

# 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 early Christianity, baptisms took place on Holy Saturday, in connection with the glorious feast of Christ’s Resurrection. The one to be baptized, the catechumen, was plunged into the baptismal pool, symbolic tomb of Christ, only to be raised with Christ from the tomb which now symbolized a womb to new life. Catechumens studied the Christian faith for one to three years, and the last forty days before their baptisms were given more intense instruction on how to live the life of Christ through prayer, fasting and good works, the basis for a Christian life. So this season was not dismal or sad and gloomy but rather joyful—living Christ was filled with joy.

The Church subsequently extended this forty-day period even to us, the already existing Christians, recognizing that we do not always live our Christ-life as best as we can. We slip: we forget to pray and converse with God as we should. We overindulge much in food and spend more time with gossip and back-biting. We ignore our brothers and sisters in need and forget to care for each other as we should. Our likeness to God gets tarnished and many times we fail to see it—we need a renewal, so the Church proposes to us a more active life in Great Lent to pray more, to fast more, and to perform more good works for forty days with the hope we are able to renew good habits in our lives in imitation of Jesus Christ, our Lord, model and Savior.

Great Lent opens with Forgiveness Vespers at which we chant: “Let us observe a Fast acceptable and pleasing to the Lord. True fasting is to put away all evil, to control the tongue, to forebear from anger, to abstain from lust, slander, falsehood and perjury. If we renounce these things, then our fasting is true and pleasing to God.” We welcome Great Lent not as a time for self-inflicted agony or self-improving therapy. We greet this season as a holy time consecrated to the correction, purification

and enlightenment of ourselves through the fulfillment of the commandments of the crucified God. We push out the evil within us and allow the fruits of the Holy Spirit to take deeper root in us: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control (Galatians 5:22). The forty days are saving days for complete and total dedication to things of God. The forty days are our “tithe” or one tenth of the year to focus more on our godliness. We return to God in the abundance He gives us! We begin Great Lent with Forgiveness Vespers, properly on Sunday evening or in some parishes on Monday – the first day of Lent. We ask each other for forgiveness as we embark on this intense spiritual journey. God desires our repentance, not our remorse. We express sorrow for our sins but do so in the joy of God’s mercy. We make ready for the Resurrection, both Christ’s and our own. We renew our baptismal promises.

The Church offers us the tools for renewing ourselves and our attempts to be more in conformity with the teachings of Christ. The basic tools are Prayer, Fasting, and Good works – these are essential elements to living a full Christian life. By focusing on them more intensely we begin to renew ourselves to live better lives.

- Prayer: Prayer is necessary in Christian life. Jesus Christ himself prayed and taught us how to pray. To be a follower of Christ we must pray—our conversation with God. We lift our minds and hearts to God to have communion with him in order to accomplish his will.

We have personal prayer at home using some formal words or just being informal in dialogue with God. We are urged to pray regularly, secretly, briefly and without many words, trusting that God hears us. “And when you pray, do not be like the hypocrites... so they may be seen by others... rather go into your room and shut the door and pray to your Father who is in secret, and your Father who sees in secret will reward you” (Matt. 6:5-6). A simple prayer for this purpose is the Jesus Prayer: “Lord Jesus Christ, Son of God, have mercy on me a sinner.” This can be repeated many times. We invoke the name of God to have communion with him. Another prayer prayed especially at every liturgical Lenten service is the Prayer of St. Ephrem. Each short paragraph is accompanied with a great prostration. This prayer can be said upon waking, with our family meals, and before sleeping—or any other times during the day:

*O Lord and Master of my life, grant that I may not be afflicted with a spirit of sloth, inquisitiveness, ambition and vain talking.*

*Instead, bestow upon me, Your servant, a spirit of purity, humility, patience and love.  
Yes, O Lord and King, grant me the grace to see my own sins and not to judge my brethren, for You are blessed forever and ever. Amen.*

During Great Lent the Church offers us public services: Presanctified Liturgy, Great Compline and the Akathist Hymn. We do not go to church to say our private prayers, but we bring ourselves, our cares, desires, troubles, questions and joy and unite them with others to the prayer of the Church, to the prayer of Christ, the Mother of God, the saints, and the people in our particular community.

