

# 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 January 6<sup>th</sup> we celebrate the great feast of the Theophany of Our Lord Jesus Christ. This important feast is that of the “appearance of God” (the literal meaning of “Theophany”) in Our Lord Jesus Christ. Orthodox tradition commemorates Our Lord’s baptism in the Jordan River on this feast, for it was at His baptism that God was manifested in all three persons – the Father in the voice from heaven that proclaimed “this is My beloved Son,” the Son in the person of Jesus Christ, who is proclaimed the beloved Son, and the Holy Spirit, who hovered above in the form of a dove. By this dispensation of grace in Our Lord’s baptism, God is fully manifested to us, so that in this event Our Lord Jesus Christ appears as the Living Word of God, as a personal manifestation of God’s revelation of Himself to us.

Jesus Christ, the Word of God manifested in the flesh, is thus the living and personal manifestation of Scripture to us. By His baptism, Our Lord Jesus Christ instituted the sacrament whereby the grace of God is dispensed to us for the sake of our salvation, so that we may live in a state of grace, which is a state of friendship with God, rather than a state of sin or of alienation from God. Therefore, Jesus Christ is for us the very “Sacrament of the encounter with God,” to borrow a phrase from the Catholic theologian Edward Schillebeeckx. It is precisely in baptism that we encounter God – we receive the gift of the Holy Spirit, and the illumination of divine grace, so that we might be born again in a right relationship with God. It is for this reason that Our Lord Jesus Christ told Nicodemus that unless a man be born again in water and spirit, he cannot be saved.

And so, when we celebrate the feast of the Theophany, we are, in fact, celebrating our own salvation. Through the appearance of God in the person of Jesus Christ, God is made known to us, so that we might, by the gift of divine grace, be regenerated in a new relationship with God, one in which God is no longer a stranger to us, but is our heavenly Father. Today, because of the revelation of God in Jesus Christ, we worship God with knowledge and truth, and our faith is a faith of understanding. We are no longer

strangers worshipping before the altar of an “Unknown God,” as did the ancient Athenians; rather, we worship what we know: a God who became flesh and dwelt among us, and we have beheld His glory, the glory of the only-begotten Son of God, Jesus Christ.

Therefore, let us renew our commitment to faith in Jesus Christ on this feast of the Theophany. Let our celebration of Theophany be one in which we renew our baptism – one in which we knowingly, and in faith, rededicate ourselves to being disciples of Christ and members of His Mystical Body, the one, Holy, Catholic and Apostolic Church. Let the blessing of waters on Holy Theophany be for us a new washing away of our sins and a new rebirth in Christ, so that being baptized in Christ we put on the spotless “garment of Christ,” that is, the “garment” of Christ’s righteousness. With the gift of Christ’s righteousness, we can never be held captive in sin and death again.

## **Parish Council President’s Message**

Dear parishioners and friends,

As we enter 2017, I offer my thanks to all for their contributions, support, and prayers in 2016. Our church is still operating at a loss over consecutive years and I am asking you to increase your donations from 2016, whether it is adding a few dollars more in your weekly offering envelopes, making more special offerings, buying additional candles, or sponsoring a “coffee hour.” I am confident that we can close this budget gap and return to fiscal health. The shopping cards from Acme, ShopRite, and Stop & Shop are still available at the candle stand, and I encourage each parishioner to participate in this program. Please remember that every time you buy groceries with these cards, you help support our church at no additional cost to you. Thank you in advance for your support. On behalf of the Parish Council, I would like to wish everyone a blessed and happy civil New Year. May God grant our parish and its parishioners many blessed years!

Yours in Christ,  
Reader Stephen Wasilewski

## **Excerpt from the Church Fathers**

When love has entirely cast out fear, and fear has been transformed into love, then the unity brought us by our savior will be fully realized, for all men will be united with one another through their union with the one supreme Good. They will possess the perfection ascribed to the dove, according to our interpretation of the text: One alone is my dove, my perfect one. She is the only child of her mother, her chosen one.

