

# 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

Early in the fourth century, St. Helena, mother of Roman Emperor Constantine, went to Jerusalem in search of the holy places of Christ’s life. She razed the second-century Temple of Aphrodite, which tradition held was built over the Savior’s tomb, and her son built the Basilica of the Holy Sepulcher on that spot. During the excavation, workers found three crosses. Legend has it that the one on which Jesus died was identified when its touch healed a dying woman.

The Cross immediately became an object of veneration. At a Good Friday celebration in Jerusalem toward the end of the fourth century, according to an eyewitness, the wood was taken out of its silver container and placed on a table together with the inscription Pilate ordered placed above Jesus’ head: Then “all the people pass through one by one; all of them bow down, touching the cross and the inscription, first with their foreheads, then with their eyes; and, after kissing the Cross, they move on.”

To this day, we celebrate the Exaltation of the Holy Cross on the September anniversary of the basilica’s dedication. The feast later entered the Western calendar in the seventh century after Emperor Heraclius recovered the Cross from the Persians, who had carried it off in 614, fifteen years earlier. According to the story, the emperor intended to carry the Cross back into Jerusalem himself, but was unable to move forward until he took off his imperial garb and became a barefoot pilgrim.

Today, the cross is the universal image of Christian faith. Countless artists have turned it into a thing of beauty to be carried in procession or worn as jewelry. However, St. Paul describes it as an “offense” (Gal. 5:11). One might easily imagine many early Christians viewing it in such a way. Crosses stood outside too many city walls, decorated only with decaying corpses, as a threat to any who defied Rome’s authority—including Christians who refused sacrifice to Roman gods. And so, although believers spoke of the Cross of

Christ as the instrument of salvation, it seldom appeared in Christian art except as an anchor, or in the Chi-Rho, until after Constantine's Edict of Toleration (in 313).

However, this was not St. Paul's meaning; rather, he had a far more fundamental, theological point to make. In the passage from Galatians, St. Paul refers to the Judaizers persecuting him. What were they so angry about? Paul describes it as the "offense of the Cross." The Judaizers were furious because Paul insisted that we can do nothing by our own human effort to save ourselves. Christ paid for all our sin on the Cross. The Cross completely satisfied all of God's demands for payment. Period (Galatians 3:23–29). For those still attached to the law of Moses, that made the Cross a scandal—a stumbling block, meaning a great offense. Therefore, the Judaizers' demand for circumcision makes no difference, for the "offense" of the Cross still remained, but one that has symbolized the central message of Christianity ever since St. Paul's time—that of universal redemption effected by Jesus Christ through His sacrifice on the Holy Cross.

## Excerpt from the Church Fathers

*"How precious the gift of the cross, how splendid to contemplate! In the cross there is no mingling of good and evil, as in the tree of paradise: it is wholly beautiful to behold and good to taste. The fruit of this tree is not death but life, not darkness but light. This tree does not cast us out of paradise, but opens the way for our return."*

— St. Theodore the Studite (759-826)

## Lives of the Saints

*St. Gorazd of Prague, Bishop and Martyr – commemorated on September 4th*

St. Gorazd was born as Matěj Pavlík on May 26, 1879, in the Moravian village of Hrubá Vrbka in what would later become the Czech Republic. Born into the Roman Catholic society of the Austro-Hungarian Empire, Matěj entered the Faculty of Theology in Olomouc, Moravia after finishing his earlier education. He was subsequently ordained a priest. During his studies, he was interested in the mission of Ss. Cyril and Methodius and of Eastern Orthodoxy.

The establishment of Czechoslovakia in the aftermath of the First World War brought complete religious freedom. In this environment, many people left the Roman Catholic Church. Some left the Christian faith entirely, but many others looked either to old Czech Protestant churches or, as Pavlík, to Eastern Orthodoxy. The Serbian Orthodox Church provided a shelter for those looking to Orthodoxy. As a leader in Moravia, the Serbian Orthodox Church agreed to consecrate Pavlík to the episcopate for his homeland, and he assumed the name of Gorazd in monasticism.

Historically, his monastic name of Gorazd was significant as it was the name of the bishop (also a saint) who succeeded Methodius as Bishop of Moravia after he died in 885. Subsequently, Pope Stephen V drove the disciples of Methodius from Moravia as the Latin Rite was imposed. Thus, by the choice of his monastic name Gorazd, the continuity of the Orthodox Church in Moravia from some eleven centuries earlier was recognized. Archimandrite Gorazd was named Bishop of Moravia and Silesia on September 24, 1921, and consecrated bishop on the next day at the Cathedral of the Holy Archangel Michael in Belgrade, Yugoslavia, by Serbian Patriarch Dimitrije.

