

# Quo Vadis

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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 October 19, 2019, the Carpatho-Russian American Citizens Club of Bayonne (more commonly known as the “Carpathian Club”) is celebrating its centennial anniversary. From its inception, the Carpathian Club was closely linked with Ss. Peter and Paul’s, as we find in this quote from the parish history posted on our website: “One of the main goals of the Carpathian Club at that time was to establish a church, which this now growing community of immigrants could call their own.” Although a parish in Bayonne City, with the name of “Ss. Peter and Paul’s,” was already listed in the church directory of the *Russian-American Messenger* of 1918, there was no parish priest or property. Rather, it is likely that a group of Orthodox Christians living in Bayonne, New Jersey — most likely the those who founded the Carpathian Club — had received the blessing to organize a parish by Archbishop Alexander Nemolovsky. It was the commitment of the newly formed Carpathian Club that carried out the mandate given by that blessing, realized through the incorporation, on December 22, 1922, of Ss. Peter and Paul’s by the State of New Jersey. Within a month of incorporating, the church purchased a house on West 27th Street, which became the first rectory, and two lots on West 28th Street, where construction began on building the church. Until the church was completed, parishioners held services at Heart of Jesus Polish National Catholic Church on Avenue E. Finally, in September 1924, the new church was completed and the first Divine Liturgy was held. The link between the Carpathian Club and Ss. Peter and Paul’s parish has survived to the present day, sustained by the location of the club’s hall on the parish’s property and by the preponderance of the club’s members also being members of the parish.

The celebration of an anniversary reminds us that Christian people living in the midst of the world’s history are like the god Janus of Roman mythology, who looked simultaneously forward and backward. Our look back at one hundred years of the Carpathian Club’s life gives us courage and hope for the future. In the opening seventeen verses of Matthew 1:1-17 we encounter seventeen verses of names — who was the father of whom for forty-two generations. It’s a passage that’s read on the Sunday before Christmas. It seems like mere background information, but in Matthew’s understanding of the gospel, and in the logic of the New Testament canon that places Matthew’s gospel first, this genealogy is the proper beginning for the story of Jesus. Why is Jesus’ family history so important at this juncture in the Bible?

Jesus’ genealogy serves two purposes. First, it tells readers just who Jesus was. The original readers of this gospel were Jewish people, who Matthew believed could best understand Jesus if they knew how He fit into their

history. "You know who Abraham was," he says, "and Isaac and Jacob and David and Solomon. This Jesus, the Christ, is their descendant." Second, this list of generations told Matthew's readers the meaning of their own history. In Jesus' day, the people of Israel looked to the past for their purpose. They were the people who had been delivered from Egypt, had received the Ten Commandments, and had conquered the Promised Land. But they had become subjects of one foreign empire after another, and they were inclined to see all their glory in the past; they also felt as though God had abandoned them. In this long genealogy of Jesus, Matthew tells them, "The meaning of your history is not in the past, but in the present. The significance of Abraham and Jacob and David is not that they lived in the 'good old days' when God really cared, but that they were forerunners of Jesus." The importance of Israel's history, for Matthew, was the outcome toward which it was leading for those forty-two generations: the birth of the Savior.

Matthew's two reasons for beginning his gospel with Jesus' genealogy suggest a Christian view of history that shapes our reflections on this anniversary. First, as a Christian society, we are formed and identified by our history, by where we have been in our past. And second, the meaning of that history is determined by the future, by where our history is leading us. Henry Ford once said that history is bunk. We know that isn't true, and perhaps no institution is more clearly defined by its history than the Church. The Christian faith is based on a collection of writings that dates from antiquity. And the Bible is not only a historic book, but a historical book: it tells the history of God's dealings with His people. The Carpathian Club, as a cultural organization so intricately connected with the life of the Church, also shares in this Christian meaning of history, as a self-identified Christian fraternal society.