Our Lord’s words in the gospel bring out the meaning of this text more clearly. After having conferred all power on his disciples by his blessing, he obtained many other gifts for them by his prayer to the Father. Among these was included the greatest gift of all, which was that they were no longer to be divided in their judgment of what was right and good, for they were all to be united to the one supreme Good. As the Apostle says, they were to be bound together with the bonds of peace in the unity that comes from the Holy Spirit. They were to be made one body and one spirit by the one hope to which they were all called. We shall do better, however, to quote the sacred words of the gospel itself. “I pray”, the Lord says, “that they all may be one; that as you, Father, are in me and I am in you, so they also may be one in us”.

Now the bond that creates this unity is glory. That the Holy Spirit is called glory no one can deny if he thinks carefully about the Lord’s words: The glory you gave to me, I have given to them. In fact, he gave this glory to his disciples when he said to them: Receive the Holy Spirit. Although he had always possessed it, even before the world existed, he himself received this glory when he put on human nature. Then, when his human nature had been glorified by the Spirit, the glory of the Spirit was passed on to all his kin, beginning with his disciples. This is why he said: The glory you gave to me, I have given to them, so that they may be one as we are one. With me in them and you in me, I want them to be perfectly one.

Whoever has grown from infancy to manhood and attained to spiritual maturity possesses the mastery over his passions and the purity that makes it possible for him to receive the glory of the Spirit. He is that perfect dove upon whom the eyes of the bridegroom rest when he says: One alone is my dove, my perfect one.

*St. Gregory of Nyssa, Commentary on the Song of Songs*

## Lives of the Saints

*St. Gregory of Nyssa – commemorated on January 10<sup>th</sup>*

St. Gregory of Nyssa's date of birth unknown, but was about the year 335. He belongs to the group known as the "Cappadocian Fathers," a title which reveals at once his birthplace a region of Asia Minor, Cappadocia, surrounding the present day city of Kayseri (Caesarea). Gregory was born of a deeply religious family, not very rich in worldly goods, to which circumstances he probably owed the pious training of his youth. His mother Emmelia was a martyr's daughter; two of his brothers, Basil of Cæsarea and Peter of Sebaste, became bishops like himself; his eldest sister, Macrina, became a model of piety and is honored as a saint. Another brother, Naucratius, a lawyer, inclined to a life of asceticism, but died too young to realize his desires. A letter of Gregory to his younger brother, Peter, exhibits the feelings of lively gratitude which both cherished for their elder brother Basil, whom Gregory calls "our father and our master". Probably, therefore, the difference in years between them was such as to have enabled Basil to supervise the education of his younger brothers.

Basil's training was an antidote to the lessons of the pagan schools; wherein, as we know from a letter of St. Gregory of Nazianzus, Gregory of Nyssa spent some time, very probably in his early youth, for it is certain that while still a youth Gregory exercised the ecclesiastical office of rector. His family, it would seem, had endeavored to turn his thoughts towards the Church, for when the young man chose a secular career and began the study of rhetoric, Basil remonstrated with him long and earnestly; when he had failed he called on Gregory's friends to influence him against that objectionable secular calling. It was all in vain; moreover, it would seem that the young man married. There exists a letter addressed to him by Gregory of Nazianzus condoling with him on the loss of one Theosebeia, who must have been his wife, and with whom he continued to live, as with a sister, even after he became bishop. This is also evident from his treatise "De virginitate." Some time after his marriage, Gregory went on to study for the priesthood and was ordained.

Some think that Gregory spent a certain time in retreat before his consecration as bishop, but we have no proof of the fact. His extant letters make no mention of such retirement from the world. Nor are we better informed of the circumstances of his election to the See of Nyssa, a little town on the banks of the River Halys, along the road between Cæsarea and Ancyra. According to Gregory of Nazianzus it was Basil who performed the episcopal consecration of his brother, before he himself had taken possession of the See of Sozima; which would place the beginning of Gregory of Nyssa's episcopate about 371. Was this brusque change in Gregory's career the result of a sudden vocation? St. Basil tells us that it was necessary to overcome his brother's repugnance, before he accepted the office of bishop. But this does not help us to an answer, as the episcopal charge in that day was beset with many dangers. Moreover in the fourth century, and even later, it was not uncommon to express dislike of the episcopal honor, and to fly from the prospect of election. The fugitives, however, were usually discovered and brought back, and the consecration took place when a show of resistance had saved the candidate's humility. Whether it was so in Gregory's case, or whether he really did feel his own unfitness, we do not know. In any case, St. Basil seems to have regretted at times the constraint thus put on his brother, now removed from his influence; in his letters he complains of Gregory's naive and clumsy interference with his (Basil's) business. To Basil the synod called in 372 by Gregory at Ancyra seemed the ruin of his own labors. In 375 Gregory seemed to him decidedly incapable of ruling a Church. At the same time he had but faint praise for Gregory's zeal for souls.

