

Quo Vadis

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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

On June 24th we celebrate the feast of the Nativity of St. John the Baptist, and so let us now look to the forerunner whose mission it was to prepare for the coming of Our Lord Jesus Christ, that he may give us guidance. St. John the Baptist preached a baptism of conversion, and did not hesitate to denounce Herod Antipas, tetrarch of Galilee, who lived in an unlawful marital situation.¹ His prophetic audacity cost him, quite literally, his head, when Antipas’ partner, Herodias, snatched the opportunity to take her revenge.

What would St. John the Baptist say about the state of marriage today? Might he decry the rampant plague of divorce, which above all else is responsible for women and children living in poverty, and all the social costs that result thereof? What would he say about the absurdity of “same-sex marriage”? Regardless, of the decisions of our civil lawmakers, no human law can overturn the law of God. Marriage is unique in its essence, embodying the complementarity of the two human genders, having its primary purpose in the generation and upbringing of children. This “law of nature” that is inscribed in human nature—even were it not to be found in statute, nevertheless it’s no less binding and no less a law.

There are those across the globe today who would undertake a radical social experiment having consequences for children, for social stability, for religious freedom, and for civil society that are entirely

¹ Herodias was Herod Antipas’ sister-in-law and niece—the daughter of his half-brother Aristobulus and the wife of his brother Philip. The law they specifically broke was Leviticus 18:16, *You may not have sex relations with your brother’s wife, for she is your brother’s*. It wasn’t that Herod could not have married any other divorced woman or vice versa, but that he was married to his brother Philip’s wife! That was the sin. It doesn’t matter if they broke incest laws or he was committing adultery—either way their divorces and marriage to each other did not make them married in the sight of God. Herodias belonged to Philip—in spite of a divorce, in spite of a new marriage. She did not belong to Herod Antipas. God does not acknowledge, nor join together, illicit marriages—incestuous, adulterous, or homosexual.

unknown. The institution of marriage exists to secure, protect, and promote the union of a man and a woman, not just for the sake of the man and the woman themselves, but also for the children that may issue from their union. Marriage concerns not only adults—it concerns families, and families concern children. Children need a stable environment in which to grow and mature. A healthy family founded on the traditional definition, and indissolubility, of marriage promotes just this environment. Marriage is the nucleus of the family, and the family is the means by which society sustains itself and grows.

To be clear, defending the traditional definition of marriage is also about defending the rights of children and their best interests. Children are entitled to the best possible circumstances in which to be raised. Numerous studies have demonstrated that the best possible circumstance is a family consisting of a mother and a father in a continuous and stable relationship—the *only* relationship that can produce a child and protect that child's right to know its mother and father. In focusing too much on adults living as they so choose, have we not risked forgetting about society's most vulnerable members, the children? Is it not possible that children raised by same-sex couples may lack the role models, in their own household, of how to be wives and mothers, and husbands and fathers; that they are missing the opportunity to witness firsthand how men and women live a married life together?

Marriage between a male and a female must hold priority of place for the upbringing of children and must be maintained in order to safeguard the rights and best interests of children. It is interesting to note that France's National Assembly undertook a thorough study of "same-sex marriage" and published its report in January 2006. The French commission included in its study the impact of "same-sex marriage" on children, and found that the best interest of the child must supersede the freedoms of the adult, including parents' lifestyle choices. At the time, in order to protect the rights of children, France's National Assembly chose to support the traditional definition of marriage. And yet the unfortunate fact is that on May 18, 2013, a mere seven years later, it reversed itself and legalized "same-sex marriage," thus making France the thirteenth country worldwide to allow same-sex couples to marry. Today, twenty-four countries, including the United States, have enacted national laws allowing "same-sex marriage."

The Church teaches, without change, that marriage is a covenant in which husband and wife express their mutual love and join with God in the creation of new human persons destined for eternal life. The primary purpose of marriage between a man and a woman is procreation, that of bringing new life into the world. It is through marriage that the children of that union are best nurtured. The intimate community of life and love which constitutes the married state has been established by the Creator and endowed by Him with its own proper laws; God Himself is the author of marriage! And if God Himself is truly the author of marriage, then let us give a good account of ourselves when we stand before Him, as we must all stand before Him. Let us protect the sanctity, and the indissolubility, of marriage as the lifelong union of a man and a woman, whose community of love is blessed by God. May Almighty God, the protector of all families, guide us in defending the sacrament of holy matrimony as the union between a man and a woman, and let us ask this in the name of Our Lord Jesus Christ.

