

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 September 14th we celebrate the great feast of the Elevation of the Holy Cross. This feast commemorates the finding of the True Cross of Our Lord Jesus Christ by the Empress Helena in A.D. 325. St. Constantine, the first Christian Roman emperor, sent his mother, St. Helena, to Jerusalem with the task of finding the site of the Crucifixion, at which he planned to construct the Basilica of the Holy Sepulchre. The empress, assisted by a Jew named Judas¹ (who converted to Christianity, taking the name Cyriacus, then later became bishop of Ancona, Italy and was martyred by emperor Julian the Apostate in A.D. 360), located the site beneath a temple of the Roman goddess Venus. The pagan temple was destroyed and excavations began, whereupon three crosses were uncovered.

According to the historian Sozomen, a dead man from a nearby funeral procession was placed on each of the crosses and was immediately revived upon being laid on the True Cross. Another story tells of a deathly ill lady who recovered upon being touched to the third cross, which was taken as a sign that this was the Cross of Christ. Once so identified, St. Macarius, Patriarch of Jerusalem, elevated the Cross, while the crowds chanted “Lord, have mercy,” in a ceremony that is still practiced in Orthodox cathedrals to this day. The date of this event was September 14th, and the Basilica of the Holy Sepulchre was erected over the site of the excavations.

St. Helena had small fragments taken from the True Cross for distribution to churches throughout the known world. Some of these relics were taken to places as distant as Spain and Mauretania. St. Helena retained the titulus (the plaque inscribed with the words “Jesus of Nazareth, King of the Jews” in Hebrew, Greek, and Latin), the four nails, and another large portion of unspecified size. The nails were sent to Constantinople, where they were incorporated into the emperor’s helmet and the bridle of his horse, the latter being done in fulfillment of the prophecy “In that day there shall be upon the bridle of the king’s horse, Holiness to the Lord Almighty” (Zechariah 14:20). The portion of the Cross, which was also sent to

¹ Judas Cyriacus of Ancona (or St. Cyriacus of Ancona) is often misidentified with Judas Cyriacus of Jerusalem (or St. Cyriacus of Jerusalem), the last Christian bishop of Jerusalem of Jewish origin, who was killed during a riot there in A.D. 133.

Constantinople, was placed in a golden reliquary. St. Helena retained the titulus, which was sent to her palace in Rome.

The remainder of the True Cross was placed in a silver receptacle and kept at the Basilica of the Holy Sepulchre in Jerusalem. In A.D. 380 the Roman nun Egeria, in her diary of her pilgrimage to the Holy Land, mentioned witnessing the veneration of the True Cross at the Holy Sepulchre. A portion of the True Cross was sent to Rome in A.D. 455 as a gift to Pope Leo the Great from Patriarch Juvenal of Jerusalem. Another portion was brought to Rome by Pope Sergius I, who was a Greek. Furthermore, the *Anglo-Saxon Chronicle* records that King Alfred of England received a fragment of the True Cross from Pope Marinus in A.D. 883.

In the seventh century a terrible war raged between the Byzantine and Persian empires. During the war, in A.D. 614, the Persian seized Jerusalem and carried off the True Cross as a war trophy to their capital in Ctesiphon (located on the eastern bank of the Tigris River, about 22 miles southeast of present-day Baghdad). Fifteen years later the emperor Heraclius recovered the True Cross from the Persians and returned it to the Basilica of the Holy Sepulchre in A.D. 629.

During the Crusader rule of Jerusalem (1099-1187) the True Cross was marched ahead of the army before every battle. This custom, however, led to a most unfortunate consequence – the capture of the True Cross by Saladin during the Battle of Hattin on July 4, 1187. Both Byzantine emperor Isaac II Angelus and Georgian queen Tamara sought to ransom it from Saladin, but to no avail. Thereafter, the True Cross disappeared. The portion of the True Cross that St. Helena had sent to Constantinople fell into the hands of the Crusaders in 1204, which was then broken up and distributed to numerous churches and monasteries in the West.

