

# Quo Vadis

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**“Quo Vadis?”** is a Latin phrase meaning “Where are you going?” It refers to a Christian tradition regarding St. Peter. According to the apocryphal *Acts of Peter*, Peter is fleeing from likely crucifixion in Rome, and along the road outside the city, he encounters the risen Jesus. Peter asks Jesus “Quo vadis?” Jesus replies “Romam vado iterum crucifigi” (“I am going to Rome to be crucified again”). St. Peter thereby gains the fortitude to return to the city, to eventually be martyred by being crucified upside-down. The phrase also occurs a few times in the Latin *Vulgate* translation of the *Holy Bible*, notably in John 13:36 when Peter asks Jesus the same question, to which He responds, “Whither I go, thou canst not follow me now, but thou shalt follow me.” The Church of Domine Quo Vadis in Rome is built where, according to tradition, the meeting between St. Peter and the risen Jesus Christ took place.

This parish newsletter is called **Quo Vadis** for a reason: to ask the question of where *you* are going in life. Is your life’s journey leading you towards Our Lord and Savior Jesus Christ? St. Peter, at a pivotal moment in his life, when he understandably felt like running away, found the courage to go where Jesus Christ would have him go. Where are *you* going? Will *you* follow Jesus Christ?

## Rector’s Message

*“Through the mystery of the Ascension we, who seemed unworthy of God’s earth, are taken up into Heaven. Our very nature, against which Cherubim guarded the gates of Paradise, is enthroned today high above all Cherubim.”*

~ St. John Chrysostom (347 – 407)

Such are the words of St. John Chrysostom which plunge us directly into the mystery of Ascension Thursday, which we celebrate this year on May 25th. “Christ was lifted up to Heaven to make us sharers of His divinity,” and so Christ triumphs, and is receiving the reward of his well-earned merit. He patiently paid the price of our redemption, because He sought to free us from Satan’s power and effect our return home. This work, the object of His love and His life’s blood is now completed. He returns to heaven as a conqueror; Son stands before Father and tells of His mission completed.

We can thus characterize the feast of Holy Ascension as that of Christ’s heavenly enthronement, of His coronation as King over heaven and earth. Jesus Christ, our Redeemer and King, the Great Maker of the world’s wide frame above and below the firmament, ascends into the heavens in glory, and is our guide to a place of heavenly rest, leading us to our sweetest reward above the celestial spheres, for in Him humanity has been placed in the highest Heaven.

There been various expressions used by different places to exemplify the richness of this season. The Germans use the term *Himmelfahrt* (“going up to Heaven”). The Hungarians have a popular term “Thursday of the Communicants,” because it was the traditional day of the annual Easter Communion. In Italy, the following Sunday is called “Sunday of the Rose,” because it is then that the Pope celebrates Solemn High Mass at the Church of Santa Maria Rotonda (formerly the Pantheon, the old Roman temple of all the gods) and, in token of the Lord’s promise to send the Holy Spirit soon, a shower of roses is thrown from the

central opening of the church. Perhaps the most interesting of all is the Byzantine name, "Fulfilled Salvation," which St. Gregory of Nyssa (c. 335 – c. 395) explains thus: "The Ascension of Christ is the consummation and fulfillment of all other feasts and the happy conclusion of the earthly sojourn of Jesus Christ."

From the beginning, the feast of Our Lord's Ascension was observed with a liturgical procession which went outside the city, and usually to the top of a hill, in imitation of Christ's leading the Apostles "*out towards Bethany*" (Lk. 24:50). In Jerusalem, of course, it followed the original path that Jesus Christ took to the summit of the Mount of Olives. In Rome, the Pope was crowned by the cardinals in his chapel and in solemn procession was conducted to the Church of the Lateran. From there, the procession went to a shrine outside the city walls.