- Fasting: Fasting is essential to our Christian life. Christ fasted and taught us to fast. The goal of fasting is to purify our lives, a physical and spiritual liberation from sin. We strengthen ourselves to love God and people. What money we save from fasting on specific foods is shared with others who have a need. Fasting helps our body and the bodies of others.

Our fasting regulations developed in monasteries and are somewhat mitigated today but it is up to each person individually to adjust the fast to their life and circumstances. Check your parish bulletin for the traditional fast and the mitigated guidelines and make it a better part of your life – the rules

are ideals to which we strive. Jesus reminds us in Mathew's Gospel: "When you fast, do not look dismal like the hypocrites, for they disfigure their faces so as to show others that they are fasting... But when you fast, put oil on your head and wash your face, so that your fasting may be seen not by others but by your Father who is in secret; and your Father who sees in secret will reward you." (Matt. 6:16-18).

St. John Chrysostom also gives us important words on fasting: "Real fasting is not merely abstinence from meats, but from sins as well. Let the hands fast by being pure from plundering and avarice. Let the feet fast by ceasing to run to unlawful spectacles... Let the mouth fast from disgraceful speech, for what does it profit us if we abstain from fish and fowl and yet bite and devour our brothers and sisters." Our Lenten Vespers sums this up perfectly: "Let us observe a Fast acceptable and pleasing to the Lord. True fasting is to put away all evil, to control the tongue, to forebear from anger, to abstain from lust, slander, falsehood and perjury. If we renounce these things, then our fasting is true and pleasing to God." (1st Monday of Lent).

- **Good Works & Almsgiving:** The third arm of Great Lent is a stronger refocus on doing good works. Almsgiving is a daily event, not just done in Lent. In his sermon on the mount, Jesus not only speaks about prayer and fasting, he adds his words or commands of almsgiving as well. "So when you give alms, do not sound a trumpet before you as the hypocrites do... rather do not let your left hand know what your right hand is doing, so that your alms may be done in secret; and your Father who sees in secret will reward you." (Matt. 6:2-4).

Jesus Christ's call for us to do good works even confirms God's law in the old covenant: "Those who despise their neighbors are sinners, but happy are those who are kind to the poor... Those who oppress the poor insult their Maker, but those who are kind to the needy honor Him." (Proverbs 14:21, 31). Scripture teaches us that to share our possessions to support the needs of others is the most concrete expression of faith and love. Faith is not alive in one who does not help the needy. "What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you? If a brother or sister is naked and lacks daily food, and one of you says to them, 'Go in peace; keep warm and eat your fill,' and you do not supply their bodily needs, what is the good of that? So faith by itself, if it has no works, is dead." (James 2:14-17).

The Fathers of the Church also insist on almsgiving. St. John Chrysostom says: "Feed the needy now or be ready forever to feed the fires of hell!" St. Basil the Great also insists on sharing with others: "The grain in your barn belongs to the hungry. The coat in your closet belongs to the naked. The shoes rotting in your basement belong to the barefoot. The silver (money) hidden in boxes belongs to the needy. You sin against all those whom you are able to help, but fail to do so."

Our liturgical texts also focus on good works: "In this season of repentance, let us stretch out our hands in works of mercy. Then the ascetic struggles of the Fast will bring us eternal life, for nothing saves the soul so much as generosity to those in need; and almsgiving combined with fasting will deliver us from death. Let us do all this with gladness, for there is no better way, and it will bring salvation to our souls." (Matins Aposticha, 2nd Thursday of Lent).

Just prior to the Great Fast we recall on Meatfare Sunday the great parable in Matthew's Gospel of the Last Judgement: Jesus reminds those who fed the hungry, gave drink to the thirsty, welcomed strangers, cloth the naked, visited and cared for the sick, and visited those in prison, "just as you did it to one of the least of those of my brethren, you did it to me...and those that ignored the hungry, thirsty, strangers, naked, sick and in prison, "just as you did not do it to one of the least of these, you did not do to me." (Matt. 25:31-46). Jesus identifies himself as every person in need. Our brethren are our life—we cannot ignore them or pass by their needs.

Liturgy of the Presanctified Gifts. On weekdays of the Great Lent, we fast from the full Eucharistic Divine Liturgy. However, it is not fasting from receiving Communion, just from the full joyful Divine Liturgy. The Church does not deprive us from receiving Holy Communion by celebrating a modified Vespereal Liturgy in which we receive the body and blood of Christ consecrated on the previous Sunday. It is a beautiful service with the pre-sanctified gifts brought to the Holy Altar in deep silence.

