

Quo Vadis

The monthly newsletter of Saints Peter & Paul Orthodox Catholic Church of Bayonne, N.J.
Vol. 8, Number 9: May 2021

Editor: V. Rev. W. Sophrony Royer, Ph.D.

98 West 28th Street, Bayonne, N.J. 07002

“**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

Christ is Risen! Indeed, He is Risen!

Perhaps the most remarkable, though often overlooked, aspect of our liturgical experience is the freedom it gives us from time. You are familiar with the Cherubic Hymn, sung at the Great Entrance of Divine Liturgy, which tells us to “now, let us lay aside all earthly cares.” Well, the “earthly” includes not only the “worldly,” but also the “temporal.” This connection between the world and time, besides being borne out in the “space-time” of Albert Einstein’s theory of general relativity, is something that the ancients intuitively sensed: for example, note that the final article of the Creed can be translated as “and I believe in the life of the **world** to come” or “and I believe in the life of the **age** to come.” However, in our liturgical experience, we mystically transcend the limits of the temporal realm, seeing reality under the aspect of eternity. And this is one of the dimensions in which liturgy is **divine**, for it allows us, by means of divine grace, to “see” from a perspective that is divine. Our liturgical experience enables us to become participants in events that are long since “past,” and allows us to anticipate and foretaste, and hence to participate, in the “future.” Therefore, “past” and “future” are liturgically reduced to being present for us to experience “now.”

Is this transcendence of time, through Liturgy, an aspect of St. Augustine’s insight into time when he wrote, in the *Confessions*, “if you do not ask me what time is, I know; if you ask me, I do not know ...”? St. Augustine was convinced that the unity of order, created by God, between the diverse part of each being, and between the diverse beings that comprise the world, concurs with the laws of their succession in time, which gives the world its beauty. According to him, it is in the sequential, and orderly, unfolding of the world’s created order that each and every individual being contributes to the universe’s meaning and beauty, while deriving from it the fullness of its own meaning and beauty. It is this divine beauty, a beauty that is God’s gift of the order that He gave creation, which we experience when we “see” things

“under the aspect of eternity,” as we transcend time in our participation in Divine Liturgy. Therefore, St. Augustine’s meaning is that time is a mystery, but one that is created, and sanctified, by God. Let us, through our participation in Divine Liturgy, ourselves be sanctified in the liturgical sanctification of time.

The reason for my above reflection on the liturgical transcendence from the vicissitudes of time is that this freedom from the limitations of time is perhaps best illustrated in our experience of Holy Week and Pascha, when we liturgically “travel” back almost two thousand years into the past, and become witnesses to the saving Passion and glorious Resurrection of Our Lord Jesus Christ. In this liturgical and mystical “time travel,” we join Martha and Mary in witnessing the raising of Lazarus from the dead, and with them are shown the divine power of Jesus Christ, Who is the Light and the Life of the world. We are among the crowds in the holy city of Jerusalem, waving our palm branches at the triumphal entry of Our Lord Jesus Christ, singing with them “Hosanna, blessed is He that comes in the name of the Lord, the King of Israel.” We join the Apostles at the Mystical Supper, partaking of the Lord’s very Body and Blood, **in anticipation of a crucifixion yet to come**, at the institution of very first Eucharist. With Peter, James and John, we struggle to remain watchful in the Garden of Gethsemane, as Our Lord anticipates and embraces His Passion, that “cup of poison” which is His suffering and death on the Cross, yet to come, which is needful for our salvation.

On Good Friday we follow the steps of Our Lord Jesus Christ along the Via Dolorosa, and watch Our Lord’s unjust trial, scourging, and carrying of His Cross to Golgotha. There, we stand with the Virgin Mary, the virgin Apostle John, Mary Magdalene, and Mary “of Cleopas” and see the pain, the wounds, and the blood of our beloved Lord displayed before the entire world. At this liturgical moment, that reverberates through the ages, we clearly and distinctly see that “God so loved the world as to give His only-begotten Son, that whosoever believes in Him may not perish, but have life everlasting” (John 3:16). Standing before the Cross on the mount of Calvary, we are forgiven our sins, along with all of mankind, in the universal redemption bestowed by Our Lord Jesus Christ as He prays for us, for we know not what we do, and as He offers Himself as a fitting blood sacrifice, crying out at the moment of death that “it is finished” (John 19:30). Observe His agony and understand, as did the Roman centurion Longinus, that “indeed, this Man was the Son of God” (Mark 15:39).