The elaborate processional ritual<sup>1</sup> in Constantinople, outlined in the *Book of Ceremonies*, involved a procession with 13 "receptions," the different stations of the route where the Emperor was received by the members of the *demes* or circus factions—that is, the Blues, Greens, Whites, and Reds (though the latter two were eventually absorbed by the Blues and Greens). These receptions were performed by the leaders of these demes, called the *demokrates* and *demarchos*; the higher-ranking *demokrates* were, at the same time, also the commanders of two palace guards. Starting out from the Great Palace, the processional receptions on Ascension were at: #1, outside the vault of the colonnade, just where the column stands. #2, at the Aqueduct, where the water flows out. #3, at Cistern of St. Mocius. #4, at the Exakionion (colonnade "with six columns" outside the Wall of Constantine). #5, on the Dry Hill, opposite the Chapel of St. Callinicus. #6, at the Ox. #7, at the Forum "Amastrianum." #8, at the Forum "Philadelphion." #9, at the Bull. #10, in the Arch of the Bakers. #11, at the Column of Constantine. #12, in the Praetorium. #13, in the Arch of the Milion.

Ascension plays, enacting Our Lord's Ascension by hoisting a statue of the Risen Christ aloft until it disappeared through an opening in the ceiling of the church, were a generalized custom over much of Europe. While the image, suspended on a rope, moved slowly upward, the people rose and stretched out their arms toward the figure of the Savior, acclaiming the Lord in prayer by singing a hymn such as "*Ascendit Deus in altum, Alleluia!*" ("*God rose on high! Alleluia!*"). It was a widespread custom during the Middle Ages to eat a bird on Ascension Day, because Christ "flew" to Heaven. Similarly, in Germany bakers gave their customers pieces of pastry made in the shapes of various birds, and in Central Europe, it was a traditional day for having picnics on hilltops and other high places.

Such customs manifested a society that was steeped in living Christian faith—of a social experience literally shaped by faith, of which our modern secularized society pales when compared to such a life so enriched by the symbolism of living with, and for, a reality higher than ourselves—a reality to which the meaning of the Ascension quite literally points.

## Excerpt from the Church Fathers

*"At Easter, beloved brethren, it was the Lord's Resurrection which was the cause of our joy; our present rejoicing is on account of His Ascension into Heaven. With all due solemnity, we are commemorating that day on which our (own) poor human nature was carried up, in Christ, above all the hosts of Heaven, above all the ranks of Angels, beyond the highest Heavenly powers to the very throne of God the Father. It is upon this ordered structure of divine acts that we have been firmly established."*

— St. Leo the Great, Pope of Rome (c. 400 – 461)

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<sup>1</sup> On the feast of the Ascension, when the rulers recline at table, the same ceremonial and ritual takes place as on Bright Monday. The imperial ceremonies were extremely important for the Roman and Byzantine idea of the state, since they provided, in a certain sense, a substitute for its lack of a constitution: if the emperor appeared in public in the city, this was always staged in a ceremonial way, usually with great sumptuousness.

## Lives of the Saints

*St. John of Beverley, Bishop – commemorated on May 7th*

St. John was born of noble Anglo-Saxon parents at Harpham, in the East Riding of Yorkshire. He received his education at Canterbury under St. Adrian, Archbishop of Canterbury, and was for a time a member of the Whitby community, under St. Hilda, a fact recorded by his friend, St. Bede. He won renown as a preacher, displaying marked erudition in expounding Scripture.

In 687, St. John was consecrated bishop of Hexham by St. Theodore of Tarsus, Archbishop of Canterbury, and in 705 he was promoted to the bishopric of York. As bishop, he was diligent in visitation, considerate towards the poor, and attentive to the training of students whom he maintained under his personal charge. He ordained Bede as a deacon and as a priest. In 718, he founded the town of Beverley by building the first structure there, a monastery, where he reposed on May 7, 721. St. John was associated with miracles during and after his lifetime and was canonized a saint in 1037. He is recognized as a saint by the Roman Catholic Church, the Eastern Orthodox Church, and the Anglican Communion.