Akathist Hymn: This beautiful Kontakion written by St. Romanus the Melodist, the author of many long hymns is connected with the Great Feast of Annunciation on March 25, which generally occurs during Great Lent, or Holy Week. On the 5th Friday we chant it at Compline. Although not directly connected to Lenten services, this expressive theological hymn honors the Mother of God who bore Jesus Christ in her womb. She gave birth to our Savior whose saving actions we will celebrate in Holy Week leading to his glorious Resurrection.

Special commemorations take place on the Memorial Saturdays of this fasting season and a long Canon on Repentance written by St. Andrew of Crete is chanted the first four days of Lent, and repeated in its entirety on Wednesday or Thursday in the 4th Week of Lent. Every Sunday of Lent has its own particular theme: the Triumph of Orthodoxy on the first Sunday; the theology of grace (i.e., the uncreated divine *energeia*) articulated by St. Gregory Palamas on the second Sunday; the commemoration of the Holy Cross on the third Sunday; the spiritual classic *The Ladder of Divine Ascent* written by St. John Climacus on the fourth Sunday; and life of our venerable mother St. Mary of Egypt on the fifth Sunday.

Great Lent ends with the resurrection of Lazarus on the day before Palm Sunday. However, although the 40 days are complete, we embark on a more intense and expressive week—the Holy and Great Week of the Passion of Christ. During Holy Week our fasting should be a bit more intense. It is a beautiful week walking with Christ in his passion, proclaiming Him our King on Palm Sunday and Bridegroom of the Church. We witness his humility by washing his apostles' feet as a reminder that all of us are called to serve each other. We celebrate his institution of the Eucharist which is our life-giving food. We read the Passion Gospels and enact his crucifixion, meditating on his long-suffering and death on the cross, accomplished for our salvation. We remove the dead Christ from the Cross, prepare the burial and sing the joyful glorifications at His decorated tomb. We process with his burial shroud (*epitaphios*) around the church and even in some places outside of the church, and upon reentering the church we bow underneath his body as a sign of dying with him and asking to be raised with him too!

On Holy Saturday we bless the new light – the sign that Christ lives and we proclaim his resurrection to the world outside before our Paschal Divine Liturgy. And as we proclaim his resurrection, we too stand upright and proclaim our own renewal of our Christian life which we received at the time of our baptisms. At our baptisms we were asked if we renounce all evil, if we accept Christ and if we will live the Christ life. If we were babies at that time our godparents answered for us. But now as adults we recommit ourselves to living Christ and to being another Christ in our world. I pray this Holy Season be filled with joy for all of you and I pray that when you shout the first Christ is risen, you can add “and me too” ... “I’m a renewed follower of Jesus Christ.”

## **Theological Excerpt**

*“A brother said to an old man: ‘There are two brothers. One of them stays in his cell quietly, fasting for six days at a time, and imposing on himself a good deal of discipline, and the other serves the sick. Which one of them is more acceptable to God?’ The old man replied: ‘Even if the brother who fasts six days were to hang himself up by the nose, he could not equal the one who serves the sick.’ Here we learn that love*

*is above fasting, that we must not presume to put our fasting above 'the more excellent way,' the 'new commandment' to love one another."*

—The Sayings of the Desert Fathers

## Lives of the Saints

*St. Cunigunde of Luxembourg, Holy Roman Empress – commemorated on March 3rd*

St. Cunigunde was one of eleven children born to Siegfried I of Luxembourg (922–998) and a lady named Hedwig. Numerous genealogists have tried to find out which Hedwig it is; there are different views. One of the most famous theses regarding her identity is from Joseph Depoin, who claims that Hedwig is the daughter of Duke Gilbert of Lorraine and his wife Gerberga of Saxony, the daughter of Emperor Henry I. If this is correct, then Cunigunde married her distant cousin, but Henry II was strongly against consanguineous marriage, so this is probably not the case. A more likely hypothesis is that she is the daughter of Berthold of Schweinfurt, from the House of Babenberg, and Eilika of Walbeck, daughter of Count Lothar. Cunigunde's paternal grandmother, also called Cunigunde, was a Carolingian. So Cunigunde of Luxembourg was a seventh-generation descendant of Charlemagne. She married Emperor Henry II in 999. It is said that she had long wanted to be a nun, and that her marriage to Henry II was a spiritual one (also called a "white marriage"); that is, they married for companionship alone, and by mutual agreement did not consummate their relationship. It has been reported that St. Cunigunde made a vow of virginity with Henry's consent prior to their marriage.

