

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

“Prayer is infinite creation, far superior to any form of art or science.”
— St. Sophrony of Essex

The above quote from St. Sophrony of Essex (1896-1993), which we find on the June page of this year’s St. Tikhon’s Lectionary Wall Calendar, invites us to consider what prayer is. Descriptions of prayer are abundant throughout Christian history. “True prayer,” wrote St. Augustine (354-430), “is nothing but love.” Prayer should arise from the heart. “Prayer,” said St. John Vianney (1786-1859), “is the inner bath of love into which the soul plunges itself. “Every one of us needs half an hour of prayer each day,” remarked St. Francis de Sales (1567-1622), “except when we are busy—then we need an hour.” Definitions of prayer are important, but insufficient. There is a huge difference between knowing about prayer and praying. On this issue, the Rule of St. Benedict (480-547) is clear, “If a man wants to pray, let him go and pray.” St. Thérèse of Lisieux (1873-1897) describes prayer as “... a surge of the heart; it is a simple look turned toward heaven, it is a cry of recognition and of love, embracing both trial and joy.” St. John of Damascus (675-749) gave a classic definition of prayer: “Prayer is the raising of one’s mind and heart to God or the requesting of good things from God” (St. John of Damascus, *De Fide Orth.* 3, 24).

The value and importance of prayer to the life of the Christian is, of course, a well-known thing. Theology has been called the queen of the sciences, and prayer, which is experiential theology, is called the queen of the experiences, and Orthodox Christians have long defined the theologian as “one who prays.” By prayer one acknowledges God’s power and goodness, and one’s own need and dependence. It is, therefore, an act of the virtue of religion implying the deepest reverence for God and habituating a person to look to him for everything. Thus, it is an act of the moral virtue of religion, which we may identify as part of the cardinal virtue of justice. Prayer presupposes faith in God and hope in his goodness. By both, God, to whom one prays, moves the individual to prayer.

It is important to remember that we understand prayer through our celebration of the Sacraments and in the Liturgy of the Hours. The word liturgy comes from a Greek term meaning "public work, or work done on behalf of the people." A work, then, done by an individual or a group was a liturgy on behalf of the larger community. All the worshipers are expected to participate actively in each liturgy, for this is holy "work," not entertainment or a spectator event or, still worse, a perfunctory deed monotonously done. Every liturgical celebration is an action of Christ the High Priest and of his Mystical Body, which is the Church. It therefore requires the participation of the People of God in the work of God.

Liturgy is centered on the Holy Trinity. At every liturgy the action of worship is directed to the Father, from whom all blessings come, through the Son in the unity of the Holy Spirit. We praise the Father who first called us to be his people by sending us his Son as our Redeemer and giving us the Holy Spirit so that we can continue to gather, to remember what God has done for us, and to share in the blessings of salvation.

Excerpt from the Church Fathers

"Be at peace with your own soul, then heaven and earth will be at peace with you."
— St. Jerome (c. 342/347- 420)

Lives of the Saints

St. Jerome, Doctor of the Church – commemorated on June 15th

St. Jerome of Stridon was born (c. 342-347) into a Christian family in the city of Stridon, located on the border between Dalmatia and Pannonia (in modern Croatia). His full name is Eusebius Hieronymus Sophronius. He was of Illyrian ancestry, although whether he was able to speak the Illyrian language is a subject of controversy. His parents sent him to Rome, where he studied the secular sciences. At the beginning of his life in the capital, the youth was captivated by worldly vanities and fell into temptation. To appease his conscience, on Sundays he visited the sepulchers of the martyrs and the Apostles in the catacombs. This experience reminded him of the terrors of hell, e.g., his quote from Virgil reads: "On all sides round horror spread wide; the very silence breathed a terror on my soul" — to describe the horror of hell. He initially used classical authors to describe Christian concepts such as hell that indicated both his classical education and his deep shame of their associated practices, such as the pederasty then found in Rome. Towards the end of his time in Rome, Jerome resolved to change his life and to live in goodness and purity, and so, at about twenty years of age, he accepted holy Baptism.

