

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 February 27th the great penitential season of Lent begins. We can like the Lenten season to a spiritual “Olympics,” when we undertake great efforts at our spiritual regeneration through prayer, fasting, and charity.

Lent begins with a prayer “marathon,” in which we gather together in church every evening to sing to Great Canon of Repentance. St. Andrew of Crete’s Great Canon is a spiritual masterpiece which instructs us in the way of repentance by giving us examples from the Scriptures of both spiritual champions and villains, so that we might shun the sins and emulate the virtues of the men and women of the Bible. The Great Canon, therefore, provides us with the proper mental preparation for undertaking our purification for the entire forty days of Lent.

The first week terminates with St. Theodore Saturday and Orthodoxy Sunday. On St. Theodore Saturday, we learn about fasting and self-sacrifice from the example of the ancient Christians of Tyre, who ate nothing but boiled wheat rather than commit the sin of apostasy by eating foods that had been consecrated before pagan idols. And on Orthodoxy Sunday, we celebrate the triumph of the true faith of Holy Orthodoxy over the plethora of heresies that had been created by the Devil to assail the Church. But through the faith of our holy fathers and the grace of the Holy Spirit, the faith of the Church remained incorruptible.

In the following weeks of Lent we commemorate those fallen asleep in the Memorial Saturdays. We do this, in part, because the faithful departed are no longer able to atone for their sins, for there is no repentance after death. So it becomes our duty—as those still living in the world—to pray for the dead, so that by prayer the dead might be comforted and God’s mercy might be appealed. Therefore, by offering our

prayers for the dead, the Memorial Saturdays help us to render our prayers and penitential works as a credit to those who have fallen asleep.

The Sundays of Lent also offer us further instruction on God's grace and our penitential works. On the second Sunday, we commemorate St. Gregory Palamas, the Orthodox Church's preeminent theologian of divine grace or *energeia*. On the third Sunday, we commemorate the Holy and Life-Giving Cross of Our Lord, as a tangible reminder of the supreme act of divine grace—our Lord's offering of Himself, as the Lamb of God who takes away the sins of the world, for the universal redemption of mankind. On the fourth and fifth Sundays, we commemorate St. John Climacus, whose book "The Ladder of Divine Ascent" has been the model of Lenten penitence since the sixth century, and St. Mary of Egypt, whose life has been the example of the complete transformation of conversion. Both remind us that spiritual regeneration takes great time and effort, but that we also have the grace of God as a supernatural help.

So we come to the conclusion of Lent with the spiritual pilgrimage that begins on Palm Sunday, culminating on the great Feast of Feasts, Bright and Holy Pascha. It is a spiritual pilgrimage that will have us liturgically retracing the steps of our Lord on the terrible way of sorrow that was the week of His Passion and Death. We will triumphantly enter Jerusalem with Him, but shall also suffer with Him the pains of betrayal, arrest, unjust trial, torture, and crucifixion. But we do this so that we shall rise with Him in glory on the third day!

Parish Council President's Message

Dear parishioners and friends,

This month we've entered into the preparatory Sundays before Great Lent, in which we hear the Gospel readings of the penitent tax—collector Zacchaeus, the Publican and the Pharisee, the Prodigal Son, and of the Final Judgment. Finally, we end the preparation with the Rite of Forgiveness on Cheese-fare Sunday, so that we may begin the great fast with a clean slate in our relationships with each other. Thus prepared, let us focus on the fasting, the penitence, and the increased number of services as an opportunity to set right our relationship with God, rather than as a burden to be endured.

As we embark on our Lenten journey, starting on February 27th, let us gather together as a spiritual family and attend as many church services as we are able. Let us make this Lenten pilgrimage together in 2017, knowing that we're not alone, but that we have each other as brothers and sisters in the "household of God." Going through Great Lent together, we can then stand together on Easter Sunday, singing "Christ is Risen" in unison! I humbly ask for your forgiveness of my faults, and ask that you accept my apology for my offences and that you pray for me.

