

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

In the Old Testament the prophets announced that the Spirit of the Lord would rest on the Messiah for his saving mission. The descent of the Holy Spirit on Jesus at his baptism by St. John the Baptist was the sign that this was he who was to come, the Messiah, the Son of God. He was conceived of the Holy Spirit; his whole life and his whole mission are carried out in total communion with the Holy Spirit whom the Father gives him “without measure” (John 3:34).

In the Gospel of Luke Jesus came to Nazareth and went to the synagogue; and there he was given to him the Book of Isaiah. He opened the book and found the place where it was written: “The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord” (Luke 4:18-19). The Holy Spirit is the power of God to do all the good works in the world; i.e., this fullness of the Holy Spirit was not to remain solely with the Messiah, but was to be communicated to the whole messianic people, as we heard in the address given by Peter to the crowd referring to the Prophet Joel: “And in the last days it shall be, God declares, that I will pour out my Spirit upon all mankind.”

On several occasions Christ promised this outpouring of the Holy Spirit to his disciples. During the Mystical Supper, he told them: “If you love me, you will keep my commandments. And I will pray the Father, and he will give you another Advocate, to be with you forever, the Spirit of truth whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you” (John 14:15-17). And before his ascension to heaven, Jesus told them: “John baptized with water, but before many days you shall be baptized with the Holy Spirit ... You shall receive power when the Holy Spirit comes on you, and you shall be my witnesses in Jerusalem and in all Judaea and Samaria and to the end of the earth” (Acts 1:8). This promise he fulfilled on Easter Sunday, according to the Gospel of St. John, and

then more strikingly on the day of the Pentecost, according to St. Luke. We read in St. John: "In the evening of that same day ... Jesus came and stood among the disciples and said to them: Peace be with you ... As the Father has sent me, even so I send you. And when he had said this, he breathed on them, and said to them: receive the Holy Spirit. For those whose sins you forgive, they are forgiven, for those sins you retain, they are retained" (John 20:19-23).

On Pascha (Easter) the disciples were baptized by their union to the risen Lord. On Pentecost, which is a Greek word that means the fiftieth day after Pascha, they were confirmed by the descent of the Holy Spirit, as we heard in the passage of the Acts of the Apostles. The Holy Spirit descended on the Apostles so that they started speaking in several languages "telling the mighty works of God" and preaching, without fear of the Jews, the Gospel of the Lord Jesus Christ. This fiftieth day after the Passover was, for the Jews, the remembrance of the Mosaic Covenant, which God gave the Law to Moses and People of Israel. After the Resurrection of Jesus we are no more under the Law: the ancient Law was replaced by the Holy Spirit. In this descent of the Holy Spirit lies the difference between the Old Testament and the New Testament. We read in the Gospel of St. John: "The Law was given through Moses; grace and truth came through Jesus Christ" (John 1:17). The grace is the Holy Spirit Himself given to us through the Sacrament of Chrismation (called Confirmation in the West).

What does mean, for us today, to be baptized with the Holy Spirit? It means a radical change in our mind and in our deeds; it means to be a new creation, to have a new mind according to God, not according to the flesh, and to act according to God's will, not according to our sinful, self-centered will. God is Love, and His Spirit is the Spirit of Love. When we are baptized with the Holy Spirit, all our deeds must be filled with love. St. Paul says to the Galatians: "Walk by the Spirit, and do not gratify the desires of the flesh ... Now the works of the flesh are plain: fornication, impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, party spirit, envy, drunkenness, carousing and the like." And he adds: "I warn you, as I warned you before, that those who do such things shall not inherit the Kingdom of God". Then he describes the fruit of the Spirit: "But the fruit of the Spirit is: love, joy, peace; patience, kindness, goodness; faithfulness, gentleness, self-control; against such there is no law. And those who belong to Christ Jesus have crucified the flesh with its passions and desires". And he concludes: "If we live by the Spirit, let us also walk by the Spirit. Let us have no self-conceit, no provoking of one another, no envy of one another" (Gal. 5: 16-26).