After several years in Rome, he travelled with Bonosus to Gaul and settled in Trier, where he seems to have first taken up theological studies, and where, for his friend Tyrannius Rufinus, he copied Hilary of Poitiers' *Commentary on the Psalms* and the treatise *De synodis*. Next came a stay of at least several months, or possibly years, with Rufinus at Aquileia, where he made many Christian friends. Then St. Jerome decided to dedicate himself totally to God, and to become a monk. In about the year 372 St. Jerome returned to his native city, but his parents had already departed this life. On him fell the responsibility of raising his younger sisters and his brother Paulinian. These cares forced him to put aside his plans to enter a monastery, at least for a time.

Having made arrangements for the care of his younger siblings, in 373 he journeyed to the East with several of his friends. At Antioch, where he stayed the longest, two of his companions died and he himself was seriously ill more than once. During one of these illnesses (winter of 373-374), he had a vision that led him to lay aside his secular studies and devote himself to God. He seems to have abstained for a considerable time from the study of the classics and to have plunged deeply into study of the Bible. In 374, he decided to dwell in the desert of Chalcis southeast of Antioch. There he remained for about five

years, combining work on the Holy Scriptures with austere ascetic deeds. At this time, Jerome also mastered the Hebrew and Chaldean languages. During this period, he began his correspondence with numerous persons upon a variety of questions, and had copied for him a Hebrew Gospel, of which fragments are preserved in his notes. Today it is known as the *Gospel of the Hebrews* which the Nazarenes considered to be the true Gospel of Matthew. About 120 letters, considered as authentically written by St. Jerome, have been preserved.

At the beginning of the 370s there arose a controversy between the proponents of bishops Meletius, Paulinus and Vitalis. The controversy also reached the monastery where St. Jerome toiled. In consequence, the disputes caused him to leave the monastery. Returning to Antioch in 378 or 379, Jerome was ordained a priest there by Bishop Paulinus, apparently unwillingly and on condition that he continue his ascetic life. Soon afterward, he went to Constantinople to pursue a study of Scripture under Gregory Nazianzen. He seems to have spent two years there, then left, and for the next three (382–385) he was in Rome again, as secretary to Pope Damasus I and the leading Roman Christians. Invited originally for the synod of 382, held to end the schism of Antioch as there were rival claimants to be the proper patriarch in Antioch. Jerome had accompanied one of the claimants, Paulinus, back to Rome to get more support for him; Jerome distinguished himself before the pope and assumed a prominent place in his papal council.

St. Jerome was given duties in Rome, and he undertook a revision of the Latin Bible based on the Greek manuscripts of the New Testament. He also updated the Psalter containing the Book of Psalms then in use in Rome, based on the Septuagint. Though he did not realize it yet, translating much of what became the Latin Vulgate Bible would take many years and be his most important achievement. In Rome, Jerome was surrounded by a circle of well-born and well-educated women, including some from the noblest patrician families, such as the widows Lea, Marcella and Paula, with Paula's daughters, Blaesilla and Eustochium. The resulting inclination of these women towards the monastic life, away from the indulgent lasciviousness in Rome, and his unsparing criticism of the secular clergy of Rome, brought a growing hostility against him among the Roman clergy and their supporters. Soon after the death of his patron Pope Damasus I on December 10, 384, Jerome was forced to leave his position at Rome after an inquiry was brought up by the Roman clergy into allegations that he had an improper relationship with the widow Paula. Still, his writings were highly regarded by women who were attempting to maintain a vow of becoming a consecrated virgin. His letters were widely read and distributed throughout the Christian empire and it is clear through his writing that he knew these virgin women were not his only audience. So, after a three year stay at Rome, St. Jerome felt compelled to abandon this city for good.

