

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

Christ is Risen! Indeed, He is Risen!

On Bright and Holy Pascha we celebrate the commencement of our salvation, for by rising from the grave on the third day, Our Lord Jesus Christ trampled down death by death. Our Lord Jesus Christ’s rescue of the entire human race from its captivity to sin and death is a unique event, precisely because He is a unique person, being fully divine and fully human.

As God, He is Life itself, and is not subject to the power of death; but as man He shares in the mortality of our nature and is thus able to suffer and die on the Cross. He manifests the full graciousness of God’s love for man by voluntarily assuming our nature – and with it, our mortality – in order to suffer and die for us. But as God, He rises from the dead by simply being what He is by nature, the truly living God! Our Lord Jesus Christ suffered and died for us – that is, for the sake of the atonement of our sins and for the universal redemption of mankind, so that we too may share in the glory of His risen life!

Thus, Pascha is truly the first day of a new creation and a restoration of Paradise, for on this day we are reconciled to God and are given a new life. And as Christ gave Himself so that we might live with Him – a gift of everlasting life – the day of Pascha is also the day that never ends, in that sense, an eighth day, on which the Sun of Righteousness never sets.

Other religions have held beliefs about incarnate gods, and even gods who have died and risen again; but none other than Christianity has realized the full truth of the mystery of Pascha: that the Resurrection of the incarnate God, Jesus Christ, is the pivotal event in human salvation, for by it the whole of creation is transformed, and man is offered the promise of risen life by the grace of Christ.

May the grace of the Risen Lord shine upon you on this great Feast of Feasts, Bright and Holy Pascha, and may that grace remain with you forever, continually sustaining your faith unto life everlasting!

Parish Council President's Message

Dear parishioners and friends,

Soon we will be celebrating the Great Feast of Feasts, Bright and Holy Pascha! The Parish Council encourages everybody to attend and participate in as many of the divine services for Holy Week and Bright Week as possible. The Parish Council thanks, in advance, Fr. Sophrony, Emily, and the choir members for their tireless service in conducting and singing the divine services in this most holy season.

The blessing of Easter baskets on Holy Saturday will be at 4:00 PM in the church hall, and the Carpathian Club invites all our parishioners and guests to a Paschal Repast in the club's hall after Divine Liturgy on Easter Sunday. Together with Fr. Sophrony and the Parish Council, I wish all of you a joyous and spiritually uplifting celebration of the Resurrection of Our Lord Jesus Christ!

Yours in Christ,
Reader Stephen Wasilewski

Excerpt from the Church Fathers

The fact, therefore, that at the time appointed, according to the purpose of His will, Jesus Christ was crucified, dead, and buried was not the doom necessary to His own condition, but the method of redeeming us from captivity. For "the Word became flesh" in order that from the Virgin's womb He might take our suffering nature, and that what could not be inflicted on the Son of God might be inflicted on the Son of Man. For although at His very birth the signs of Godhead shone forth in Him, and the whole course of His bodily growth was full of wonders, yet had He truly assumed our weaknesses, and without share in sin had spared Himself no human frailty, that He might impart what was His to us and heal what was ours in Himself. For He, the Almighty Physician, had prepared a two-fold remedy for us in our misery, of which the one part consists of mystery and the other of example, that by the one Divine powers may be bestowed, by the other human weaknesses driven out. As God is the Author of our justification, so man is a debtor to pay Him devotion.

St. Leo the Great, Pope of Rome, Sermon 67, ch. 5

Lives of the Saints

St. Waltrude – commemorated on April 9th

St. Waltrude [French: Waudru] was daughter to the princess St. Bertille, elder sister to St. Aldegonde, and wife to Madelgaire, Count of Hainault, one of the principal lords of Frankish King Dagobert's court. After bearing her husband two sons and two daughters, she induced him to embrace the monastic state at Haumont, near Maubeuge, taking the name of Vincent. He is honored in Belgium among the saints on the 20th of September, and called St. Vincent of Soignies. Waltrude remained two years longer in the world, devoting herself entirely to exercises of piety, under the direction of the holy abbot St. Guislain. Being by that time disengaged from the encumbrances of the world, she received the religious veil at the hands of St. Aubert, Bishop of Cambrai, in 656, and lived in a little cell; adjoining it was a chapel in a solitary place called Castriloc ("Castle-place"), now Mons (in Belgium).