On arriving in his see Gregory had to face great difficulties. His sudden elevation may have turned against him some who had hoped for the office themselves. It would appear that one of the courtiers of Emperor Valens had solicited the see either for himself or one of his friends. When Demosthenes, Governor of Pontus, convened an assembly of Eastern bishops, a certain Philocares, at one of its sessions, accused Gregory of wasting church property, and of irregularity in his election to the episcopate, whereupon Demosthenes ordered the Bishop of Nyssa to be seized and brought before him. Gregory at first allowed himself to be led away by his captors, then losing heart and discouraged by the cold and brutal treatment he met with, he took an opportunity of escape and reached a place of safety. A Synod of Nyssa (376) deposed him, and he was reduced to wander from town to town, until the death of Valens in 378. The new emperor, Gratian, published an edict of tolerance, and Gregory returned to his see, where he was received with joy. A few months after this (January, 379) his brother Basil died; whereupon an era of activity began for Gregory. In 379 he assisted at the Council of Antioch which had been summoned because of the Meletian schism. Soon after this, it is supposed, he visited Palestine. There is reason for believing that he was sent officially to remedy the disorders of the Church of Arabia. But possibly his journey did not take place till after the Council of Constantinople in 381, convened by Emperor Theodosius for the welfare of religion in that city. It asserted the faith of Nicæa, and tried to put an end to Arianism and Macedonianism in the East. This council was not looked on as an important one at the time; even those present at it seldom refer to it in their writings. Gregory himself, though he assisted at the council, mentions it only casually in his funeral oration over Meletius of Antioch, who died during the course of this assembly.

An edict of Emperor Theodosius (30 July, 381; Cod. Theod., LXVI, tit. I., L. 3) having appointed certain episcopal sees as centers of Catholic communion in the East, Helladius of Cæsarea, Gregory of Nyssa and Otreius of Melitene were chosen to fill them. At Constantinople Gregory gave evidence on two occasions of his talent as an orator; he delivered the discourse at the enthronization of St. Gregory of Nazianzus, also the aforesaid oration over Meletius of Antioch. It is very probable that Gregory was present at another Council of Constantinople in 383; his "Oratio de deitate Filii et Spiritus Sancti" seems to confirm this. In 385 or 386 he preached the funeral sermon over the imperial Princess Pulcheria, and shortly afterwards over Empress Flaccilla. A little later we meet him again at Constantinople, on which occasion his counsel was sought for the repression of ecclesiastical disorders in Arabia; he then disappears from history, and probably did not long survive this journey. From the above it will be seen that his life is little known to us. It is difficult to outline clearly his personality, while his writings contain too many flights of eloquence to permit final judgment on his real character.

St. Gregory of Nyssa is seen not simply as a Pillar of Orthodoxy, but also as one of the great contributors to the mystical tradition in Christian spirituality and monasticism. However, unlike the other Cappadocian Fathers, he is not a "Doctor of the Church." He is venerated chiefly in the East. His relics were held by the Vatican until 2000, when they were translated to the Greek Orthodox Church of St. Gregory of Nyssa in San Diego, California. His feast day is January 10<sup>th</sup>.