In August 385, St. Jerome left Rome for good and returned to Antioch, accompanied by his brother Paulinian and several friends, and followed a little later by Ss. Paula and Eustochium, who had resolved to end their days in the Holy Land. In the winter of 385, Jerome acted as their spiritual adviser. The pilgrims, joined by Bishop Paulinus of Antioch, visited Jerusalem, Bethlehem, and the holy places of Galilee, and then went to Egypt, the home of the great heroes of the ascetic life. At the Catechetical School of Alexandria, Jerome listened to the catechist Didymus the Blind expounding the prophet Hosea and telling his reminiscences of St. Anthony the Great, who had died 30 years before. Jerome spent some time with monks of Nitria, in Lower Egypt, admiring the disciplined community life of the numerous inhabitants of that "city of the Lord," but detecting even there "concealed serpents", i.e., the influence of Origen of Alexandria. Late in the summer of 388 he was back in Palestine, and spent the remainder of his life working in a cave near Bethlehem, the very cave where Jesus Christ was born, surrounded by a few friends, both men and women (including Ss. Paula and Eustochium), to whom he acted as priestly guide and teacher. This was the period of blossoming of his creative activity. Amply provided for by Paula with the means of livelihood and for increasing his collection of books, Jerome led a life of incessant activity in literary production. In these last 34 years of his life, St. Jerome left a rich written legacy: collections of dogmatic and polemic works, moral and ascetic works, commentaries on Scripture, and historical works.

It was during this period that he finally completed his Latin translation of the Bible, the “Vulgate,” and it passed into general use throughout the Western Church.

In the year 411 a new ordeal beset the St. Jerome: Bethlehem was invaded by wild Bedouin Arabs. Only through the mercy of God was the community of the aged ascetic saved from complete destruction. St. Jerome is believed to have reposed, at his cave in Bethlehem, on September 30, 420 (The date of his death is given by the *Chronicon* of St. Prosper of Aquitaine). His relics were transferred from Bethlehem to Rome in 642, but their present location is unknown. His hand is enshrined in a church near Rome’s Piazza Farnese. St. Jerome is the second most voluminous writer (after St. Augustine of Hippo) in ancient Latin Christianity, and he is recognized as the patron saint of translators, librarians and encyclopedists. In art, Jerome is often represented as one of the four Latin doctors of the Church along with Augustine of Hippo, Ambrose, and Pope Gregory I. St. Jerome is also often depicted with a lion, in reference to the popular hagiographical belief that he had tamed a lion in the wilderness by healing its paw. The source for the story may actually have been the second century Roman tale of Androcles, or confusion with the exploits of St. Gerasimus of the Jordan (Jerome in later Latin is “Geronimus”). He is also sometimes depicted with an owl, the symbol of wisdom and scholarship. St. Jerome’s feast day in the Roman Catholic Church and the Anglican Communion is September 30, but in the East, he is commemorated on June 15 together with St. Augustine of Hippo and St. Monica, according to the *Great Synaxaristes* (in Greek) and *Orthodox Encyclopedia* (in Russian).

Modern Theological Classics

IX. RESURRECTION AND TRANSFIGURATION

The Resurrection is, according to Christian belief, not only the crowning of Christ’s whole work and earthly life, it is not only the great proof, the testimony given by God, it more than that: it is the very center and the very essence of the Christian Gospel. It is the beginning of a new life, of a new Reality, or rather the inrush, the revelation of Life Eternal. Life Eternal entered into the texture of our life and manifested itself therein and conquered death. The new Reality reveals itself in a transfiguring Power. If we listen to the Gospel narratives concerning the apparitions of the Risen One, we cannot but notice that we have to do here with glimpses of a higher plane of life which is only adumbrated, which cannot be fully apprehended by us. It is not a phantasmagoria, not a vision, it is concrete, not an abstraction, not an idea, it is a higher *Reality*. He eats before them; He invites Thomas to touch Him; He is recognized by the two disciples in the breaking of the bread. Not a phantom, not a ghost is speaking to them—He Himself emphasizes that (Luke 28:39-40)—it is a concrete, living Person; the beloved Master. And yet a change has taken place, we respire in those passages—more even than in the other passages of the Gospel—the air of Life Eternal; of the Life that has triumphed over Death, an air of enhanced Reality, mighty, earned and peaceful. In John, chapter 20, we read (verses 19-28):

“Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when He had said, He showed unto them His hands and His side, then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so I send you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Spirit: Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe. And after eight days again His disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith He to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto Him, My Lord and My God.”