With Joseph of Arimathea, we prepare Him for burial and lay Him in the sepulcher, and we lament His death along with the holy myrrh-bearers. But, together with St. Paul (1 Corinthians 15:55), quoted by St. John Chrysostom in his paschal homily that we read at Paschal Matins, we know that through Christ’s death, the power of death is overthrown: “O Death, where is thy sting? O Hades, where is thy victory?” Christ is risen and life reigns; for Christ, being risen from the death, offers life to the world. Take notice that we said “Christ **is** Risen!” The Risen Christ transcends time; the glory of the Resurrection is always in the present, is always “now!” And so, early in the morning, again with the holy myrrh-bearers, we come to the tomb, and find it empty! For Christ is risen indeed, and we have seen him, just as did Mary Magdalene, as He reveals Himself to us in the Liturgy. And we too are told, as was she, to go and tell the Good News. To the Apostles, and to us, He says “I ascend to My Father and your Father, to My God and your God” (John 20:17). From “His fullness have we received grace for grace” for “grace and truth come by Jesus Christ” (1 John 1:16-17). Let us now liturgically transcend time by partaking of the “cup of life” that is the unending, or timeless, Eucharist of the Risen Lord Jesus Christ. Let us sing, in the present, “Christ is risen from the dead, trampling down death by death, and upon those in the tombs, bestowing life!”

Excerpt from the Church Fathers

“By the unity of the divine nature, which remains present in each of the two components of man, these are reunited. For as death is produced by the separation of the human components, so Resurrection is achieved by the union of the two.”

— St. Gregory of Nyssa (c. 335-c. 395), *In Christi res. orat.*

Lives of the Saints

St. Christopher, Martyr – commemorated on May 9th

St. Christopher was a martyr killed under the third century Roman emperor Decius (reigned 249-251), or alternatively under fourth century Roman emperor Maximinus Daia (reigned 308-313). There appears to be confusion due to the similarity in names "Decius" and "Daia." Legends about the life and death of St. Christopher first appeared in Greece in the sixth century and had spread to France by the ninth century. The eleventh century bishop and poet Walter of Speyer gave one version, but the most popular variations originated from the thirteenth-century *Golden Legend*.

St. Christopher was initially called Reprobus. He was a Canaanite, 5 cubits (7.5 feet) tall and with a fearsome face. While serving the king of Canaan, he took it into his head to go and serve "the greatest king there was." He went to the king who was reputed to be the greatest, but one day he saw the king cross himself at the mention of the devil. On thus learning that the king feared the devil, he departed to look for the devil. He came across a band of marauders, one of whom declared himself to be the devil, so Christopher decided to serve him. But when he saw his new master avoid a wayside cross and found out that the devil feared Christ, he left him and enquired from people where to find Christ. He met a hermit who instructed him in the Christian faith. Christopher asked him how he could serve Christ. When the hermit suggested fasting and prayer, Christopher replied that he was unable to perform that service. The hermit then suggested that because of his size and strength Christopher could serve Christ by assisting people to cross a dangerous river, where they were perishing in the attempt. The hermit promised that this service would be pleasing to Christ.

After Christopher had performed this service for some time, a little child asked him to take him across the river. During the crossing, the river became swollen and the child seemed as heavy as lead, so much that Christopher could scarcely carry him and found himself in great difficulty. When he finally reached the other side, he said to the child: "You have put me in the greatest danger. I do not think the whole world could have been as heavy on my shoulders as you were." The child replied: "You had on your shoulders not only the whole world but Him who made it. I am Christ your king, whom you are serving by this work." The child then vanished.