Today, the largest fragments of the True Cross, in descending order, are preserved at the Monastery of Koutloumousiou on Mount Athos, the Santa Croce Basilica² in Rome (a half of the titulus, an incomplete nail, and three smaller fragments), St. Peter's Basilica in Rome (originally from the Santa Croce), and the cathedrals of Brussels, Venice, Ghent, and Paris. Another sizeable fragment is at the Franciscan monastery of Santo Toribio de Liebana in Spain. The Ethiopian Orthodox Church claims that the right wing of the True Cross is buried under the church of Egziabher Ab at the monastery of Gishen Maryam (also known as Gishen Debre Kerbe) in north-central Ethiopia. According to documents found at the church, it was brought there by Ethiopian emperor Zara Yaqob (1434–1468).

² The Santa Croce Basilica was consecrated c. A.D. 325/326 to house the relics of the Passion of Jesus Christ brought to Rome from the Holy Land by St. Helena, mother of Emperor Constantine the Great. At that time, the basilica's floor was covered with soil from Jerusalem, thus acquiring the title "in Hierusalem"; it is not dedicated to the Holy Cross which is in Jerusalem, but the basilica itself is "in Jerusalem" in the sense that a "piece" of Jerusalem was moved to Rome for its foundation.

At one time the site of the temple of El Gabal, or Sol Invictus, the god of Emperor Elagabalus (218-222), the basilica was later built around a room in St. Helena's imperial palace, the Palazzo Sessoriano, which she converted into a chapel c. A.D. 320. Relics were once in the old St. Helena's Chapel, which is partly subterranean. Here the founder of the basilica had some soil from Calvary dispersed. Some decades later, the chapel was converted into a basilica, called the Heleniana or Sessoriana.

In the eighth century, the basilica was restored by Pope Gregory II (715-731). After falling into neglect, Pope Lucius II (1144-1145) again restored the basilica. It then assumed a Romanesque appearance, with a nave, two aisles, belfry, and porch. The Cosmatesque pavement dates from this period. In the vault is a mosaic designed by Melozzo da Forlì before 1485 depicting Jesus Blessing, Histories of the Cross, and various saints. The altar has a huge statue of St. Helena, which was obtained from an ancient statue of the pagan goddess Juno discovered at Ostia.

The basilica was also modified in the 16th century, but it assumed its current Baroque appearance under Pope Benedict XIV (1740–1758), who had been its titular prior to his elevation to the Papacy. In 1601, during his first stay in Rome, Flemish artist Peter Paul Rubens completed his first altarpiece commission, *St. Helena with the True Cross* for the Chapel of St. Helena. Rubens was commissioned by Archduke Albert of Austria to paint an altarpiece with three panels for the Chapel. Two of these paintings, *St. Helena with the True Cross* and *The Mocking of Christ*, are now in Grasse, France. The third, *The Elevation of the Cross*, was lost.

Parish Council President's Message

Dear parishioners and friends,

As the unofficial close of summer approaches, with Labor Day and the start of the Church New Year, our Slavic Oktoberfest fundraiser will be a bit earlier this year on Sunday, September 30, 2018. Fundraisers such as this are vital to the growth and vitality of our parish, so I ask everyone to spread the word about, and bring someone to, this event. Ticket prices will be \$30 and further information will be made available shortly. Please keep Sunday, September 30th open on your calendars.

As a reminder, please continue to give generously to our church whether it is buying shopping cards, candles, special offerings, or donating through the church envelopes. Thank you in advance for your support.

Yours in Christ,
Reader Stephen Wasilewski

Excerpt from the Church Fathers

The soul has followed Moses and the cloud, both of these serving as guides for those who would advance in virtue; Moses her represents the commandments of the Law; and the cloud that leads the way, its spiritual meaning. The soul has been purified by crossing the Sea; it has removed from itself and destroyed the enemy army. It has tasted of the waters of Marah, that is, of life deprived of all sinful pleasure; and this at first had seemed bitter and unpleasant to the taste but offered a sensation of sweetness to those who accepted the wood. Next it enjoyed the beauty of the palm trees of the gospel and the springs; it filled itself with the living water, that is, the rock. It took within itself the bread of heaven. It overwhelmed the foreign host – a victory due to the extended arms of the Lawgiver, which thus foreshadowed the mystery of the Cross. Only then can the soul go on to the contemplation of transcendent Being.