## Modern Theological Classics

### THE "OUR FATHER" – A MODEL PRAYER

*"Lord, teach us to pray."* (Luke 11:1)

The God-Man, our Redeemer, was praying one day in a certain place, according to the Evangelist Luke. And when He had ended His prayer, one of His disciples, who apparently was a spectator, as well as an admirer of the holy contrition of his Teacher, approached Him and said to Him, "*Lord, teach us to pray as John taught his disciples.*" Truly, according to the custom of those times, every teacher and founder of a school would compose for his pupils a special type of prayer, in order to offer to the circle about him, on the one hand, a brief summary of his teaching, and on the other a distinctive mark, by which they would be distinguished from every other theological circle.

Jesus Christ very gladly gave into the pious disciple's request, and then offered to all His disciples the wonderful "Our Father", which He had previously recited on the "Mount of the Beatitudes," as a model prayer for those who wished to contend the unfaithful and national prattle. And the Apostles receiving this inimitable example from the holy lips of the Savior, imparted to those who came after them to become an inalienable inheritance of the Christian Church, manifesting the holy hopes and inclinations, but also distinguishing the Christian community from all others standing outside the fold of Christ. And this is clearly shown by the custom of the catechumens, to whom was handed over together with the Symbol of Faith (the Creed) also the Lord's Prayer, to be memorized for that day in which they were to be engrafted into the "cultivated olive tree" of the Church through the baptismal font.

Because the "Our Father" came literally from the lips of the Heavenly Teacher, it has nothing in common with the civil prayers that existed in the time of Christ. However, there were one or two who expressed the opposite opinion about well-matched "gluing" of the petitions of the Lord's Prayer from perhaps rabbinic prayers, in order to certify, as it seems, and that here also there is no authority that modern superstition has not expressed,<sup>1</sup> but conscientious works of outstanding scholars of holy hermeneutics, who have examined closely all the Hebrew prayer books, have come to the conclusion that the authority is very distant, consisting in the coincidence of words rather than in meanings. Nevertheless, whatever raises the prayer of the Lord over every other one composed by man, is mainly said, its spirit, the completely opposite of the Judaic one-sidedness, it is its inclusiveness within its short space, it is its symmetry, that is full of harmony and meaning; it is its view that begins from the ground and embraces the heavens. Truly, what a great difference between the Hebrew prayers, concerning only the slavish materialism, and the Lord's Prayer, where matter is hardly possible to be discerned by the surrounding spirit!

What unbridged chasm there is between the gross, according to the Judaic concept of the kingdom of the Messiah, and the Kingdom of God, which is accompanied by righteousness and prudence, whose coming we invoke! What a chaos between El-Sadai, Jehovah, Yahweh, Sabaoth, Adonai, El-Sai, Elohim, whose names fill the Hebrew mind with religious terror, and our Heavenly Father, whose appellation fills all creation with love, and goodness, and comfort, and a smile in the charming sun? Because, before Christ, such a name had not been given to the Divinity. Certainly the Prophets of the Old Testament sometimes called God "Father," but only as guardian exclusively of the Jewish people (Deut. 32:6; Isa. 63:16; Mal. 2:10, etc.). Only God, who was revealed by Jesus, tears down the partition walls and is the common Father of all men. Only He is or Father, who lives, not in some corner of Heaven, but in the Heavens, overshadowing by His Providence, doing good in every country, every nationality, every condition, every ethos as the blue skies envelop in their endless embrace every corner of the earth; every distance; every sun; every star, every nebula, every sphere.

Behold then! What primarily stirs my admiration, when I examine closely the "Our Father"? And what is that? Its extension into every perspective. And, indeed, its broadness concerning the hinted at dogmas. In this view, and English theologian, Bishop Andrewes, on examining the Lord's Prayer called it: "a compendium or epitome of faith." Long before him Tertullian<sup>2</sup> called it the "Breviary of the Entire Gospel." Because what chapter of Christian Dogmatics shall we seek here and will not find it? Theology or Anthropology? Soteriology or Pneumatology or Eschatology? Since also the Personal God who stands near to His creations is indicated, and man full of needs is described, and the Grace of the Savior offering forgiveness is suggested, and the existence of angels and demons is proclaimed, and the double condition that awaits us after death is slightly suggested.