Excerpt from the Church Fathers

"That there are, however, two Gods or two Lords, is a statement which at no time proceeds out of our mouth: not as if it were untrue that the Father is God, and the Son is God, and the Holy Spirit is God, and each is God; but because in earlier times Two were actually spoken of as God, and two as Lord, that when Christ should come He might be both acknowledged as God and designated as Lord, being the Son of Him who is both God and Lord. ... Besides, if, from that perfect knowledge which assures us that the title of God and Lord is suitable both to the Father, and to the Son, and to the Holy Spirit ..."

— Tertullian (c. 155 – c. 220), Against Praxeas, XIII.

Lives of the Saints

Hieromartyr Boniface, Archbishop of Mainz, "Enlightener of Germany" – commemorated on June 5th

St. Boniface (c. 675 – June 5, 754) was an Anglo-Saxon born in Crediton, Devonshire, England. His name at birth was Winfrid. According to the *vitae* written by St. Willibald and others, Winfrid was of a respected and prosperous family. Against his father's wishes he devoted himself at an early age to the monastic life. He received further theological training in the Benedictine monastery and minster of Nursling, not far from Winchester, which under the direction of Abbot Winbert had grown into an important center of learning in the tradition of St. Aldhelm.² Winfrid taught in the abbey school and at the age of 30 became a priest; in this time, he wrote a Latin grammar, the *Ars Grammatica*, besides a treatise on verse and some Aldhelm-inspired riddles. While little is known about Nursling outside of Boniface's *vitae*, it seems clear that the library there was significant. To supply Boniface with the materials he needed, it would have contained works by Donatus, Priscian, Isidore, and many others. Around 716, when his abbot, Wynberth of Nursling died, he was invited to assume his position—it is possible that they were related, and the practice of hereditary right among the early Anglo-Saxons would affirm this. Winfrid, however, declined the position and in 716 set out on a missionary expedition to Frisia.³

St. Boniface first left for the continent in 716. He traveled to Utrecht, where St. Willibrord, the "Apostle to the Frisians," had been working since the 690s. He spent a year with St. Willibrord, preaching in the countryside, but their efforts were frustrated by the war then being carried on between Charles Martel and Radbod, King of the Frisians. St. Willibrord fled to the abbey he had founded in Echternach (in modern-day Luxembourg) while Boniface returned to Nursling. St. Boniface returned to the continent the next year and went straight to Rome, where Pope Gregory II renamed him "Boniface," after the fourth-century Martyr Boniface of Tarsus, and appointed him missionary bishop for Germania—he became a bishop without a diocese for an area that lacked any church organization. He would never return to England, though he remained in correspondence with his countrymen and kinfolk throughout his life.

According to the *vitae*, St. Boniface felled the Donar Oak, Latinized by St. Willibald as "Jupiter's Oak," near the present-day town of Fritzlar in northern Hesse. According to his early biographer St. Willibald, St. Boniface started to chop the oak down, when suddenly a great wind, as if by miracle, blew the ancient oak over. When the gods did not strike him down, the people were amazed and converted to Christianity. He built a chapel dedicated to St. Peter from its wood at the site—the chapel was the beginning of the monastery in Fritzlar. This account from the *vita* is stylized to portray St. Boniface as a singular character who alone acts to root out paganism. Lutz von According to St. Willibald, St. Boniface later had a church with an attached monastery built in Fritzlar, on the site of the previously built chapel, according to tradition.

The support of the Frankish "mayors of the palace," and later the early Pippinid and Carolingian rulers, was essential for St. Boniface's work. St. Boniface had been under the protection of Charles Martel from 723 onwards. The Christian Frankish leaders desired to defeat their rival power, the pagan Saxons, and to incorporate the Saxon lands into their own growing empire. Boniface's campaign of destruction of indigenous Germanic pagan sites may have benefited the Franks in their campaign against the Saxons. In 732, St. Boniface traveled again to Rome to report, and Pope Gregory III conferred upon him the pallium as archbishop with jurisdiction over what is now Germany. Boniface again set out for the German lands and continued his mission, but also used his authority to work on the relations between the papacy and the

² St. Aldhelm (c. 639 – 709) was Abbot of Malmesbury Abbey and Bishop of Sherborne, and a writer and scholar of Latin poetry. His feast day is May 25.

³ Stretching along the Wadden Sea, Frisia encompasses the north of the Netherlands and parts of northwestern Germany.