We read the stories about what God did for His people thousands of years ago: about the birth of Isaac, the burning bush and the parting of the Red Sea, about David and Goliath. We tell the story of the risen Savior just as it was told the first time, two thousand years back in our history. That ancient Word seizes our attention and makes us the people of God. Our faith is further shaped by the centuries of Christian history since the Bible was written. We make our confession in the words of ancient creeds; we sing psalms and hymns centuries old; we practice rites and liturgies far older than the languages in which we say them. And, of course, on this anniversary we remember the history of the Orthodox Christian Carpatho-Rusyn community here in Bayonne: the generations of families who were born, baptized, married and buried at Ss. Peter and Paul's; the traditions that were created, and that have in turn made Carpathian Club's members the people that they are. Today we are proud to say that we are part of that whole history, just as Jesus was part of the history of Israel, all forty-two generations from Abraham on down.

But we're all identified by our histories. Matthew introduced Jesus to his readers as Mary and Joseph's boy, David's twenty-eight-times-great-grandson. We owe who we are to our past, our heritage, our upbringing and education, our traditions. You and I, this congregation, and the Carpathian Club's members, are products of where we have been. But Matthew also knew that the past isn't enough. He wanted to correct the vision of those people who always looked to the past for meaning. The real point of all those generations of Israelites, he claimed, was that they were leading up to something that was to follow them. We can learn a lot from the past, but its most important function is to lead us into the future. Jesus made that plain. He told His disciples to remember what He had done, but He also turned their attention to the future task that His ministry was preparing them for. "Go and be my witnesses," He told them. "Go and work in the vineyard. Go and make disciples." Jesus never let His disciples dwell on what had already been done. Their purpose was not to be found in where they had been, but in where they were going.

Our faith is born and nurtured in a historical experience, in what God has done for us in the past, but it always leads us into the future. The Carpathian Club's anniversary celebration, and the parish's in another two years, naturally turns our gaze back on our history. But we must let that history be part of our movement into the future. Jesus has commissioned us and sent us into the world with a mission: how will we fulfill it? We have a responsibility to your young people, to prepare them for what they will face in life. We have a responsibility to our old people, to help meet their needs in a changing world. We have a responsibility to the community around us, to proclaim the good news of salvation and to be examples of Christ's love. The Carpathian Club's founders accomplished all of this in establishing the parish of Ss. Peter and Paul's, with only the resources had by recent immigrants. Today, it falls to us to allow the stories of faith, commitment, and service that are told on this centennial celebration strengthen, prepare, and propel us forward.

And the question "Where are we going?" has a still greater significance, because as Christians we know that our history has an eternal direction, an ultimate goal. In the incarnation, death and resurrection of Christ the world

has been set toward its final moment, in which it will be both finished and begun anew. We — along with Abraham and Sarah, Boaz and Ruth, Joseph and Mary, and hundreds of generations of the sons and daughters of God — are part of the history that flows into God's own eternity. Among the important theological books of the last century is *Theology of Hope*, by Jurgen Moltmann. "From first to last," wrote Moltmann, "Christianity is ... hope, forward looking and forward moving." The promise that the future is ultimately in God's hands is "the glow that suffuses everything here in the dawn of an expected new day." It is our faith in the end of time that directs our journey through time. (*Theology of Hope*, p. 16.) The Church is the first-fruits of the Kingdom of God, the first dawning of God's presence in the world in our day. Its purpose is both to remember God's faithfulness, kindness, mercy, and providence through our history up to now, and to move us and our world toward the goal God has given us. This is a truth of which the Carpathian Club's founders were well aware.

So, during this anniversary celebration we stand at a place like the place from which Matthew told the story of Jesus. We look to our history — the history of God's people, of the Holy Orthodox Church, of this parish, and of the Carpathian Club — remembering who we are and where we have been. At the same time, we look to the future, remembering what we have been put here to do and where we are going. Our history is always leading us somewhere; our glory as God's children is always yet to come. I call upon all the Carpathian Club's members today, who are celebrating this milestone anniversary, to join together with the parish — in remembrance of the club's historic connection with Ss. Peter and Paul's — in looking forward toward the goal, that of the Kingdom of God, which God has set forth for us.

## **Parish Council President's Message**

Dear parishioners and friends:

The Carpatho-Russian American Citizens Club was organized in Bayonne, N.J. in 1919. Its original purpose was to establish a nationality center for its members, providing a meeting place for friends and family who were coming to America from Eastern Europe to establish themselves in the community as new Americans.

For the last hundred years, the "Carps" Club, as it is fondly known, has found work for its membership, sponsored local sports teams, and provided for the good and welfare of these new citizens. While the original mission and goals may have changed over the past century, the Carpathians have not forgotten their basic values of support and friendship.