— St. Gregory of Nyssa

Lives of the Saints

St. Thecla, Protomartyr – commemorated on September 24th

St. Thecla (Greek: Θέκλα, Thékla) was an early Christian saint and follower of the Apostle Paul. The earliest record of her life comes from the apocryphal *Acts of Paul and Thecla*. According to the text, Thecla was a young noble virgin from Iconium, Cappadocia (modern Konya, Turkey) who listened to Paul's "discourse on virginity", espoused the teachings and became estranged to both her fiancé, Thamyris, and her mother, Theocleia. She sat by her window for three days, listening to St. Paul and his teachings as he spoke in the adjacent house of Onesiphorus. When they witnessed this, they became concerned that Thecla would follow Paul's demand "one must fear only one God and live in chastity" and turned to the authorities to punish both Paul and Thecla. Paul immediately was arrested and imprisoned, but late at night, Thecla secretly went to the prison, bribed the guards, and stayed to hear Paul's teachings. After her family found her, she and Paul were again brought before the governor. Paul was scourged and driven from the city, and Thecla was sentenced to death, but was miraculously saved from burning at the stake by the onset of a storm. Thereafter she found Paul and travelled with him to Antioch-in-Pisidia. There, a nobleman named Alexander desired Thecla and attempted to rape her. Thecla fought him off, assaulting him in the process, and was put on trial for assaulting a nobleman. She was sentenced to be eaten by wild beasts but was again saved by a series of miracles when the female beasts protected her against her male aggressors. While in the arena, she baptized herself.³ Finally, the queen and women of the city intervened and set her free. Thecla then rejoined Paul in Myra, Lycia and again travelled with him, preaching the word of God and encouraging women to imitate her by living a life of chastity dedicated to following the word of the Lord.

³ The way in which Thecla baptized herself in the arena was quite strange and unique (the account of this is found in both the *Acts of Paul and Thecla* and the *Acts of Thecla*): while in the arena, she saw a vat of water that contained seals. Since she thought it might be her last chance to be baptized, she jumped into the vat and proclaimed that she was baptizing herself. A miracle occurred and all the seals were killed by lightning bolts before they could eat her.

Later, St. Thecla went to live in Seleucia, Cilicia (modern Silifke, Turkey). According to some versions of the Acts, she lived in a cave there for seventy-two years. As she became a healer, the Hellenistic physicians in the city lost their livelihood and solicited young men to attempt to spoil her virginity at the age of ninety. As they were about to take her, she called out to God and a new passage was opened in the cave, and the stones closed behind her. She was then miraculously transported to Rome, where she died and was buried beside St. Paul's tomb. St. Thecla is regarded by many as the first virgin-martyr of the Church despite the fact that she did not technically die a martyr's death. Nevertheless, since she courageously faced certain death not once, but at least three times, she certainly shows a martyr's heroic faith. Appropriately, St. Thecla is the patron of the dying. Her name is still invoked in the litany prayed during the rites for the dying and in the Roman Catholic Church's official prayer for a departing soul: "As Thou didst deliver the holy virgin and martyr Thecla from three most gruesome torments, so deliver the soul of this Thy servant; and let him (her) enjoy with Thee the blessings of heaven. Amen."

The Church Fathers recount a number of traditions about St. Thecla. Gregory of Nyssa writes in the fourth century [*Homily 14 in Cant.*] that she undertook the sacrifice of herself, by giving death to the flesh [Gal 5:24], practicing great austerities, extinguishing in herself all earthly affections, so that nothing seemed to remain living in her but reason and spirit: the whole world seemed dead to her as she was to the world [Gal 6:14]. Macarius the Great, shortly after AD 300, wrote how the message of Christianity was "the Sword, [Matt 10:34] which cuts relations from each other [Matt:10:35], as it cut Thecla from Theocleia." [*Apocriticus ii.7*]. Around AD 280, Thecla features as one of the characters in Methodius of Olympus' *Symposium*, in which we learn that she was well versed in profane philosophy, and various branches of literature, of eloquent yet modest discourse. He says that she received her instruction in divine and evangelical knowledge from Paul and was eminent for her skill in sacred science. The martyrdom of Thecla is frequently referred to in the earliest Acts of the Martyrs. Eugenius, a martyr of Trebizond under the Roman emperor Diocletian (284–305), couples Thecla with David and Daniel in his prayers. The exordium of the *Acts of Polyeuctes* refers to Thecla and Perpetua, and there were certainly many virgin martyrs who drew their first inspiration from the same source. St. Eugenia of Rome, in the reign of Commodus (180–192), is reported in the Acts of her martyrdom to have taken Thecla as her model.