For twenty years, Bishop Gorazd and his faithful followers organized parishes and built churches in Bohemia. In all they built eleven churches and two chapels. He had the essential service books translated and published in Czech, which was the language used in the church services. With Carpathian Ruthenia and Slovakia part of Czechoslovakia, he assisted many who had returned to their ancestral Eastern Orthodox faith, thus helping the creation of the Eparchy of Mukačevo and Prešov in 1931. Gorazd remained faithful

to the Orthodox faith despite attempts by many Roman Catholics to persuade him to renounce Orthodoxy. When many Roman Catholic priests rose up against him, the Roman Catholic Bishop Stoian said, "Leave Pavlik alone, you are not worthy to tie his laces, it would be good if everyone were like Pavlik."

With the conquest of Czechoslovakia by the Nazis in 1939, the church was placed under the Metropolitan in Berlin, Germany. Later, Reinhard Heydrich was appointed as ruler of Protectorate of Bohemia and Moravia. On May 24, 1942, a group of Czech resistance fighters assassinated Heydrich. In making their escape, the group found refuge in the crypt of the Cathedral. When Gorazd found out a few days later, he recognized the serious burden this placed on the Czech Orthodox Church. Before he left for the consecration to the episcopate of Philip Gardner in Berlin, he asked that the resistance fighters move elsewhere as soon as possible. However, on June 18, the Nazis found the hiding places after a betrayal by a member of the resistance group, and all the resistance fighters hiding in the church were killed in a Nazi raid.

Reprisals came quickly. The two priests and the senior lay church officials were arrested. Gorazd, wishing to help his fellow believers and the Czech Orthodox Church itself, took the blame for the actions in the Cathedral on himself, even writing letters to the Nazi authorities, stating in which he stated, "I am giving myself up to the authorities and am prepared to face any punishment, including death." On June 27, 1942, he was arrested and tortured. On September 4, 1942, Gorazd, two cathedral priests, and 547 laity were executed by firing squad at Kobylisy Shooting Range. His body was disposed of at Strašnice Crematorium.

The reprisals went much further as the Nazis conducted widespread roundups of Czechs, including the whole village of Lidice, then summarily killed the men and children, while they placed the women in concentration camps. The Orthodox churches in Moravia and Bohemia were closed and the church forbidden to operate. Metropolitan Seraphim (Liade) of Berlin courageously refused to issue any statement condemning Bishop Gorazd. It was not until the end of the war that the Orthodox Church in Czechoslovakia would function again. On May 4, 1961, the Serbian Orthodox Church recognized Gorazd II as a new martyr, and on August 24, 1987, he was glorified a saint at St. Gorazd Orthodox Cathedral in Olomouc, Moravia. Today, at the site of his martyrdom at the Kobylisz Shooting Range, a monument has been erected in his memory and those others who suffered at the hands of the Nazis.

## Frequently Asked Questions

*What is the meaning and origin of the three-barred Cross?*

The three-barred Cross, sometimes called the Eastern Cross or the Orthodox Cross, is composed of a vertical limb and two parallel horizontal arms, plus a third arm in a slanting position. Occasionally, all three horizontal arms are parallel. The short extra top bar represents the *titulus*, the sign nailed to Christ's Cross, which read: "Jesus of Nazareth, King of the Jews" (John 19:19).<sup>1</sup> The lower slanted bar is the footrest of the crucifix. All crucifixes would have had these, as no one could be suspended from a cross by nails alone. The cruel death of a crucifixion was not brought about only through blood loss, but by lack of oxygen: exhausted, the man is no longer able to stand straight upon the footrest, the body sags, and air can no longer

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<sup>1</sup> The Titulus Crucis (Latin for "Title of the Cross") is a piece of wood kept in the Church of Santa Croce in Gerusalemme in Rome which is claimed to be the titulus (title panel) of the True Cross on which Jesus Christ was crucified. The board is made of walnut wood, 25 cm. × 14 cm. × 2.6 cm. (9.8 in. × 5.5 in. × 1.0 in.) and has a weight of 687 grams (1.515 lbs.). It is inscribed on one side with three lines, of which the first is mostly destroyed. The second line is written in Greek letters and reversed script, the third in Latin letters, also with reversed script. The Latin reads *Iesus Nazarenus Rex Iudaeorum* ("Jesus the Nazarene King of the Jews"), corresponding to John 19:19 and the initials INRI familiar to Roman Catholics. The Titulus Crucis is also mentioned in the Synoptic Gospels: in Mark 15:26 (as the reason of the crucifixion), in Luke 23:38, and in Matthew 27:37. St. Helena, Roman Empress and mother of Emperor Constantine the Great, went on a pilgrimage to the Holy Land and discovered the True Cross. The Titulus Crucis, and many other relics, was donated to the Church of Santa Croce in Gerusalemme ("Holy Cross in Jerusalem") which she had built in Rome in A.D. 325.

be drawn in. The footrest of Christ's Cross is slanted because it is believed that in the final moments before Jesus gave up His spirit, He twisted in agony and the footrest was wrenched out of place. But in this true event there is also symbolism. The footrest points upward, towards Heaven, on Christ's right (representing the good thief on Christ's right), and downward, to Hades, on Christ's left (representing the unrepentant thief at Christ's left).