In Luke also we have this feeling of an enhanced Reality connected with the appearances of the Risen Lord.

“And it came to pass, as he sat at meat with them, He took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him; and He vanished out of their sight. And they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, Saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how He was known of them in breaking of bread. And as they thus spake, Jesus Himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And He said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I Myself: handle me, and see; for a spirit hath not flesh and bones, as ye see Me have. And when He had thus spoken, He shewed them His hands and his feet. And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat? And they gave Him a piece of a broiled fish, and of a honeycomb. And He took it, and did eat before them.”

In Matthew, they fall down before Him (chapter 28) and He says: “All power is given unto Me in heaven and earth.” The additional, 21st, chapter of John with the appearance of the Lord to the disciples at the sea of Tiberias and the threefold intercession of Peter in his dignity of apostle, and with Peter and the “disciple whom Jesus loved” following the Master—is also all permeated by the sense of the overpowering Presence of the Risen One. And this meal on the shore of the lake—“Jesus then cometh and taketh bread and giveth them, and fish likewise” (v. 13)—is there not, likewise as in the story of the disciples of Emmaus, a tinge of a Eucharistic meaning about it? Thus, the Gospel narratives about the Risen Lord and His factual corporeal appearances to them seem to lead to the experience of His Eucharistic Presence, the Presence of the Glorified One—the Same who had suffered and vanquished Death—and to be already combined therewith. It is an atmosphere of triumphant Life Eternal, not an abstraction, not denial, but—as we said already—an enhancement, yea, a transfiguration of earthly life, that has already begun in the Person of Christ.

This Reality of the Resurrection, this new life of the Risen One, is the basis on which Christianity rose. It is so, both historically and essentially. They had fled all, Peter had denied Him thrice; only the Mother and disciple “whom Jesus loved” and some pious compassionate women stood by the foot of the Cross. They were in deep discouragement and depression; they did not believe the women who first brought the news of the resurrection: they sit behind locked doors “out of fear of the Jews.” These disheartened and mourning men were utterly unable to propagate a new religion, to proclaim the Victory of Life Eternal. Something must have taken place that changed totally their whole attitude towards life and their whole surrounding, something that inspired them with overwhelming joyous certainty. It was *their encounter* with the Risen One and their being taken hold of by the streams of Life Eternal revealed in Him and coming forth from Him. The central theme of Christian preaching is Resurrection. We know it from the “Acts,” we know it from early Christian prayers, we it from Paul’s epistles.

Something new has stepped in and has changed the whole outlook. This is what explains this tone of unrivalled joy and certainty, this tone of Victory that permeates the whole. “This is the Victory that has vanquished the Word—even, our Faith.” Not words, but a reality decisive, conquering and overwhelming. Here we touch the vital nerve of the Christian message, of the Christian witness. They don’t preach any theories, be it philosophical, moral or mystical. They bear witness to a *fact*. That is why they are preaching (“we cannot be bear witness of what we have heard and seen”). And this fact is: Victory of Life Eternal, Victory over Death, the Resurrection. A glimpse is given of what Life Eternal really is, and that is the risen Life of Christ. There has been started—a new process of regeneration and rehabilitation until all be saved, redeemed, engulfed in Life Eternal. The whole creation will be therefore freed from the bondages of corruption into the freedom and glory of the children of God. The “eternal burden of glory,” is already working in us and is transforming, transfiguring us. Resurrection means Transfiguration, essential, decisive Transfiguration. And Transfiguration is the distant goal, the distant vision and dream

to which mankind tends. But here the dream has become reality and the distant goal entered history and became the new creative center of history. The Resurrection, the breaking through of the victorious Reality of Life Eternal, is the real event that fulfilled the dreams and visions of mankind.