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<sup>1</sup> Cf. for example the interpretation of Johann Jacob Wetstein: "Tota haec oratio ex formulis Hebraeorum es tam apte, ut omnia contineat quae a Deo peti possunt." [English translation by the editor: "In this whole prayer, from the formulas of the Hebrews that it so aptly contains, are all things which are sought of God."]

<sup>2</sup> Tertullian, *De Oratione*, ch. 1, "Breviarium otius Evangelii."

Second, broadness concerning the petitions in it, because in their brevity they are so fruitful, that they exhaust every appeal and godly need of the soul. Because in the “Our Father” one has in germ form every petition that he may desire to ask of God. And just as in the great commandment of love, according to the words of the Savior, “*all the law and the prophets hang*”, and are recapitulated, in like manner also here every prayer; every petition; every hymn; every ritual; every liturgy (it is not an exaggeration to say it) finds its first basis and its final synopsis, even though it probably adheres more and longer, in times, to this in that petition of the Lord’s Prayer.

Third, broadness concerning the future ones to make use of it. And who are those? Everyone! Hence, also in the “Our Father” the mental condition of everyone is applied very well. And the Lord created the Lord’s Prayer very short for this reason, so that even the small children can memorize it in a short span of time. Nevertheless, He endowed it with such depth of hard to contemplate meanings that even the great philosophers and saints study it all their lives without being able to descend to its depths. As to other extensions of this wonderful prayer looking to the unlimited universal fatherhood of God, and the without exception brotherhood of man, I do now wish to say. Because my intention is not to interpret the Lord’s Prayer, concerning which hundreds of books have been written, and myriads of sermons have been preached, but to close my little book, crowning it with a few generous lines on the Prayer of Prayers.

Neither is it less **architecturally** made up, i.e. nor is the composition and construction of this prayer less noteworthy. Just as in the most perfect masterpieces of rhetoric, thus also here, we discern, according to Weber, prologue (preface), main body, and epilogue (conclusion). And the prologue is the declaration; the main part is the petitions that follow the declaration; and the epilogue is the doxology.<sup>3</sup>

About the petitions, some follow Augustine and number them as seven, so that, according to what Dr. Wette declared, by this holy number of petitions, the number of totality, may be manifest that in the Lord’s Prayer is included everything whatever we have to ask for. Others see with John Chrysostom only six petitions, a number manifesting the six days of work (in the creation) by the Spirit, after which is the sabbatical of the doxology, followed by the “Amen.” Because the “**and lead us not into temptation**” and the “**but deliver us from evil**” are not two petitions, but comprise one, presenting a negative and a positive view.

We then have in the Lord’s Prayer six petitions or two triads of petitions. Of these the first triad refers to God, corresponding to the commandment for love towards God. And the second triad refers to man, corresponding to the second commandment that is similar to the first. In the first triad the soul rises up mentally towards Heaven, beyond every earthly filthiness expressing the most inner longings for the glory of God. The second triad points out the obstacles, i.e. earthly needs, enmities, temptations; between it and the interposing purpose and seeks humbly for their elimination.

Thus the progress of meanings in the “Our Father” is most magnificent, moving us from scenery to scenery, and from horizon to horizon. Because at first the soul flies up to the heavens, where the course of life that by the saints and the angels is called the three-sun Divinity, and then descends to the sinful and stormy earth by that most graceful transition “**on earth as it is in heaven**” in the manner of a bridge transferring the one praying from the above down to earth. And then ends up in Hades, the seat of the Evil One, from whom the fiery arrows are let loose against our salvation. But the kingdom of Satan is transitory together with all of its sinister power. Therefore, we also raise the eyes of our mind to the heavens and ask for encouragement from Him, who alone has the Kingdom, and the power, and the glory impenetrable and inalienable.

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<sup>3</sup> Editor’s note: The doxology is not, in fact, part of the Lord’s Prayer. It is a liturgical formula, generally pronounced by a priest, typically following the Lord’s Prayer in the Byzantine Rite, which proliferated in some manuscripts of the New Testament from the Byzantine era as copyists added it to the text, and subsequently other copyists, in turn, copied it.