King Edward I was a devotee of St. John and furthered his cult. In 1295, Edward established a chantry in Beverley Minster in the saint's honor, and in 1301 he gave 50 marks towards the building of the shrine and diverted half of a fine owed by the town to the same purpose and ceded the remaining half. On October 25, 1307 John's relics were translated to the new tomb. Kings Edward I, Edward II, Edward III, and Henry IV used the banner of St. John of Beverley in aid them in their military campaigns, and King Henry V gave the credit for his victory at the Battle of Agincourt to the miraculous intervention of St. John, the battle having been fought on the anniversary of translation of St. John's relics. On the day of the battle, blood and oil were seen running from the tomb. Henry made St. John one of the patrons of the royal household and ordered that his feast was to be celebrated throughout England. Henry V and his queen came to Beverley in 1420 to make offerings at the saint's shrine.

In 1541, the shrine was destroyed on the orders of Henry VIII as part of the English Reformation. In 1664, workmen discovered a vault under the floor of the minster's nave. Made of stone, it was 15 ft. long by 2 ft. wide at the head and 1 ft. wide at the base. Encased in lead, were found ashes, six beads, three great brass pins and four large iron nails. The lead had the following inscription: "In the year from the incarnation of our Lord, 1188, this church was burnt in the month of September, the night after the feast of St Matthew the Apostle and in the year 1197, the 6th of the ides of March, there was an inquisition made of the relics of the Blessed John in this place, and these bones were found in the east part of this sepulcher, and redeposited; dust mixed with mortar was found likewise and re-interred."

In 1738, when the present minster floor was laid, the same relics were dug up and replaced in the same position with an arched brick vault over them. This was covered by a marble slab, similar to others in the nave. On the roof of the church, over the tomb, *Reliquas beati Johannis Beverlacenic his undicat*. The inscription on the tomb now reads: "Here lies the body of Saint John of Beverley, Founder of this Church, Bishop of Hexham AD 687-705, Bishop of York AD 705-718. He was born at Harpham and died at Beverley AD 721."

In recent times, the feast of St John has been marked in Beverley in two ways. On the Thursday nearest May 7, the choir and members of the congregation of Beverley Minster go to the church at Harpham and process to the well. The well is decorated with flowers. After singing an anthem and praying, the procession returns to the church for choral evensong. On the Sunday nearest May 7, the civic dignitaries process in full regalia with mace bearers to the minster. The procession enters by the Great West Door. During the following service, children from Harpham present primroses gathered from the woods around the village. The flowers are placed around St. John's tomb.

# Modern Theological Classics

## The "Shepherd of Hermas"

### THE SIMILITUDES

The first five Similitudes came along the lines of the commands.

The First Similitude: The estrangement [He said to me, "You know that you servants of God live in a foreign country, for your city is far from this city (cf. Heb 13:14)."] "If then, you know, the city in which you are going to live, why do you prepare lands, and expensive possessions and buildings and useless rooms here? So the one who prepares these things for this city does not expect to return to his own city." Simil. 1:1,2.

The Second Similitude: the vine and the elm tree (love of the poor). The vine resemble the wealthy man and the elm tree resembles the poor man. If the vine tree is left on the ground, it does not bear plenty of fruit. However if it climbs the elm tree it gives plenty of fruit. Likewise, the rich must be joined with the poor. The wealth of the rich man may draw his attention away from God's service, but his concern for the poor gives him a chance to please the Lord and be fruitful in his life in Christ.

The Third Similitude: The bare tree in winter [These trees which you see are the ones who dwell in this world. "Why, then, sir," I said, "are they as if dry and all alike?" "Because," he said, "neither the righteous nor the sinners are apparent in this world, but are all alike. For this world is like winter for the righteous, and they are not apparent even though they are living with sinners. For just as in the winter, the trees, having no leaves, are alike, and it is not apparent which are the dried up, and which are the living, so also in this world neither the righteous nor the sinners are apparent, but all are alike." (cf. Matt. 13:24-30).] Simil. 3:1-3.

