

Quo Vadis

The monthly newsletter of Saints Peter & Paul Orthodox Catholic Church of Bayonne, N.J.
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98 West 28th Street, Bayonne, N.J. 07002

“**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

It is a common custom following the civil New Year for people to make resolutions to positively change their life. The resolve to make changes for the better is certainly laudable, but one wonders how often these New Year’s resolutions relate to our spiritual life. Human beings, by the constitution of their nature, essentially belong to two realms: one corporeal and the other spiritual. Think about the variety of resolutions that people make on New Year’s Day. Is it not true that these resolutions almost always relate to the health of the body, or to the attainment of worldly goals? But how often do people think about the health of the soul and the attainment of the most important of all ends, our eternal salvation? Surely resolutions to strengthen our spiritual and moral life, and our relationship with God, would be worthy goals to start the New Year!

The tendency to think of worldly goals, to the virtual exclusion of the spiritual, when people make their New Year’s resolutions is not the result of mere chance. The lopsided mentality represents a paradigmatic shift in the modern world’s understanding of human nature. The erosion of the standard Christian view of what it means to be human is the result of the progressive growth of secularism in the modern West. Instead of thinking of ourselves as being created in the image and likeness of God, with a spiritual soul endowed with reason that makes us akin to “angels on earth,” we now have come to think of ourselves as our bodies, and our reason-endowed minds as a complex of neurochemical processes. Is neurochemistry something that we even remotely conceive as being destined to heavenly life? Or is it something essentially corporeal, inextricably bound to the life of the body and its ends? If we are simply a contingent outcome of natural selection that just happened to result in a physiological organization of organic matter of greater complexity, then we would not have a destiny that surpasses nature. Is it then any surprise that we find ourselves in a world in which people are ruled by their bodily appetites, or as the holy fathers have called it, our concupiscence, rather than by such moral and spiritual values as the four cardinal virtues (prudence, temperance, courage, and justice) and the three theological virtues (faith, hope,

and charity); that is, by the love of ephemeral worldly goods rather than love of the eternal Sovereign Good, God?

If we retain even as much as a shred of a Christian conception of ourselves, then it behooves us to set for ourselves goals worthy of our deiform nature. It is imperative that we restore the divinely ordained order in ourselves in which the higher rules the lower; that is, in which the soul rules over the body and reason rules over the passions. Might we not make spiritual resolutions this New Year's Day? For example, we might resolve to enlighten our minds with spiritual and inspirational reading, such as reading the Bible or the lives of the saints. Or we might make our motive to lose weight (probably the most common New Year's resolution) be accomplished by more perfectly keeping the Church's fasts. Or we might resolve to perform works of charity, knowing that benevolence makes us more like God. Or we might resolve to observe every Sunday and Holy Day of the year by attending Divine Liturgy without exception, for there is nothing that nourishes the soul more than the Holy Sacrament, and there is nothing that makes us "friends" of God more than giving Him the worship that He is due. Or we might simply resolve to be kinder persons, for kindness costs us nothing, but the good it does our souls is inestimable. For the sake of your eternal soul, prove to the world and to yourself that your nature is what God willed it to be, and not a mere organic arrangement of matter endowed by chance with neurochemical activity.

Excerpt from the Church Fathers

"Every divine action begins from the Father, proceeds through the Son, and is completed in the Holy Spirit."
— St. Basil the Great (330-379)

Lives of the Saints

St. Sulpicius the Pious – commemorated on January 17th

According to his *Vita*, Sulpicius was born at Vatan, in France's Loire Valley, of noble parents, before the end of the sixth century. From his youth he devoted himself to good works and to the study of Scripture, and donated his large patrimony to the Church and the poor. Austregisilus, Bishop of Bourges, ordained him cleric of his church, then deacon, and finally made him director of his episcopal school. King Clotaire II of the Franks (613-629), who had heard of his merits, summoned him and made him almoner and chaplain of the Frankish army. Upon the death of Bishop Austregisilus (c. 624) St. Sulpicius was recalled to Bourges to succeed him. Thenceforth he labored with much zeal and success to reestablish ecclesiastical discipline, for the relief of the poor.

