

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

On June 24, 2022, the U.S. Supreme Court overturned the *Roe v. Wade* decision of January 22, 1973, which struck down state laws banning abortion. Coincidentally, it did so on the feast of the Nativity of St. John the Baptist, “and he will be filled with the Holy Spirit even before he is born” (Luke 1:15). With nearly fifty years having passed since *Roe v. Wade*, and given the tremendous advances in scientific knowledge regarding fetal development, certainly a revisiting of *Roe v. Wade* was warranted. Supporters of legal abortion, however, regard *Roe v. Wade* as something sacrosanct, making it practically a “golden idol” (cf. Exodus 32:1-35), while at the same time dismissing views supporting a human fetus’ putative personhood and right to life, on the grounds of the Establishment Clause of the First Amendment, as being solely “religious.” Although religion touches on subjects such when human life begins and the status and meaning of “personhood,” these issues, as well as whether personhood is innate or acquired or even whether it is limited to biological humans, exactly who and what are bearers of rights, and whether rights are “natural” or “positive” (i.e., held by virtue of human nature or posited by legislation of those having governing authority), the conflict between mother’s right to bodily privacy versus the fetus’ right to life, what rights may be curtailed by governmental authority versus rights that are “inalienable” (those that cannot be taken or given away under any circumstances), etc. are also philosophical, scientific, moral, and legal issues—they are not solely “religious.”

First, let’s examine the serious flaws in *Roe v. Wade*, which provide sufficient reason for its reversal. Its legal flaws can be summarized as follows: (1) *Roe v. Wade* relied upon the courts rather than legislative process; (2) *Roe v. Wade* relied on the tenuous legal reasoning that Americans have a right to privacy that is not plainly outlined in the U.S. Constitution; (3) *Roe v. Wade* is fundamentally unjust, particularly as regards the principle of human equality.

Regarding #1, the U.S. Constitution separates the government into executive (President), legislative (Congress), and judicial (Supreme Court) branches—neither the executive nor the judicial branches may “legislate,” a power solely reserved to the legislative branch. Of course, the Supreme Court may properly invalidate statutes that are inconsistent with the Constitution (which is the highest law). But *Roe v. Wade* lacked any such justification. Justice Byron White, a dissenter in *Roe v. Wade*, explained the problem in his dissent: “The Constitution itself is ordained and established by the people of the United States . . . Decisions that find in the Constitution principles or values that cannot fairly be read into that document usurp the people’s authority, for such decisions represent choices that the people have never made, and that they cannot disavow through corrective legislation.” *Roe v. Wade* defied the Constitution and other laws that the American people agreed upon—and imposed the will of the unelected Court instead.

Regarding #2, Justice Harry Blackmun’s majority opinion claimed that the “right of privacy” found in the “liberty” protected by the Due Process Clause of the Fourteenth Amendment is “broad enough to encompass” a fundamental right to abortion. There is no reason to think that’s true. What is frightening about *Roe v. Wade* is that this “super-protected” right is not inferable from the language of the Constitution, the framers’ thinking respecting the specific problem in issue, any general value derivable from the provisions they included, or the country’s governmental structure. As a matter of constitutional interpretation and judicial method, *Roe v. Wade* borders on the indefensible. Justice Blackmun’s opinion provides essentially no reasoning in support of its holding. Even Justice Ruth Bader Ginsburg, an abortion supporter, conceded this point!

But *Roe v. Wade* is even more ridiculous than most observers realize. The American people adopted the Fourteenth Amendment during an era in which those same American people enacted numerous state laws with the primary purpose of protecting unborn children from abortion. A century later, *Roe v. Wade* ruled that the Fourteenth Amendment somehow prevents Americans from doing what the ratifiers of the Fourteenth Amendment actually did. “To reach its result,” Justice William Rehnquist noted in his dissenting opinion, “the Court necessarily has had to find within the scope of the Fourteenth Amendment a right that was apparently completely unknown to the drafters of the Amendment.” That is absurd. “The only conclusion possible from this history,” Rehnquist explained, “is that the drafters did not intend to have the Fourteenth Amendment withdraw from the States the power to legislate with respect to this matter.”