Christopher later visited Lycia and there comforted the Christians who were being martyred. Brought before the local king, he refused to sacrifice to the pagan gods. The king tried to win him by riches and by sending two beautiful women to tempt him. Christopher converted the women to Christianity, as he had already converted thousands in the city. The king ordered him to be killed. Various attempts failed, but finally Christopher was beheaded.

The Eastern Orthodox Church venerates St. Christopher of Lycia with a feast day on May 9th. The liturgical reading and hymns refer to his imprisonment by Decius who tempts Christopher with harlots before ordering his beheading. The Roman Martyrology remembers him on July 25th. The Tridentine Calendar commemorated him in private Masses, but by 1954 his commemoration had been extended to all Masses. A mere sixteen years later his commemoration in Mass was dropped in 1970 as part of the general reorganization of the calendar of the Roman rite under Pope Paul VI. The reason given was that his commemoration was not of Roman tradition, being of the relatively late date (c. 1550) and having been accepted into the Roman calendar only in a limited manner. However, his feast may be observed locally. The Museum of Sacred Art at St. Justina's Church in Rab, Croatia claims a gold-plated reliquary holds the skull of St. Christopher.

Devotional medals with the name and image of St. Christopher are commonly worn as pendants, especially by travelers, to show devotion and as a request for his blessing. Miniature statues are

frequently displayed in automobiles. In French a widespread phrase for such medals is "Regarde Saint Christophe et va-t-en rassuré" ("Behold St Christopher and go your way in safety"); St. Christopher medals and holy cards in Spanish have the phrase "Si en San Cristóbal confías, de accidente no morirás" ("If you trust St. Christopher, you won't die in an accident"). St. Christopher is a widely popular saint, especially revered by athletes, mariners, ferrymen, and travelers. He is revered as one of the Fourteen Holy Helpers.¹ He holds patronage of things related to travel and travelers—against lightning and pestilence—and patronage for archers; bachelors; boatmen; soldiers; bookbinders; epilepsy; floods; fruit dealers; fullers; gardeners; a holy death; mariners; market carriers; motorists and drivers; sailors; storms; surfers; toothache; mountaineering; and transportation workers. St. Kitts (known more formally as Saint Christopher Island) in the Caribbean is named after him.

In Eastern Orthodox iconography (and sometimes in the Western), Saint Christopher is sometimes represented with the head of a dog. The background to the dog-headed Christopher is laid in the reign of the Emperor Diocletian (284-305), when a man named Reprobos was captured in combat against tribes dwelling to the west of Egypt in Libya Cyrenaica. To the unit of soldiers, according to the hagiographic narrative, was assigned the name *numerus Marmaritarum* or "Unit of the Marmaritae," which suggests an otherwise-unidentified "Marmaritae" (perhaps the same as the Marmaricae Berber tribe of Cyrenaica). He was reported to be of enormous size, with the head of a dog instead of a man, apparently a characteristic of the Marmaritae. This Byzantine depiction of St. Christopher as dog-headed possibly resulted from their misinterpretation of the Latin term *Cananeus* (Canaanite) to read *canineus* (canine).

According to the medieval Irish *Passion of St. Christopher*, "This Christopher was one of the Dog-heads, a race that had the heads of dogs and ate human flesh." It was commonly accepted at the time that there were several types of races, the *Cynocephalus*, or dog-headed people, being one of many believed to populate the world. The German bishop and poet Walter of Speyer portrayed St. Christopher as a giant of a cynocephalic species in the land of the Chananeans who ate human flesh and barked. Eventually, Christopher met the Christ child, regretted his former behavior, and received baptism. He, too, was rewarded with a human appearance, whereupon he devoted his life to Christian service and became an athlete of God, one of the soldier-saints.