Many other ladies resorting to her, she formed a religious community, which is at present a rich chapter of canonesses. From her reputation and from this community arose the city of Mons, which is now the capital of Hainault. Whilst her sister Aldegonde governed her great monastery at Maubeuge, Waltrude

sanctified herself in her little cell by holy poverty, meekness, patience, continual fasting and prayer. She suffered much from the slanders of men, and from severe interior trials and temptations: but God, after some years, recompensed her fidelity with a holy peace, and great spiritual consolations. On the 9th of April, 686, she went to receive the crown promised by God to those who serve him.

Her relics are esteemed the most precious treasure of the great church which bears her name. She is titular patroness of Mons, and all Hainault, and each year as part of the Ducasse de Mons festival her shrine is placed on the *car d'or*, a gilded cart, and drawn by horses through the city streets. Her biography celebrates her for "the pious intention under vow to free captives. She arranged the ransom price [and] weighed out the silver. ... When the captives had been bought back with the ransom money out of her own purse, at her command they returned to their families and homes."

Modern Theological Classics

SPIRITUAL GUIDANCE

The spiritual struggle of a Christian has never been easy. He has to contend not only against the obvious temptations of the world and against the corruption in himself, not only "against flesh and blood, but against ... the spiritual hosts of wickedness in the heavenly places" (Eph. 6:12). In addition to the decisive support which participation in the Church offers him, he is comforted by the knowledge that there exists a "great cloud of witnesses," those who have already been through the same struggles and know how to advise and encourage people who follow in their footsteps. The spiritual experience of numerous ascetics is contained in crystallized form in the writings of the Fathers. We can draw their spiritual wisdom when it is hard to find living examples and guides for the spiritual life, as is the case in our time. Humble enjoyment of the teachings of the Fathers, whether in the monastic cell of an elder or through books, is a basic part of Orthodox devotional life. "He who has learned obedience," the Fathers advise, "will himself be heard and will enter boldly into the presence of the Crucified One," for the Crucified Lord Himself was "obedient unto death" (Phil. 2:8).

THE COMMUNION OF THE SAINTS

In their spiritual care of each other Christians also rely on intercessory prayers. They ask for one another's prayers and believe that "the prayer of a righteous man has great power in its effects" (Jas. 5:16). But life continues after death. It would be strange to think that the prayers of a devout Christian reach God during his temporal life in this world, but not afterwards when he has "departed and is with Christ" (Phil. 1:23). Indeed epitaphs from the time of the martyrs show that from the very beginning of Christianity those who have departed into the kingdom of God have been asked to pray for those left behind.

The more deeply a Christian comes to know his own soul and the brighter he is illuminated by the grace of the Holy Spirit, the more deeply he also sees his own sinfulness and its opposite, the greatness of the mercy and love of God. Thus compassionate love towards all human souls fettered by sin grows in him, and the prayer for them takes an ever greater place in his life. If this is the case during man's sojourn in the world of time, how much more reason there is for his prayer to continue when he has gone to the kingdom of glory. According to the vision of St. John, there "the smoke of the incense rose with the prayers of the saints from the hand of the angel before God" (Rev. 8:4).

There is a constant communion of prayer between the visible, earthly part of the Church, and the invisible, heavenly part, and indeed each day of the year is dedicated to the memory of some saints whose names are known. The stories of their struggles are told in hymns dedicated to them and they are asked to make intercession. Thus we follow the Apostle's exhortation: "Remember your leaders, those who spoke to you the word of God; consider the outcome of their life, and imitate their faith" (Heb. 13:7). In glorifying the saints' spiritual struggle and victory, the Church is in fact glorifying God's work of salvation, the work of the

Holy Spirit; it experiences the salvation already accomplished in them, the goal towards which the members of the Church militant are still pressing on (Phil. 3:12, 14).