Regarding #3, The facts of embryology show that the human embryo or fetus (the being whose life is ended in abortion) is a distinct and living human organism at the earliest stages of development. “Human development begins at fertilization when a sperm fuses with an oocyte to form a single cell, a zygote,” explains a leading embryology textbook¹ . . . “This highly specialized, totipotent cell marks the beginning of each of us as a unique individual.” Since the zygote is genetically identical to the embryo, the fully formed fetus, and the baby, the notion of acquired personhood could lead to an instance of the sorites paradox.² The sorites paradox applies in this way: Instead of grains of sand in a heap, imagine criteria for personhood being taken away: at what point then, does the “person” become a “non-person” (and, thus, lacking a right to life)? That is, at what point is the transition made from “non-person” to “person”—which, and how many, “markers” must there be in order to be deemed a “person,” with a “right to life”? When can we call a fetus a “person,” and what exact criteria do we use to call something a “person”? Is the determination of such a point of transition, and the criteria we use, arbitrary? All of this suggests rather strongly that the very

¹ Keith Moore, T.V.N. Persaud, and Mark Torchia, *The Developing Human: Clinically Oriented Embryology* (11th edition; 2019).

² The sorites paradox, also known as the paradox of the heap, arises from vague predicates. A typical formulation involves a heap of sand, from which grains are individually removed. Under the assumption that removing a single grain does not turn a heap into a non-heap, the paradox is to consider what happens when the process is repeated enough times: is a single remaining grain still a heap? If not, when did it change from a heap to a non-heap?

notion of acquired personhood (or that personhood is a "work-in-progress") is untenable, thus implying that the notion of innate personhood (full possession of personhood from conception) is the only tenable position, a position now scientifically confirmed by embryology.

Justice requires that the law protect the equal dignity and basic rights of every member of the human family—irrespective of age, size, ability, dependency, and the desires and decisions of others. This principle of human equality, affirmed in the *Declaration of Independence* and the United Nations' *Universal Declaration of Human Rights*, is the moral core of Western Civilization. But the *Roe v. Wade* ruled, to the contrary, that a particular class of innocent human beings (the unborn) must be excluded from the protection of the law and allowed to be dismembered and killed at the discretion of others. "The right created by the Supreme Court in *Roe*," observes University of St. Thomas law professor Michael Stokes Paulsen, "is a constitutional right of some human beings to kill other human beings." After *Roe v. Wade*, the incidence of abortion rose dramatically, quickly topping one million abortions per year and peaking at 1.6 million in 1990 before gradually declining to just under one million in 2014. The gravity and scale of this injustice exceed that of any other issue or concern in American society today.

Discussion of the putative personhood of the fetus may be complicated by the current legal status of children. Like children or minors in the U.S., and unlike corporations, a fetus or an embryo is not legally a "person," not having reached the age of majority and not deemed able to enter into contracts and sue or be sued. Philosophers such as Thomas Aquinas use the concept of individuation to determine personhood. They argue that abortion is not permissible from the point at which individual human identity is realized. British philosopher Anthony Kenny argues that this can be derived from everyday beliefs and language and one can legitimately say "if my mother had had an abortion six months into her pregnancy, she would have killed me" then one can reasonably infer that at six months the "me" in question would have been an existing person with a valid claim to life. Since division of the zygote into twins through the process of monozygotic twinning can occur until the fourteenth day of pregnancy, Kenny argues that individual identity is obtained at this point and thus abortion is not permissible after two weeks.

President Ronald Reagan's book *Abortion and the Conscience of the Nation* presents the argument that abortion involves unjust discrimination against the unborn. According to this argument, those who deny that fetuses have a right to life do not value all human life, but instead select arbitrary characteristics (such as particular levels of physical or psychological development)—i.e., the sort of "markers" that those who argue in favor of the view of acquired personhood use (e.g., American philosopher Mary Ann Warren's criteria of consciousness or, at least, the capacity to feel pain; reasoning; self-motivation; the ability to communicate; and self-awareness)—as giving some human beings more value or rights than others.

In morality, the general "rule of thumb" is that of prudence—where there is moral doubt regarding a putative action, the prudent (i.e., morally wise) course is to refrain from action. So, if there is uncertainty as to whether the fetus has a right to life, then having an abortion is equivalent to consciously taking the risk of killing another. Accordingly, if it is not known for certain whether something (such as the fetus) has a right to life, then it is reckless, and morally wrong, to treat that thing as if it lacks a right to life (i.e., by killing it). This would place abortion in the same moral category as manslaughter (if it turns out that the fetus has a right to life) or certain forms of criminal negligence (if it turns out that the fetus does not have a right to life).