In the Eastern Church, the wide circulation of the Acts of Paul and Thecla is evidence of her veneration. She is called "protomartyr" and "equal-to-the-apostles." She was widely cited as an ascetic role model for women. Her cult flourished particularly at Seleucia, Cilicia (where she lived to old age and was buried⁴), Iconium, Cappadocia and Nicomedia, Bithynia. In Bede's martyrology, Thecla is celebrated on 23 September, which is her feast day in the Roman Catholic Church. The Eastern Orthodox Church commemorates her on 24 September. The medieval church of St. Paul in Chamalières, France, of which almost nothing now remains, was believed to hold St. Thecla's relics. St. Thecla is the patron saint of Tarragona in Catalonia (Spain), where the cathedral has a chapel dedicated to her, and her feast day remains the city's major local holiday. The earliest cathedral in Milan was also dedicated to her; its baptistry and remnants of its structure are still accessible below the present structure. The duomo of the town of Este, Veneto, Italy is dedicated to Santa Tecla. Lebanon has 42 churches dedicated to St. Takla (or Taqla). One of the oldest is the St. Taqla Church in Masqa, built in 1695. The church boasts an 1870 painting of St. Thecla by the famous Italian artist Vincenzo Lampodico. In Syria, there is a Greek-Orthodox church of St. Thecla in Darayya. In 1849, some people found a cave in Latakia, Syria which later became St. Taqla's Shrine. The towns of Santa Tecla, El Salvador, Sainte-Thècle, Quebec, and Llandegla, Wales are named after her.

The cave-tomb in Seleucia was one of the most celebrated in the Christian world. St. Gregory of Nazianzus withdrew to the shrine of "the highly praised young maid Thecla" for three years. The site was described by Egeria in the mid-380s. It was restored several times, among others by the Emperor Zeno in the fifth century, and today the ruins of the tomb and sanctuary are called Aya Tekla Church or Meriamlik. A fifth century anonymous work, *The Life and Miracles of Thecla*, concentrates on the town. In Maaloula, Syria, the Greek Orthodox nunnery of Deir Mar Takla was built near her cave tomb, reached by steps in the mountainside, a pilgrimage site with a holy well. According to a later tradition the mountain had opened miraculously to protect Thecla from her persecutors.⁵ An

⁴ Although the Acts tell the story of Thecla's miraculous transportation to Rome, local tradition in Silifke holds that St. Thecla died and was buried at her cave there.

⁵ Maaloula is not located in Cilicia (on the Mediterranean coast of Turkey), but is 35 miles northeast of Damascus, on a rugged mountainside. According to a later legend not in the *Acts of Paul and Thecla*, Thecla was being pursued by soldiers of her father to capture her because of her Christian faith. She came upon a mountain, and after praying, the mountain split open and let her escape through. The town of Maaloula gets its name from this gap or entrance in the mountain. On December 2, 2013, during

inscription in remembrance "of the martyr Thecla" exists in the Church of St. Menas in Cyprus, dated to the second half of the first century, and is considered evidence for her historical existence. At the pilgrimage site near the Church of St. Menas, women may buy a flask with which they could fill with holy water, oil, or even dirt from that site of their pilgrimage. These flasks depict the image of St. Menas on one side and St. Thecla on the other side. In June 2010, on a wall in the Catacombs of Santa Tecla in Rome, Vatican archaeologists of the Pontifical Commission for Sacred Archaeology, using laser technology to remove layers of clay and lime rind, discovered a frescoed portrait of St. Paul the Apostle, "recognizable by his thin face and dark pointed beard ... with small eyes and furrowed brow," which they believe is the oldest image in existence of St. Paul, dating from the late fourth century.

Modern Theological Classics

BASIC ELEMENTS OF LITURGICAL WORSHIP

Basic Rites

The *leiturgia* is a sacred action, i.e. a sequence of movements or rites, and not only readings and prayers. A community, just as an individual, is praying and worshipping God not in words only, but in certain bodily representations and movements. Kneeling, raising of hands, bowing of heads, prostrations, kiss, etc. are religious rites as old as humanity itself. They have been accepted into Christian worship, for they are direct and natural expressions of various religious states of man. In addition to them there are several *basic rites*, which we find in all liturgical services.