In 626, St. Sulpicius attended the Council of Clichy and held several others with the bishops of his province. St. Desiderius of Cahors, treasurer to King Clothar II and later Bishop of Cahors, was his personal friend; three letters survive which he addressed to him. In the settings of *Vita Sulpicii Episcopi Biturigi*, St. Sulpicius' miracles show him receiving "Theudogisilus," a noble from the palace of the king, with entertainments and a "great heaped fire" (in a fireplace in the center of the great hall, the smoke issuing through a vent in the roof). Sulpicius allegedly extinguished this fire, when it threatened to get out of control, with an outstretched hand. The *Vita* asserts with approval that "he, the holy man gave leave for no one, neither heretic, gentile, or Jew, to live in the city of Bourges without the grace of baptism" and that thereby were the many consequent conversions Bourges' Jews.

The *Vita* tells that King Dagobert I sent his representative the merciless general Lollo (Lollonius) to reside at Bourges and to bring the city more closely under the king's command. St. Sulpicius intervened with Dagobert I on behalf of his flock, of whom a too heavy tax was exacted. When the people came complaining of their treatment to St. Sulpicius, he decreed a three-day fast for clergy and laity, but also sent Ebargisilus, one of his clergymen, to the king. Towards the end of his life Sulpicius took a coadjutor bishop,

Vulfolnde, and retired to a monastery which he had founded near Bourges. There he died on January 17, 646, which day several manuscripts of the *Hieronymian Martyrology* indicate as his feast. The reports of miracles at his tomb in the basilica he had ordered built began soon after his death and the place became a place of pilgrimage.

In his honor the church of Saint-Sulpice was built in Paris, from which the Society of Priests of Saint-Sulpice derives its name. The purpose of the society is mainly the education of priests and to some extent parish work. As their main role is the education of those preparing to become priests, Sulpicians place great emphasis on the academic and spiritual formation of their own members, who commit themselves to undergoing lifelong development in these areas. The Sulpicians played a major role in the founding of the Canadian city of Montreal, where they engaged in missionary activities, trained priests and constructed the Saint-Sulpice Seminary in Old Montreal. Just as in Paris, the Montreal Sulpicians had important civil responsibilities. Most notably, they acted as seigneurs for the island of Montreal. The Sulpicians served as missionaries, judges, explorers, school teachers, social workers, supervisors of convents, almsmen, canal builders, urban planners, colonization agents, and entrepreneurs. Beyond Montreal, the Sulpicians engaged in missionary work amongst the Iroquois, the Mikma'q, and the Algonquins, traveling as far east as Nova Scotia and as far west as the Great Lakes.

Modern Theological Classics

The Epistle of Barnabas

This document which is in a form of a letter is actually theological, contains nothing personal, and lacks the ordinary introduction and conclusion. The author, whose name is not mentioned, aims to teach the perfect knowledge (*gnosis*) and faith. The epistle declares the author's purpose: ["I have hastened to send this brief communication so that along with your faith you must have perfect knowledge (*gnosis*)."] 1:52. It portrays his religious zeal, explaining the role of faith in the renewal of our nature. ["Learn! Before we believed in God, the abode of our heart was corrupt and infirm, truly a temple built by human hands. For it was full of idolatry, and was a house of demons, because we did what was contrary to God, but 'it will be built in the Lord's Name' -- pay attention -- so that the temple of the Lord may be built gloriously. How? Learn! When we receive the remission of sins and place our hope on the Lord, we become new, created again from the beginning. Wherefore God truly dwells in our 'dwelling place' -- in us. In what way? The word of His faith, the calling of His promise, the wisdom of His righteous ordinances, the commandments of His teaching; He Himself prophesying in us, He Himself dwelling in us, by opening for us the door of the temple..., and giving us repentance, He leads those who had been in bondage to death into the incorruptible temple. For he who desires to be saved looks not to the (external) man, but to Him who dwells in him and speaks in him, and he is amazed at the fact that he never either had heard Him speak such words from his mouth nor had himself ever desired to hear (them)! This is a pneumatic (spiritual) temple built up to the Lord!"] 16:7-10.