And if we should examine each petition individually, again we shall be convinced that the development proceeds naturally and canonically. Because, what do we ask for first? **The hallowing of the Divine Name**, i.e. the recognition of the true God on earth, and the appropriation of His revelation, that was given by the prophets and the Lord by human intellect. And because of such recognition and consciousness, direct consequence shall be the emancipation of the reasoning beings from the yoke of the devil, and the subjugation of them under the good yoke of Christ.

For this reason there follows the second petition the **“Thy Kingdom come.”** And because, when the Kingdom of God comes and our soul will be imprisoned in love, our wills shall be identified with the Divine Will, so that the will does not anymore everything that the flesh desires, but rather everything that the spirit desires. That is why the third petition was added after the second **“Thy will be done on earth as it is in heaven.”**

Then the petitions for ourselves follow, in which we ask for the offering of good, through the most inclusive petition of daily bread, as well as our deliverance from evil. But from what evils? See here a natural sequence: First, from evils that we did in the past we become debtors to the Most High through our sins! **“Forgive us our debts.”** Second, from the evils which draw around us, in the present time from temptations that fall about us, **“and lead us not into temptation.”** Third, from the evils that the Ruler of darkness shall let loose against us in the future, **“but deliver us from the evil one.”**

Let us now place the first triad of petitions against the second triad, and put them parallel to each other, i.e. the first petition of the first triad with the first petition of the second triad; and the second petition of the first triad with the second petition of the second triad; and the third petition of the first triad with the third petition of the second triad, in order to discover also other accords in the architectural form of the Lord’s Prayer.

Thus we shall find that our first in the first triad refers to God as our **Father**. The second petition in the first triad refers to God as our **King**. And the third petition in the first triad refers to God as our **Lord**. Now, because God is our Father according to the first petition of the first triad, for this reason we look for the **debts** in the first petition of the second triad. And because He is our King according to the second petition of the first triad, we ask for **forgiveness** according to the second petition of the second triad. And because He is our Lord according to the third petition of the first triad, we ask for His **protection** in the third petition of the second triad. A building of wings by Praxiteles<sup>4</sup> could not have been built with such symmetry, regularity, and proportion, with which such the petitions of the Lord’s Prayer were so harmoniously constructed.

And these accords that emanate from the wise arrangement probably require a more concentrated attention, so that they may be better understood. However, one great teaching enclosed in this decoration of the petitions is easily understood, that they were preceded by what referred to God, and followed what referred to man. What are we taught by this construction of the Lord’s Prayer? We are taught that we must first seek the glory of God, and then the fulfillment of our own needs. First the heavenly, then the earthly, first the spiritual, and then the fleshly; first the following of the Divine Name and the expansion of His Kingdom and prevalence of His Will, and then our daily bread, which is necessary for the renewal of the robust nature.

Here is all the philosophy of this Prayer. Do not put the cars first and then the steam engine. Because then the train will not move at all; but put the steam engine in front and you will shortly see smoke come forth, the atmosphere will be filled with whistling; the contraction will take wing; the cars will come alive; and the whole idle group will be put in motion, led by the machine to cross fields and plains, hills and cities, and mountains with surprisingly dizzy speed. Because, where else is our benefit than in attaining the beneficence of God? And as Clement of Alexandria gracefully said: “As then, those, who at sea are held by

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<sup>4</sup> Praxiteles was a famous ancient Athenian sculptor of the 4<sup>th</sup> century B.C.

an anchor, but do not drag it to them, but drag themselves to the anchor, pull at the anchor, but do not drag it to them, but drag themselves to the anchor, so those who, according to the Gnostic life, draw God towards them, imperceptibly bring themselves to God; for he who reverences God, reverences himself.”<sup>5</sup> Such is the Lord’s Prayer, according to its origin and composition.

And now putting down the pen, we cannot but think with all our heart, the Living and truly Being God, the Father of our Lord Jesus Christ, who not only has endowed us with the great privilege and gift of prayer, and made us able, so that alone among the rest of creation we can rise mentally up to Him, and as some communicate with Him, but also composed a model prayer by His Word for us, that our conversation may be more god-like and more surely be dedicated to Him. Truly, what invincible power is enclosed in the Lord’s Prayer, when it is recited piously and with prudence, and attention, and love! What as trophy-bearing weapon it is in the hands of the believers obedient to the Lord? What a wonderful key that opens for us the heavens!