I am pleased to announce the celebration of The CARPATHIAN CLUB'S 100TH ANNIVERSARY PLATINUM JUBILEE. This milestone is not one to be taken lightly, since there are few organizations that have endured as long as the "Carps" Club.

This momentous event will be held on Saturday, October 19th, from 1:00 PM to 5:00 PM on the church grounds of SS Peter and Paul Orthodox Church 94 West 28th Street, Bayonne, N.J. The tickets are \$50.00 in advance, and includes premium Hors d'oeuvres, buffet dinner, dessert table, soda, wine, and beer (Stella Artois and Bud Light). There will be a cash bar as well. If you have any questions or need additional tickets please contact Steve Wanko at 201-437-6549 or Stephen.Wanko@gmail.com. Please R.S.V.P. by 10/01/2019.

All members are encouraged to wear any "Carps" Club attire and bring any memorabilia or photos for sharing with the membership. Don't forget to mark your calendar and I look forward to seeing you at the 100th Anniversary.

Yours in Christ,  
Reader Stephen Wasilewski

## **Lives of the Saints**

*St. Denis of Paris, Bishop and Martyr – commemorated on October 9th*

St. Denis was a legendary 3rd-century Christian martyr and saint. According to his hagiographies, he was bishop of Paris in the third century and, together with his companions, Rusticus and Eleutherius, was martyred for his faith by decapitation. Some accounts placed this during Domitian's persecution and identified St. Denis of Paris

with the St. Dionysius the Areopagite who was converted by St Paul and who served as the first bishop of Athens. It is now considered more likely that he suffered under the persecution of the Emperor Decius shortly after AD 250.

According to St. Gregory of Tours, the Gallo-Roman historian and bishop, St. Denis was bishop of the Parisii and was martyred by being beheaded by a sword. The earliest document giving an account of his life and martyrdom, the *Passio SS. Dionysii Rustici et Eleutherii*, dates from c. 600. In the *Passio*, Denis was sent from Italy to convert Gaul in the third century, forging a link with the "apostles to the Gauls" reputed to have been sent out with six other missionary bishops under the direction of Pope Fabian. Once there St. Denis was appointed first Bishop of Paris. The persecutions under Emperor Decius had all but dissolved the small Christian community at Lutetia (the Roman predecessor of present-day Paris.). Denis, with his inseparable companions Rusticus and Eleutherius, who were martyred with him, settled on the Île de la Cité in the River Seine. Roman Paris lay on the higher ground of the Left Bank, away from the river.

St. Denis and his companions were so effective in converting people that the pagan priests became alarmed over the loss of their followers. At their instigation, the Roman governor arrested the missionaries. After a long imprisonment, St. Denis and two of his clergy were executed by beheading on the highest hill in Paris (now Montmartre), which was likely to have been a Druidic sacred place. The martyrdom of Denis and his companions is popularly believed to have given the site its current name, derived from the Latin Mons Martyrum ("The Martyrs' Mountain"), although the name might possibly be derived from Mons Mercurii et Mons Martis ("Hill of Mercury and Mars"). After his head was cut off, St. Denis is said to have picked it up and walked several miles from the summit of the hill, preaching a sermon the entire way, making him the most famous cephalophore<sup>1</sup> in Christian hagiology. Of the many accounts of this martyrdom, this is noted in detail in the *Golden Legend* and in Butler's *Lives of the Saints*. The site where he stopped preaching and actually died was marked by a small shrine that developed into the St. Denis Basilica, which became the burial place for the kings of France. Another account has his corpse being thrown into the Seine, but recovered and buried later that night by his converts.

Veneration of St. Denis began soon after his death. The bodies of Ss. Denis, Eleutherius, and Rusticus were buried on the spot of their martyrdom, where the construction of the saint's eponymous basilica was begun by St. Geneviève, assisted by the people of Paris. Dagobert I, great-grandson of Chlothar I, had the first Royal Basilica of Saint-Denis built. Merovingian tradition was originally to bury kings and queens, such as Clovis and Clothilde, at the Abbey of Sainte-Genevieve, as Clovis had ordered its construction in 502. Yet Chilperic I had his own mother Dowager Queen Aregunda buried at Saint-Denis. His grandson Dagobert was clearly following a family tradition. Aregunda's (death about 580 AD) tomb was discovered in 1959 and her burial items can be seen at Saint-Germain-en-Laye museum. A successor church was erected by Fulrad, who became abbot in 749 and was closely linked with the accession of the Carolingians to the Merovingian throne.