Frankish Church. Rome wanted more control over that church, which it felt was much too independent and which, in the eyes of St. Boniface, was subject to worldly corruption. Charles Martel, after having defeated the Moors during the Battle of Tours in 732, had rewarded many churches and monasteries with lands, but typically his supporters who held church offices were allowed to benefit from those possessions. St. Boniface would have to wait until the 740s before he could try to address this situation, in which Frankish church officials were essentially sinecures, and the church itself paid little heed to Rome. During his third visit to Rome in 737–38, he was made papal legate for Germany.

After St. Boniface's third trip to Rome, Charles Martel established four dioceses in Bavaria (Salzburg, Regensburg, Freising, and Passau) and gave them to St. Boniface as archbishop and metropolitan over all Germany east of the Rhine. In 745, he was granted Mainz as metropolitan see (which remains the primatial see in Germany up to the present day). In 742, one of his disciples, Sturm founded the abbey of Fulda not far from St. Boniface's earlier missionary outpost at Fritzlar. Although Sturm was the founding abbot of Fulda, St. Boniface was very involved in the foundation. The initial grant for the abbey was signed by Carloman, the son of Charles Martel, and a supporter of St. Boniface's reform efforts in the Frankish Church. Boniface himself explained to his old friend, Daniel of Winchester, that without the protection of Charles Martel he could "neither administer his church, defend his clergy, nor prevent idolatry."

According to German historian Gunther Wolf, the high point of St. Boniface's career was the Concilium Germanicum, organized by King Carloman in April 743. Although St. Boniface was not able to safeguard the church from property seizures by the local nobility, he did achieve one goal, the adoption of stricter guidelines for the Frankish clergy, who often hailed directly from the nobility. After Carloman's abdication in 747 he maintained an at times turbulent relationship with the king of the Franks, Pepin "the Short." However, St. Boniface balanced this support and attempted to maintain some independence by attaining the support of the papacy and of the Agilolfing rulers of Bavaria. In Frankish, Hessian, and Thuringian territory, he established the dioceses of Würzburg and Erfurt. By appointing his own followers as bishops, he was able to retain some independence from the Carolingians, who most likely were content to give him leeway as long as Christianity was imposed on the Saxons and other Germanic tribes.

According to the *vitae*, St. Boniface had never relinquished his hope of converting the Frisians, and in 754 he set out with a retinue for Frisia. He baptized a great number and summoned a general meeting for confirmation at a place not far from Dokkum, between Franeker and Groningen. Instead of his converts, however, a group of armed robbers appeared who slew the aged archbishop. The *vitae* mention that Boniface persuaded his armed comrades to lay down their arms: "Cease fighting. Lay down your arms, for we are told in Scripture not to render evil for evil but to overcome evil by good."

Having killed St. Boniface and his company, the Frisian bandits ransacked their possessions but found that the company's luggage did not contain the riches they had hoped for: "they broke open the chests . . . and found, to their dismay, that they held manuscripts instead of gold vessels, pages of sacred texts instead of silver plates." They attempted to destroy these books, the earliest *vita* already says, and this account underlies the status of the *Ragyndrudis Codex*, now held as a Bonifacian relic in Fulda, and supposedly one of three books found on the field by the Christians who inspected it afterward. Of those three books, the *Ragyndrudis Codex* shows incisions that could have been made by sword or axe; its story appears confirmed in the Utrecht hagiography, the *Vita altera*, which reports that an eyewitness saw that the saint at the moment of death held up a gospel as spiritual protection. The story was later repeated by Otloh's *vita*; at that time, the *Ragyndrudis Codex* seems to have been firmly connected to the martyrdom.

St. Boniface's remains were moved from the Frisian countryside to Utrecht, and then to Mainz, where sources contradict each other regarding the behavior of Lullus, St. Boniface's successor as archbishop of Mainz. According to Willibald's *vita*, Lullus allowed the body to be moved to Fulda, while the

later *Vita Sturm*, a hagiography of Sturm by Eigil of Fulda, Lullus attempted to block the move and keep the body in Mainz. St. Boniface's remains were eventually buried in the abbey church of Fulda after resting for some time in Utrecht, and they are entombed within a shrine beneath the high altar of Fulda Cathedral, previously the abbey church. There is good reason to believe that the Gospel he held up was the *Codex Sangallensis*, which shows damage to the upper margin, which has been cut back as a form of repair.