The Fourth Similitude: The distinction of trees in summer [For just as the fruit of every single tree appears by summer and it is known what kind they are, so also the fruit of the righteous will be apparent and, since they are flourishing, they will all be known in that world. But the heathen and the sinners, the dried-up trees which you saw, such will be found dried up and fruitless in that age, will be burned as dry wood, and will be distinguishable because their conduct was evil in their life. For the sinners will be burned because they sinned and did not repent, while the heathen will be burned because they did not know the One who created them.] Simil. 4:3,4.

The Fifth Similitude: The true concept of fasting [ p.161] ["Listen," he said, "God does not wish such a futile fast as this, for by fasting in this way you do nothing for righteousness. But fast to God in this way: Do nothing evil in your life, but serve the Lord with a clean heart, keeping his commandments (see Matt. 19: 17) and following his orders, and let no evil desire arise in your heart. Believe in God, because if you do these things and fear him and abstain from every evil deed, you will be truly living for God. And if you do these things, you will complete a fast that is great and acceptable to the Lord." Simil. 1:4,5.

The Shepherd in his command focuses on the internal life, he gives as an example: A man entrusted his field to his loyal servant and did not ask him for more than fencing it. When the servant fenced the field, he saw that it was full of thorns, he cleared and tilled it. When the vineyard owner returned, he was very pleased with what his servant did. He honored him before his beloved son, his counselors and all his friends saying, "This servant did with his own free will more than what I demanded of him." For this, he made him an heir with his beloved son. After few days the Master gave a banquet and sent a great deal of food to the loyal servant who shared it with his friends.... when the Master heard about this, he was more determined to make him an heir. He also spoke about purity: [Keep this flesh of yours pure and undefiled, so that the Spirit that dwells in it may bear witness to it and your flesh may be justified.] Simil. 5:7:1.

The next four similitudes (6-9) deal somewhat elaborately with the subject of repentance, while in the last similitude (10) the tower reappears and the angel of penitence lets Hermas know that he must purify his family of all evil and advise everyone to repent.

The Sixth Similitude: a dialogue between the angel of lust and deceit and the angel of retribution, both dressed like two shepherds. The angel of penitence took him to the pastures to see the two shepherds: The first shepherd is the angel of lust and deceit in the form of a young man wearing a yellow garment; his face radiates with joy because a large flock jumps with joy from one place to another to live a life of lust. These are the ones who became finally detached from God and placed their lives in the hands of the world's lust, they unrepentantly insulted God's name -- their share is death. In the same flock there were sheep who played without joy, these were the ones immersed in the lust without insulting God.... there still remained in them the hope for repentance. They were in corruption, however through repentance they would be saved from eternal death.

The Second Shepherd: this was the angel of retribution, tall, with a vicious look. He wore a white tunic of goat skin with a satchel on his shoulder, in his hand he held a stick with knots and a big whip. The Angel of Retribution receives the unhappy sheep and places them in a steep place full of thorns and cactus. The Shepherd beats them with cruelty which arose Hermas' pity for them. The angel of retribution said to him: [So whenever they suffer any kind of affliction, they turn over to me for good instruction, are strengthened in the faith of the Lord, and serve the Lord with pure hearts the rest of the days of their lives [cf. Ps. 51:10]. Then they repent of the evil deeds which they did, because each one rightly suffers for what he had done [cf. Matt. 16:27; Rev. 2:23], then they glorify God because He is a righteous judge. [cf. Ps. 7:11; 2 Tim. 4:8]. From then on they will serve the Lord with pure hearts, and prosper in all that they do, receiving from the Lord all that they ask [cf. Matt. 21:22; 1 John 3:22]. Hence, they glorify the Lord because they turned over to me and no longer suffer any evil.] Simil. 6:3:6.