In time, St. Denis came to be regarded as the patron saint of the French people, with St Louis the patron of the monarchy and royal dynasties. "Montjoie! Saint Denis!" became the typical war-cry of the French armies. The oriflamme, which became the standard of France, was the banner consecrated upon his tomb. His veneration spread beyond France when, in 754, Pope Stephen II brought veneration of Saint Denis to Rome. Soon his cultus was prevalent throughout Europe. Abbot Suger removed the relics of St. Denis, and those associated with Rusticus and Eleutherius, from the crypt to reside under the high altar of the Saint-Denis Basilica he rebuilt in 1140-44. St. Denis is honored as one of the Fourteen Holy Helpers. Specifically, St. Denis is invoked against diabolical possession and headaches and, with St. Geneviève, is one of the patron saints of Paris.

October 9th is the feast of St. Denis and companions, a priest, Rusticus, and a deacon, Eleutherius, who were martyred alongside him and buried with him. The feast of St. Denis was added to the Roman Calendar in the year 1568 by Pope Pius V, although it had been celebrated since at least the year 800. St. Denis is also commemorated on October 9th by the Eastern Orthodox Church and the Anglican Communion. St. Denis' headless walk has led to his being depicted in art decapitated and dressed as a bishop, holding his own, often mitred, head in his hands. Throughout much of the Middle Ages, the Abbey of Saint-Denis and the canons of Notre-Dame Cathedral were in

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<sup>1</sup> A *cephalophore* (Greek for "head-carrier") is a saint who is generally depicted carrying his own head. In Christian art, this was usually meant to signify that the subject in question had been martyred by beheading. Handling the halo in this circumstance offers a unique challenge for the artist; some put the halo where the head used to be, others have the saint carrying the halo along with the head, and some split the difference. Associated legends frequently tell of the saint standing and carrying his own head after the beheading. The term "cephalophore" was first used in a French-language article by Marcel Hébert, "Les martyrs céphalophores Euchaïre, Elophe et Libaire", in *Revue de l'Université de Bruxelles*, v. 19 (1914).

dispute over ownership of the saint's head. The Abbey claimed that they had the entire body, whilst the Cathedral claimed to possess the top of his head which, they claimed, had been severed by the executioner's first blow. Thus, while most depictions of St. Denis show him holding his entire head others, showing their support for the Cathedral's claim, depict him carrying just the crown of his skull, as, for example in the mid-13th century window showing the story at Le Mans Cathedral.

Since at least the ninth century, the legends of Dionysius the Areopagite and Denis of Paris have often been confused. Around 814, Emperor Louis the Pious brought certain writings attributed to Dionysius the Areopagite to France, and since then it became common among the French legendary writers to argue that Denis of Paris was the same Dionysius who was a famous convert and disciple of St. Paul. The confusion of the personalities of St. Denis, Dionysius the Areopagite, and Pseudo-Dionysius the Areopagite, the author of the writings ascribed to Dionysius brought to France by Louis, was initiated through an *Areopagitica* written in 836 by Hilduin, Abbot of Saint-Denis, at the request of Louis the Pious. Hilduin's attribution was supported for centuries by the monastic community at Abbey of Saint-Denis and has been one of the origins of their pride. In his *Historia calamitatum*, Pierre Abelard gave a short account of the strength of this belief and the abbey's harsh opposition to challenges to their claim. Abelard jokingly pointed out that the founder of the Abbey could have possibly been another Dionysius, Dionysius of Corinth, who is mentioned by the church historian and bishop, Eusebius, in his *Historia Ecclesiastica*. This irritated the community so much that eventually Abelard left in bitterness. As late as the sixteenth century, some scholars still argued for an Eastern origin of the Basilica of Saint-Denis. Most historiographers, however, agree that this conflated legend is completely erroneous and, in fact, Dionysius the Areopagite and Denis of Paris have different feast days, respectively October 3 and October 9, on the church calendar.