Veneration of St. Boniface in Fulda began immediately after his death; his grave was equipped with a decorative tomb around ten years after his burial, and the grave and relics became the center of the abbey. Fulda monks prayed for newly elected abbots at the grave site before greeting them, and every Monday the saint was remembered in prayer, the monks prostrating themselves and reciting Psalm 50. After the abbey church was rebuilt to become the Ratgar Basilica (dedicated 791), St. Boniface's remains were translated to a new grave: since the church had been enlarged, his grave, originally in the west, was now in the middle; his relics were moved to a new apse in 819. From then on St. Boniface, as patron of the abbey, was regarded as both spiritual intercessor for the monks and legal owner of the abbey and its possessions, and all donations to the abbey were done in his name. He was honored on the date of his martyrdom, June 5th, with a mass written by Alcuin, and c. 1000 with a Mass dedicated to his appointment as bishop, on December 1st.

Willibald's *vita* describes how a visitor on horseback came to the site of the martyrdom, and a hoof of his horse got stuck in the mire. When it was pulled loose, a well sprang up. By the time of the *Vita altera Bonifatii* (9th century), there was a church on the site, and the well had become a "fountain of sweet water" used to sanctify people. The *Vita Liudgeri*, a hagiographical account of the work of Ludger, describes how Ludger himself had built the church, sharing duties with two other priests. According to James Palmer, the well was of great importance since the saint's body was hundreds of miles away; the physicality of the well allowed for an ongoing connection with the saint.

St. Boniface's feast day is celebrated on June 5th in the Roman Catholic Church, the Lutheran Church, the Anglican Communion and the Eastern Orthodox Church. A famous statue of St. Boniface stands on the grounds of Mainz Cathedral, seat of the archbishop of Mainz. A more modern rendition stands facing St. Peter's Church of Fritzlar. The U.K. National Shrine is located at the Catholic church at Crediton, Devonshire, which has a bas-relief of the felling of Thor's Oak, by sculptor Kenneth Carter. The sculpture was unveiled by Princess Margaret in his native Crediton, located in Newcombes Meadow Park. There is also a series of paintings there by Timothy Moore. There are quite a few churches dedicated to St. Boniface in the United Kingdom: Bunbury, Cheshire; Chandler's Ford and Southampton, Hampshire; Adler Street, London; Papa Westray, Orkney; St Budeaux, Plymouth (now demolished); Bonchurch, Isle of Wight; and Cullompton, Devonshire. Bishop George Errington founded St. Boniface's Catholic College, Plymouth in 1856. The school celebrates St. Boniface on June 5th each year.

In 1818, Father Norbert Provencher founded a mission on the east bank of the Red River in what was then Rupert's Land, building a log church and naming it after St. Boniface. The log church was consecrated as Saint Boniface Cathedral after Provencher was himself consecrated as a bishop and the diocese was formed. The community that grew around the cathedral eventually became the city of Saint-Boniface, which merged into the city of Winnipeg in 1971. In 1844, four Grey Nuns arrived by canoe in Manitoba, and in 1871, built Western Canada's first hospital: St. Boniface Hospital, where the Assiniboine and Red Rivers meet. Today, Saint-Boniface is regarded as Winnipeg's main French-speaking district and the center of the Franco-Manitoban community, and St. Boniface Hospital is the second-largest hospital in Manitoba. St. Boniface is remembered in the Church of England with a Lesser Festival on June 1st.

Some traditions credit St. Boniface with the invention of the Christmas tree. The *vitae* mention nothing of the sort. However, it is mentioned on a BBC-Devon website and in a number of educational

books, including *St. Boniface and the Little Fir Tree*, *The Brightest Star of All: Christmas Stories for the Family*, *The American Normal Readers*, and a short story by Henry van Dyke, "The First Christmas Tree." Surviving writings of St. Boniface include correspondence, sermons, poetry, and the *Ars Bonifacii*, a grammatical treatise presumably for his students in Nursling.