First among the saints and always to be praised is Mary, the Favored One, the ever Virgin Mother of God (Luke 1:28, 48). In her, in St. John the Baptist and in the Apostle John, all of whom led celibate lives, as well as in their countless followers, virginity was restored to the honor which naturally belonged to it before the Fall (Gen. 2:25). Thus one alternative Christian way is monastic asceticism, which is for those who have received a calling to this way of life (Mt. 19:11-12; 1 Cor. 7:7).

The veneration of the saints and our communion with them in prayer are the Church's living experience. For those who lack this experience, it is hard to understand the communion of saints as a communion of prayer. It may indeed depend simply on their good will whether they refrain from claiming that the Orthodox are worshippers of Mary, the saints and the icons; in other words, from bearing false witness against their neighbors. The Church has never adored any other than the Holy Trinity: Father, Son, and Holy Spirit. The saints, as well as all the sacred things through which Divine grace is communicated to man, are venerated, not adored. *Archbishop Paul Olmari, "The Faith We Hold," pp. 26-28.*

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. This month features a dessert from the Lemko region.

Carpathian Mountain Cream Cake

Dough Ingredients:

1 cup water
1¼ sticks of unsalted butter, cut into small pieces
1/8 tsp. salt
1 cup all-purpose flour
5 large eggs
1 tsp. baking powder

Filling Ingredients:

2 cups milk
1 cup sugar
2 tbsp. potato starch (or corn starch)
2 tbsp. all-purpose flour
1 tsp. vanilla
2½ sticks unsalted butter, softened

Directions:

Preparation: Heat oven to 375 degrees. Lightly coat a 13x9 inch pan with cooking spray and then line with parchment paper (or coat and line two smaller pans).

Making the dough: In medium saucepan, bring water, butter, and salt to a boil. When butter has completely melted, remove from heat and, using a wooden spoon, add flour all at once. Return to stove and stir over low heat for 2 or 3 minutes or until dough cleans sides of pan and forms a ball. Remove from heat and stir in eggs one at a time, beating well either by hand or with an electric mixer, after each addition. Batter should be smooth and glossy, and should cling to the spoon. Beat in the baking powder. Pour dough into prepared pan(s), but don't smooth it out. You want the finished top to look like a rugged mountain. Bake 30 minutes.

* 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.

Remove from oven and pierce the top all over with a skewer and bake another 10 minutes or until top is golden brown and dry. Remove from pan and let cool completely on a wire rack before filling.

Making the filling: In a medium saucepan, bring milk, sugar, potato or corn starch and flour to a boil, stirring frequently. Reduce heat and continue to cook and stir until thickened like pudding, at least 2 minutes. Stir in vanilla. Place in an ice water bath to cool to room temperature, stirring occasionally. Make sure the filling is completely cool before beating in 2½ sticks softened butter.

To assemble: Split the cooled dough in half horizontally. Place the bottom half back in the clean baking pan and pour the filling over, spreading evenly. Top with the other half of dough and refrigerate until cold. When ready to serve, cut into rectangles with a serrated knife and dust heavily with confectioners' sugar to look like snow on a mountain top. Refrigerate leftovers.

Parish News

Parish Council Meeting

The Parish Council is meeting on Sunday, April 23, 2017 after Divine Liturgy.

Parish Confessions

All parishioners ought to go to confession during Great Lent. Confessions may be heard after any Friday evening Akathistos or any Saturday evening Vespers. Those who legitimately cannot attend services on Friday or Saturday evenings may call the Rectory to make arrangements for confession at another time.

Joint Presanctified Liturgies

Ss. Peter & Paul's is the host parish of the joint Presanctified Liturgy with St. Mary's on April 5, 2017 at 6:30 PM. There shall be a "potluck" Lenten supper after services.

Easter Basket Blessing

Easter food baskets will be blessed on Holy Saturday (April 15, 2017) at 4:00 PM in the church hall.