The cross serves as a representation to the world of who we are. It classifies us as followers of Christ. Being united and joined with Christ is not reserved only for the next life, but is for the here and now. As the Body of Christ, the Church, we are to embody anything the cross is and everything that it stands for —to become so close and familiar with the cross that our words and actions ought to be constantly guided by it; to always have our gaze fixed upon it, but to never lose focus of its meaning, and of our commitment to remain steadfast to the faith no matter how difficult our trials become. Contrary to widespread belief, the three-barred Cross is not Russian in origin, but comes from Byzantine Empire in the sixth century. At the end of the 15th century this cross started to be widely used in Muscovy when its rulers declared Moscow to be the "Third Rome," the successor of Byzantium and defender of Orthodoxy. In 1551, Ivan the Terrible decided to standardize the crosses used on Russian church domes in order to distinguish Muscovy from Lithuania, with its the two-barred "Lithuanian Cross" (i.e., the Cross of St. Euphrosyne of Polotsk).<sup>2</sup>

## Recipe of the Month

### Medieval Spicy Pasta

*In the fourteenth century, the anonymous hand-written cookbook "Libra di cucina" was published in Venice. This cookbook is clearly influenced by contact with the Arabic world and contains beautiful pasta dishes using lots of spices. This month's recipe combines the cookbook's recipes for spicy pasta and stewed mushrooms into a single dish.*

#### **Ingredients:**

- 1 teaspoon black pepper
- 1 teaspoon grains of paradise (melegueta pepper)
- 1 teaspoon cinnamon
- 1 teaspoon galangal (a type of ginger)
- 1 teaspoon nutmeg
- 5 ounces grated pecorino romano cheese, plus extra for serving
- 9 ounces wheat flour
- 4 small or 3 large eggs
- 2 ounces dried mushrooms
- 1 small onion
- 2 sage leaves
- small bunch of parsley
- 2 tablespoons apple vinegar
- 2 tablespoons almonds

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<sup>2</sup> The Cross of St. Euphrosyne of Polotsk was made in 1161 by Lazar Bohsha on the order of St. Euphrosyne of Polotsk, and is regarded as a national treasure of Belarus. St. Euphrosyne, superior of Polotsk Convent, ordered the cross to decorate the new Transfiguration Church. The simple cypress cross was decorated with gold, gemstones and enamel, depicting Jesus Christ, John the Baptist, the Theotokos (Mother of God), the Four Evangelists, the archangels Gabriel and Michael, and three patron saints of St. Euphrosyne and her parents. Inside, the cross contained pieces of the True Cross and other relics. In the 13th century, it was relocated to Smolensk and in 1514 to Moscow, and returned to Polotsk by Ivan the Terrible in 1563. In 1928 the nationalized relic was taken to Minsk and, in 1929, to Mogilev, and locked inside a safe box of the regional Communist Party headquarters. The cross disappeared during the German invasion of Belarus (June-August 1941) in World War II. In 1997, Nikolay Kuzmich, a craftsman from Brest, completed an officially endorsed replica of the cross, now on display in the Polotsk Cathedral.

## Directions:

1. Grind spices in a mortar and combine grated pecorino romano cheese, flour, eggs, and 2 teaspoons of spice mixture into a bowl and knead until smooth. Cover and let rest for an hour.
2. Break dough into small pieces and roll into sticks with your hands, "about a finger long" as the original recipe suggests.
3. Put mushrooms into a bowl and pour plenty of hot water on top (minimum of 13.5 ounces) until they are covered. Soak for 20 minutes. Drain and chop coarsely. Save the liquid.
4. Peel the onion and finely chop it, and chop the sage and parsley as well. Heat some oil in a frying pan, add the onion, and sauté for about 10 minutes. Add the chopped herbs and 1 teaspoon of the spice mixture, and sauté briefly. Add the mushrooms, the apple vinegar, and about 10 ounces of the soaking liquid from the mushrooms. Stew the mushrooms for 30 minutes. Add more liquid, if necessary.
5. Put any remaining soaking liquid from the mushrooms with water and a spoonful of salt in a large pan. Bring to a boil. Add the pasta and cook for 8 minutes.
6. Roughly chop the almonds. Drain the pasta. Add the pasta to the stewed mushrooms and toss them together. Transfer to plates and sprinkle with extra pecorino romano cheese, chopped almonds, and a pinch of the spice mixture.