How must be our relationship with the Holy Spirit? Our vocation as new creatures is to follow the inspiration of the Holy Spirit in order to become spiritualized, divinized. Our Orthodox spirituality is one of divinization. We are not afraid to use this term. Jesus sent us the Holy Spirit to divinize us. There are two phrases in St. Paul which summarize our relationship to the Holy Spirit. In 1 Thessalonians he writes: "Do not quench the Spirit," and in other translations: "Do not restrain the Holy Spirit" or "Do not stifle inspiration" (5:19). When we hear God speaking to us, and the Holy Spirit inspiring us to do good and to shun evil, let us not close our ears. Otherwise the words of Isaiah will be applied to us; "This people's heart has grown dull, and their ears are heavy of hearing, and their eyes they have closed" (Matt. 13:15). That is quenching the Holy Spirit.

Another expression St. Paul uses in his Letter to the Ephesians is also worthy to keep in mind in our relationship with the Holy Spirit. He says: "Do not grieve the Holy Spirit of God, in whom you were sealed for the day of redemption" (5:30). We grieve the Holy Spirit by our sins. This reminds us of Jesus weeping on Jerusalem: "O Jerusalem, Jerusalem, you that kill the prophets and stone those who are sent to you! How often have I longed to gather your children, as a hen gathers her chicks under her wings, and you refused! Behold, your house will be left to you desolate" (Matt. 23:37-38). Let us not grieve the Holy Spirit by our sins, let us not cause Jesus weep on our house, the house of our soul, which will be destroyed if we "do not know the time of our salvation" (Luke 19:41-44).

Excerpt from the Church Fathers

“According to the degree to which the intellect is stripped of the passions, the Holy Spirit initiates the intellect into the mysteries of the age to come.”

— St. Thalassius the Libyan (d. 648)

Lives of the Saints

St. Cyril of Belozero, Abbot – commemorated on June 9th

St. Cyril was born, with the name Cosmas, in Moscow in 1337. His origins are uncertain, but it seems he was somehow related to the boyar family of Velyminov. His parents died while he was still a child, and around 1380, at the age of 13 or 14, he became a monk in the Simonov Monastery, taking the name of Cyril in the monastery. The abbot of the Simonov Monastery, Archimandrite Theodore, was the nephew of St. Sergius of Radonezh.

St. Cyril fulfilled his monastic duties under the supervision of Elder Michael, who later became the Bishop of Smolensk. By night the Elder read the Psalter, and Cyril bowed and made prostrations, but at the first ringing of the bell, he went to the church for Matins. He asked the Elder permission to partake of food every second or third day. The experienced Elder did not permit this, but blessed him instead to eat with the brethren, only not to the extent of satiety. Cyril fulfilled his obedience in the bakery: he carried water, chopped firewood, and distributed bread.

When St. Sergius of Radonezh visited the Simonov Monastery to see his nephew Theodore, he would seek Cyril in the bakery and converse with him about spiritual matters before seeing anyone else. After a while, Cyril was transferred from the bakery to the kitchen. He gazed into the burning fire and told himself, “Have patience, Cyril, so that by this fire you might save yourself from the eternal fire.” Cyril toiled for nine years in the kitchen and God granted him such a tender heart that he was not able to eat the bread he baked without tears, and all the brethren regarded him not as a man, but as an Angel of God.

Fleeing the glory of man, he began to behave as a fool-for-Christ. As punishment for transgressing against propriety, the monastery’s superior placed him on bread and water for forty days. Cyril underwent this punishment with joy. But St. Cyril could not conceal his spirituality, and the experienced superior discovered that was not behaving as a fool out of pride, but out of humility. Against his will, they compelled him to accept ordination to the priesthood. When he was not serving in church, Cyril occupied himself with heavy work.

When Archimandrite Theodore was made Archbishop of Rostov, the brethren chose Cyril as Archimandrite of the monastery in 1388. Wealthy and important people began to visit the monk to hear his counsels. This disturbed the saint’s humble spirit, and he realized that the position of archimandrite required too much involvement in public affairs. Despite the entreaties of the brethren, he resigned as abbot and secluded himself in his former cell. Even here he was disturbed by frequent visitors, and he went to the old Simonov Monastery of the Nativity of the Theotokos.