## Excerpt from the Church Fathers

*"The world being unworthy to receive the son of God directly from the hands of the Father, he gave his son to Mary for the world to receive him from her."*

- St. Augustine of Hippo (354-430)

*"Even while living in the world, the heart of Mary was so filled with motherly tenderness and compassion for men that no one ever suffered so much for their own pains, as Mary suffered for the pains of her children."*

- St. Jerome (347-420)

*"O sinner, be not discouraged, but have recourse to Mary in all your necessities. Call her to your assistance, for such is the Divine Will that she should help in every kind of necessity."*

- St. Basil the Great (330-379)

## Modern Theological Classics

### MATRIMONY

We may begin by asking: why, of all the many states of human life, has the Church selected just one, *matrimony*, and given it a *sacramental* meaning? The answer to this question comes from the liturgical wedding itself. First of all, we have in it a *double* ceremony, which normally takes place in the church vestibule, and consists in the exchange of rings; and then the procession into the church and the *crowning*. It is by briefly analyzing the correlation between these two services that we will understand the sacramental significance of marriage.

### The Betrothal

The first part, the betrothal, corresponds to the marriage as instituted by God in creation itself. It was instituted in Paradise and thus belongs to the very structure of human life. We don't need to believe in God or be Christian to understand that marriage ought to be based on love, that it unites two human beings who enter into a unity of life, mutual support, etc. In other terms, there exists a *natural* teaching about marriage, and in a civil marriage the judge doesn't say anything fundamentally different from what the Church says. You will support the wife, she will support the husband, you will pledge a common life, you will educate your children, and you will have a common existence. This the Church has always accepted, and of this the service of betrothal is the Christian expression. The rings also existed as a symbol of matrimony before Christ, the ring being the symbol of eternity, of

faithfulness, of something precious, of something which has no end. Therefore, the Church accepts and confirms marriage as something *natural*. When a man meets a woman and loves her and she loves him, this “love story” may acquire new forms but not a new essence, for the same miracle takes place which God has put into the center of the world from the beginning, the *miracle of love*. When among so many people, just one person becomes unique to me and I become unique to her, the unique love is the “essence” which will keep us together.

But — and this is when the second part of the service acquires its true meaning — marriage, as everything else, belongs to a *fallen* world. Marriage also has deteriorated through sin. Therefore, just as man, his body, matter, and everything in the world was poisoned and altered, has deviated from its original meaning, all has to be redeemed and transformed.

## The Crowning

Thus, with the betrothal completed, the priest takes the couple and leads them into the church. This *procession*, this entrance into the church, is extremely important liturgically because it precisely reveals the transformation of marriage from being something merely *natural*, into marriage *in Christ*. Marriage acquires here a new significance, a new dimension. This new “dimension” is *Christ*. He becomes the center of the relationship. Through Him marriage acquires an eternal significance, becomes a way to Christian fulfillment in the Kingdom of God. When the priest has crowned the couple and taken them around the analogion three times, three hymns are sung, revealing the triple symbolism of the “crowning.”

Crowns reveal, first of all, the *royal* essence of marriage. Through marriage man is restored as the king of the world. For he truly becomes the king of a kingdom, small as it may be. He will have children. It will be possible for him through the Grace of God to have his home as a focus of a true Christian life of love and peace and joy. That is why the Church calls the family a *little Church*.<sup>2</sup> The family reflects the Heavenly Fatherhood of God Himself. This world was created as a *family* of God. And sacramental marriage restores this integrity of love. What do we remember from our childhood? Whether it was good or poor or bad, we always remember childhood — and this means home, families, parents. And then we lost that paradise and the world became dark and cold. In marriage, as given by the Church, we are called to create a Christian family, and such is the first meaning of the crowns.

The second meaning is the *crown of the martyrs*. The collapse of the family today, the rate of divorce — all this is due to the non-acceptance by man of marriage as *martyria*, and this means patience, endurance, traveling *together* along a difficult, yet ultimately glorious, path. We are spoiled by vulgar, instant gratification, instant “fun.” But marriage, as life itself, is above all a *journey*, and its goal, as that of life itself, is the Kingdom of God. It requires growth, suffering, effort, and love — in the deepest sense of the word — love inseparable from the cross. It cannot be reduced to sex, for the day will come when sex will not be that important, when the physical beauty will fade away. All these things which we make into the content of marriage will disappear. Then what will remain is true *love*, the one that overcomes death and gives us a taste of the Kingdom. It is in this sense that marriage is *martyrdom*. It is only in the Kingdom of God that marriage will be fulfilled, and this is why the third meaning of the crowns is the *crowns of the Kingdom*. As the priest removes the crowns from the husband and wife after the ceremony, he prays God to accept these crowns in His Kingdom. That is where all that is partial and fragmentary in this world will be fulfilled.