Modern Theological Classics

VIII. THE MEANING AND GOAL OF HISTORY

The Christian philosophy of history is conceived *from a center*, from a definite, concrete center. In the "fullness of time" (*to pleroma tou chronou*, Gal. 4:4) God has been revealed in Flesh in a unique and decisive way, sanctifying soul and body, the whole texture of life, giving a center, a sense and a goal to the whole process of history. All parts of the historical periphery are in some relation—however obscure and invisible it be to us—to the central event of the world's history: The Incarnation, the suffering and the victory of the Divine Logos.

In older times there were in ancient religions dim forebodings, yea; even expectations of the coming decisive fact of human—and also cosmic—history. The pagan religions in their glimpses of truth, which are deeply interwoven with masses of sometimes the most repulsive superstitions, in those scattered glimpses and rays of Truth, those religions, I say, are pointing towards something beyond them. So are also to a large extent, the sometimes so deeply moving philosophical and religious yearnings of many old religious thinkers. It is not for nothing that the early Christian writers Justin the Philosopher and Clement of Alexandria spoke of the "seeds of the Divine Logos" scattered through the world and

¹ The Fourteen Holy Helpers are a group of saints venerated together because their intercession is believed to be particularly effective, especially against various diseases. This group of *Nothelfer* ("helpers in need") originated in the 14th century at first in the Rhineland, largely as a result of the epidemic of bubonic plague.

operating in the hearts of Socrates and Heraclitus. From the Christian point of view, if there is a real Redemption that has taken place in history, all in history before and after that fact must stand in some connection therewith, be it positive or negative. It is the inspiring moving force of History. As it is depicted in these beautiful old Advent chants of the Latin Church—there is a yearning running through the history of mankind, the history of our Earth, the yearning for the coming of the Savior: And His coming is an answer from Above to this yearning “Rorate coeli desuper ... Aperiat terra, et germinat Salvatorem!” The Christian has the right to consider all the previous development in the history of mankind as “Preparation to the Gospel”—*praeparatio evangelica*—as it has been formulated by an ancient Christian writer: “Lo, I and My messenger before Thy face in order to prepare Thy way before Thee”—these words of the prophet Malachi applied by the Gospel-writers to designate the role of St. John the Baptist, could be used also in a wider sense. A Russian religious philosopher, a great Christian also—Prince Serge Troubetzkoy, has dedicated his life to the tracing out of the presentiments in the ancient world of the revelation of the Divine Logos. The difference between the religious ideas, the religious experiences of the ancient pre-Christian world and the Christian revelation is an immense one. But the chief difference is not on the plane of ideas only, it is much more than that: here, in the Christian revelation, we have the *fulfillment*, the fulfillment of the plan of God, the fulfillment of the best and highest yearnings of mankind. *Tetelestai*—“it is consummated,” those last words uttered by Christ on the Cross according to the Fourth Gospel (19:30), can be written as an epigraph over the whole apostolic message. What the kings and prophets wanted to see and to hear and could not, now it is here, among us. “Blessed are therefore your eyes and your ears!” For the Bridegroom is here among us, the Kingdom of Heaven is near at hand, yea, it is amidst you. The Plenitude has been revealed: “In Him all the Plenitude of God abode corporally” (Col. 2:9). So the whole historical outlook, all the historical valuations are changed, they are conditioned by their relation to the Plenitude that has been revealed. The flow of time is not any more a return of the same numberless circles—neither is it a being engulfed by the abyss of mutability into which the stream rushes down without halt, hopelessly, irretrievably. This flow of time becomes rather a streaming forth towards God, a hallowing of the earthly and the created by the heaven of the Divine, by the Divine Plenitude that entered our earthly life and history and gave sense to History.