Many abortion defenders wanted and expected *Roe v. Wade* to last forever. It did not. "A bad decision is a bad decision," concedes Richard Cohen, a supporter of abortion, in the *Washington Post*. "If the best we can say for it is that the end justifies the means, then we have not only lost the argument—but a bit of our soul as well." It's true that a legal embarrassment, like *Roe v. Wade*, can sometimes survive long-term. But not when it produces an atrocious outcome that disenfranchises millions of compassionate Americans who

would not rest, and would never rest, while the Court's usurpation remained in effect ... and so, sooner or later, *Roe v. Wade* had to fail. SCOTUS overturned it because it was legally flawed, but for us Orthodox Christians, informed as we are by our faith, and bound by a higher authority, the matter was always clear: human life begins at conception, as does the right to life; therefore, abortion is immoral, and it ought to be illegal in all civilized societies. Scriptural references such as Luke 1:15; Jeremiah 1:4-5; Genesis 25:21-23; Matthew 1:18; and Psalm 139:13-16, support this view:

- *for he will be great in the sight of the Lord. He is never to take wine or other fermented drink, and he will be filled with the Holy Spirit even before he is born.*
- *The word of the Lord came to me, saying, "Before I formed you in the womb I knew you, before you were born, I set you apart; I appointed you as a prophet to the nations."*
- *Isaac prayed to the Lord on behalf of his wife, because she was childless. The Lord answered his prayer, and his wife Rebekah became pregnant. The babies jostled each other within her, and she said, "Why is this happening to me?" So she went to inquire of the Lord. The Lord said to her, "Two nations are in your womb, and two peoples from within you will be separated; one people will be stronger than the other, and the older will serve the younger."*
- *This is how the birth of Jesus the Messiah came about: His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be pregnant through the Holy Spirit.*
- *For you created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made; your works are wonderful; I know that full well. My frame was not hidden from you when I was made in the secret place, when I was woven together in the depths of the earth. Your eyes saw my unformed body; all the days ordained for me were written in your book before one of them came to be.*

Excerpt from the Church Fathers

"Let us take refuge from this world. You can do this in spirit, even if you are kept here in the body. You can at the same time be here and present to the Lord. Your soul must hold fast to him, you must follow after him in your thoughts, you must tread his ways by faith, not in outward show."

— St. Ambrose of Milan (339-397)

Lives of the Saints

St. Marcellina – commemorated on July 17th

St. Marcellina (327-397) was the elder sister of St. Ambrose of Milan (339-398) and St. Satyrus of Milan (331-378), and had devoted her life as a consecrated virgin. She was born in Trier, Gaul into a Roman Christian family. Her father, Ambrosius, served as Praetorian prefect of Gaul. About the year 354 Ambrosius died, whereupon the family moved to Rome. It appears that after the death of their parents, she took responsibility for the upbringing of her younger brothers, Ambrose and Satyrus.

As the eldest sister in her family, she made it a point to pass her younger brothers the "desire not to express their virtue, but to become truly virtuous." She devoted herself to the practice of piety and asceticism, and received the veil of consecrated virginity from Pope Liberius in 352. This life she led called for continual abstinence, dedication to prayer, strict fasting, etc. ... It was a life of great sacrifice.

After St. Ambrose had become Bishop of Milan in 374, he summoned his sister, and found in her a zealous assistant in fostering and extending the ascetic life among the maidens of Milan. Ambrose dedicated his work on virginity, written in 377, *Libri III de virginibus ad Marcellinam* to her. Paulinus the

Deacon, who wrote a biography of Ambrose at the request of Augustine of Hippo, learned the details of Ambrose's life from St. Marcellina. She survived her brother by a year, dying in 398. Honored as a saint, she was buried in the crypt under the altar of the Ambrosian Basilica in Milan. Her feast day is July 17th.

Modern Theological Classics

St. Clement of Rome: Theology and Thoughts

MAN AS AN IMAGE OF GOD:

We have to love men to regard even their bodies in sanctity, for man is the image of God: [For the image of God is man. He who wishes to be pious in the eyes of God does good to man, because the body of man bears the image of God. But all do not as yet bear His likeness, but the pure mind of the good soul does. However, as we know that man was made after the image and after the likeness of God, we tell you to be pious towards him, that the favor may be accounted as done to God, whose image he is.] Homily 11:4.

FREE-WILL:

[It is free for the mind to turn its judgment to which side it pleases, and to choose the way which it approves, it is clearly manifest that there is in men a liberty of choice.] Recogn. 5:5. [Tell me how then God judges according to truth everyone for his doings, if men have it not in their own power to do anything? If this opinion be held, all things are torn up by the roots; vain will be the desire of following after goodness; yet, even in vain do the judges of the world administer laws and punish those who do amiss, for they had it not in their power not to sin; vain also will be the laws of nations which assign penalties to evil deeds.] Recogn. 3:22.