The yearning of Transfigured Life, for a Transfigured World—that is the secret meaning of many human yearnings, that is also the ultimate meaning of Art. Real Art means becoming aware—not theoretically, but in an instinctive, unconscious way—of this hidden transfigured Reality and to communicate the vision thereof—by hints, by sounds and words and colors. This is unconscious, hidden metaphysics in its great Art. True Art is not didactic in its essence, it does not want to prove, it just acts and feels, it is haunted and subjugated and it tries to reproduce this. It feels itself drawn with force into unknown depths of life. The poet speaks then of “mysterious valleys” (Pushkin), of “fairy isles of sunny lawn,” of “enchanted mountains and caves of deep sleep” (Shelley), of gentle tones of harp floating in the air of Spring (Mörrike), of St. John of the Cross’ “Silent Music” and “Sonorous Solitude” (*“la musica callada—la solidad sonora”*). This state of silent concentration opening sudden vistas on the intense interior life of the surrounding world, on the depths of this life, is thus depicted by Wentworth:

... We became a living soul
while with an eye made quiet by the power
of harmony and the deep power of joy
we see into the life of things.”

There is a beauty that sometimes takes hold of the soul with a force of obsession and the soul quivers to its touch. It is sometimes more than it can bear, more than it can stand. This feeling is well known to Shelley. The flowers in the enchanted garden are languishing under the sweet burden of joy and beauty streaming upon them from all sides. The world seems illuminated and transfigured.

The plumed insects swift and free,
Like golden boats on a sunny sea,
Laden with light and odour, which pass
Over the gleam of the living grass;

The unseen clouds of the dew, which lie
Like fire in the flowers till the sun rides high,
Then wander like spirits among the spheres,
Each cloud faint with the fragrance it bears;

The quivering vapours of dim noontide,
Which like a sea o’er the warm earth glide,
In which every sound, and odour, and beam,
Move, as reeds in a single stream ...

This is a picture of that enhanced beauty, alive in the quiet tension of the noontide hours, that takes hold of the poet’s soul. It subjugates, it attracts with overpowering might. “Throw yourself, keen and breathing freedom, in this life-giving ocean’s depth” (Tyutchev).

In the experience of the great painters, and in their masterpieces, there is often a hidden beauty of simple, average everyday objects revealed to the artist’s and the onlooker’s eyes. There appears a deep connection with a greater context, a being rooted in those secret depths in what permeates the most simple, unpretentious landscape and what constitutes its beauty. A flowering bush, a birch tree in the middle of the field, a thatched cottage on a hill, a vast stretch of cornfields or lawns—there can be an immense beauty in it. I will not build up metaphysical theories here, but it seems that artistic beauty points to a subconscious dim perception of a hidden larger context, of the secret roots of things and this dim perception of this silent living context, this listening to silent voices, to this intense living silence, transfigures with beauty. Of course, this artistic transfiguration by the power of beauty, even if it corresponds to some hidden secret background of things, is utterly insufficient, not to say illusionary. It

does not last and it does not actually redeem. It transfigures *our perception* of things, this new perception most probably standing in some connection to their hidden background, but not their concrete fate, their mutability, their imperfection, their passing away and, in case of living and feeling creatures—their suffering. This transfiguration is aesthetical, it reflects, it reveals life connecting it with its hidden contents, it does not change life, it does not create life: renewed and free from Evil.

Dr. Nicholas Arseniev,¹ "The Revelation of Life Eternal," pp. 77-81.

Recipe of the Month

ZUCCHINI PIZZA CASSEROLE

This is a tasty and hearty Italian-themed casserole ideal for the time of year that zucchini comes into season. It can be made vegetarian by skipping the meat and increasing the vegetables and adding mushrooms or chopped cauliflower (or a combination of the two).