In the early Church the ultimate act of Holy Matrimony was the common partaking by the husband and wife of the Body and Blood of Christ, of Holy Communion. The common cup which the newly-wed drink today was then the Eucharistic chalice. It was the gift of those who were married of the only thing which could keep them in the Christian reality and meaning of marriage. For what unites us ultimately is not passion, love, adjustments of all kinds. What unites us is the mystical marriage of Christ with the Church. It is the Body and Blood of Christ. And this was the early Christian fulfillment of matrimony. The procession of which I spoke brought the couple into the Church and there, in the Eucharist, the marriage received its ultimate seal. And as they were leaving the church, the couple knew what to do: they had to be witnesses of Christ through their marriage itself, through their children, through education; through all this they had to fulfill what was given at the beginning — the eternal unity of Christ

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<sup>2</sup> Likewise, we should also remember that according to the New Testament the church is the extension of the home; in the home the father rules, in the church the elder (presbyter) rules. In the home the husband is the head of the wife; in the Universal (Catholic) Church Christ is the Head of the Church, in the Local Church the man is the head of the woman; and as in the home children obey their parents, church members “obey them that have the rule over you,” i.e., the elders (*presbyteroi*).

and the Church. He loves her. And though the Church betrays Him so often, and every one of us betrays Him, He still loves us. It is this love that transforms through forgiveness, and so in the marriage, in this martyrdom, through being *martyrs*, i.e. witnesses of Christ, we grow together as to constitute in the end the very image of that Divine Love between God and man.

## ORDINATION

Finally, we come to the sacrament of Holy Orders, the sacrament which some people think “applies” only to *some* of us. In reality, however, *ordination* is an event within the Church and for the Church, i.e. for all.

What is priesthood? We often think of it in terms of power, authority, teaching, respect. But what is the essence of priesthood? Is it authority? Is it privilege? Is it the possibility for me to stand a few steps above you? No. The real essence of the ministry is this: If each man is to find in Christ his own life, if Christian engineers find in the Church what it means to be a Christian engineer, if a Christian novelist finds in the Church the idea of what is Christian art, if a Christian father and a Christian mother find in the Church the essence of Christian parenthood, there must be someone in the center of the community who, just as Christ, has nothing of his own, but in whom and through whom everyone can find his way. The essence of priesthood is, in the words of St. Paul, to “become all things to *all* men” (1 Cor. 4:22), to be Christ to everybody. Christ had no private, individual life. Christ had no time for Himself. He gave Himself completely to man and in this self-offering saved us, and became Our Lord, Teacher, and Master. Oh, of course we are not capable of this. But this is the *idea* that makes a man a priest. A man who likes to discuss the services, the vestments, is not yet a priest. The real priest is the one who has felt at least once in his life the real meaning of Christ’s words: “I came to cast fire upon the earth; and would that it were already kindled” (Luke 12:49). The priest who is ordained in the center of the Church, in the Holy Eucharist, is the one who makes Christ *present* — who “represents,” but in a very real sense. Christ’s care, Christ’s love, Christ’s teaching. He is the one who stands in the midst of all and says “Let us all be in Christ,” who himself constitutes the center of the Church as unity, and who has the power to transform a group of men into the Church, a meal into a sacrament, a rite or a symbol into reality. That is why the sacrament of Orders concerns not him alone who is ordained, but the whole Church.

The initiative here is not man’s but God’s. If we believe in the Holy Church, we have to *believe* in the priest. His physical appearance, his actions, sometimes are so human, so completely human; yet we must believe that even in his weak voice, in his human weaknesses, the power of God is being manifested.