It is the petition that we are about to hand over, we the condemned, to the Heavenly King for the forgiveness of our sins, but a petition that in a paradoxical way was composed by that same King, to whose mercy and magnanimity we run to! Is it possible that one such prayer coming from one extreme to the other not be heard? And even if the usual prayers of the saints hold such power, that they rise up from our earth-burdened souls to make them fuller to the Infinite Spirit, how much then great power has the Prayer of Prayers, that the Holy of Holies composed, and of which nothing is more spiritual, a more sacred, a more perfection creation!

St. Cyprian wrote: “And what other more spiritual prayer can there be, than the one given to us by Jesus Christ, through whom also the Holy Spirit was sent to us? Which other prayer can be before the Father truer and more convincing than that which the Son, the Self-truth, by His own mouth declared? Let us pray, therefore, dear brethren, in the same manner that the Divine Teacher taught us. It is friendly and familiar proof to offer God what is from God, and rise up to His hearing by petitions that Christ composed for us.”<sup>6</sup>

Fr. Constantine Callinikos, *Prayer*, pp. 71-76.

## Our Carpatho-Rusyn Heritage

### Carpatho-Rusyn Cuisine

*Over the next year “Quo Vadis” shall feature recipes typical of the cuisine of the Carpathians, as cuisine is an integral component of culture, often persisting long after other components of culture, such as language, have been lost by the descendants of immigrants. The cuisine of the Carpatho-Rusyns is eclectic, broadly incorporating Hungarian, German, Polish, and Ukrainian influences and, notably in the southeastern region, Romanian influences as well. The first recipe of this series is a fairly common chicken dish:*

### **Carpathian Style Chicken**

#### *Ingredients:*

1 whole chicken	3 tsp. diced garlic	1 cup chicken stock
3 tsp. olive oil	1 tsp. oregano	2 cups water
1 tsp. butter	Salt and pepper, to taste	2 bay leaves
Tomato paste	3 large potatoes	1 tbsp. chopped parsley
		½ cup lemon juice

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<sup>5</sup> Clement of Alexandria, *Stromata*, Bk. IV, 23.

<sup>6</sup> Cyprian, *De Dominica Oratione*, ch. 1, 2.

*Directions:*

Cut chicken in half. Cut each half in three pieces. Put in bowl with a marinade of oil, butter, tomato paste, garlic, oregano, salt and pepper. Coat chicken well with marinade and refrigerate overnight.

Place chicken in a casserole. Cut potatoes in large triangular pieces and place around the chicken. Combine the chicken stock, water, bay leaves, parsley and lemon juice; blend with the marinade and pour over the chicken and potatoes. Basting every ten minutes, bake at 375 degrees for 25 to 30 minutes or until done.

## Daily Bible Readings

1. 2 Tim. 4:5-8 & Mark 1:1-8
2. Heb. 3:5-11, 17-19 & Luke 19:37-44
3. Heb. 4:1-13 & Luke 19:45-48
4. Heb. 5:11-6:8 & Luke 20:1-8
5. 1 Cor. 10:1-4 & Mark 1:9-11
6. Titus 2:11-14, 3:4-7 & Matt. 3:13-17
7. Eph. 6:10-17 & Matt. 4:1-11
8. Eph. 4:7-13 & Matt. 4:12-17
9. Heb. 8:7-13 & Luke 20:27-44
10. Heb. 9:8-10, 15-23 & Luke 21:12-19
11. Heb. 10:1-18 & Luke 21:5-7, 10-11, 20-24
12. Heb. 10:35-11:7 & Luke 21:28-33
13. Heb. 11:8, 11-16 & Luke 21:37-22:8
14. Eph. 5:1-8 & Luke 13:18-25
15. Col. 3:12-16 & Luke 18:18-27
16. Heb. 11:17-23, 27-31 & Mark 8:11-21
17. Heb. 12:25-26, 13:22-25 & Mark 8:22-26
18. James 1:1-18 & Mark 8:30-34
19. James 1:19-27 & Mark 9:10-16
20. James 2:1-13 & Mark 9:33-41
21. Col. 1:3-6 & Luke 14:1-11
22. 1 Tim. 1:15-17 & Luke 18:35-43
23. James 2:14-26 & Mark 9:42-10:1
24. James 3:1-10 & Mark 10:2-12
25. James 3:11-4:6 & Mark 10:11-16
26. James 4:7-5:9 & Mark 10:17-27
27. 1 Pet. 1:1-2, 10-12, 2:6-10 & Mark 10:23-32
28. 1 Thess. 5:14-23 & Luke 16:10-15
29. 1 Tim. 4:9-15 & Luke 19:1-10
30. 1 Pet. 2:21-3:9 & Mark 12:13-17
31. 1 Pet. 3:10-22 & Mark 12:16-27