Ingredients:

- 4 cups shredded unpeeled zucchini
- 1/2 teaspoon salt
- 2 large eggs
- 1/2 cup grated Parmesan cheese
- 2 cups shredded part-skim mozzarella cheese, divided
- 1 cup shredded cheddar cheese, divided
- 1 pound ground beef
- 1/2 cup chopped onion
- 1 can (15 oz.) Italian tomato sauce
- 1 medium green or sweet red pepper, chopped

Directions:

1. Preheat oven to 400°. Place zucchini in colander; sprinkle with salt. Let stand 10 minutes, then squeeze out moisture.
2. Combine zucchini with eggs, Parmesan and half the mozzarella and cheddar cheeses. Press into a greased 13x9-in. or 3-qt. baking dish. Bake 20 minutes.
3. Meanwhile, in a large saucepan, cook beef and onion over medium heat until meat is no longer pink, breaking meat into crumbles; drain. Add tomato sauce; spoon over zucchini mixture. Sprinkle with remaining cheeses; add green pepper. Bake until heated through, about 20 minutes longer.

Parish News

Congratulations

This month Julia Eltarazy is graduating from Bayonne High School, and in the Fall Semester she will start her studies as a Biology/Pre-Medicine major at Felician University. God grant her many years!

Parish Council Meeting

The Parish Council will meet on Sunday, June 27, 2021 after Divine Liturgy.

¹ Dr. Nicholas Arseniev (1888-1977) was an Orthodox lay theologian, born in St. Petersburg, Russia of a prominent family that included several diplomats. In December 1919, he and his family came under suspicion of counter-revolution from the NKVD and was imprisoned. After release in 1920, he escaped from Russia, and became a professor at the University of Königsberg. After World War II, he migrated to the United States, and became professor of New Testament and Apologetics at St. Vladimir's Orthodox Theological Seminary in Yonkers, New York. Professor Arseniev was known for his knowledge of obscure languages and research on Christian mysticism and Russian piety.

Episcopal Visitation

His Eminence, Most Reverend Archbishop Michael shall visit our parish for our patronal feast on Tuesday, June 29, 2021. The archbishop will be greeted at the front doors of the church at 9:30 AM, after which the Hours and Divine Liturgy shall commence. There shall be a picnic, sponsored by R.B.O. Lodge #100, in the backyard for all after Divine Liturgy. If you plan to attend, please sign your name to the sign-up sheet in the church vestibule.

R.B.O. Annual Meeting

Our parish's lodge of the Russian Brotherhood Organization of the U.S.A. (Lodge #100) will have a brief organizational meeting on Tuesday, June 29, 2021 after the picnic.

Special Donations

Please note that for Special Donations in July to be acknowledged in Quo Vadis, it is necessary for the donation to be recorded in the Special Donations register in the church vestibule by June 20, 2021.

June 6, 2021

Altar Vigils offered by John and Helen Wanko in memory of Daniel Grudinoff (anniversary or repose). **St. John's Cross** offered by Fr. W. Sophrony Royer in memory of Louis J. Royer (15th anniversary of repose). **St. Nicholas' Cross** offered by Fr. W. Sophrony Royer in memory of Irene Felice.

June 13, 2021

Altar Vigils offered by Fr. W. Sophrony Royer in memory of Angelo and Antonetta Cusano.

June 20, 2021

Sanctuary Lamp offered by John and Helen Wanko in memory of Anastasia Grudinoff (anniversary of birth). **St. John's Cross** offered by Olga DeMay in memory of Anna Pirniak (anniversary of repose). **St. Nicholas' Cross** offered by Olga DeMay in memory of Joseph Pirniak (anniversary of repose).