1. *Censing* – i.e. burning of incense. This rite, which existed in the Temple of Jerusalem, was first opposed by Christians because of its pagan connotations (the Christians were persecuted in the Roman Empire for not burning incense before the image of the Emperor, thus denying his divinity), but then accepted by the Church. It is a natural symbol of religion: of its transforming power (incense becoming fragrance) and adoration (smoke going upwards). In Christian worship censing is prescribed either as an act of preparation and sanctification (censing of icons and of the congregation: recognizing in each man the image of God and the high calling towards holiness).

2. *Processions and entrances*. All liturgical services are virtually built after the pattern of a *procession*, i.e. a movement forward, thus revealing the dynamic nature of Christian liturgy. This rite symbolizes and manifests the movement of man towards God, the movement of God towards man, the movement of the whole history of salvation towards its ultimate consummation in the Kingdom of God, e.g. the Divine Liturgy, the entrance of the priest into the sanctuary (the movement of man), his bringing in of the eucharistic elements (the movement of sacrifice), and then his coming out with the chalice (God approaching men, coming to us), etc..

3. *Light and darkness*. Besides lighting candles before icons, there are also the liturgical rites of light. The newly baptized is given a candle, as also the newly wed. The celebrants have candles in their hands during certain solemn portions of the service, and the whole congregation at the funeral. The liturgical rubrics prescribes that the church be illuminated at certain moments and then darkened at others. All this manifests ritually the fundamental Christian opposition of light and darkness, holiness and sinfulness, joy and sorrow, death and resurrection. The light always stands for *Christ* ("I am the light of the world") and for the Enlightenment He brought to us: the knowledge of the True God, the possibility to reach Him, the gift of communion with Him.

4. *Sign of the Cross*. This simple act is the essential rite of Christian blessing, expressing the faith of the Church in the saving power of the Cross of Christ.

5. *Standing, sitting, kneeling, prostrations*. The whole man, i.e. the soul and the body, take part in worship, because the whole man has been assumed by the Son of God in His Incarnation and must be redeemed for God and for His Kingdom. Therefore the various positions of the body in worship have a liturgical significance, are *expressions* of worship. *Standing* is the basic liturgical position ("let us stand aright") because in Christ we have been redeemed, given back our true human nature, risen from the death of sin and from the submission to the animal and sinful part of our nature. Thus the Church forbids any other position (kneeling, prostration) on the

the Syrian Civil War, the Orthodox nuns of Deir Mar Takla were seized by Al-Qaeda radicals of the Al-Nusra Front during the bombardment of the nunnery; Pope Francis appealed for their release during his Audience, they were released then after negotiations led by the general director of Lebanese general security Abbas Ibrahim with Qatar as mediator.

Lord's Day, when we commemorate Christ's Resurrection and contemplate the glory of the new creation. *Kneeling* and *prostrations*, being rites of repentance, are reserved for the penitential seasons of the liturgical year (Lent), but are also prescribed on certain occasions as rites of *adoration* (before the Cross, the Altar, etc.). *Sitting* is limited to the teaching parts of the service (reading of the prophecies, the sermon, etc.). The Gospel, however, is always listened to in the standing position.

Liturgical Formulas

There are several liturgical formulas found in all services and expressing some fundamental "realities" of Christian worship. The most important are:

1. *Peace be with you; And with your spirit.* This short dialogue between the celebrant and the congregation always precedes the essential acts of each service (before the reading of the Gospel, before the Eucharistic canon, before Communion, etc.). All that we receive in the church has been made possible by the *peace* between God and man, peace that Christ has established and fulfilled. In Him we are at peace with God. Therefore this proclamation and granting of peace constitute an essential part of Christian liturgy.

2. *Bow your heads unto the Lord:* a call to submission to God, to the acceptance of Him as Lord and Master.

3. *Litanies and petitions.* A litany is a fixed sequence of petitions or calls for prayer, addressed by the deacon (or the priest) to the congregation. It is one of the essential forms of liturgical prayer, common to practically all services. Four common types of litanies are used in the Orthodox Church: (1) The *great litany*, which usually opens a liturgical service; its petitions cover all the needs of the Church, the world, the praying community and the individual and constitute, therefore, *the* Prayer of the Church. It begins with the words: "In peace let us pray to the Lord." (2) The *little litany*, an abridged form of the great litany. (3) The *augmented litany*, to each petition the congregation answers with a triple "Lord have mercy." (4) The *litany of supplication*, in which we ask ("let us ask ... "Grant it, O Lord") the Lord to fill certain of our basic needs. This litany is usually found at the end of the service. To these common types of litanies we must add litanies used at special services or at specific moments of a service: litany for the catechumens, at the blessing of water, for the departed Christians, etc. The liturgical meaning and importance of litanies is that they maintain the corporate character of worship, give it the rhythm of a dialogue.