The Seventh Similitude: Hermas suffers for his family's sins. His family angered the angel of retribution (or the angel of judgment). When they repented with all their hearts, Hermas asked the angel to relieve him of agony, though the angel of retribution asked him to carry the cross by his own free will. [I said "But look sir, they have repented with all their hearts." The angel of retribution replied, "I also know that they have repented with all their hearts. Do you think the sins of those who repent are immediately forgiven? By no means! But the one who repents must torment his own soul and be extremely humble in everything he does and be troubled with all kinds of tribulations. If he endures the tribulations that come to him, surely the one who created and enabled all things [cf. Eph. 3:9] will have compassion, and give him some healing if He sees that the heart of the one who repented is clean of every evil deed. But it is beneficial for you and your house to be troubled at this time. For why do I tell you so many things? You must be troubled, just as that angel of the Lord who gave you over to me has ordered. Give thanks to the Lord for this, that He considered you worthy to show you the tribulation beforehand, so that, knowing of it in advance, you may bear it bravely." Simil. 7:4,5.

The Eighth Similitude: The willow tree and the act of Grace. The Shepherd showed him a willow tree which overshadowed plains and mountains. Under it were gathered all those who were called in the name of Christ. The great angel of the Lord stood towering under the tree holding a sickle in his hand; with it he cuts branches which were short, not longer than a span of a hand. When each one received a branch, the angel put the sickle aside and the tree appeared untouched. The willow tree, as the angel of retribution said, was the law or the Son of God. Perhaps it meant the word of God or the written law or the Logos Incarnate. Everyone who believed in the Incarnate Logos would be like someone privileged with a branch and is committed to remain loyal to his living evangelic life. The great angel of the Lord is the archangel Michael who was entrusted with safeguarding the church's faith. The time came to receive the branches to be scrupulously examined.

What did he find?

1) Each one whose branch was lively and fruitful was given garlands that looked like palm branches, and was admitted to the tower. These were the ones who battled with Satan and overcame him. They endured death for the sake of the commandment, therefore they enjoyed the garland of victory.

2) Those who brought their branches lively but fruitless, were sent to the tower after they were stamped with the seal. There they wore snow-white clothes. Those were the ones who applied the Law, endured persecutions and did not deny Christ's name.

3) The great angel handed the angel of penitence the remaining crowds and left the place. The angel of penitence examined their branches and found them as follows: a) some were dry but not rotted by termites; b) some were half dry (the reluctant: neither alive nor dead); c) some were half dry and cracked (the hesitant and tale-tellers); d) some were half green and cracked (Believers who sought false glory); e) some were half green and half dry (those who were immersed in seculars); f) some were two-third green and one-third dry (those who denounced the faith on occasions and professed it on other occasions); g) some were two-third dry and the other third green (those were the ones who returned and joined the Gentiles after they accepted the faith); h) some were all green except for some dry edges (those were the ones who lapsed out weakness); i) some were all dry except for some green edges (those were the faithful who sinned but boasted of God's name and received His servants with joy).

The angel of penitence took the branches from the people and distributed them in the earth hoping that the life may be resorted to them through repentance. He began to water them because the Creator wanted life for each one receiving those branches. The crowds came in rows in the order in which they received the branches. He began rescanning the branches. Some regained their green color, others were eaten by mites, some had fruit buds and other remained barren. Hermas asked why did everyone not repent? The angel answered: ["He gave repentance to those whose hearts he saw would be pure and who would serve him with all their heart. But to those whose deceit and evil he saw, and who would repent in hypocrisy, he did not give repentance, lest they again blaspheme His Name."] Simil. 8:6:2.