Paschal Repast

A Paschal repast is being held at the Carpathian Club hall after Divine Liturgy on Easter Sunday. All parishioners and visitors are welcome!

Deanery Paschal Vespers

The New Jersey Deanery's annual Paschal Vespers on Bright Wednesday is at Christ the Savior Church, 365 Paramus Road, Paramus, N.J. on April 19, 2017 at 7:00 PM.

Blessing of Graves

Graves at Bay View Cemetery in Jersey City shall be blessed on Bright Saturday (April 22, 2017), starting at 10:00 AM, followed by Evergreen and Roseland cemeteries. Please call the Rectory at (201) 436-3244 to schedule appointments for grave blessings at Graceland and other cemeteries.

Lenten Bible Readings

There are no weekday Liturgy readings during Great Lent, on account of there being no Liturgies (other than the Liturgy of the Presanctified Gifts) on weekdays during Great Lent in Orthodox liturgical tradition. Liturgy readings are appointed only for Saturdays and Sundays.

Summer Schedule

This year, the summer schedule of morning services starting at 9:00 AM will begin on the first Sunday of May (May 7, 2017) and will last until Sunday, October 29, 2017.

Schedule of Services

April 1-2, 2017

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

April 5, 2017

6:30 PM (Wed.) – Liturgy of Pre-Sanctified Gifts

April 7, 2017

6:00 PM (Fri.) – Compline w. Canon of St. Lazarus

April 8-9, 2017

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

April 12, 2017

7:00 PM (Wed.) – Sacrament of Holy Unction
(@ St. Mary's, 89 W. 29th St.)

April 13, 2017

9:00 AM (Thu.) – “Vesperal” Divine Liturgy
6:00 PM (Thu.) – Matins w. Passion Gospels

April 14, 2017

3:00 PM (Fri.) – Good Friday Vespers
6:00 PM (Fri.) – Holy Saturday Matins w.
Procession of the *Epitaphios* (Holy Shroud)

April 15, 2017

9:00 AM (Sat.) – “Vesperal” Divine Liturgy
4:00 PM (Sat.) – Blessing of Easter Baskets
11:30 PM (Sat.) – Midnight Office

April 16, 2017

12:00 AM (Sun.) – Paschal Matins
9:30 AM (Sun.) – Divine Liturgy

April 17, 2017

9:30 AM (Mon.) – Divine Liturgy

April 22-23, 2017

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

April 29-30, 2017

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

Daily Bible Readings

1. Heb. 9:24-28; Mark 8:27-31
2. Heb. 9:11-14; Mark 10:32-45
8. Heb. 12:28-13:8; John 11:1-45
9. Phil. 4:4-9; John 12:1-18
13. 1 Cor. 11:23-32; Composite Gospel*
15. Rom. 6:3-11; Matt. 28:1-20
16. Acts 1:1-8; John 1:1-17
17. Acts 1:12-17, 21-26; John 1:18-28
18. Acts 2:14-21; Luke 24:12-35
19. Acts 2:22-36; John 1:35-51

20. Acts 2:38-43; John 3:1-15
21. Acts 3:1-8; John 2:12-22
22. Acts 3:11-16; John 3:22-33
23. Acts 5:12-20; John 20:19-31
24. Acts 3:19-26; John 2:1-11
25. Acts 4:1-10; John 3:16-21
26. Acts 4:13-22; John 5:17-24
27. Acts 4:23-31; John 5:24-30
28. Acts 5:1-11; John 5:30-6:2
29. Acts 5:21-33; John 6:14-27
30. Acts 6:1-7; Mark 15:43-16:8

* Matt. 26:2-20, John 13:3-17, Luke 22: 43-45, Matt. 26:40-27:2

Special Donations

*Please note that for Special Donations in May 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 April 23, 2017.*

April 9, 2017

St. John's Cross offered by Mary Macinsky in memory of Mary Ann Yendrey (anniversary of repose).

April 16, 2017

Sanctuary Lamp offered by John and Helen Wanko in memory of Andrew Wanko (anniversary of birth).