St. Cyril’s soul yearned for solitude, and he asked the Mother of God to show him a place conducive for salvation. One night he was reading an Akathist in his cell before the Hodegitria icon of the Mother of God, and had just reached the eighth Kontakion, “Seeing the strange Nativity, let us become strangers to the world and transport our minds to Heaven.” Then he heard a voice say, “Go to White Lake (Belozersk), where I have prepared a place for you.” Accompanied by Therapont, also monk of Simonov, Cyril promptly left for White Lake. On arrival, following the advice of St. Sergius of Radonezh, he first dug a cave, and then built a wooden Assumption Chapel (replaced by the Assumption Church in 1397) and a loghouse for other

monks. St. Therapont, who found St. Cyril too strict, left within a year and founded nearby the Ferapontov Monastery.

Many began to come to him seeking to be tonsured. The saint perceived that his time of silence was ended. When the number of brethren had multiplied in what soon became Kirillo-Belozersky Monastery, St. Cyril established a very strict order of cenobitic life, which he sanctified by the example of his own life. The monastery grew and later became the largest monastery of northern Russia. As the monastery's first abbot, St. Cyril arranged purchases of large areas of land by the monastery.

Once Cyril, troubled by a strange dream, lay down to sleep under a pine tree, but just as he closed his eyes, he heard a voice cry, "Run, Cyril!" Cyril barely managed to jump away as the pine tree came crashing down. From this pine tree, the ascetic fashioned a cross. Another time, Cyril nearly perished from flames and smoke when he was clearing the forest, but God preserved His Saint. A certain peasant attempted to burn down the monk's cell, but try as he might, he did not succeed. Then he repented with tears, and confessed his sin to Cyril, who tonsured him into monasticism.

The Lord rewarded St. Cyril with the gift of clairvoyance and healing. A certain Theodore desired to enter the monastery, but the devil instilled in him such hatred for St. Cyril that he could not look at him, nor listen to the sound of his voice. He approached St. Cyril's cell and, seeing his grey hair, he was not able to say a word from shame. The saint said to him, "Don't be sad, my brother, for all are mistaken about me. You alone know the truth and my unworthiness. I am actually a worthless sinner." Then St. Cyril blessed Theodore, promising that he would not be troubled by such thoughts in the future. From that time Theodore lived at peace in the monastery.

Once, there was no wine for the Divine Liturgy, and the priest told the Cyril about this, whereupon he ordered a monk to bring him the empty wine vessel, and when he opened it, it was full of wine. During a time of famine St. Cyril distributed bread to all the needy and he did not stop, even though the normal reserves hardly sufficed for the brethren. Despite this, the more that bread was distributed, the more it increased. The monks then realized that God would provide for their needs, through the prayers of St. Cyril. For example, St. Cyril once calmed a storm on the lake which threatened the fishermen. He predicted that none of the brethren would die until after his death, despite a plague that would rage. Then many would follow after him.

In the final years of St. Cyril's life, the nobleman Roman decided to give the monastery a village and sent the deed. Cyril knew that if the monastery came to possess a village, the brethren would become concerned about the land and settlements, which would disrupt their monastic solitude, so he declined the gift. St. Cyril served his final Divine Liturgy on the day of Pentecost and, after giving final instructions to the brethren to preserve love among themselves, died in the monastery in June 9, 1427 (coincidentally, the feast day of his namesake, St. Cyril of Alexandria), at the age of 90. The Russian Orthodox Church glorified him as a saint in 1547, and his feast day is June 9th. At present, there are several churches in Russia dedicated to him.

Frequently Asked Questions

Were all seven sacraments around at the beginning of the Church or were they established centuries later?

The sacraments were around at the beginning of the Church, although they may not have been neatly "packaged" as the "Seven Sacraments" at the time. Each sacrament, however, finds its counterpart in Scripture:

Baptism—the Baptism of Our Lord.

Chrismation—the Descent of the Holy Spirit on Pentecost.

Penance—the various accounts of individuals repenting and receiving forgiveness.

The Eucharist—the Mystical Supper and accounts of the “breaking of the bread” in Acts, etc.

Anointing of the Sick—various healings performed by Christ Himself.

Ordination—the call of the disciples.

Matrimony—the Wedding Feast at Cana.