Yours in Christ,
Reader Stephen Wasilewski

Excerpt from the Church Fathers

"There is for all one common measure of joy, because as our Lord the destroyer of sin and death finds none free from charge, so is He come to free us all ... Truly foreign to this nativity is that which we read of all others, "no one is clean from stain, not even the infant who has lived but one day upon earth" [Job 14:4-5, LXX]. Nothing therefore of the lust of the flesh has passed into that peerless nativity; nothing of the law of sin has entered."

St. Leo the Great, First Sermon on Nativity (Sermon 21), Chapter 1

"And to this end, without male seed Christ was conceived of a Virgin, who was fecundated not by human intercourse but by the Holy Spirit. And whereas in all mothers conception does not take place without stain of sin, this one received purification from the Source of her conception."

St. Leo the Great, Second Sermon on the Nativity (Sermon 22), Chapter 3.

"... when by the condition of birth, there is one cause of perishing for all. And so among the sons of men, the Lord Jesus alone was born innocent, since he alone was conceived without the pollution of carnal concupiscence."

St. Leo the Great, Fifth Sermon on the Nativity (Sermon 25), Chapter 5.

Lives of the Saints

St. Leo the Great, Pope of Rome – commemorated on February 18th

During the disintegration of the Western Empire, when heresy was rife and all moral values were threatened by the barbarian invasions, Pope Leo I stands out as the resolute champion of the faith. His courage and sagacity lifted the prestige of the See of Rome, and earned for him the title of "The Great," a distinction bestowed on but one other pope, Gregory I. Of his birth (c. 400) and early years we have no reliable information; his family was probably Tuscan. We know that he was at Rome as a deacon under Popes Celestine I and Sixtus III, whose pontificates ran from 422 to 440. Leo must have achieved eminence early, for even then he corresponded with Archbishop Cyril of Alexandria, and John Cassian dedicated his treatise against Nestorius to him. In 440 Leo was sent to Gaul to try to make peace between the imperial generals, Aetius and Albinus. Soon afterward Pope Sixtus III died, and a deputation came up from Rome to inform Leo that he had been elected to the chair of St. Peter. His consecration took place in September of that year, and he at once began to show great energy in the performance of the papal duties.

The new Pope set himself to make the Roman church a pattern for all other churches. In the ninety-six sermons which have come down to us, we find Leo stressing the virtues of almsgiving, fasting, and prayer, and also expounding Catholic doctrine with clarity and conciseness, in particular the dogma of the Incarnation. He was determined to shield his flock from heresy, and when he discovered that many Manichaeans, who had fled from the Vandals in Africa, had settled in Rome and were spreading their errors, he summoned them before a council of clergy and laymen. Under cross-examination some confessed to immoral practices and some recanted. Against the recalcitrant, Leo invoked the secular authority; their books were burned, and they themselves were banished or else left Rome of their own volition. Meanwhile he was preaching vigorously against the false teaching, as Augustine had done earlier, and writing letters of warning to all the Italian bishops. One hundred and forty-three letters written by him and thirty letters written to him have been preserved; they illustrate the Pope's extraordinary vigilance over the Church in all parts of the Empire. He also encouraged the bishops, especially the Italian ones, to come to Rome to consult him in person.

From Spain Turibius, Bishop of Astorga, sent Leo a copy of a letter he had been circulating on the heresy of Priscillianism. The sect had made great headway in Spain and some of the Catholic clergy favored it. As it developed there, it seems to have combined astrology and fatalism with the Manichaean theory of the evil of matter. Leo wrote back a long refutation of this doctrine and described the measures he had taken against the Manichaeans in Rome. Several times he was asked to arbitrate affairs in Gaul. Twice he nullified acts of the saintly Hilary, Bishop of Arles, for exceeding his powers. The Emperor Valentinian III in the famous edict of 445 denounced the Gallic bishop and declared "that nothing should be done in Gaul contrary to ancient usage, without the authority of the bishop of Rome, and that the decree of the apostolic see should henceforth be law." Thus the primacy of Rome was given official recognition. One of Leo's letters to Anastasius, Bishop of Thessalonica, reminds him that all bishops had a right to appeal to Rome, "according to ancient tradition." In 446 he writes to the African church in Mauretania, forbidding the appointment of a layman to the episcopate or of any man who had been twice married or who had married a

widow (I Timothy 3:2). The rules which he incorporated into Church law regarding admission to the priesthood deserve mention: former slaves and those employed in unlawful or unseemly occupations could not be ordained; to be acceptable, candidates must be mature men who had already proved themselves in the service of the Church.