## 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 October to be acknowledged in "Quo Vadis," the donation must be recorded in the Special Donations register in the church vestibule by September 24, 2023.*

### September 3, 2023

**Sanctuary Lamp** offered by Fr. Sophrony Royer in memory of Rt. Rev. Protopresbyter Vladimir Shishkoff.

### September 10, 2023

**Altar Vigils** offered by John and Helen Wanko in memory of Andrew Wanko (anniversary of repose).

### September 17, 2023

**Altar Vigils** offered by John and Helen Wanko in memory of Mary Grudinoff (anniversary of birth).  
**Sanctuary Lamp** offered by Fr. Sophrony Royer in memory of Wilfred J. Royer (anniversary of repose). **St. John's Cross** offered by Fr. Sophrony Royer in memory of Donald G. Royer (10th anniversary of repose).  
**St. Nicholas' Cross** offered by Fr. Sophrony Royer in memory of Anastasia Sahonchik (20th anniversary of repose).

### September 24, 2023

**Altar Vigils** offered by John and Helen Wanko in memory of Mary Grudinoff (anniversary of repose).

## Parish News

### Parish Council Meeting

Parish Council is meeting in the church hall on Monday, September 18, 2023 at 5:00 PM.

## DDB Appreciation Dinner

DDB donors are cordially invited to the DDB Appreciation Dinner on Sunday, October 8, 2023, 5:00 PM, at Ss. Peter & Paul Orthodox Church, 605 Washington Avenue, Manville, New Jersey. Bringing family members and parish guests is encouraged. RSVP by Monday, September 25, 2023, to Fr. James Parsells at his email: [frjames@ssppoc.org](mailto:frjames@ssppoc.org) or phone (906) 685-1452.

## St. Tikhon's Seminary Fundraiser

St. Tikhon's Seminary is asking for donations of gift certificates or gift cards, any *new* merchandise items, or monetary donations for its Tricky Tray/Raffle fundraiser being held on September 28, 2023. Donations can be picked up or sent to St. Tikhon's Seminary, PO Box 130, 178 St. Tikhon's Rd., Waymart, PA 18472. Contact Martha Spreen at [martha.spreen@stots.edu](mailto:martha.spreen@stots.edu) or Kathy Kowalczyk at [kathy.kowalczyk@stots.edu](mailto:kathy.kowalczyk@stots.edu) for information.

## **Schedule of Services**

### September 2-3, 2023

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

### September 7-8, 2023 [*Nativity of BVM*]

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

### September 9-10, 2023

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

### September 13-14, 2023 [*Holy Cross*]

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

### September 16-17, 2023

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

### September 23-24, 2023

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

## **Daily Bible Readings**

1. 2 Corinthians 11:5-21; Mark 4:1-9
2. 1 Corinthians 2:6-9; Matthew 22:15-22
3. 1 Corinthians 16:13-24; Matthew 21:33-42
4. 2 Corinthians 12:10-19; Mark 4:10-23
5. 2 Corinthians 12:20-13:2; Mark 4:24-34
6. 2 Corinthians 13:3-14; Mark 4:35-41
7. Galatians 1:1-10, 20-2:5; Mark 5:1-20
8. Philippians 2:5-11; Luke 10:38-42; 11:27-28
9. 1 Corinthians 4:1-5; Matthew 23:1-12
10. 2 Corinthians 1:21-2:4; Matthew 22:1-14
11. Galatians 2:11-16; Mark 5:24-34
12. Galatians 2:21-3:7; Mark 6:1-7
13. Galatians 3:15-22; Mark 6:7-13
14. 1 Cor. 1:18-24; John 19:6-11, 13-20, 25-28, 30-35
15. Galatians 4:8-21; Mark 6:45-53
16. 1 Corinthians 4:17-5:5; Matthew 24:1-13
17. 2 Corinthians 4:6-15; Matthew 22:35-46
18. Galatians 4:28-5:10; Luke 3:19-22
19. Galatians 5:11-21; Luke 3:23-4:1
20. Galatians 6:2-10; Luke 4:1-15
21. Ephesians 1:1-9; Luke 4:16-22
22. Ephesians 1:7-17; Luke 4:22-30
23. Galatians 4:22-31; Luke 1:5-25
24. 2 Corinthians 6:1-10; Luke 5:1-11
25. Ephesians 1:22-2:3; Luke 4:37-44
26. Ephesians 2:19-3:7; Luke 5:12-16
27. Ephesians 3:8-21; Luke 5:33-39
28. Ephesians 4:14-19; Luke 6:12-19
29. Ephesians 4:17-25; Luke 6:17-23
30. 1 Corinthians 14:20-25; Luke 5:17-26

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



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