THE AUTHOR

According to an ancient tradition it is attributed to St. Barnabas, the co-worker of St. Paul. But there is no evidence in the text that it belongs to St. Barnabas or any of the apostles. The letter has been in circulation since early in the second century; indeed, it may have been written in the first century. St. Clement of Alexandria attributed it to the Apostle Barnabas and used many quotations from it in his writings. Yet, elsewhere, he does not hesitate to criticize the work, and clearly, therefore, did not regard it as final and authoritative. Origen numbered it among the books of the Scripture. Its popularity declined with the passing of the years to the extent that St. Athanasius did not refer to it when he gave his list of the canonical Scriptures, and that of the church books read in Alexandria in the fourth century. St. Jerome and Eusebius considered it as an apocryphal work, although they attributed it to the Apostle Barnabas. Nevertheless, in the famous Codex Sinaiticus (The Sinai manuscript of the Scriptures) of the fourth century,

now in London, this document seemed to be included among the books of the New Testament. It occurs in a complete form, immediately after the book of Revelation, as a sort of appendix to the sacred volume. The Constantinopolitan manuscript of Bryennios ["Codex Vaticanus graec." 859] of the eleventh century contains, among others, the Epistles of St. Ignatius, St. Polycarp, and the Epistle of Barnabas. Later, it was not used often, but was preserved only in a few isolated manuscripts. It was not published again in the West until the seventeenth century. Many scholars state that it is written by an Alexandrine author, because he uses the allegorical mode of interpretation of the Scripture, which was regarded so highly among the early Alexandrine theologians. The influence of the Alexandrine Jew Philo is unmistakable. Lightfoot states: ["That Alexandria, the place of its earliest reception, was also the place of its birth, is shown out by the internal evidence of style and interpretation. The picture too, which it presents, of feuds between Jews and Christians, is in keeping with the state of the population of that city, who were in continual conflict."] They refused the authorship of Barnabas for the following reasons: 1. It is written after the destruction of Jerusalem. 2. The writer said: ["But I, not as though I were a teacher, but as one of yourselves, will show forth a few things..."] 1:8.

CONTENT

The letter is divided into two parts:

1. The first section (chapters 1-17) is of a dogmatic character. In chapter 1:5 the author states the purposes of his work in these words: ["That your knowledge may be perfected along with your faith."] This knowledge, however, is unique. The author, first of all, wishes to expound and prove to his readers the value and meaning of the revelation of the Old Testament, which teaches Christ's crucifixion for our sins. He seeks to show that the Jews completely misunderstood the Law because they interpreted it literally. He sees Christianity everywhere in the Lawgiver and the Prophets, and treats them with a degree of respect which would have satisfied the most devout Rabbis. He quotes them profusely as authoritative. Only he accuses the Jews of misunderstanding them from the beginning to end, and intimates that the ordinances of circumcision, of the Sabbath, of the distinctions of meats, clean and unclean, were never intended to be literally observed, but had a spiritual and mystical significance. After repudiating their literal mode of interpretation, he presents, what is in his opinion, the genuinely spiritual meaning. He clarified that the Jews were wrong if they thought the Law in itself had the power to save them. Some scholars state that the author wrote this letter to face the spread of the movement of Judaism, which was very dangerous, for he wrote: ["Seeing then that the present days are evil and He who is now at work possesses the power, we ought to walk circumspectly and seek out the Lord's righteous requirements."] 2:1. ["The great last offense is at hand, concerning which it has been written, as Enoch says."] 4:3.

2. The second section (chapters 18-21) takes up morals and manifests no special bias. It describes, exactly like the Didache, the contrast between the way of life and that of death, but it calls one, that of light and the other that of darkness. To sketch the way of light, it offers a large number of moral precepts which reflect the decalogue, while the passage dealing with the way of darkness consists of a catalogue of various kinds of vices and sins.

ITS THEOLOGY AND DOCTRINES

CHRIST

Barnabas proclaims the eternity of Christ. He was with God the Father when the world was created and the words, "Let us make man after our image and likeness" were spoken by the Father to His divine Son (5:5). Barnabas, moreover, employs the parable of the sun, so popular in Alexandrine theology, in order to explain the incarnation: ["For if He had not come in the flesh how could men be saved by looking at Him, seeing that they have not the power when they look at the sun to gaze straight at its rays?"] 5:10. Two motives prompted the incarnation: First: ["Thus the Son of God came in flesh for this reason, that he might fill up the measure of the iniquity of those who had persecuted his prophets to death (cf. Luke 11:47ff.). He also submitted for this reason."] 5:11. Second: ["He desired to suffer in such a manner, for it was necessary that He suffers on the wood."] 5:13.