While Scripture does not categorize these as “sacraments,” it is clear that the needs that each of the sacraments addresses has its counterpart in the ministry and mission of Our Lord. The Orthodox hadn’t really considered how many sacraments there are until the time of the Roman Catholic Church’s Council of Trent (1545-1563), when the Orthodox Church agreed with the number seven specified by that council.¹ That doesn’t mean that there are many other needs addressed by Our Lord which also serve to bring us into the presence and grace and holiness of God.

Recipe of the Month

ROASTED BUFFALO CAULIFLOWER WITH BLUE CHEESE SAUCE

This cauliflower recipe has lots of flavor and a little kick—it’s a low-calorie, low-fat, low-carb veggie winner for the pickiest of eaters. And cauliflower is so hearty you can essentially treat it like meat. And of course we all love buffalo-flavored anything! And what better pairing is there than the magical cooling properties of blue cheese sauce? To keep with the healthy buffalo veggie theme, use low-fat Greek yogurt for the base of the blue cheese dip.

INGREDIENTS

FOR THE CAULIFLOWER:

- 1 large head of cauliflower
- 2 tablespoons olive oil
- 1 teaspoon garlic powder
- 1 teaspoon salt
- ½ teaspoon pepper
- 1 tablespoon finely chopped parsley, for garnish

FOR THE BUFFALO SAUCE:

- 2 tablespoons unsalted butter, melted
- ¼ cup of your favorite hot sauce
- 1 tablespoon freshly squeezed lemon juice

FOR THE BLUE CHEESE SAUCE:

- 5 ounces blue cheese (2 ounces for garnish)
- ½ cup 2% fat plain Greek yogurt
- 1 tablespoon almond milk (or whatever milk you prefer)
- 1 teaspoon fresh squeezed lemon juice
- 1 tablespoon finely chopped parsley
- salt and pepper to taste

¹ Confirmed by the Synods of Iași (1642) and Jerusalem (1672).

INSTRUCTIONS

1. Preheat oven to 450 degrees.
2. Using a sharp knife, carefully break down the head of cauliflower into small florets.
3. In a large bowl, whisk together olive oil, garlic powder, salt & pepper, then add the florets. Stir and coat the cauliflower thoroughly.
4. Roast the cauliflower on a parchment-lined baking sheet for 15 minutes.
5. Meanwhile, for the buffalo sauce combine hot sauce, lemon juice, and butter.
6. For the blue cheese sauce, melt 2 ounces of blue cheese in a small bowl, then combine with Greek yogurt and mix thoroughly. Add lemon juice, salt, milk, and chopped parsley, then incorporate fully. Crumble in an additional ounce of blue cheese for texture, and gently mix this into the sauce so the crumbles remain intact. Salt and pepper to taste.
7. When the cauliflower is finished baking, toss with the buffalo sauce, garnish with two more ounces of blue cheese crumbles and chopped parsley, and serve with blue cheese sauce on the side.

Parish News

Wedding Banns

Miss Danielle Kovach of Clark, New Jersey, daughter of Jerome Kovach and Margaret Cimboric, is to be wed to Mr. Gregory J. Turk of Broadview Heights, Ohio, son of Gregory F. Turk and Alexandra Valukievic, at St. Peter & Paul Orthodox Church of Bayonne, New Jersey, on June 22, 2024. Anyone knowing of a canonical or legal impediment to this marriage is asked to call the Rectory at (201) 436-3244.

Congratulations

Congratulations to our parishioner and altar server, Mr. John El-Tarazy, who is graduating from Bayonne High School on June 21, 2024. He will begin attending Rutgers University—Newark in August. Many Years!

R.B.O. Biennial Meeting

R.B.O. Lodge #100 is having its biennial meeting on Saturday, June 29, 2024 after Divine Liturgy.

Parish Council Meeting

The Parish Council is meeting in the church hall on Sunday, June 30, 2024 after Divine Liturgy.

Special Donations

Special Donations may be offered at \$15 for the Altar Vigils, \$10 for the Sanctuary Lamp, and \$5 for any one of the following: 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. For acknowledgement of Special Donations in the July issue, the donation must be recorded in the Special Donations register in the church vestibule by June 23, 2024.