The Ninth Similitude: the Church as a wonderful Tower. The angel of penitence guided Hermas to the mountains of Arcadia, a spiral mountain. He seated him on the summit, and showed him a vast area of plains surrounded by twelve mountains, each mountain had its own shape. These mountains represented the 12 tribes occupying the whole world to whom the apostles evangelized the Son of God. They referred to the local churches spread around the world with their own cultures and rituals. For this reason the mountains appeared different in shape which also may have referred to the believers who had among them the faithful and the unfaithful. 1) a black mountain (the believers who blasphemed against the Lord and betrayed His servants); 2) a bare mountain without any vegetation (the hypocrites and preachers of corruption); 3) a mountain full of thorns and thistles (the wealthy preoccupied with the earthly concerns); 4) a mountain half of which was full of plants. The top of the grass was green and the section close to the roots was dry, where the heat scorched some of the grass (the missionaries who witnessed for the Lord with their mouths but their hearts were far away from him); 5) a pastured but rough mountain: (the rebellious believers, and conceited teachers); 6) a mountain full of large and small holes with wilted grass (the hateful); 7) a mountain full of luscious green pastures, cattle graze in it and it becomes more luscious. (the content and simple who are pleased with God's servants and full of love and mercy); 8) a mountain full of springs from which God's creatures drink (the apostles and preachers); 9) a waterless mountain with deadly reptiles (the deacons plundering what is God's); 10) a mountain with large trees which provide shade for the flocks (honest bishops); 11) a mountain covered with a thick forest of delicious fruitful trees (those who suffer for God); 12) a white mountain which reflects joy and tranquility upon the soul (the simple believers like innocent children).

He also showed him a white rock which stood high in the center of the plains. This was a rock higher than the mountain, square in shape, and capable of containing the universe. The rock was old and its door was excavated on one of its sides. The door seemed to be recently excavated. The rock was brighter than the sun, and he was taken by its brightness. The old rock is the Son of God, the rock of all ages who contained the whole church as a holy church whom He made by His own hands. The recent door refers to His incarnation, through which we enter, enjoy His salvation, and live in His kingdom. Around the door stood twelve maidens: four of them, and the most beautiful of them all, stood at the corners. The rest stood two by two in between these corners. They wore linen robes with beautiful veils. Their shoulders were bare, and they stood joyfully in readiness as if in preparation to carry something. The scene was emotional, magnificent, and puzzling. He saw the gentle maidens in their softness standing in a masculine way as if in readiness to carry the whole heaven (9:2:5). In the same manner, the soul of the true believer enjoys great gentleness and kindness, thus becoming like a group of beautiful and gentle maidens, who, at the same

time, carry strength, behave with firmness and maturity like someone holding heaven itself! It reflects the image of the Son of God with His meek features that attract the sinners to His infinite love, but who is firm against evil, killing Satan and destroying his authority.

He also saw six men coming, they were tall, walked calmly and looked alike. They called a number of people who were tall, strong, with cheerful looks. The six ordered them to build a tower on top of the rock and its door-opening. These men were the angels around the Son of God: three on the left and three on the right, exhorting the believers towards the ecclesiastic work, to build the Church of God on the foundation of the faith in Christ: the Rock and the Door. The maidens were asking the men to hurry in building the tower, they extended their hands in a manner as if they wanted to hold something. At the order of six men, the men pulled out ten square, shiny and unchiseled stones. These were received by the maidens who carried them through the door, and handed them to the men who were assigned to build the tower. These stones came out of the depths of the sea. The maidens helped each other in lifting them, stone by stone. These stones represented the first generation of believers who were carried from the sea like being extracted from the dead nature, and through faith in the Son of God and their behavior in the new holy life (the maidens), they enter the building of the spiritual kingdom of God i.e. the church. The construction of the tower took place on top of the rock and the door. All the stones were in contact with each other, and with the rock which became the foundation of the tower.... Following the ten stones, twenty-five stones were extracted from the sea. These were included in the building together with the other ten stones. They were followed by thirty-five then forty. Thus the foundation of the tower comprised four tiers. Extraction of the stones from the depth stopped, also the builders stopped building for a short while. The six men ordered the laborers to get the stones for building out of the mountains. They rushed and got stones of different colors, chiseled them, gave them to the maidens who transported them through the door, and then handed them over for the building of the tower. When these stones were placed within the building structure, they all lost their colors and turned into white. They represented the church who became one bright and pure heart in Jesus Christ, The stones which were not received by the maidens, did not pass through the door and were unsuitable for building. They were dull and their color was not transformed into bright white. The work stopped for a short while and the maidens remained on guard at the tower until the owner's arrival, they kissed him and went with him around the tower. He inspected the tower meticulously, feeling each stone, he tapped some with a stick which he held in his hand -- some turned black, some crumbled, some cracked or broke off, some looked neither white nor black, some looked rough, unsuitable for building, while others were tarnished. The stones that were unsuitable for building were removed from the tower and replaced by others. They brought them not from the mountains but from some neighboring plains. They dug the plains and found shiny stones; some were cubic, while others were round. These were the wealthy who led an easy life, but did not renounce their faith and uttered no evil word. Once the luxury of wealth was vanished, they became shiny living stones in the House of the Lord. Some of the global stones needed chiseling to fit the structure of the building. Thus we observe that the tower owner is keen to use every stone for the structure. However, the stones which do not match are rejected and thrown away from the tower. Two days later, the angel of penitence came to clean the site outside the tower. He threw away every stone unsuitable for the structure, after having made great efforts to give each stone to the maidens, even the crumbled and the cracked, hoping that these stones would be suitable for the structure.

