until combined. The batter will be very thick. Fold in the apples by hand using a wooden spoon. Spread batter into the prepared pan.
- (4) Bake at 350 degrees Fahrenheit for 45 minutes or until cake tests done. Let cake cool on a wire rack. Once cake is cool, serve with a dusting of confectioners' sugar or with a cream cheese frosting.

³ Fr. Alexander Schmemann (1921-1983) was an influential Orthodox priest, teacher, and writer. From 1946 to 1951 he taught in Paris, and afterwards in New York. In his teachings and writings he sought to establish the close links between Christian theology and Christian liturgy. At the time of his death, he was the dean of St. Vladimir's Orthodox Theological Seminary in Yonkers, New York.

Parish News

Recent Graduate

Congratulations to Diana Andrawes, who graduated from Bayonne High School on June 25, 2018, and will attend New Jersey City University starting in the Fall Semester. Many Years!

Rector's Vacation

Fr. Sophrony shall be away Aug. 16-25, 2018. A substitute priest will celebrate Divine Liturgy on Sunday, Aug. 19, 2018. Emergencies during Fr. Sophrony's absence should be directed to Fr. John Fencik at (201) 436-5549 or (201) 779-6604.

Parish Confessions

All parishioners ought to go to confession during the Virgin Mary's Fast. Confessions may be heard after any Vespers during the month of August or call the Rectory for an appointment.

Special Donations

*Please note that for Special Donations in September 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 August 19, 2018.*

August 26, 2018

Seven-day Altar Vigils, Sanctuary Lamp, St. John's Cross, St. Nicholas' Cross, Triple Candelabra, and Sacramental Bread offered by Robert Pierce in honor of the episcopal consecration of Monsignor John Bransfield as a titular bishop in the Roman Catholic Archdiocese of New York. May God's blessings be with him! Many Years!

Schedule of Services

August 1, 2018

9:00 AM (Wed.) – Paraklisis to Virgin Mary

August 14-15, 2018

6:00 PM (Tue.) – Great Vespers w. Lity

9:00 AM (Wed.) – Divine Liturgy

August 4-5, 2018

5:00 PM (Sat.) – Great Vespers

August 19, 2018

9:00 AM (Sun.) – Divine Liturgy

9:00 AM (Sun.) – Divine Liturgy

August 5-6, 2018

August 25-26, 2018

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

5:00 PM (Sat.) – Great Vespers

9:00 AM (Mon.) – Divine Liturgy

9:00 AM (Sun.) – Divine Liturgy

August 8, 2018

August 28-29, 2018

6:00 PM (Wed.) – Paraklisis to Virgin Mary

6:00 PM (Wed.) – Great Vespers w. Lity

August 11-12, 2018

9:00 AM (Thu.) – Divine Liturgy

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

Reminder: We shall return to having all morning services at 9:30 AM starting on Saturday, September 8, 2018.

Daily Bible Readings

1. 1 Cor. 16:4-12; Matt. 21:28-32
2. 2 Cor. 1:1-7; Matt. 21:43-46
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