During their marriage, her husband, Henry II, then only Duke of Bavaria, was crowned King of Germany ("Rex Romanorum," literally "King of the Romans"). The couple were crowned on 9 July 1002 in Mainz, in present-day Germany, by Willigis, Archbishop of Mainz. St. Cunigunde was also crowned on 10 August 1002 in Paderborn, in present-day Germany, also by Willigis. It is the first known crowning of a German queen. Her predecessors were married to a king who was already crowned and therefore were not crowned alone. They directly were crowned empress in Rome. Later, her husband was also crowned as King of Italy on 15 May 1004 in Pavia, Italy, but no evidence has been given of her being crowned as Queen of Italy. It appears that St. Cunigunde was active politically. The title *consors regni* (meaning "partner in the rule") for the wives of the Ottonian rulers was often used in charters. In one-third of Henry's remaining charters, St. Cunigunde emerges as an advocate or initiator. As the closest adviser of her husband, she took part in Imperial councils. She is also reported to have exerted an influence on her husband in his endowments of land to the Church. These included the cathedral and monastery at Bamberg, Bavaria, in present-day Germany.

St. Cunigunde traveled with her husband to Rome for his coronation as Holy Roman Emperor ("Romanorum Imperator") as was the tradition for the King of Germany, and was crowned as Holy Roman Empress with him on 14 February 1014 in St. Peter's Basilica in Rome, receiving with Henry II the Imperial Crown from the hands of Pope Benedict VIII. During her reign she suffered from a grave illness and made a vow that if she were to regain her health, she would found a Benedictine monastery at Kassel. Upon her recovery, she kept her oath and work began on the building; however, Henry II died in 1024 before it was finished. Upon his death, St. Cunigunde was obliged to assume the office of Regent of the Empire. This she did with her brother, and later handed over the Imperial insignia when Conrad II was elected to succeed her late husband on 8 September 1024.

As a widow, St. Cunigunde was left comparatively poor, owing to the enormous wealth given away by her and Henry II in charitable works. In 1025, exactly one year after the death of her husband, St. Cunigunde retired to Kaufungen Abbey, in Hesse, Germany, where she entered the monastery of Benedictine nuns she had founded there. At the dedication of the monastery, she offered a relic of the

True Cross, removed her regalia, and donned the habit of the nun. There she remained at the monastery, performing charitable works, caring for the sick and devoting her time to prayer. She died on 3 March 1033 at Kaufungen. She was buried at Bamberg Cathedral beside her husband, but may have been buried elsewhere first and then re-interred at the Cathedral in 1201 after her canonization.

St. Cunigunde was canonized by Pope Innocent III on 29 March 1200, 53 years after the canonization of her husband, St. Henry II, in July 1147. To prepare a case for canonization her biography was compiled. This and the Papal bull for her canonization relate several instances of miracles to have been worked by the Empress. One of these relates how, when calumniators accused her of scandalous conduct, her innocence was signally vindicated by divine providence as she walked over pieces of flaming irons without injury, to the great joy of her husband, the Emperor. Another tells of St. Cunigunde falling asleep one night and being carried into bed. Her maid also fell asleep and a candle set the bed on fire. The blaze awoke both of them and upon St. Cunigunde executing the Sign of the Cross, the fire immediately disappeared, saving them from burning. A final legend tells of one of St. Cunigunde's nieces, Judith, the Abbess of Kaufungen Abbey. A frivolous young woman, Judith preferred feasting and carousing with the young sisters to keeping the Sabbath rituals. Cunigunde remonstrated with her, to little effect. Finally St. Cunigunde became so vexed with her niece that she slapped her across the face; the marks remained on her face for the rest of her life, serving as a warning to those of the community who would not take their vows or observances seriously.