4. *Wisdom:* a liturgical exclamation usually marking an important moment of the service and more particularly preceding the reading of the Holy Scriptures.

5. *Let us attend:* the invitation to an intensive attention and concentration before the reading of the Holy Scriptures.

Liturgical Texts

In addition to the texts taken directly from the Bible (lessons, psalms, canticles, etc.), we find in the Liturgy two main types of texts: *prayers* and *hymns*. Liturgical prayers are usually read or sung by the celebrant (bishop or priest) and are the central part or the "climax" of each liturgical unit. They express the meaning of the whole service (prayers at vespers and matins) or, in the case of the sacraments, perform and fulfill the sacramental act (the great Eucharistic prayer of the Divine Liturgy, the prayer of absolution in the Sacrament of Penance, etc.).

The *hymns* constitute the singing part of the Liturgy. The Church considers singing an essential expression of worship ("I will praise the Lord as long as I live, I will sing praises to my Lord while I have being"), and prescribes a great variety of hymns at practically every service. The following are the major hymnological types or forms:

1. *Troparion:* a short hymn expressing and praising the main theme of the celebration (a feast, a saint, etc.). Examples: the troparion of Easter "Christ is risen from the dead"; of the Cross "O Lord, save Thy people ... by the virtue of Thy Cross, preserve Thy habitation".

2. *Kontakion:* same as above, the difference being mainly that of historical development. The kontakion, which used to be a long liturgical poem in 24 stanzas, progressively disappeared from liturgical use, remaining only in the form of a short hymn, sung at Matins (after the sixth ode of the canon), at Divine Liturgy and at the Hours. Each feast has its *troparion* and *kontakion*.

3. *Stikhira*: a hymn, belonging usually to a sequence of hymns, appointed for certain moments of a service, e.g. stikhiras after the psalm “Lord, I call upon Thee” at vespers, stikhiras on the “Praises” at matins, etc.

4. *Kanon*: a large hymnological structure composed of nine odes, each one including a number of “troparia.” There are kanons prescribed for every day of the year, sung at Matins, e.g. the Kanon of Pascha: “This is the day of Resurrection ...,” of Christmas: “Christ is born, glorify Him ...”

There are eight basic melodies or *tones* for liturgical hymns, so that each hymn is to be sung in a definite *tone* (e.g. the prayer “O Heavenly King” belongs to tone 6, the troparion of Christmas “Thy Nativity, O Christ our God” to tone 4, the Kanon of Pascha to tone 1, etc.). The indication of the tone always precedes the text of the hymn. Furthermore, each week has its own tone, so that eight weeks constitute a hymnological cycle, beginning at Pentecost.

Fr. Alexander Schmemmann,⁶ *Liturgy and Life*, pp. 30-34.

Recipe of the Month

Sole Meunière

Dover sole is a remarkable fish—meaty and succulent, but with a delicate flavor. When it comes to cooking it, the simplest way is the best, as in classic Sole Meunière, the dish that made Julia Child fall in love with French cuisine. Sole Meunière highlights the simple flavors of fresh fish, butter, lemon and parsley.

Ingredients:

- 6 (4–6-oz.) boneless, skinless filets sole
- Salt and freshly ground black pepper, to taste
- 1/2 cup flour
- 10 tbsp. unsalted butter
- 3 tbsp. finely chopped parsley
- 1/2 lemon, thinly sliced crosswise

Directions:

(1) Season filets on both sides with salt and pepper. Place flour on a plate and set aside. Heat 4 tbsp. butter in a 12" skillet over medium-high heat. Working in batches, dust filets in flour, shaking off excess, and then place in skillet; cook, turning once, until browned on both sides and just cooked through, about 6 minutes. Transfer filets to warm serving platter or individual plates; sprinkle with parsley.

(2) Wipe skillet clean and return to heat with remaining butter; cook, swirling pan, until butter begins to brown. Add lemon slices, cook until heated through, and then pour evenly over filets. Serve immediately with lemon slices.