Leo was now called upon to deal with difficulties in the East far greater than any he had so far encountered in the West. In the year 448, Pope Leo received a letter from Archimandrite Eutyches of Constantinople, complaining of a revival of the Nestorian heresy at Antioch. The next year came a second letter, copies of which he sent also to the patriarchs of Alexandria and Jerusalem. In this Eutyches protested against a sentence of excommunication just issued against him by Flavian, Patriarch of Constantinople, and asked to be reinstated. His appeal was supported by a letter from the Emperor of the East, Theodosius II. As no official notice of the proceedings at Constantinople had hitherto reached Rome, Leo wrote to Flavian for his version; with his reply, Flavian sent a report of the synod at which Eutyches had been condemned. From this it seemed clear that Eutyches had fallen into the error of denying the human nature of Christ, a heresy which was the opposite of Nestorianism.

A council was summoned at Ephesus by Theodosius II, ostensibly to inquire impartially into the matter. Actually it was packed with friends and supporters of Eutyches and presided over by one of his strongest supporters, Dioscorus, Patriarch of Alexandria. This gathering, which Leo branded as a "Robber Council," acquitted Eutyches and condemned Flavian, who was also subjected to physical violence. The Pope's legates refused to subscribe to the unjust sentence; they were not allowed to read to the council a letter from Leo to Flavian, known later as "Leo's Tomus." One legate was imprisoned and the other escaped with difficulty. As soon as the Pope heard of these proceedings, he declared the decisions null and void, and wrote a bold letter to the Emperor, in which he said: "Leave to the bishops the liberty of defending the faith; neither worldly power nor terror will ever succeed in destroying it. Protect the Church and seek to preserve its peace, that Christ in His turn may protect your empire."

Two years later, in 451, under a new Emperor, Marcian, a greater council was held at Chalcedon, a city of Bithynia in Asia Minor. At least six hundred bishops were present. Leo sent three legates. Flavian was dead but his memory was vindicated; Dioscorus was convicted of having maliciously suppressed Leo's letters at the Robbers' Council, and of virtually excommunicating the Pope himself. For these and other offenses he was declared excommunicate and deposed. Leo's Tomus of 449 to Flavian was now read by his legates to the council. In it he concisely defined the orthodox doctrine of the Incarnation and the two natures of Christ, avoiding the pitfalls of Nestorianism on the one hand and of Eutychianism on the other. "Peter has spoken by the mouth of Leo!" exclaimed the bishops. This statement of the twofold nature of Christ was to be accepted by later ages as the Church's official teaching. Leo, however, refused to confirm the council's canon which recognized the Patriarch of Constantinople as primate over the East.

In the meantime, serious events of another kind were happening in the West. Attila, "the scourge of God," after overrunning Greece and Germany with his Huns, had penetrated France, where he had been defeated at Chalons by the imperial general Aetius. Falling back, he gathered fresh forces, and then entered Italy from the northeast, burning Aquileia and leaving destruction in his wake. After sacking Milan and Pavia, he set out to attack the capital. The wretched Emperor Valentinian III shut himself up within the walls of remote Ravenna; panic seized the people of Rome. In the emergency, Leo, upheld by a sense of his sacred office, set out to meet Attila in 452, accompanied by Avienus, the consul, Trigetius, the governor of the city, and a band of priests. Near where the rivers Po and Mincio meet, they came face to face with the enemy. The Pope reasoned with Attila and induced him to turn back.