St. Cunigunde is widely venerated. She is the patroness of Luxembourg and of the Roman Catholic Archdiocese of Bamberg. Churches that are dedicated to her in Luxembourg, Germany, Poland, and the United States. St. Cunigunde is venerated in the Russian Orthodox Church on 3 March, which is also her feast day in the Roman Catholic Church. In Luxembourg, where she is the only female saint, there is the Parish Church of St. Cunigunde in Clausen (which celebrates the Tridentine Mass on Sundays and holy days), consecrated in 1865 and decorated with murals depicting scenes from the life of St. Cunigunde in 1906. In 1959, the Cunigunde bell (“Cloche St. Cunégonde”) was consecrated. In addition to a wooden sculpture of the saints, a tooth relic of St. Cunigunde is revered in this church. There is also an octagonal St. Cunigunde Chapel in Heischtergronn, built in 1848–1852. A statue is located there to the left of the main altar. There are two churches consecrated to her in the parish of Park Hosingen, the chapel of the village of Oberschlinder dedicated to her and the Archangel Michael in 1875, and the church of Hoscheid-Dickt in 1852, which is the oldest church in Luxembourg dedicated to the Holy Empress.

## Frequently Asked Questions

*Last month's FAQs spoke about how, despite a variety names used for the Orthodox Church, it is still one and the same Church, with one and the same faith and practice. But is this really credible, given the existence of parallel jurisdictions, including multiple bishops claiming the same see, that we see in America and elsewhere in the so-called “diaspora”? When you might have two Orthodox churches a block apart from each other, and they belong to different dioceses with different bishops?*

This is an excellent question—one that cannot be glossed over by simply saying that it's one church, regardless of administrative disunity within the same territory, because of the uniformity of its faith and practice. In Orthodox belief, the unity of the Church is a visible unity, meaning that traditionally and canonically, all the parishes in a given region are governed by one bishop. Canon law expressly prohibits the same see having multiple bishops. In English, the term “jurisdiction” has come to refer to all self-governing or “local” churches (even those whose territories do not suffer from canonical disorder), in order to use the word “church” in reference to the Orthodox Church as a whole, rather than its component parts.

However, “jurisdiction” is also used particularly in those areas where the traditional order has been upset and multiple ecclesiastical entities claim parishes in overlapping territories. Thus, it’s a term of distinction which exists mainly because of an uncanonical situation. Let me be clear: the present-day ecclesiastical situation in North America and elsewhere in the so-called “diaspora” is ABNORMAL. It ought not to be normalized by thinking of it, or calling it, the “status quo,” as though an abnormality can become “normal” merely by the passage of time. So how did this abnormality arise, and how can it be corrected?

The Orthodox Church was brought to North America by Russian missionaries sent to Alaska, then part of the Russian Empire. As Alaska was part of the Russian Empire, and separated from the rest of the empire by a strait of only 53 miles width, the Diocese of Alaska could be viewed as an extension of the Orthodox Church of Russia’s territory, so that there was no extraterritoriality of jurisdiction involved; i.e. the Church’s territory was contiguous with the Empire’s. The situation changed with the 1867 sale of Alaska to the United States, and the relocation of the diocesan see from Sitka, Alaska to San Francisco in 1870—to the “lower 48”—signified in the change of diocese’s name to “Archdiocese of North America and the Aleutian Islands.” The situation was now one in which the Orthodox Church of Russia was exercising extraterritorial jurisdiction over the entire North American continent. Since in Orthodoxy jurisdiction was always tied to territory, the very notion of extraterritorial jurisdiction was a contradiction. A temporary exercise of extraterritorial jurisdiction, however, could be justified as a missionary necessity, as least so long as there existed only one “jurisdiction” in that territory. And this was indeed the case in North America for about fifty years—even Greek and all other priests served with the blessing of the Russian bishop. In time, an auxiliary bishop was appointed for the Syro-Arabic mission, and auxiliary bishops for other “non-Russian” communities were planned for the future. While such an order along ethnic lines would have involved ecclesiastical overlapping, like today’s parallel jurisdictions, it might also have been justified as a temporary transitional concession to practical necessity so long as all bishops belonged to one and the same Synod.