Modern Theological Classics

The Attributed Works of St. Clement of Rome

1. THE SO-CALLED SECOND EPISTLE OF CLEMENT ITS FEATURES AND CONTENTS

1. It concentrates on repentance as the way of the kingdom. [As long as we are upon earth, let us practice repentance, for we are as clay in the hand of the artificer.] 8:1.
2. The practical faith through obedience to the commandments and despising the temporary lusts, for the sake of eternal life. [While we have an opportunity of being healed, let us yield ourselves to God Who heals us, and give to Him a recompense. Of what sort? Repentance out of a sincere heart!] 9:7, 8.
3. The church in her essence is the new life in Christ. She was created before the world, spiritual, and invisible. She became the body of Christ, and the mother of the believers. Our body is the image of the church, the body of Christ, he who corrupts the image will never partake of the original. [Where, brethren, if we do the will of God our Father, we shall be of the first Church, that is, spiritual, that has been created before the sun and moon...] 14
4. Baptism is called the "Seal" (*Sphragis*), must be preserved [7:6].
5. The power of prayer: [Prayer out of a good conscience delivers from death.] 16:4.
6. Thinking highly of Christ: The writer opens this homily by declaring the necessity of thinking of our salvation, our Savior, and witnessing to Him. [How great are the benefits which we owe Him! He has graciously given us light, as a Father, He has called us sons; He has saved us when we were ready to perish... Involved in blindness, and with such darkness before our eyes, we have received sight, and through His will have laid aside that cloud by which we were enveloped.] 1. [Wherefore, brethren, let us confess Him by our works, by loving one another, and not by avaricious.] 4.
7. Hope in eternity: [Wherefore, leaving willingly our sojourn in this present world, let us do the will of Him that called us, and not fear to depart out of this world.] 5:1. [Let us expect, hour by hour, the kingdom of God in love and righteousness, since we do not know the day of the appearance of God.] 12:1.

2. TWO LETTERS ON VIRGINITY

Wetsein attempted to prove their ascribe to St. Clement, as many Catholic scholars did the same, but the majority of the Protestant scholars rejected this for the following reasons: 1. It was not mentioned by Eusebius. 2. Their ascetic attitude is in harmony with that of the first half of the third century. 3. The two letters differ from the genuine one of St. Clement in the mode of quoting from the New Testament. Also, quotations from the Old Testament are very little compared with those of the genuine one.

THEIR FEATURES AND CONTENTS

1. It seems that these letters constitute a single work, which in course of time came to be divided.
2. The author begins his first letter with instructions on the nature and concept of virginity. Virginity is a divine and supernatural work. It lifts us up to the angelic and heavenly life, through the sanctification of the Holy Spirit. [For not by eloquence or by renown, or by station and descent or by beauty or strength, or by length of life, is the kingdom of heaven obtained, but it is obtained by the power of faith, when a man exhibits the works of faith.] 1:2. [For he who covets for himself these things so great and excellent, withdraws and serves himself on this account from all the world, that he may go and live a divine and heavenly life, like the holy angels, in work pure and holy, and "in the holiness of the Spirit of God" 2 Thess. 2:13 and that he may serve God Almighty through Jesus Christ for the sake of the kingdom of heaven.] 1:4.

3. Virginité est une vie qui touche les âmes des croyants aussi bien que leurs corps, et non pas seulement un titre honorable. [Les vierges sont un beau modèle pour les croyants, et pour ceux qui croiront. Le nom seul, en effet, sans œuvres, ne fait pas entrer dans le royaume des cieux; mais, si un homme est véritablement un croyant, un tel homme peut être sauvé. Car, si une personne n'est appelée croyant que par son nom, tandis qu'elle n'est pas telle par ses œuvres, elle ne peut pas être un croyant. "Ne laissez personne," donc, "vous égarer avec des paroles vaines d'erreur" Eph. 5:6. Car, simplement parce qu'une personne est appelée vierge, si elle est dépourvue d'œuvres excellentes et belles, et convenables à la virginité, elle ne peut pas être sacrée. Pour notre Seigneur appelé telle virginité que celle "bête," comme Il l'a dit dans l'Évangile (Matt. 25:2); et parce qu'elle n'avait ni huile ni lumière, elle fut laissée en dehors du royaume des cieux, et fut exclue de la joie du marié, et fut comptée avec ses ennemis. Pour de telles personnes comme ces "qui ont l'apparence seulement de la crainte de Dieu, mais le pouvoir de elle qu'ils démentent" 2 Tim. 3:5.] 1:3.

4. Virginité n'est pas une évasion du monde pour atteindre un repos terrestre, mais elle est une entrée dans la bataille du Christ, dans laquelle la vierge lutte contre son / son ego, Satan, l'amour du monde et les convoitises charnelles. [Celui qui désire être une vierge, connaît ce que sont la dureté et l'ennui dans la véritable virginité.] 1:5. [Sachez comment, comme un homme, entrer "légalement" dans ce combat et "lutter" 2 Tim. 2:5, que, dans la puissance du Saint-Esprit, choisit cela pour lui-même, qu'il peut être couronné d'une couronne de lumière, et que cela peut vous mener à la victoire à travers "le Jérusalem au-dessus" Gal. 4:26? Si c'est ainsi, le plus long de toutes ces choses, vaincre ces vaines choses de ce monde, qui passent et vieillissent, et se décomposent, et arrivent à leur fin; vaincre le dragon (Rev. 12:7); vaincre le lion (1 Pet. 5:8); vaincre le serpent (2 Cor. 11:3); vaincre Satan; à travers Jésus-Christ, qui nous fortifie par ses paroles et son divin Eucharistie. "Prenez la croix et suivez" Mat. 16:24 [Celui qui nous rend propres, Jésus-Christ notre Seigneur.] 1:5.