MOSES' LAW

God does not desire material gifts of bloody sacrifices, but the offering of one's heart in the form of repentance. He does not want the circumcision of the flesh, but the circumcision of our hearing, so that our minds may incline to the truth. He does not insist that man abstain from the flesh of unclean animals, but He insists upon his renunciation of the various sins symbolized by the unclean animals.

1. The circumcision:

["For again, He speaks concerning the ears, that it is our heart which He circumcised..." "And circumcise," says the Lord, "your hearts" (cf. Deut. 10:16; Jer. 4:4).... Again, He says: "Hear, Israel, for thus says the Lord your God" (cf. Jer. 7:2, 3); "Who is he who desires to live forever?" (cf. Ps. 34:12a) "By hearing, let him hearken to the voice of my servant" (cf. Isa. 50:10a). Again, He says: "Hear, O my children, the voice of one crying in the wilderness" (Isa. 40:3). Therefore, He circumcised our ears, so that when we hear the word, we might believe... for He said that circumcision was not a matter of the flesh, but they transgressed because an evil angel (18:1) taught them wickedness. He says to them: "Thus says the Lord your God, here I find a commandment. Woe to those who sow among thorns; Be circumcised to your Lord" (Jer. 4:3-4). And what is he saying? "Circumcise the wickedness from your heart" (ch. Rom. 2:25-29). And again, He says: "Behold, the Lord says, all the nations have uncircumcised foreskins, but this people is uncircumcised in heart!" (See Jer. 9:26). But even the Egyptians are in circumcision! (See Jer. 9:25ff.). Learn, then, abundantly concerning everything, children of love; for when Abraham first gave circumcision, he circumcised while looking in the spirit to Jesus, and he received the teachings of the three letters (318). For it says: And Abraham circumcised the men of his household (Gen. 17:23), 18 males and 300 (in number) (Gen. 14:14). What, then, was the gnosis (Knowledge) given to him? Learn! For a distinction is made in that the 18 comes first, then it says 300. Now the (number) 18 (is represented by two letters), I= 10 and H= 8 – thus you have IH (the abbreviation for) IHΣΟΥΣ. And because the cross, represented by the letter T (= 300), was destined to convey special significance, it also says 300. He makes clear, then, that (JESUS) – IHΣΟΥΣ is symbolized by the two letters (18), while the one letter (T) 300) symbolizes the Cross.”]

2. The Cross:

This epistle explained that the only aim of the Law is to guide believers towards the Cross of Christ. As we have seen he referred to the cross in his speech of the circumcision of Abraham. He also mentioned it in the scapegoat and the rite of Atonement (Lev. 16). Christ Himself incites us to participate in His Crucifixion, saying: ["In such a way, He says, those who desire to see Me and to take hold of My kingdom ought to take Me through affliction and suffering."] 7:11. Moses was a type of a cross when he conquered the enemies by stretching his arms (12:3). And he made a type of a cross by setting up a bronze serpent (12:7). ["But Moses said to them; Whenever anyone is bitten, let him come to the serpent which is placed on the wooden pole. And let him hope, believing that this dead object is able to bestow life, and he will be healed immediately. And so they did. Again, you have also in these things the glory of Jesus, for all things take place in Him and for His sake."] 12:7.

3. The Temple:

The Jews were wrong in putting their trust in the house, and not in God himself who made them. ["And finally, concerning the temple. I will show you how those wretched men, when they went astray, placed their hope on the building and not on their God who created them, to be a house of God (cf. Jer. 7:4ff.). For, roughly speaking, they worshipped Him in the temple, as pagans do! But how does the Lord speak when He sets it aside? Learn! "Who measured the heaven with a span, or the earth with a hand? Was it not I, says the Lord?" (Isa. 40:12.) The heaven is My throne, and the earth is the stool for My feet. What sort of house will you erect for me, or what place for me to rest? (Isa. 66:1; see Acts 7:49.). You knew that their hope was vain! Furthermore, He says again: Behold, those who destroyed this temple will themselves build it (Isa. 49:12). This is happening now. For because of their fighting, it was destroyed by the enemies. And now the very servants of the enemies will themselves rebuild it. Again, it was made clear that the city, the temple and the people of Israel were destined to be abandoned. For the Scripture says: And it shall be at the end of days that the Lord will abandon the sheep of the pasture, the sheepfold, and their watch-tower to destruction! And it happened just as the Lord announced! But let us inquire whether there is a temple of

God? There is, which He himself says, He makes and prepares (it)! For it is written: And it shall come to pass when the "hebdomad" is finished, God's temple will be built gloriously in the Lord's Name. Thus, I find that there is a Temple"] 16.