The Tenth Similitude: The Angel of retribution warns Hermas and his family that they must repent, announcing that the maidens were happy to dwell in his house. He advised them not to leave Hermas, and the maidens accepted the advice joyfully.

*(Fr. Tadros Y. Malaty, "The Apostolic Fathers," pp. 151-160)*

# Recipe of the Month

## Beef Bourguignon

*A French beef stew braised in red (Burgundy) wine, Beef Bourguignon is often touted as traditional, but it was first documented in 1867. Other recipes called "à la Bourguignonne" with similar garnishes are found in the mid-19th century for leg of lamb and for rabbit. The dish has become a standard of French cuisine; however, it only began to be considered as a Burgundian specialty in the twentieth century. The co-authors of Mastering the Art of French Cooking, Simone Beck, Louisette Bertholle, and Julia Child, have described the dish as "certainly one of the most delicious beef dishes concocted by man."*

### **Ingredients:**

- 3 pounds well-trimmed boneless beef chuck, cut into 1½-inch cubes (from 7-bone chuck roast)
- 1/3 cup all-purpose flour
- 1¼ lbs. boiling onions, peeled
- ¾ pound large carrots, cut into 1-inch pieces
- 12 large garlic cloves, peeled (left whole)
- 3 cups canned beef broth
- ½ cup cognac or brandy
- 2 750-ml. bottles red Burgundy wine
- 1¼ lbs. mushrooms
- 1/3 cup chopped fresh thyme or 2 tablespoons dried
- 1 tablespoon dark brown sugar
- 1 tablespoon tomato paste

### **Directions:**

Step 1: Preheat oven to 325°F. Season beef generously with salt and pepper; coat with 1/3 cup flour, using all of flour. Working in 3 batches, brown beef in same pot over high heat, about 5 minutes per batch. Transfer meat to large bowl. Add onions and carrots to same pot and sauté until light brown, about 6 minutes. Add garlic and sauté 1 minute. Transfer vegetables to bowl with beef.

Step 2: Add 1 cup broth and Cognac to pot; boil until reduced to glaze, scraping up browned bits, about 8 minutes. Return meat and vegetables and their juices to pot. Add wine, mushrooms, thyme, sugar, tomato paste and 2 cups broth. Bring to boil, stirring occasionally. Cover pot and place in oven. Cook until beef is tender, about 1 hour 20 minutes.

Step 3: Ladle liquid from stew into large saucepan. Spoon off fat. Boil liquid until reduced to 2¾ cups, about 40 minutes. Season with salt and pepper. Pour liquid back over beef and vegetables. (Can be prepared 1 day ahead. Cover and chill.) Rewarm over low heat before serving.