## CONCLUSION

All this is but an introduction to the study of sacraments. Its only purpose is to show that a sacrament is an act of *transformation*, that it transforms *me*, a simple man, into a Christian. A Christian is one who has received the gift of the Holy Spirit and thus is made capable of giving new meaning to all situations, all relations, to every minute of time. The sacrament transforms me into an *apostle* of Christ. My world can be very little — just a few people whom I meet every day. But, in all conditions God wants to triumph, wants to be present. As we leave the church hearing the final words “Let us depart, let us go forth in peace,” it may sound like “Oh, it’s finished, we have accomplished our Christian duty.” Yet in reality, it must sound rather like the beginning. As we leave the church, we sing “We have seen the True Light, we have received the heavenly Spirit.” We see and receive so that we may be able to do what the apostles did. Christ said to them, “You are witnesses of these things” (Luke 24:48). Now of what am I a witness? I am a witness of all that I have seen, of what I have received, of what happened to me in my Baptism. I am the witness that God has loved me and therefore has loved everyone, that God has created this world and when this world had forgotten Him, He did not forget it. He came down. He suffered on the Cross. He died. He was risen from the dead. He loved us so much that He gave His Holy Spirit to us. All this He gave to us as a *possibility*, as a *promise*, as a free gift. Of all this I am made witness through the sacraments. And so, when I go to men, to the young and to the old, I am not bringing *my* programs or *my* ideas, but *Christ Himself*. This is the Sanctification of Life.

Fr. Alexander Schmemmann,<sup>3</sup> *Liturgy and Life*, pp. 102-107

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<sup>3</sup> 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.

# Recipe of the Month

## Pumpkin, Beef, and Black Bean Chili

### Ingredients:

- 1 1/4 lb. ground beef
- 1 medium Sweet onion
- 1 red bell pepper
- 3 cloves garlic
- 2 tbsp. chili powder
- 1 tbsp. dried oregano
- 1 1/2 tsp. ground cumin
- 3 cups sweet pumpkin or butternut squash
- 1 can black beans
- 1 can fire-roasted diced tomatoes
- 1 can low-sodium beef broth
- 1 1/4 tsp. salt
- 1 tsp. ground black pepper
- 1 cup chopped fresh cilantro
- Sliced fresh jalapeños
- Sour Cream

### Directions:

1. Cook beef in large Dutch oven over medium-high heat for 8 minutes or until beef crumbles and is no longer pink. Remove with a slotted spoon. Cook onion and next two ingredients in drippings for 7 minutes. Stir in chili powder and next two ingredients and cook 1 more minute. Stir in pumpkin and next five ingredients.
2. Bring to a boil; reduce heat to low and simmer 20 to 25 minutes or until pumpkin is tender. Stir in cilantro and season to taste with salt and pepper. Serve with jalapeños and sour cream.
3. Optional: Stir together sour cream, chipotle, lime zest, and lime juice. Season to taste with salt and pepper.

## Parish News

### In Memoriam

Mrs. Marie Lopen, age 94, of Bayonne, New Jersey, passed into blessed repose of August 3, 2019. Memory Eternal!  
Most Reverend Nikon (Liolin), age 73, Archbishop of Boston & New England, and the Albanian Archdiocese, passed into blessed repose on September 1, 2019. Memory Eternal!

### Newly Married

Dylan Thomas Wisniewski and Vivianne Saleh, both of Bayonne, New Jersey, were married in our church on September 29, 2019. Congratulations and "Many Years" to the newlywed couple!

### Carpathian Club's Centennial Celebration

The Carpatho-Russian American Citizens Club of Bayonne ("Carpathian Club") is celebrating its centennial anniversary on Saturday, October 19, 2019, from 1 p.m. to 5 p.m. Tickets are \$50 (in advance), which includes premium hors d'oeuvres, buffet dinner, draft beer, wine, soda, and a dessert/pastry table. For reservations contact Stephen Wanko at 201-437-6549.

### Arts on Bergen Concert Series

The Fall 2019 season "Arts on Bergen" concert series at St. Peter's University in Jersey City, N.J. has begun! The concerts, as follows, are free and open to the public: (1) 7:00 PM, Oct. 4th, at University Church of St. Aedan's; (2) 12:00 PM, Oct. 30th, at St. Peter's Chapel; (3) 12:00 PM, Nov. 13th, at St. Peter's Chapel; (4) 12:00 PM, Dec. 4th, at

St. Peter's Chapel; (5) 7:00 PM, Dec. 6th, at University Church of St. Aedan's. For information, call Campus Ministry Office at 201-761-7390.