4. The sacrifices and offerings:

["He made it clear to us through all the prophets that he needs neither sacrifices, nor whole burnt offerings, nor offerings in general (cf. Acts 17:25) ... "Did I command your fathers, when they were coming out of the land of Egypt, to offer burnt offerings and sacrifices to me?" But, rather, this is what I commanded them (See Jer. 7:22ff), "Let none of you hold a grudge in his heart against his neighbor, and love not a a false oath... To us, then, he speaks thus: A sacrifice to God is a broken heart (See Ps. 51:17); An odor well pleasing to the Lord is a heart which glorifies its Creator."] 2.

5. Restriction on some kinds of food:

["Therefore, it is not God's commandment that they (literally) should not eat, but Moses spoke in spirit. Accordingly, he mentions the pig with this intent: Do not associate, he is saying, with such men who are like pigs. That is, men who forget their Lord when they are in luxury, but when they are in need, they acknowledge the Lord; just as when the pig is feeding it ignores its lord, but when it is hungry it cries out, and after it is fed, again it is silent. "Neither eat the eagle nor the hawk nor the kite nor the crow (Lev. 11:13-16). "Do not, he is saying, associate with, nor be like such men who do not know how to provide food for themselves by honest labor and sweat, but in their lawlessness they plunder the possessions of others, and they keep sharp watch as they walk around in apparent innocence, and spy out whom they might despoil by plundering; just as those birds are unique in not procuring their own food, but as they perch idly by, they seek how they might devour the flesh of others, being pestilent in their wickedness! "And do not eat," he says, "sea eel nor octopus nor cuttlefish." Do not, he is saying, be like such men who are completely impious and have already been condemned to death; just as those fish are uniquely cursed and loiter in the murky region beneath the deep water."] 10.

BAPTISM

Chapters 6 and 11 describe beautifully how baptism confers upon man's adoption to the Father, and stamps upon how his soul is in God's image and likeness. Baptism makes God's creatures temples of the Holy Ghost (16): ["He has renewed us by the remission of our sins and has made us another type that we should have the soul of children as though He were creating us afresh. For thus the Scripture says concerning us, where it introduces the Father speaking to the Son, "Let us make man after our likeness and image."] 6:11-12.

THE LORD'S DAY

The celebration of the eighth day of the week, i.e., Sunday, because it is the day of the resurrection, instead of the Sabbath of the Jews is particularly stressed in chapter 15:8. ["And furthermore, concerning the Sabbath. It is written in the "Ten Words" by which (the Lord) spoke to Moses face to face (See Exod. 33:11; Deut. 5:4; 34:10) on Mount Sinai: And you shall keep the Lord's Sabbath holy (See Exod. 20:8; Deut. 5:12; Jer. 17:22) with clean hands and a clean heart (See Ps. 24:4; 51:10). And elsewhere he says: If my sons guard the Sabbath (See Isa, 56:1-8) ... "And He rested on the seventh day." He is saying this: When his Son comes He will put an end to the time of the Lawless One, and judge the impious [cf. 10:5; 11:7], and change the sun, moon and stars. Then he will truly rest "on the seventh day..." See how he is saying that it is not your present Sabbaths that are acceptable to me, but that (Sabbath) which I have made, in which, when I have rested from everything. I will make the beginning of an eighth day-that is, the beginning of another world. Wherefore, we also must observe the eighth day as a time of rejoicing, for on it Jesus both arose from the dead and, after He appeared, ascended into the heavens."] 9.

THE CHILIASM

The author is a follower of chiliasm. The six days of creation mean a period of six thousand years because a thousand years are like one day in the eyes of God. In six days, that is in six thousand years, everything will be completed, after which the present evil time will be destroyed and the Son of God will come again and judge the godless and change the sun, moon, and stars, and He will truly rest on the seventh day. ["He is saying this, that in six thousand years the Lord will finish everything. For with Him the "day" signifies a thousand years. And he bears me witness (on this point) saying: Behold, a day of the Lord shall be as a

thousand years (cf. Ps. 90. 90:4; 2 Pet. 3:8). Therefore, children, “in six days” -- in six thousand years -- “everything” will be “finished.”] 15:4.