June 2, 2024

Altar Vigils offered by Helen Wanko in memory of Lydia Wanko (anniversary of repose). **St. John's Cross** offered by Fr. W. Sophrony Royer in memory of Concetta Gloria Royer. **St. Nicholas' Cross** offered by Fr. W. Sophrony Royer in memory of Irene Felice.

June 9, 2024

Altar Vigils offered by Helen Wanko in memory of Daniel Grudinoff (anniversary of repose). **Sanctuary Lamp** offered by Fr. W. Sophrony Royer in memory of Angelo and Antonetta Cusano. **Triple Candelabra** offered by Fr. W. Sophrony Royer in memory of Louis J. Royer.

June 23, 2024

St. Nicholas' Cross offered by Helen Wanko in memory of Anastasia Grudinoff (anniversary of birth).

June 30, 2024

Altar Vigils offered by Helen Wanko in memory of John Wanko (anniversary of birth).

Schedule of Services

June 1-2, 2024

5:00 PM (Saturday) – Great Vespers

9:30 AM (Sunday) – Divine Liturgy

June 8-9, 2024

5:00 PM (Saturday) – Great Vespers

9:30 AM (Sunday) – Divine Liturgy

June 12-13, 2024 [*Holy Ascension*]

6:00 PM (Wednesday) – Great Vespers w. Lity

9:30 AM (Thursday) – Divine Liturgy

June 15-16, 2024

5:00 PM (Saturday) – Great Vespers

9:30 AM (Sunday) – Divine Liturgy

June 22-23, 2024

9:30 AM (Saturday) – General Parastas

5:00 PM (Saturday) – Great Vespers w. Lity

9:30 AM (Sunday) – Divine Liturgy w. Kneeling Prayers

June 24, 2024 [*Nativity of St. John the Baptist*]

9:30 AM (Monday) – Divine Liturgy

June 28-29, 2024 [*Ss. Peter & Paul*]

6:00 PM (Friday) – Great Vespers w. Lity

9:30 AM (Saturday) – Divine Liturgy

June 29-30, 2024

5:00 PM (Saturday) – Great Vespers

9:30 AM (Sunday) – Divine Liturgy

Daily Bible Readings

1. Acts 12:1-11; John 8:31-42
2. Acts 11:19-26, 29-30; John 4:5-42
3. Acts 12:12-17; John 8:42-51
4. Acts 12:25-13:12; John 8:51-59
5. Acts 13:13-24; John 6:5-14
6. Acts 14:20-27; John 9:39-10:9
7. Acts 15:5-34; John 10:17-28
8. Acts 15:35-41; John 10:27-38
9. Acts 16:16-34; John 9:1-38
10. Acts 17:1-15; John 11:47-57
11. Acts 17:19-28; John 12:19-36
12. Acts 18:22-28; John 12:36-47
13. Acts 1:1-12; Luke 24:36-53
14. Acts 19:1-8; John 14:1-11
15. Acts 20:7-12; John 14:10-21
16. Acts 20:16-18, 28-36; John 17:1-13
17. Acts 21:8-14; John 14:27-15:7
18. Acts 21:26-32; John 16:2-13
19. Acts 23:1-11; John 16:15-23
20. Acts 25:13-19; John 16:23-33
21. Acts 27:1-44; John 17:18-26
22. Acts 28:1-31; John 21:15-25
23. Acts 2:1-11; John 7:37-52, 8:12
24. Romans 13:11-14:4; Luke 1:1-25, 57-80
25. Romans 1:1-7, 13-17; Matthew 4:25-5:13
26. Romans 1:18-27; Matthew 5:20-26
27. Romans 1:28-2:9; Matthew 5:27-32
28. Romans 2:14-29; Matthew 5:33-41
29. 2 Corinthians 11:21-12:9; Matthew 16:13-19
30. Heb. 11:33-12:2; Matt. 10:32-38, 19:27-30

The Orthodox tradition in which kneeling is not done during the Paschal season—as a time of celebration and resurrectional joy—stems from the Early Church. On Pentecost, the fiftieth day, kneeling is reintroduced as a posture of prayer and humility before God, commencing with the Kneeling Prayers said after Divine Liturgy.

Remember to support the parish every time you shop!



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