If the Incarnation of the Logos of God is the center for all past and present history, it is also the central fact deciding the future. The Christian expectation of the end, of the final and decisive consummation of the Victory of God is a most inalienable part of the Christian message. We know what immense role the eschatological hopes and expectations played in primitive Christianity. There has been a very strong tendency among many theologians of the first part of the twentieth century to ascribe to the eschatology such a predominant place in the primitive Christian outlook that all other aspects thereof become obscured. There was a tendency to oppose the “mystical” sense of the Divine Presence to eschatology, as two different currents in early Christian faith and experience. Nothing could be more unjustified. Both elements are in the closest way connected with one another, they are two sides of one experience. It is the overpowering experience of the redeeming action of God, of the “household-plan” of God (*oikonomia tou Theou*), the outflow of His immense and boundless bounty, in which all has been foreseen—also our freedom which is included in this plan, which is one of the pivots of this plan—and where all the obstacles to its fulfillment turn at the end to be instruments for the greater manifestation of the all-overcoming majesty and justice and lovingkindness of God. This plan necessarily connects past, present and future, because it bridges over the whole process. So without the ultimate revelation of His glory and His victory, the plan and the redeeming action of God remains incomplete. But more than that: the experience of the “immense riches” given in Christ, the boundless “love of Christ,” that transcends all understanding, takes hold of us. It is a mystical overflow in which all is submerged by the supreme boon, supreme possession: Christ—even in pain and suffering, nay, especially in pain and suffering. But this overflow *asks for more and more*: for a still closer connection, a still greater surrender, a still more intimate union with Christ. “I have the desire to be released (from life) and to be with Christ,” says Paul, although the same Paul had already proclaimed: “Not I live forthwith, but Christ lives in me.” This

experience of living union with Christ cries for still greater consummation, for a perfection which takes hold of our body as well as our soul. We are called to take part in His risen life and we are expecting with yearning the coming fulness of manifestation of His glory and His power—so “that this body of our humiliation should become like to the body of His glory.” “We are moaning, desiring by sonship and for the redemption of our body.”

The mystical overflow—in the earnestness and sobriety of the crucifixion of Christ—demands for the completeness of the union with Christ. Thus, the mystical experience is the necessary presupposition of Christian eschatology. And the Redemption is not perfect, if it does not work in us and in the whole creation till “all the creature is liberated from the bondage to corruption into the freedom and glory of the children of God.” Eschatological tension and mystical possession complete each other; they are necessary links of *one* experience. My mystical union with Christ has to reshape me completely, also my mortal body, and demands as its necessary completion the total and final Victory and Presence of God—“God all in all.” There is no Christianity without this expectation. As there is no Christianity without the acceptance of the *historical* revelation of God, of the historical facts in which God has been revealed—I mean the central and unique revelation of the Divine Logos that became Flesh—so likewise there is no Christian faith and Christian outlook without the fervent hope for the coming plenitude of the revelation of God; which means that the historical process, the household-plan of God concerning the whole of creation shall attain its perfection, its fulfillment on the bosom of the Heavenly Father. That is the meaning and the goal of History: the traveling home—not only of us, but of the whole creation—and *final Transfiguration*. But the decisive victory of God has already been won, and that in history.

Dr. Nicholas Arseniev,² “The Revelation of Life Eternal,” pp. 74-76.

Recipe of the Month

STRAWBERRY-RHUBARB PIE

Rhubarb season runs from April through June in the U.S., so celebrate spring with this tart and sweet pie while you can! Lucky for all of us, strawberry season coincides with rhubarb season, making them the perfect pairing for a pie. That's not the only reason though—the tartness of the rhubarb is the perfect foil to strawberry's sweetness. This one is possibly the queen of beautiful pies. Showcasing the pretty pink hues of rhubarb and strawberry as they peek out from under the golden lattice.

Ingredients:

- 2 pie crusts
- 4 cups chopped rhubarb
- 2 cups chopped strawberries
- 1 cup granulated sugar, plus more for sprinkling
- 1/4 cup cornstarch
- 1 tbsp. lemon juice plus 1 tsp. zest
- Pinch salt
- 2 tbsp. cold butter, chopped
- 1 large egg, beaten
- Vanilla ice cream, for serving

² 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.