THE LIFE OF THE INFANT

The life of the infant, unborn or born, is protected by law: [“You shall not procure abortion nor kill the child after it has been born”] 19:5.

TIME OF COMPOSITION

The wording of chapter 16:3-4, is as follows: [“Furthermore, He says again: Behold, those who destroyed this temple will themselves build it (Isa. 49:12). This is happening now. For because of their fighting, it was destroyed by the enemies. And now the very servants of the enemies will themselves rebuild it.”]

1. In reference to the contemplated rebuilding of the Temple, Harnack sees an allusion to the construction of the temple of Jupiter in Jerusalem during Hadrian's reign (117-138). Relying on this he dates the composition of the Epistle to 130 or 131.

2. Funk's assertion that the passage has to do with the erection of the supernatural temple of God's Church is far from convincing. Even less satisfactory is the conclusion he draws concerning the date from chapter 4:4-5. At this point the Epistle cites Daniel 7, 24 and 7, 7-8. The citation reads: “And the prophet also says thus: Ten kingdoms shall reign upon the earth and there shall rise up after them a little king, who shall subdue three of the kings under one. Daniel says likewise concerning the same: And I beheld the fourth Beast, wicked and powerful and fiercer than all the beasts of the sea, and ten horns sprang from it, and out of them a little excrescent horn, and that subdued under one of the three great horns.” Funk identifies the Roman Emperor Nerva (96-98) as the eleventh little king of this prophecy. He subdued three kings under one, in the sense that he gained the throne by the assassination of Domitian, in whom was extinguished the dynasty of the Flavians consisting of three members, the Emperors Vespasian, Titus and Domitian. But it is only through such an arbitrary interpretation that the words of Daniel can be made to apply to Nerva.

3. Lietzmann thinks that the author refers to the second destruction of the Temple in the War of Bar Kochba. This would lead us to believe that the work originated after the beginning of this insurrection, the end of which coincides with the last year of Hadrian's reign (138). A later date than this cannot possibly be defended.

Fr. Tadros Y. Malaty,¹ “The Apostolic Fathers,” pp. 124-135.

Recipe of the Month

Greek Stuffed Chicken Breast

Chicken breast stuffed with Greek Salad-inspired ingredients, giving you an insanely quick, flavorful, and fun weeknight dinner. There's feta, onion, and tomatoes (rather traditional ingredients) but with liberties taken by replacing cucumber with zucchini and adding mozzarella for extra creaminess.

Ingredients:

- 2 cloves garlic, minced
- Salt
- Ground black pepper

¹ Fr. Tadros Y. Malaty (b. 3/16/1937) is a Coptic Orthodox priest, theologian, and prolific writer, based at the famous Church of St. George in Sporting, Alexandria, Egypt. His theological, spiritual, liturgical, and historical books are characterized by an abundance of biblical and patristic references. He composed a complete set of patristic commentaries that cover the entire Old and New Testaments, and he has authored many books about the lives of the Early Church Fathers and Martyrs that reveal how they led their lives as a “living Bible” and as role models for all Christians. In the 1960's he began publishing his books and booklets in Arabic, and many of them have since been translated into English.

- 4 skinless boneless chicken breasts
- 1 zucchini, halved and thinly sliced
- 2 medium tomatoes, halved and thinly sliced
- 1/2 red onion, sliced into half moons
- 2 lemons, halved and thinly sliced
- 1 cup crumbled feta
- 1 cup shredded mozzarella

Directions:

1. Preheat oven to 400° Fahrenheit. Place chicken on a cutting board and make five slits in each breast, being careful not to cut through completely. Transfer to a small baking sheet.
2. In a small bowl, whisk together olive oil, lemon juice, dill, parsley, and garlic. Drizzle over chicken breasts, making sure olive oil mixture gets in the slits. Season with salt and pepper.
3. Stuff each chicken breast with zucchini, tomatoes, red onion, and lemons. Sprinkle crumbled feta and mozzarella on top.
4. Bake until chicken is cooked through and no longer pink, about 25 minutes. Garnish with more dill and parsley. Serve warm.

Parish News

Blessing of Homes

Fr. Sophrony will bless homes on January 6-7, 2023. A sign-up sheet for house blessings is in the church vestibule – please sign up, or call the Rectory at 201-436-3244, by January 5, 2023.