A few years later the Vandal king, Genseric, appeared from Africa with his army before the walls of Rome, then almost defenseless. This time Leo was able to win from the invader only the promise to restrain his troops from arson and carnage. After ten days of pillaging the city, the Vandals withdrew, taking back to Africa a host of captives and immense booty, but sparing the churches of St. Peter and St. Paul. Leo now

set about repairing the damage brought by the invasion. To the Italian captives in Africa he sent priests, alms, and aid in rebuilding their churches. He was apparently never discouraged, maintaining a steady trust in God in the most desperate situations. His pontificate lasted for twenty-one years, and during this time he won the veneration of rich and poor, emperors and barbarians, clergy and laity. He died on November 10, 461, and his body was laid in the Vatican basilica, where his tomb may still be seen. Leo was originally buried in his own monument. However, some years after his death, his remains were put into a tomb that contained the first four Pope Leos. In the 18th century, St. Leo the Great's relics were separated from those of the other Leos and he was given his own chapel. He was proclaimed a Doctor of the Church by Pope Benedict XIV in 1754 because of his expositions on Christian doctrine, extracts from which are now incorporated in the lessons of the Catholic breviary. A large collection of his writings and sermons survive and can be read in translation today. His feast day is February 18th in the Orthodox Church and April 11th in the Roman Catholic Church.¹

Modern Theological Classics

THE CHURCH

The Orthodox Church simply calls itself “the Church,” just as the Greeks in the past used the word “Christians” to refer to the Orthodox. This follows naturally from the fact that the Eastern Orthodox Church is organically the same congregation or *ecclesia* which was born at the outpouring of the Holy Spirit in Jerusalem on Pentecost. In many places already mentioned in the New Testament this congregation has remained the same throughout history. The Orthodox Church does not need to give proof of its historical authenticity; it is simply the direct continuation of the Church of the Apostolic Age.

Does the Orthodox Church of today in fact correspond to the picture we get of the congregation of the Apostolic Age when we read the New Testament and the writings of the Apostolic Fathers? It does—as much as a grown-up person corresponds to the picture taken of him as a child. Although the Church has developed, it is the same in essence and spirit in the twentieth century as it has been from the beginning.

The coming of Christ when the time was “fulfilled” (Mk. 1:15) was an appointed event; indeed, our calendar begins there. The outpouring of the Holy Spirit in fulfillment of the “promise of the Father” (Acts 1:4) was also an appointed, unique historical event. For the Church it meant “power from on high” and “the Spirit of truth” (Lk. 24:49, Jn. 16:13). On the strength of this we believe that although the grace of the Holy Spirit is at work in the later churches and communities according to their faith, the plenitude of grace once given to the Church in the historical outpouring of the Holy Spirit will not be given again. In a hymn for Pentecost the Church sings:

Blessed art Thou, O Christ our God, who hast received the fishermen as most wise by sending down upon them the Holy Spirit; through them Thou didst draw the world into Thy net. O Lover of man, glory to Thee!

“When the Spirit of Truth comes He will guide you into all the truth,” Christ promised (Jn. 16:13). After this promise had been fulfilled, the Apostle indeed gave to the “Church of the living God” the name “pillar and bulwark of the truth” (1 Tim. 3:15). The promised gift of “all the truth” came to the Church in the outpouring of the Holy Spirit, but it took centuries, the whole Patristic Age, to define it using man’s limited concepts. And although the Fathers were learned men, profound thinkers, and pure in their lives, this alone is not enough to guarantee the absolute character of the truth inherited from the time of the Fathers.

¹ St. Leo’s feast was once celebrated in Rome on June 28th, the anniversary of the placing of his relics in Saint Peter’s Basilica, but in the 12th century, the Gallican Rite feast of April 11th was admitted to the General Roman Calendar, which maintained that date until 1969, when it was changed to November 10th. Traditionalist Catholics continue the pre-1969 General Roman Calendar.