Directions:

1. Preheat oven to 375° Fahrenheit. Using a rolling pin, roll out both pie crusts to about 16" across.
2. In a large bowl, mix together rhubarb, strawberries, sugar, cornstarch, lemon juice, zest, and salt until mixture begins to look juicy. Place one crust into a pie dish and pour in fruit mixture. Dot with pieces of butter.
3. With the other sheet of pie dough, make a lattice top. First, cut the dough into ¾" strips. Then, weave strips over and under each other in a criss-cross formation. Using kitchen shears, trim the top and bottom crust so there's a 1" overhang, then fold under and crimp edges together. Brush crust with egg wash and sprinkle with sugar.
4. Bake until pie is golden and filling is bubbling, about one hour. If crust is browning too fast, cover with aluminum foil.
5. Let pie cool slightly, then serve with vanilla ice cream if desired.

Parish News

Parish Council Meeting

The Parish Council will meet on Sunday, May 16, 2021 after Divine Liturgy.

Blessing of Easter Food Baskets

The blessing of Easter food baskets will be at 4:00 PM on Saturday, May 1, 2021 in the church hall, subject to social distancing protocols: each person (or couple) is to stand with his/her Easter basket at opposite ends of the tables in the church hall and all are to wear facial masks while inside, even if you have already received the COVID-19 vaccine.

Blessing of Graves

Blessing of graves at area cemeteries this year shall be by appointment. Call the Rectory at 201-436-3244 to set up an appointment.

Daily Bible Readings

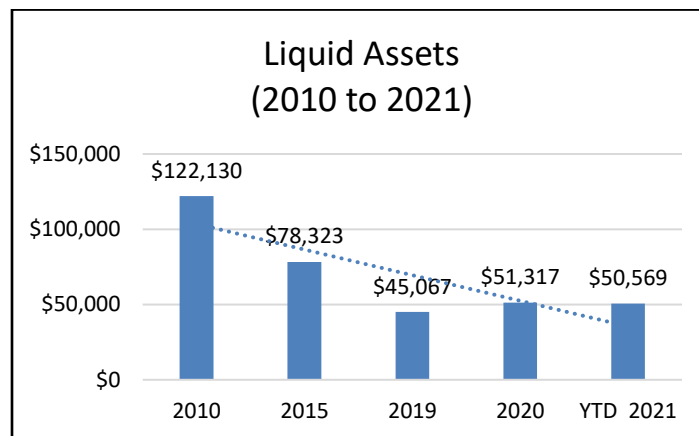
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|--------------------------------------|---------------------------------------|
| 1. Romans 6:3-11; Matthew 28:1-20 | 16. Acts 6:1-7; Mark 15:43-16:8 |
| 2. Acts 1:1-8; John 1:1-17 | 17. Acts 6:8-7:5, 47-60; John 4:46-54 |
| 3. Acts 1:12-17, 21-26;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

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.

| March 2021 | |
|--|-------------------|
| Weekly Donations | \$7,966.00 |
| Monthly Revenue (Pay It Forward Rewards, Gift Card Rebates, Interest Income, etc.) | \$877.52 |
| Total Monthly Income | \$8,843.52 |
| Salaries and Benefits* | \$4,688.60 |
| Diocesan Obligation | \$497.00 |
| Operating Expenses | \$3,568.42 |
| Total Monthly Expenses | \$8,754.02 |
| Monthly Surplus (Deficit) | \$89.50 |

*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 \$73,000) 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

May 1-2, 2021

9:30 AM (Saturday) – Vespers and Divine Liturgy
11:30 PM (Saturday) – Paschal Matins
9:30 AM (Sunday) – Divine Liturgy

May 3, 2021

9:30 AM (Monday) – Divine Liturgy

May 8-9, 2021

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

May 15-16, 2021

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

May 22-23, 2021

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

May 29-30, 2021

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

Special Donations

Please note that for Special Donations in June 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 May 23, 2021.

May 9, 2021

St. John's Cross offered by Olga DeMay in memory of Joseph Pirniak.

May 30, 2021

Altar Vigils offered by John and Helen Wanko in memory of Lydia Wanko (anniversary of repose).
Sanctuary Lamp offered by John and Helen Wanko in memory of Anastasia Grudinoff (anniversary of repose).
Triple Candelabra offered by Fr. W. Sophrony Royer in memory of Concetta Royer.