The situation changed for the worse in the aftermath of the 1917 Russian Revolution. The missionary archdiocese in North America had been financially dependent on subsidies from the Orthodox Church of Russia, which was itself state-supported. Those subsidies suddenly ceased and the archdiocese endured a severe financial crisis, and it was, furthermore, forced to defend itself in multiple lawsuits over control of parish properties by Rev. John Kedrovsky, the representative of the schismatic “Living Church” in Russia. This was an environment in which many parishes, particularly those that were not “Russian,” were left to fend for themselves, and they looked to their home churches for support and to supply them with priests. This was the beginning of the canonical disorder. In short time, in 1922, the Greek Orthodox Archdiocese of America was established as the first of the parallel jurisdictions. The Mother Churches of other ethnic communities followed suit, resulting in the current uncanonical, abnormal situation, which subsequently became a model for its global proliferation throughout the so-called “diaspora.”

Orthodox ecclesiology has the solution to this mess—the principle of autocephaly. This is Orthodoxy’s strength, the recognition that unity must be local as well as universal. The unity of the Orthodox Church is that of *pluribus et unum*—having a single bishop overseeing all the faithful within a defined territory who is in canonical communion with all other bishops throughout the world. There is thus no need for the universal jurisdiction of a single pontiff, as a sort of “super-bishop,” in order to uphold ecclesiastical unity—so long as this principle is followed and it functions properly. In Orthodox ecclesiology, once a church in a definable territory attains a level of maturity that it can maintain its church life self-sufficiently, then it ought to be autocephalous. Indeed, it MUST be autocephalous—I would argue that autocephaly is an “organic” reality. The solution given by Orthodox ecclesiology is clear: all of the jurisdictions must merge into a single autocephalous Orthodox Church of America,

with only one bishop to each see and having ethnic identity expressed solely on the parish level. So, you might as ask, why didn't the Orthodox Church in America's accession to autocephaly in 1970 bring this about? I'll explore that question next month.

## Recipe of the Month

### Ginger Vegetable Stir-Fry

*This recipe has a mild ginger flavor and can be modified as a non-vegan dish by adding shrimp or thinly sliced chicken, beef, or pork. As a vegan dish, it's suitable for Lent.*

### **INGREDIENTS**

- 4 tablespoons vegetable oil, divided
- 2 teaspoons chopped fresh ginger root, divided
- 1 ½ cloves garlic, crushed
- 1 tablespoon cornstarch
- 1 small head broccoli, cut into florets
- ¾ cup julienned carrots
- ½ cup snow peas
- ½ cup halved green beans
- 2 ½ tablespoons water
- 2 tablespoons soy sauce
- ¼ cup chopped onion
- ½ tablespoon salt, or to taste

### **DIRECTIONS**

1. Gather ingredients together.
2. Place 2 tablespoons vegetable oil, 1 teaspoon ginger, garlic, and cornstarch in a large bowl; mix until cornstarch is dissolved.
3. Add broccoli, carrots, snow peas, and green beans; toss lightly to coat.
4. Heat remaining 2 tablespoons vegetable oil in a large skillet or wok over medium heat. Add vegetable mixture and cook for 2 minutes, stirring constantly to prevent burning.
5. Stir in water and soy sauce; add onion, salt, and remaining 1 teaspoon ginger. Cook and stir until vegetables are tender but crisp.
6. Serve hot over a bed of rice or Lo Mein noodles.

## Parish News

### Parish Flea Market

As a fundraising event, our parish is having a flea market on two consecutive Saturdays: March 22, 2025 and March 29, 2025. Please bring your donated items to church—only those who are physically unable to come themselves will be given assistance bringing in donated items.

### Parish Confessions

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



## Parish Council Meeting

The Parish Council is meeting in the church hall on Sunday, March 16, 2025 after Divine Liturgy.

## **Schedule of Services**

### March 1-2, 2025

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

### March 3-7, 2025

6:00 PM (Monday) – Great Canon of Repentance  
6:00 PM (Tuesday) – Great Canon of Repentance  
6:00 PM (Wednesday) – Great Canon of Repentance  
6:00 PM (Thursday) – Great Canon of Repentance  
6:00 PM (Friday) – Akathistos of Divine Passion

### March 8-9, 2025

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

### March 14-16, 2025

6:00 PM (Friday) – Memorial Presanctified Liturgy  
5:00 PM (Saturday) – Great Vespers  
9:30 AM (Sunday) – Divine Liturgy

### March 21-23, 2025

6:00 PM (Friday) – Memorial Presanctified Liturgy  
5:00 PM (Saturday) – Great Vespers  
9:30 AM (Sunday) – Divine Liturgy