### Local Sons of Italy Event

The Sons of Italy Lodge #2560 is presenting a "Salute to the Stars of Opera" at 3:00 PM on Sunday, October 20, 2019, at St. Vincent de Paul Catholic Church, 979 Avenue C, Bayonne, N.J. Donation is \$20 (advance), or \$25 (at the door). Tickets may be purchased by contacting Marie at 201-858-0520, or Elaine at 201-339-2904, or Grace at 201-823-0293.

### FOCA N.J. District Convention

2019 FOCA New Jersey District convention is Friday, November 1, 2019 at Ss. Peter & Paul Orthodox Church Hall, 9 Jeffrie Avenue, South River, N.J. at 6:00 PM. A dinner at Ria Mar Restaurant will follow at 7:30 PM. RSVP to Rebecca Kozak at (973) 634-7517 or Rebecca.M.Kozak@gmail.com by October 27, 2019.

### St. Mary's Pasta Dinner & Card Party

The annual pasta dinner & card party at St. Mary's Orthodox Church, 89 W. 29<sup>th</sup> Street, Bayonne, N.J., is Sunday, November 3, 2019, starting at 12:00 PM. For information, see Emily Fencik.

## **Schedule of Services**

### October 1, 2019

9:30 AM (Tuesday) – Divine Liturgy

### October 5-6, 2019

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

### October 12-13, 2019

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

### October 19, 2019

9:30 AM (Saturday) – Memorial Divine Liturgy

### October 19-20, 2019

\* Saturday evening Vespers T.B.A.\*  
9:30 AM (Sunday) – Divine Liturgy

### October 26-27, 2019

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

## **Daily Bible Readings**

1. Galatians 5:11-21; Luke 6:37-45\*
2. Galatians 6:2-10; Luke 6:46-7:1
3. Ephesians 1:1-9; Luke 7:17-30
4. Ephesians 1:7-17; Luke 7:31-35
5. 1 Corinthians 10:23-28; Luke 5:27-32
6. 2 Corinthians 6:1-10; Luke 7:11-16
7. Ephesians 1:22-2:3; Luke 7:36-50
8. Ephesians 2:19-3:7; Luke 8:1-3
9. Ephesians 3:8-21; Luke 8:22-25
10. Ephesians 4:14-19; Luke 9:7-11
11. Ephesians 4:17-25; Luke 9:12-18
12. 1 Corinthians 14:20-25; Luke 6:1-10
13. 2 Corinthians 6:16-7:1; Luke 8:5-15
14. Ephesians 4:25-32; Luke 9:18-22
15. Ephesians 5:20-26; Luke 9:23-27

16. Ephesians 5:25-33; Luke 9:44-50
17. Ephesians 5:33-6:9; Luke 9:49-56
18. Ephesians 6:18-24; Luke 10:1-15
19. 1 Corinthians 15:39-45; Luke 7:1-10
20. 2 Corinthians 9:6-11; Luke 16:19-31
21. Philippians 1:1-7; Luke 10:22-24
22. Philippians 1:8-14; Luke 11:1-10
23. Philippians 1:12-20; Luke 11:9-13
24. Philippians 1:20-27; Luke 11:14-23
25. Philippians 1:27-2:4; Luke 11:23-26
26. 1 Corinthians 15:58-16:3; Luke 8:16-21
27. 2 Corinthians 11:31-12:9; Luke 8:26-39
28. Philippians 2:12-16; Luke 11:29-33
29. Philippians 2:17-23; Luke 11:34-41
30. Philippians 2:24-30; Luke 11:42-46
31. Philippians 3:1-8; Luke 11:47-12:1

\* Additional readings for the feast of the Protection of the Virgin Mary on October 1st: (1) Hebrews 9:1-7; Luke 10:38-42; 11:27-28 (Theotokos).

## Special Donations

*Please note that for Special Donations in November 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 October 20, 2019.*

October 20, 2019

**Sanctuary Lamp** offered by John and Helen Wanko in memory of Stephen Brelinsky (anniversary of repose).

October 27, 2019

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

**St. Nicholas' Cross** offered by the DeMay Family in memory of Eva DeMay (anniversary of birth).