Therefore we need the power of the Holy Spirit, which was given to the Church, to guide it to the truth and protect it. The verbal formulations of the faith which was in the consciousness of the Church from the very beginning have developed over a long period. Similarly, the whole ecclesiastical life has found richer and richer expressions in the various parts of Christ's Church which differ from one another in form but not in spirit. Thus every attempt to create an apostolic congregation, disregarding the work of the Holy Spirit which has gone on in the Church for two thousand years, seems artificial from the Church's point of view.

Just as Christ has both a divine and a human nature, so has the Church. On its human side the Church is susceptible to errors, weaknesses and failings, but it has consolation in the promise: "I will build my church, and the gates of hell shall not prevail against it" (Mt. 16:18). This means that though the storms of time may ravage the human substance of the Church, they will not destroy the Church. The Church will endure until the next period of God's rule over the world is ushered in, until the *Parousia* or Second Coming of Christ. Until then the Church which was established at the first Christian Pentecost will endure as the protector of the truth, maintaining its characteristic features of apostolic priesthood, the Eucharist and other sacraments, and the common experience of the Church, its Tradition.

SOURCES OF DOCTRINE

The sources of doctrine as defined in the Orthodox Catechism are the Holy Bible and the Holy Tradition transmitted to the Church. Why is the Church given priority as the subject of the first chapter in this book? Because the Church came into being first, and only afterwards, little by little, did the books of the New Testament, the Gospels and Epistles, appear. Moreover, when we take into account how few "books," or manuscripts, there were in those days, and the fact that besides the genuine writings there were other gospels and texts written under the name of the Apostles, it is easy to understand how important the living Tradition of the Church was in safeguarding the true Christian faith. The prime importance of Tradition is plainly shown by the fact that it was not until the fifth century that the Church established conclusively which books in circulation should be regarded as genuinely inspired by God's revelation. Thus the Church itself determined the composition of the Bible.

It is in the Church, which defined what the contents of the Bible would be, that the Orthodox Christians turn for the interpretation of the Bible. It is not merely a question of the authority of the Church; the promise was given only to the pure in heart that "they shall see God" (Mt. 5:8). In other words, the truths contained in God's word are revealed to a man in the right light only insofar as his heart is purified. No individual person has possessed complete purity of heart and hence complete infallibility in interpreting the word of God. However, this gift has been granted to the Church as a whole through the Spirit of truth acting within it. In practice this means that when all or most of the Church Fathers known for their holy lives have been consistent with one another in their explanation of some point of Scripture, it has become truth to the members of the Church. Without such a criterion the authority of the Bible would rest upon the subjective opinion of each individual trying to interpret it. It is our belief that the Bible by itself, without the Tradition as its living interpreter, is insufficient as a source of truth.

The fifteenth chapter of Acts tells us of a meeting held by the Apostles, who announced their decision by saying: "It has seemed good to the Holy Spirit and to us . . ." Similar gatherings of the Apostles' successors, all the bishops of the Church, were held from time to time during the first millennium. At these meetings articles of faith were formulated and decisions made in contemporary problems arising in the life of the Church. Seven such ecclesiastical councils have been recognized by the Church as general or ecumenical and their decisions thus recognized as binding upon the whole Church. The first of these synods or councils was held in Nicaea in the year 325 and the seventh in Constantinople¹ in 787.

¹ Editor's note: This is an error in Archbishop Paul's book. The Seventh Ecumenical Council was, like the first, held in Nicaea. In 784 the imperial secretary, Tarasius, was appointed successor to the Patriarch Paul IV—he accepted on the

In addition to the councils recognized as ecumenical, there have been a number of local councils which were important to the whole Church, in both the first and second millennia. For example, a church council was held in Constantinople in 1351 which confirmed the practice of hesychasm, or unceasing prayer of the heart, together with the teaching of St. Gregory Palamas on the uncreated light of the Holy Spirit. Since the 1960's the local Orthodox Churches have been making preparations for a common council or so-called Great and Holy Synod whose purpose will be to find solutions to the new problems confronting the Church today.²