## **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 June to be acknowledged in "Quo Vadis," the donation must be recorded in the Special Donations register in the church vestibule by May 21, 2023.*

May 28, 2023

**Sanctuary Lamp** offered by John and Helen Wanko in memory of Anastasia Grudinoff (anniversary of repose). **Triple Candelabra** offered by Fr. W. Sophrony Royer in memory of Concetta Gloria Royer (20th anniversary or repose).



## Parish News

### Parish Council Meeting

Parish Council is meeting in the church hall on Sunday, May 21, 2023 after Divine Liturgy.

### On Holy Communion

Our parish will return to normal administration of Holy Communion with a single spoon on Memorial Day weekend. This advance notice is being given so that parishioners who have not yet received the bivalent booster shot, which is the best way to protect yourself and those around you, may do so before then. Be assured that in the event there should be a major COVID surge in our area, we are prepared to temporarily reinstate the use of multiple spoons.

### Diocesan Young Adult Retreat

The Diocesan Young Adult Retreat is being held on Friday-Sunday, May 19-21, 2023, at St. Andrew's Camp, Jewell, New York. To register, visit the webpage at [https://nynjoca.org/news\\_230320\\_1.html](https://nynjoca.org/news_230320_1.html) and click on the words, CLICK HERE TO REGISTER. A flyer is posted on the bulletin board in the church vestibule.

### **Meatball & Pasta Dinner**

#### Menu

*Salad, Italian Bread, and Antipasto  
Pasta and Meatballs in Meat Sauce  
Wine, Soft Drinks, Coffee, Tea  
Dessert*

Saints Peter & Paul Orthodox Church Hall  
98 West 28th Street, Bayonne, New Jersey  
Sunday, May 7, 2023 at 11:30 AM

Donation: \$30 per person (\$15, children up to 12)  
Contact: [sspbay1922nj@outlook.com](mailto:sspbay1922nj@outlook.com) or 201-436-3244

*Featuring a Tricky Tray and Raffle*

**Remember to support the  
parish every time you shop!**



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

## Schedule of Services

### May 6-7, 2023

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

### May 13-14, 2023

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

### May 20-21, 2023

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

### May 24-25, 2023 [Holy Ascension]

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

### May 27-28, 2023

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

## Daily Bible Readings

1. Acts 6:8-7:5, 47-60; John 4:46-54
2. Acts 8:5-17; John 6:27-33
3. Acts 8:18-25; John 6:35-39
4. Acts 8:26-39; John 6:40-44
5. Acts 8:40-9:19; John 6:48-54
6. Acts 9:20-31; John 15:17-16:2
7. Acts 9:32-42; John 5:1-15
8. Acts 10:1-16; John 6:56-69
9. Acts 10:21-33; John 7:1-13
10. Acts 14:6-18; John 7:14-30
11. Acts 10:34-43; John 8:12-20
12. Acts 10:44-11:10; John 8:21-30
13. Acts 12:1-11; John 8:31-42
14. Acts 11:19-26, 29-30; John 4:5-42
15. Acts 12:12-17; John 8:42-51
16. Acts 12:25-13:12; John 8:51-59
17. Acts 13:13-24; John 6:5-14
18. Acts 14:20-27; John 9:39-10:9
19. Acts 15:5-34; John 10:17-28
20. Acts 15:35-41; John 10:27-38
21. Acts 16:16-34; John 9:1-38
22. Acts 17:1-15; John 11:47-57
23. Acts 17:19-28; John 12:19-36
24. Acts 18:22-28; John 12:36-47
25. Acts 1:1-12; Luke 24:36-53
26. Acts 19:1-8; John 14:1-11
27. Acts 20:7-12; John 14:10-21
28. Acts 20:16-18, 28-36; John 17:1-13
29. Acts 21:8-14; John 14:27-15:7
30. Acts 21:26-32; John 16:2-13
31. Acts 23:1-11; John 16:15-23