5. L'auteur a présenté des conseils pratiques aux ascètes et aux vierges des deux sexes, tels que: a. Leur part spirituelle dans la croissance du royaume de Dieu, surtout par une prière incessante à Dieu pour envoyer des ouvriers à la moisson. [Laissez-nous, donc, "demander au Seigneur de la moisson" qu'Il enverrait des ouvriers dans la moisson (Matt. 9:37, 38); de tels ouvriers qui "sauront habilement distribuer la parole de vérité;" des ouvriers "qui ne seront pas honteux;" des ouvriers fidèles; des ouvriers qui seront "la lumière du monde" Matt. 5:14; des ouvriers qui "ne travaillent pas pour la nourriture qui se gâte, mais pour la nourriture qui demeure jusqu'à la vie éternelle" John 6:27; des ouvriers qui seront tels que les apôtres; des ouvriers qui imitent le Père, et le Fils et le Saint-Esprit; qui sont concernés pour le salut des hommes.] 1:13. b. Éviter les obstacles, surtout l'amitié entre les deux sexes des vierges. [Béni est l'homme qui est circonspect et craintif dans tout pour le sake de la pureté!] 2:5. [Maintenant nous, si Dieu nous aide, conduisons-nous: avec les jeunes filles nous ne nous arrêtons pas, ni avons-nous rien en commun avec elles; avec les jeunes filles nous ne mangeons pas, ni buvons; et là où une jeune fille dort, nous ne dormons pas; ni les femmes lavent-elles nos pieds, ni nous oignent-elles; et pour aucune raison nous ne dormons là où une jeune fille dort qui est célibataire ou qui a pris le vœu: même si elle est dans un autre endroit si elle est seule, nous ne passons pas la nuit là.] 2:1. [Mais avec nous ne soit aucune femme, que jeune vierge ou femme mariée, être là à ce moment; ni elle qui est âgée, ni elle qui a pris le vœu; ni même une jeune fille-servante, que chrétienne ou païenne.] 2:2. [Laissez-nous ne pas être constamment avec les femmes, ni avec les jeunes filles. Car cela n'est pas profitable pour ceux qui véritablement veulent "étrangler leurs lions" Luke 12:35. Car il est requis que nous aimions la sœur dans toute pureté et chasteté, et avec toute maîtrise de la pensée, dans la crainte de Dieu, ne nous associant pas constamment avec elles, ni leur donnant accès à nous à toute heure.] 2:8.

6. La nécessité de travailler, pour ceux qui sont paresseux, est indigne d'être mangé.

7. Ce sont les plus anciens documents, en tant que source de l'histoire du premier christianisme ascétique et des lois et coutumes de la vie ascétique.

3. LES INSTITUTIONS APOSTOLIQUES

Il contient le "Liturge de Clément" dans le 8^e livre. Jusqu'au 16^e siècle les savants croyaient que ce travail était authentique. Maintenant ils l'acceptent comme une Liturgie d'Orient du 4^e siècle. Ce travail est fondamentalement faux. L'auteur a utilisé des documents qui étaient déjà en existence, et a attribué son travail à St. Clément de Rome, afin de lui donner une grande autorité. Au 16^e siècle, les savants croyaient encore que

they really possessed a work of St. Clement, and even F. Probst, writing in about 1870 concerning the liturgy of the third century, placed it in the second century. In J. P. Migne's Patrologia also, the Apostolic Constitutions are found in the first volume. But it has been common knowledge for quite some time that this is a work of the late fourth century²⁴ between 370 and 380 A.D. It was probably written in Syria or Antioch.

ITS CONTENTS

The Apostolic Constitutions are a collection, forming a kind of manual of ecclesiastical law, and of Christian morality, doctrines and ceremonial.

1. Books 1-6: They are an exact resumption of the text of the Didascalia Apostolorum. The Didascalia or "the teaching of the 12 Apostles and holy disciples of our Savior," is an ecclesiastical Constitution which dates from the first half of the third century. Its author was a bishop in northern Syria.

2. Book 7: It is divided into 2 parts: a. An expansion of the Didache. b. An euchology grouping together some ancient prayers. the order and prayers of the Liturgy in the fourth century. Some liturgists say that it is derived from the Apostolic Tradition. Others look upon it as the most ancient and pure form of the Eucharist, and that the Apostolic Tradition had originated from it. Creswell sees that this liturgy indisputably resembles the Antiochene Liturgy, the parent rite of St. Basil and St. John Chrysostom.