### March 24-25, 2025 [*Holy Annunciation*]

6:00 PM (Monday) – Vigil w. Lity  
9:30 AM (Tuesday) – Vespersal Divine Liturgy

### March 28-30, 2025

6:00 PM (Friday) – Memorial Presanctified Liturgy  
5:00 PM (Saturday) – Great Vespers  
9:30 AM (Sunday) – Divine Liturgy

## **Daily Bible Readings**

1. Rom. 14:19-23; 16:25-27; Matt. 6:1-13
2. Rom. 13:11-14:4; Matt. 6:14-21
3. Isa. 1:1-20; Gen. 1:1-13; Prov. 1:1-20
4. Isa. 19:2-4; Gen. 1:14-23; Prov. 1:20-33
5. Isa. 2:3-11; Gen. 1:24-2:3; Prov. 2:1-22
6. Isa. 2:11-21; Gen. 2:4-19; Prov. 3:1-18
7. Isa. 3:1-15; Gen. 2:20-3:20; Prov. 3:19-34
8. Heb. 1:1-12; Mark 2:23-3:5
9. Heb. 11:24-26, 32-12:2; John 1:43-51
10. Isa. 4:2-5:7; Gen. 3:21-4:7; Prov. 3:34-4:22
11. Isa. 5:7-16; Gen. 4:8-15; Prov. 5:1-15
12. Isa. 5:16-25; Gen. 4:16-26; Prov. 5:15-6:3
13. Isa. 6:1-12; Gen. 5:1-24; Prov. 6:3-20
14. Isa. 7:1-15; Gen. 5:32-6:8; Prov. 6:20-7:1
15. Heb. 3:12-16; Mark 1:35-44
16. Heb. 1:10-2:3; Mark 2:1-12
17. Isa. 8:13-9:7; Gen. 6:9-22; Prov. 8:1-21
18. Isa. 9:9-10:4; Gen. 7:1-15; Prov. 8:32-9:11
19. Isa. 10:12-20; Gen. 7:6-9; Prov. 9:12-18
20. Isa. 11:10-12:2; Gen. 7:11-8:3; Prov. 10:1-22
21. Isa. 13:2-13; Gen. 8:4-21; Prov. 10:31-11:12
22. Heb. 10:32-38; Mark 2:14-17
23. Heb. 4:14-5:6; Mark 8:34-9:1
24. Isa. 14:24-32; Gen. 8:21-9:7; Prov. 11:19-12:6
25. Heb. 2:11-18; Luke 1:24-38
26. Isa. 26:21-27:9; Gen. 9:18-10:1; Prov. 12:23-13:9
27. Isa. 28:14-22; Gen. 10:32-11:9; Prov. 13:19-14:6
28. Isa. 29:13-23; Gen. 12:1-7; Prov. 14:15-26
29. Heb. 6:9-12; Mark 7:31-37
30. Heb. 6:13-20; Mark 9:17-31
31. Isa. 37:33-38:6; Gen. 13:12-18; Prov. 14:27-15:4

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



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

## 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 April issue, the donation must be recorded in the Special Donations register in the church vestibule by March 23, 2025.*

### March 2, 2025

**Altar Vigils** offered by Fr. W. Sophrony Royer in memory of Albert & Vera Royer. **Sanctury Lamp** offered by Reader Stephen Wasilewski for the health of Melissa King. **St. John's Cross** offered by Helen Wanko in memory of Mary Macinsky. **St. Nicholas' Cross** offered by Fr. W. Sophrony Royer in memory of Rt. Rev. Bishop John (Legky). **Triple Candelabra** offered by Fr. W. Sophrony Royer in memory of Angela DiGiovanni. **Sacramental Bread** offered by Reader Stephen Wasilewski in memory of Alla Pierce.

### March 9, 2025

**St. John's Cross** offered by Mary Mulally in memory of V. Rev. Archpriest John Udics. **St. Nicholas' Cross** offered by Fr. W. Sophrony Royer in memory of Concetta Gloria Royer (anniversary of birth).

### March 16, 2025

**St. John's Cross** offered by Fr. W. Sophrony Royer in memory of Rena Robichaud. **St. Nicholas' Cross** offered by Fr. W. Sophrony Royer in memory of V. Rev. Archpriest Herman Schick.