History shows that in the past, meetings which had the authority of Ecumenical Councils have always been called together in the face of a threat to the unity and truth of the Church. Among such threats, for instance, were the Christological heresies concerning the nature of Christ. In our own time the acute problem awaiting a common solution is the so-called Diaspora problem, which is weakening the Orthodox witness in the world. In our century the Church has outgrown its own historical garment, so to speak; it has spread over new continents so that it is no longer only the Eastern Church but is Western just as well. This situation calls for recognition of the independence of the new local Churches which have sprung up, especially in America, so that they may participate fully in the common affairs of the Orthodox Churches. Unlike the Roman Catholic Church, the Orthodox Church has no common administrative center; each of the local Churches whose independence has been recognized has its own independent voice in the common affairs of the Church. For historical reasons the Patriarch of Constantinople holds a position of honor among his peers, but he has no authority over the other independent, or autocephalous, Churches.

In Orthodoxy it is emphasized that doctrine and life are two sides of the same thing. Future general councils of the Church will not be concerned with any new doctrines beyond what "the Fathers have decided," but rather with adapting accepted principles of the Church to changing circumstances. This task presupposes a unity of love and peace among the representatives of the Orthodox Churches, who at the Ecumenical Councils included all the bishops of all the Churches, in order that unanimous decisions may be confirmed with the apostolic seal: "It seemed good to the Holy Spirit and to us."
Archbishop Paul Olmari,³ The Faith We Hold, pp. 15-20.

condition that intercommunion with the other churches should be reestablished; that is, that icons should be restored. However, a council, claiming to be ecumenical, had abolished the veneration of icons, so psychologically another ecumenical council was necessary for its restoration. Pope Adrian I was invited to participate, and gladly accepted. However, the invitation intended for the oriental patriarchs could not even be delivered to them. The Roman legates were an archbishop and an abbot, both named Peter. In 786, the council met in the Church of the Holy Apostles in Constantinople. However, soldiers in collusion with the opposition entered the church, and broke up the assembly. As a result, the government resorted to a stratagem. Under the pretext of a campaign, the iconoclastic bodyguard was sent away from the capital — disarmed and disbanded. The council was again summoned to meet, this time in Nicaea, since Constantinople was still distrusted. The council assembled on September 24, 787 at the Church of Hagia Sophia. It numbered about 350 members; 308 bishops or their representatives signed. Patriarch Tarasius presided, and seven sessions were held in Nicaea.

² The Great and Holy Synod finally met in Crete on June 19-26, 2016. However, while a council can make decisions, the process of "reception" is very significant. The local churches, parishes and national churches and monastic circles will have to receive the decisions of the council, and that may take some time and some very strategic pastoral actions also. Unlike in the Roman Catholic Church, where what is decided by a Synod under the leadership of the Pope of Rome is accepted, in the Eastern Orthodox Church, there is the course of "reception." The decision is one thing, and reception is yet another thing.

³ Archbishop Paul Olmari (1914-1988) was Primate of the Orthodox Church of Finland, and Archbishop of Karelia and All Finland, from 1960 to 1988. The spiritual vitality and growth which he brought to the Finnish Orthodox Church made him a nationally respected religious leader and a respected voice throughout the Orthodox world.

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.

Beef Goulash

Ingredients:

| | |
|------------------------------|------------------------------------|
| 1/3 cup of vegetable oil | 3 lbs. chuck steak, cut into cubes |
| 3 onions, sliced | 1 (6 oz.) can of tomato paste |
| 2 tbsp. Hungarian paprika | 1½ cups water |
| 2 tsp. salt | 1 garlic clove, minced |
| 1/2 tsp. ground black pepper | 1 tsp. salt |

Directions:

Heat oil in a large pot or Dutch oven over medium heat. Cook onions in oil until soft, stirring frequently. Remove onions and set aside. In a medium bowl, combine paprika, 2 tsp. salt and pepper. Coat beef cubes in spice mixture, and cook in onion pot until brown on all sides. Return onions to the pot, and pour in tomato paste, water, garlic, and the remaining tsp. of salt. Reduce heat to low, cover and simmer, stirring occasionally, for 90-120 minutes, or until meat is tender. Remove cover for final 30-40 minutes to thicken the sauce.