Daily Bible Readings

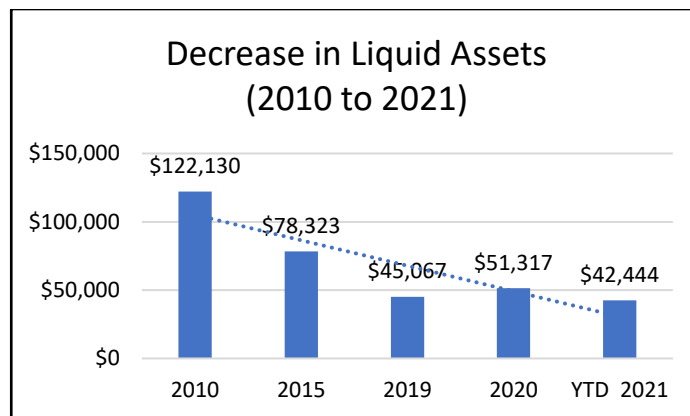
1. Acts 12:25-13:12; John 8:51-59
2. Acts 13:13-24; John 6:5-14
3. Acts 14:20-27; John 9:39-10:9
4. Acts 15:5-34; John 10:17-28
5. Acts 15:35-41; John 10:27-38
6. Acts 16:16-34; John 9:1-38
7. Acts 17:1-15; John 11:47-57
8. Acts 17:19-28; John 12:19-36
9. Acts 18:22-28; John 12:36-47
10. Acts 1:1-12; Luke 24:36-53
11. Acts 19:1-8; John 14:1-11
12. Acts 20:7-12; John 14:10-21
13. Acts 20:16-18, 28-36; John 17:1-13
14. Acts 21:8-14; John 14:27-15:7
15. Acts 21:26-32; John 16:2-13
16. Acts 23:1-11; John 16:15-23
17. Acts 25:13-19; John 16:23-33
18. Acts 27:1-44; John 17:18-26
19. Acts 28:1-31; John 21:15-25
20. Acts 2:1-11; John 7:37-52, 8:12
21. Ephesians 5:9-19; Matthew 18:10-20
22. Romans 1:1-7, 13-17; Matthew 4:25-5:13
23. Romans 1:18-27; Matthew 5:20-26
24. Romans 13:11-14:4; Luke 1:1-25, 57-68, 76, 80
25. Romans 2:14-29; Matthew 5:33-41
26. Romans 1:7-12; Matthew 5:42-48
27. Hebrews 11:33-12:2; Matthew 10:32-38, 19:27-30
28. Romans 2:28-3:18; Matthew 6:31-34, 7:9-11
29. 2 Corinthians 11:21-12:9; Matthew 16:13-19
30. Romans 4:13-25; Matthew 7:21-23

Financial Snapshot

To provide a greater understanding of our parish finances, as of this issue we are including a financial snapshot in "Quo Vadis." The information is presented in a concise format that shows what is most relevant. Because of the timing of the newsletter, and when the financials are prepared, the information presented will be approximately two months behind.

April 2021	
Weekly Donations	\$5,349.00
Monthly Revenue (Pay It Forward Rewards, Gift Card Rebates, Interest Income, etc.)	\$1,118.45
Total Monthly Income	\$6,467.45
Salaries and Benefits*	\$3,915.00
Diocesan Obligation	\$497.00
Operating Expenses	\$3,160.13
Total Monthly Expenses	\$7,572.13
Monthly Surplus (Deficit)	(\$1,104.68)
Special Donations: Christmas/Easter	\$2,850.00

*Father Royer generously offered to reduce his annual salary by \$5,000 effected January 1, 2021.



NOTE: Our savings continue to cover the gap between our income and expenses. Liquid assets have decreased by almost 60% (approximately \$72,000) over the last 10+ years. Increase from 2019 to 2020 was entirely due to \$9,700 received through the PPP (Payroll Protection Plan).

*The offering of time, talent, and treasure should be a free offering of love from the heart.
Thank you for your stewardship. May God bless you for your generosity.*

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

June 5-6, 2021

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

June 9-10, 2021

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

June 12-13, 2021

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

(1) Starting this year, there will no longer be a change in the time of Divine Liturgy for the summer months.

(2) Please note that the time of Great Vespers on Saturday, June 19 is 4:30 PM rather than 5:00 PM.

June 19-20, 2021

9:30 AM (Saturday) – General Panichida
4:30 PM (Saturday) – Great Vespers w. Lity
9:30 AM (Sunday) – Divine Liturgy

June 24, 2021

9:30 AM (Thursday) – Divine Liturgy

June 26-27, 2021

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

June 28-29, 2021

6:00 PM (Monday) – Great Vespers
9:30 AM (Tuesday) – Divine Liturgy