## Schedule of Services

Dec. 31, 2016-Jan. 1, 2017

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

January 5-6, 2017

6:00 PM (Thu.) – Vigil w. Lity  
9:30 AM (Fri.) – Divine Liturgy w. Blessing of Water

January 7-8, 2017

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

January 15, 2017

9:30 AM (Sun.) – Divine Liturgy

January 21-22, 2017

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

January 28-29, 2017

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

## Parish News

Parish Council Meeting

The Parish Council is meeting on Monday, January 23, 2017 at 7:00 PM.

### Blessing of Homes

**Friday, Jan. 6<sup>th</sup>**, *Bayonne (east of Avenue C)*: Olga DeMay, Helen Pirniak, Margaret Cimboldic.

**Saturday, Jan. 7<sup>th</sup>**, *Bayonne (west of Avenue C)*: Mr. & Mrs. Russell Wyskanycz, Maria Suchowacki, Eva and Philip Benda, Stephen and Victor Wasilewski.

**Sunday, Jan. 8<sup>th</sup>**, *Outside Bayonne*: Mr. & Mrs. Jerome Kovach; Mr. & Mrs. Stephen Cimboldic; Mr. & Mrs. Jay Pryblyski. The apartments at 95 W. 27<sup>th</sup> Street are scheduled to be blessed after Divine Liturgy (Yvonne Nakhla and Tais Fedetz).

- *Please call the Rectory at 201-436-3244 in the event you require changes in the schedule.*

### Rector's Vacation

Fr. Sophrony shall be away from the evening of Jan. 9<sup>th</sup> until the morning of Jan. 18<sup>th</sup>. A substitute priest will celebrate Divine Liturgy on Sunday, January 15, 2017. Emergencies during Fr. Sophrony's absence should be directed to Fr. John Fencik at (201) 436-5549 or (201) 779-6604.

### In Memoriam

Mr. Joseph Korin, age 96, of Bayonne, New Jersey, passed into blessed repose on November 25, 2016. Condolences to Kathryn Korin and the Korin Family. Memory Eternal!

### Christmas Card Collection

We are collecting the front sides of used Christmas cards for recycling by the nuns of Holy Transfiguration Monastery. So please bring your Christmas cards to church rather than tossing them in the trash.

## **Special Donations**

*Please note that for Special Donations in February 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 January 22, 2017.*

### January 1, 2017

**Sanctuary Lamp** offered by Fr. Sophrony Royer in memory of Laura Marie Gallien Royer (anniversary of birth). **Triple Candelabra** and **Sacramental Bread** offered by Tais Fedetz in memory of Archpriest Nicholas Fedetz (anniversary of repose). **St. Nicholas' Cross** offered by Maria Suchowacki in memory of Antonina Rotko (anniversary of repose).

### January 8, 2017

**Sanctuary Lamp** offered by John and Helen Wanko in memory of Gregory Grudinoff (anniversary of birth). **St. Nicholas' Cross** offered by Lauren, Nick and Lindsay Petronko in honor of Deborah Wanko's birthday. **St. John's Cross** offered by Maria Suchowacki in memory of Pelagia Szewczyk (anniversary of repose).

### January 22, 2017

**St. John's Cross** offered by Mary Macinsky in memory of Joseph Macinsky (anniversary of birth).