Rector's Vacation

Fr. Sophrony will be away January 9-17, 2023. A substitute priest shall say Divine Liturgy on Sunday, January 15, 2023. In the event of an emergency while Fr. Sophrony is away, please call Fr. John Fencik at 201-436-6604 or the nearest Orthodox priest.

"Souper Bowl" Project

Our parish is collecting cans of soup and other non-perishable foods for donation to a local food pantry. A bin for placing the donated food items will remain in the church until February 12, 2023.

Parish Council Meeting

Parish Council is meeting in the church hall on Sunday, January 22, 2023 after Divine Liturgy.

Special Donations

Special Donations may be offered at \$10/week for the Altar Vigils, and \$5/week for any one of the following: Sanctuary Lamp, St. John's Cross, St. Nicholas' Cross, and Triple Candelabra, and may be offered in memory of the departed or in honor of the living. Please note that for Special Donations in February to be acknowledged in "Quo Vadis," the donation must be recorded in the Special Donations register in the church vestibule by January 22, 2023.

January 1, 2023

Altar Vigils offered by Denise Bobko in memory of Arlene Zakrzewski. **Sanctuary Lamp** offered by Fr. W. Sophrony Royer in memory of Angelo Cusano, Jr. **St. Nicholas' Cross** offered by Tais Fedetz in memory of Very Rev. Nicholas Fedetz (18th anniversary of repose). **Triple Candelabra** offered by Suchowacki Family in memory of Pelagia Szewczyk.

January 8, 2023

Altar Vigils offered by Denise Bobko in memory of Arlene Zakrzewski. **Sanctuary Lamp** offered by John and Helen Wanko in memory of Gregory Grudinoff (anniversary of birth).

January 22, 2023

Sanctuary Lamp offered by Fr. W. Sophrony Royer in memory of Laura Marie Royer.

Schedule of Services

Dec. 31, 2022-Jan. 1, 2023

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

January 5-6, 2023 [Theophany]

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

January 7-8, 2023

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

January 15, 2023

* *No service on Saturday evening*
9:30 AM (Sun.) – Divine Liturgy

January 21-22, 2023

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

January 28-29, 2023

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

Daily Bible Readings

1. 2 Timothy 4:5-8; Mark 1:1-8
2. Hebrews 8:7-13; Luke 20:27-44
3. Hebrews 9:8-10, 15-23; Luke 21:12-19
4. Hebrews 10:1-18; Luke 21:5-7, 10-11, 20-24
5. Hebrews 10:35-11:7; Luke 21:28-33
6. Titus 2:11-14; 3:4-7; Matthew 3:13-17
7. Ephesians 5:1-8; Luke 13:18-29
8. Ephesians 4:7-13; Matthew 4:12-17
9. Hebrews 11:17-23, 27-31; Mark 8:11-21
10. Hebrews 12:25-26, 13:22-25; Mark 8:22-26
11. James 1:1-18; Mark 8:30-34
12. James 1:19-27; Mark 9:10-16
13. James 2:1-13; Mark 9:33-41
14. Colossians 1:3-6; Luke 14:1-11
15. 1 Timothy 1:15-17; Luke 18:18-27

16. James 2:14-26; Mark 9:42-10:1
17. James 3:1-10; Mark 10:2-12
18. James 3:11-4:6; Mark 10:11-16
19. James 4:7-5:9; Mark 10:17-27
20. 1 Peter 1:1-2, 10-12, 2:6-10; Mark 10:23-32
21. 1 Thessalonians 5:14-23; Luke 16:10-15
22. 1 Timothy 1:15-17; Luke 18:35-43
23. James 2:14-26; Mark 10:46-52
24. James 3:1-10; Mark 11:11-23
25. James 3:11-4:6; Mark 11:22-26
26. James 4:7-5:9; Mark 11:27-33
27. 1 Peter 1:1-2, 10-12, 2:6-10; Mark 12:1-12
28. 1 Thessalonians 5:14-23; Luke 17:3-10
29. 1 Timothy 4:9-15; Luke 19:1-10
30. 1 Peter 2:21-3:9; Mark 12:13-17
31. 1 Peter 3:10-22; Mark 12:18-27

Remember to support the parish every time you shop!

ShopRite, Stop & Shop, and Acme gifts cards available for purchase in the church vestibule.