Parish News

Parish Council Meeting

The Parish Council is meeting on Monday, September 10, 2018 at 7:00 PM.

Annual Oktoberfest

Our parish's Oktoberfest — a buffet of Slavic and German foods with beer and wine — will take place on Sunday, September 30, 2018 at 11:30 AM. Tickets are \$30 per person, advance purchase only. Contact Stephen Wasilewski at (201) 960-4352 or stephen12375@aol.com or Marge Kovach at (732) 815-9765 or mjkovach@aol.com for information and tickets. Checks should be payable to “Ss. Peter and Paul R.O.G.C. Church.”

⁶ Fr. Alexander Schmemmann (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.

Schedule of Services

September 2-3, 2018

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

September 7-8, 2018

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

September 8-9, 2018

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

September 13-14, 2018

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

September 15-16, 2018

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

September 22-23, 2018

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

September 29-30, 2018

5:00 PM (Sat.) – Great Vespers
9:30 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
3. 2 Cor. 1:12-20; Matt. 22:23-33
4. Rom. 15:30-33; Matt. 17:24-18:4
5. 1 Cor. 4:9-16; Matt. 17:14-23
6. 2 Pet. 1:10-10; Matt. 17:1-9
7. 2 Cor. 2:14-3:3; Matt. 23:23-28
8. 2 Cor. 3:4-11; Matt. 23:29-39
9. 2 Cor. 4:1-6; Matt. 24:13-26
10. 2 Cor. 4:13-18; Matt. 24:27-33, 42-51
11. 1 Cor. 1:26-29; Matt. 10:3-12
12. 1 Cor. 9:2-12; Matt. 18:23-35
13. 2 Cor. 5:10-15; Mark 1:9-15
14. 2 Cor. 5:15-21; Mark 1:16-22
15. Phil. 2:5-11; Luke 10:38-42, 11:27-28

16. 2 Cor. 7:1-10; Mark 1:20-35
17. 2 Cor. 7:10-16; Mark 2:16-22
18. 1 Cor. 1:26-29; Matt. 20:29-34
19. 1 Cor. 15:1-11; Matt. 19:16-26
20. 2 Cor. 6:7-15; Mark 3:6-12
21. 2 Cor. 8:16-9:5; Mark 3:13-19
22. 2 Cor. 9:12-10:7; Mark 3:20-27
23. 2 Cor. 10:7-16; Mark 3:28-35
24. 2 Cor. 11:5-21; Mark 4:1-9
25. 1 Cor. 2:6-9; Matt. 22:15-22
26. 1 Cor. 16:13-24; Matt. 21:33-42
27. 2 Cor. 12:10-19; Mark 4:10-23
28. 2 Cor. 12:20-13:2; Mark 4:24-34
29. 2 Cor. 13:3-14; Mark 4:35-41
30. Gal. 1:10, 20-2:5; Mark 5:1-20

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 16, 2018.*

September 9, 2018

Seven-day Altar Vigils offered by John and Helen Wanko in memory of Andre Wanko (anniversary of repose).
Sanctuary Lamp offered in honor of Helen Wanko's birthday by grandchildren Larissa, Wiatt, Kenneth, John, Danielle, Lauren, Nicholas, and Lindsay and great-grandchildren Keira, Elia, Bella, Landon, and Leila.

September 16, 2018

Seven-day Altar Vigils offered by John and Helen Wanko in memory of Mary Grudinoff (anniversary of birth).
Sanctuary Lamp, St. John's Cross, and St. Nicholas' Cross offered by Fr. W. Sophrony Royer in memory of, respectively, Wilfred Royer (4th anniversary of repose), Donald Royer (5th anniversary of repose), and Anastasia Sahonchik (15th anniversary of repose).

September 23, 2018

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



SEPT. 30, 2018 OKTOBERFEST

Ss. Peter & Paul R.O.G.C. Church, Bayonne, N.J.

Our parish's Oktoberfest — a buffet of ethnic Rusyn and German food with beer and wine — will take place on Sunday, September 30, 2018 at 11:30 AM. Tickets are \$30 per person, advance purchase only. Contact Reader Stephen Wasilewski at (201) 960-4352 or stephen12375@aol.com or Margaret Kovach at (732) 815-9765 or mjkovach@aol.com for information and tickets. Checks should be payable to "Ss. Peter and Paul R.O.G.C. Church."