Parish News

In Memoriam

Mr. Walter Milk, age 94, of Bayonne, New Jersey, passed into blessed repose on December 30, 2016. Mrs. Lillian Sokol, age 82, formerly of Bayonne, New Jersey, passed into blessed repose on January 1, 2017. Memory Eternal! Вечная память!

Carpathian Club Events

- The Carpathian Club is having a Super Bowl Sunday “Social” starting at 3:30 PM on Sunday, February 5, 2017. Club members and friends are welcome – contact Stephen Wasilewski if you plan to attend. The Carpathian Club is having a “Paint Night.” Price is \$40 per person, which includes painting and hors d'oeuvres. Wine and beer will be available for purchase. Contact Robert Pierce or Stephen Wasilewski for tickets. RSVP by February 21, 2017.

Memorial Saturdays

The Memorial Saturdays of the Lenten season this year are February 18, March 11, and March 18. Fr. Sophrony will also say the Litany of the Departed at Divine Liturgy on St. Theodore Saturday (March 4). Given the date of the first of these Memorial Saturdays, you will need to confirm any changes to your lists of the faithful departed by Sunday, February 12th.

Special Donations

Please note that for Special Donations in March 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 February 19, 2017.

February 5, 2017

Sanctuary Lamp offered by Mary Macinsky in memory of John Yendrey (anniversary of repose) and **Sacramental Bread** offered by Mary Macinsky in memory of John and Katharyn Yendrey.

February 26, 2017

Seven-day Altar Vigils and **St. John's Cross** offered by Eva Benda in memory of her sister, Stephanie Economidis. **St. Nicholas' Cross** offered by Philip Benda in memory of Stephanie Economidis.

Daily Bible Readings

1. 1 Pet. 4:1-11 & Mark 12:28-37
2. Heb. 7:7-17 & Luke 2:22-40
3. 2 Pet. 1:1-10 & Mark 13:1-8
4. 2 Tim. 2:11-19 & Luke 18:2-8
5. 2 Tim. 3:10-15 & Luke 18:10-14
6. 2 Pet. 1:20-2:9 & Mark 13:9-13
7. 2 Pet. 2:9-22 & Mark 13:14-23
8. 2 Pet. 3:1-18 & Mark 13:24-31
9. 1 Jn. 1:8-2:6 & Mark 13:31-14:2
10. 1 Jn. 2:7-17 & Mark 14:3-9
11. 2 Tim. 3:1-9 & Luke 20:46-21:4
12. 1 Cor. 6:12-20 & Luke 15:11-32
13. 1 Jn. 2:18-3:10 & Mark 11:1-11
14. 1 Jn. 3:11-20 & Mark 14:10-42
15. 1 Jn. 3:21-4:6 & Mark 14:43-15:1
16. 1 Jn. 4:20-5:21 & Mark 15:1-15
17. 2 Jn. 1-13 & Mark 15:22-25, 33-41
18. 1 Cor. 10:23-28 & Luke 21:8-9, 25-27, 33-36
19. 1 Cor. 8:8-9:2 & Matt. 25:31-46
20. 3 Jn. 1:1-15 & Luke 19:29-40, 22:7-39
21. Jude 1:1-10 & Luke 22:39-42, 45-23:1
22. *No Liturgy Readings*
23. Jude 1:11-25 & Luke 23:2-34, 44-56
24. *No Liturgy Readings*
25. Rom. 14:19-23, 16:25-27 & Matt. 6:1-13
26. Rom. 13:11-14:4 & Matt. 6:14-21
27. *No Liturgy Readings*
28. *No Liturgy Readings*

Schedule of Services

February 1-2, 2017

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

February 4-5, 2017

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

February 11-12, 2017

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

February 18-19, 2017

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

February 25-26, 2017

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

February 27-28, 2017

6:00 PM (Mon.) – Great Canon of Repentance
6:00 PM (Tue.) – Great Canon of Repentance