Fr. Tadros Y. Malaty,⁴ "The Apostolic Fathers," pp. 71-77.

Recipe of the Month

Beef Stroganoff

Beef Stroganoff is originally a Russian dish of sautéed pieces of beef served in a sauce of mustard and smetana (sour cream). From its origins in mid-nineteenth century Russia, it has become popular around the world, with considerable variation from the original recipe. A legend attributes its invention to French chefs working for the influential Stroganoff family, but several researchers point out that the recipe is a refined version of older Russian dishes. In 1891, the French chef Charles Brière, who was working in Saint Petersburg, submitted a recipe for Beef Stroganoff to a competition sponsored by the French magazine "L'Art culinaire." This led "Larousse Gastronomique" to assume that he was its inventor, but both the recipe and the name existed before then. After the fall of Tsarist Russia, Beef Stroganoff was popularly served in the hotels and restaurants of China before the start of World War II. Russian and Chinese immigrants, as well as American servicemen stationed in pre-Communist China, brought several variants of Beef Stroganoff to the United States, which may account for its popularity during the 1950s.

Ingredients:

- 1 ½ pounds cubed beef stew meat
- 2 cups fresh mushrooms, thickly sliced
- 1 (10.75 ounce) can condensed cream of mushroom soup
- 1 cup milk
- 2 onions, chopped
- 2 tablespoons Worcestershire sauce

⁴ Fr. Tadros Y. Malaty (b. 3/16/1937) is a Coptic Orthodox priest, theologian, and prolific writer, based at the famous Church of St. George in Sporting, Alexandria, Egypt. His theological, spiritual, liturgical, and historical books are characterized by an abundance of biblical and patristic references. He composed a complete set of patristic commentaries that cover the entire Old and New Testaments, and he has authored many books about the lives of the Early Church Fathers and Martyrs that reveal how they led their lives as a "living Bible" and as role models for all Christians. In the 1960's he began publishing his books and booklets in Arabic, and many of them have since been translated into English.

- 6 ounces herb and garlic-flavored cream cheese
- 1 cup fusilli pasta
- ¼ cup sour cream (optional)

Directions:

(1) Combine beef, mushrooms, cream of mushroom soup, milk, onions, and Worcestershire sauce in a slow cooker.

(2) Cook on High for 3 to 4 hours, or on Low for 5 to 7 hours. Stir in cream cheese until well dissolved; cook for 1 hour more.

(3) Bring a large pot of lightly salted water to a boil. Cook fusilli in the boiling water, stirring occasionally, until tender yet firm to the bite, about 12 minutes. Drain. Serve stroganoff over fusilli and garnish with sour cream.

Parish News

Parish Council Meeting

The Parish Council is meeting in the church hall on Monday, June 20, 2022, at 5:00 p.m.

R.B.O. Annual Meeting

Our parish's lodge of the Russian Brotherhood Organization of the U.S.A. (Lodge #100) will have its annual meeting on Sunday, June 26, 2022 after Divine Liturgy.

DDB Appreciation Dinner

Archbishop Michael cordially invites the 2020 & 2021 DDB Donors to the N.J. Deanery Appreciation Dinner, to be held on Sunday, June 26, 2022 at 6:00 p.m., at Holy Trinity Church, 120 Dover Chester Road, Randolph, N.J. RSVP by Monday, June 20th to Fr. Gary Breton, Dean of New Jersey, by email at gjbretton@gmail.com, or by telephone (848) 333-7055. You are encouraged to bring family members and parish guests.

In Memoriam

Gazie Nesheiwat, age 44, of Bayonne, New Jersey, passed into blessed repose on May 7, 2022. Our sincere condolences to his mother, Laila, and the entire Nesheiwat family. Memory Eternal!

Special Donations

Special Donations may be offered at \$10/week for the Altar Vigils, and \$5/week for any one of the following: Sanctuary Lamp, St. John's Cross, St. Nicholas' Cross, and Triple Candelabra, and may be offered in memory of the departed or in honor of the living. Please note that for Special Donations in 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 19, 2022.

June 5, 2022

Sanctuary Lamp offered by Fr. W. Sophrony Royer in memory of Antonetta Cusano (30th anniversary of repose). **St. John's Cross** offered by Fr. W. Sophrony Royer in memory of Louis J. Royer. **St. Nicholas' Cross** offered by Fr. W. Sophrony Royer in memory of Irene Felice.

June 12, 2022

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

June 19, 2022

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 Joseph Pirniak (anniversary of repose). **St. Nicholas' Cross** offered by Olga DeMay in memory of Anna Pirniak (anniversary of repose).

Schedule of Services

June 1-2, 2022 [*Ascension*]

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

June 4-5, 2022

5:00 PM (Sat.) – Great Vespers
9:30 AM (Sun.) – Divine Liturgy

June 11-12, 2022

9:30 AM (Sat.) – General Panichida
5:00 PM (Sat.) – Great Vespers w. Lity
9:30 AM (Sun.) – Divine Liturgy w. “Kneeling Prayers”

June 18-19, 2022

5:00 PM (Sat.) – Great Vespers
9:30 AM (Sun.) – Divine Liturgy

June 24, 2022 [*Nativity of St. John the Baptist*]

9:30 AM (Fri.) – Divine Liturgy

June 25-26, 2022

5:00 PM (Sat.) – Great Vespers
9:30 AM (Sun.) – Divine Liturgy

June 28-29, 2022 [*Ss. Peter & Paul*]

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



Parish Centennial

This year is our parish's the 100th anniversary. Our centennial celebration includes two special events:

(1) On September 23, 2022, the Miraculous Icon of St. Anna from St. Tikhon's Orthodox Monastery will visit Ss. Peter & Paul's. Commissioned by Archimandrite Athanasy (Mastalski), rector of Our Lady Joy of All Who Sorrow Church in Philadelphia, from the Mount of Olives Convent in Jerusalem in 1998, and blessed at the Church of the Holy Sepulcher, the icon began weeping fragrant myrrh in 2004. The icon has been kept at St. Tikhon's Monastery since 2012, and still has a wonderful heavenly fragrance, but is not currently weeping. Assistance and healings are still wrought by the Miraculous Icon of St. Anna and she continues to work wonders for those who approach with faith.

(2) On October 23, 2022, we will have the main celebration of our centennial, with a Hierarchical Divine Liturgy at 9:30 AM, followed by a banquet at the Knights of Columbus Hall (corner of Avenue C and West 30th Street) at 12:00 PM. His Eminence, Archbishop Michael will be present, and we are hopeful that His Beatitude, Metropolitan Tikhon will be present as well. A commemorative anniversary book is being planned, with silver-page, full-page, half-page, and quarter-page ads being available.

(3) Please share the details of these celebratory events with former parishioners, extended members, and friends of the parish family. If you know of someone who may be interested in attending the banquet or honoring the memory of a loved one in the Commemorative Anniversary Book, please direct him or her to our website or forward their contact information to the committee either in person or via email to: speterandpaulbayonne100th@gmail.com.

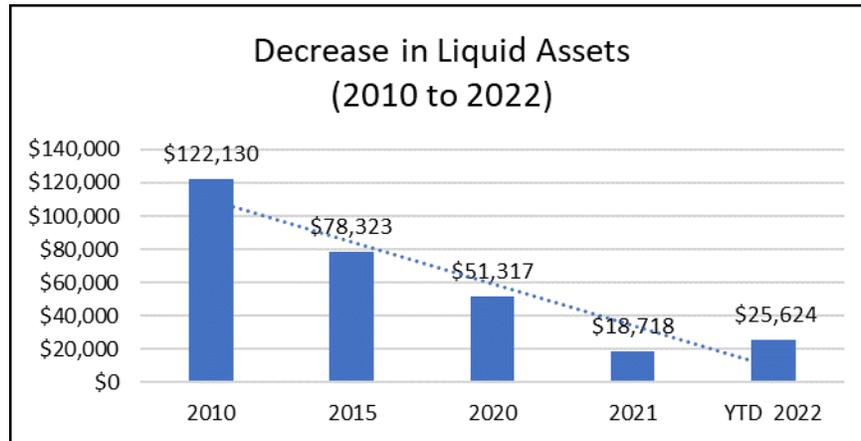
Daily Bible Readings

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

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 2022	
Weekly Donations	\$3,147.00
Monthly Revenue (Pay It Forward Rewards, Gift Card Rebates, Interest Income, etc.)	\$ 764.58
Total Monthly Income	\$3,911.58
Salaries and Benefits	\$4,615.00
Diocesan Obligation	----
Operating Expenses	\$2,955.66
Total Monthly Expenses	\$7,570.66
Monthly Surplus (Deficit)	\$(3,659.08)
Special Donations: Christmas/Easter/Memorial	\$13,430.00



NOTE: Our savings continue to cover the gap between our income and expenses. Liquid assets have decreased by 79% (approximately \$96,506) over the last 10+ years.

*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.