THE NECESSITY OF BAPTISM:

[Now God has ordered everyone who worships Him to be sealed by baptism; but if you refuse, and obey your own will rather than God's, you are doubtless contrary and hostile to His will.] Recogn. 6:8. [For whether you be righteous or unrighteous, baptism is necessary for you in every respect: for the righteous, that perfection may be accomplished in Him, and he may be born again to God; for the unrighteous, that pardon may be vouchsafed by Him for the sins which he has committed in ignorance. Therefore, all should hasten to be born again in God without delay, because the end of everyone's life is uncertain.] Recogn. 6:9.

[Therefore, consider, should you be righteous or unrighteous. For if you are righteous, baptism alone is lacking in order to attain salvation. But if you are unrighteous, come to be baptized for the remission of sins formerly committed in ignorance. And to the unrighteous man it remains that his well-doing after baptism be according to the proportion of his previous impiety. Whereas he is righteous or unrighteous, hasten to be born in God, because delay brings danger, on account of the fore-appointment of death being unrevealed; and show by well-doing your likeness to the Father, who begot you in the water (of baptism). As a lover of truth, honor is that you live as Him, being Righteous, would have you live (otherwise). And the will of the Righteous, would have you do wrong! No, for wrong is murder, hatred, envy, and suchlike; and of these are many forms.] Homily 11:27.

[For our first birth descends through the fire of lust, and therefore, by the divine appointment, this second birth is introduced by water, which may extinguish the nature of fire; and that the soul, enlightened the first birth: provided, however, it so live for the time to come, that it do not all seek after any pleasures of this world, but be, as it were, a pilgrim and a stranger, and a citizen of another city.] Recogn. 9:7.

THE TRUTH AND MAN'S OWN ABILITIES:

Man cannot acknowledge the truth by his own abilities without the divine grace: [All therefore who ever sought the truth, trusting to themselves to be able to find it, fell into a snare. This is what both the philosophers of the Greeks, and the more intelligent of the barbarians, have suffered.] Homily 2:7.

KNOWLEDGE:

[For this is the gate of life to those who will enter, and the road of good works to those going to the city of salvation.] Recogn. 5:5. [Yet he himself, rejoicing in the riches of wisdom which he has found, desires insatiably to enjoy them, and is delighted with the practice of good works; hastening to attain, with a clean heart and a pure conscience, the world to come, when he shall be able even to see God, the King of all.] Recogn. 5:7.

THE NEED OF TRUE INSTRUCTIONS:

[For everyone, in expectation of being judged by the All-seeing God, receives the greater impulse towards virtue. But if the doctrine be also true, it withdraws him who has lived virtuously from eternal punishment, and endows him with eternal and unspeakable blessings from God.] Homily 4:14.

THE FEAR OF GOD:

[On every account it is advantageous to fear Him alone, not as an unjust, but a righteous God, For one fears an unjust being, lest he be wrongfully destroyed, but a righteous one, lest he be caught in sin and punished. You can therefore, by not fearing Him, the one Lord and Maker of all, you shall be the slaves of all evils to your own hurt, I mean of demons and diseases and of everything that can in any way hurt you.] Homily 10:5.

RIGHTEOUSNESS:

It is not enough to be unconcerned with the earthly things, nor even to acknowledge the heavenly mystery, but we need to take care of our own salvation, seeking for the kingdom of God and His righteousness. [Wherefore the first duty of all is to inquire into the righteousness of God and His kingdom (Matt. 6:33); His righteousness, that we may be taught to act rightly; His kingdom, that we may know what is the reward appointed for labor and patience; in which kingdom there is indeed a bestowal of eternal good things upon the good, but upon those who have acted contrary to the will of God, a worthy infliction of penalties in proportion to the doings of everyone.] Recogn. 2:20.

[If our mind suggests to us to make any inquiry concerning secret and hidden things before we inquire into the words of righteousness, we ought to render to ourselves a reason, because if acting well we shall merit to obtain salvation: then, going to God chaste and clean, we shall be filled with the Holy Spirit, and shall know all things that are secret and hidden, without any caviling of questions; whereas now, even if anyone should spend the whole of his life in inquiring into these things, he, not only shall not be able to find them, but shall involve himself in greater errors, because he did not first enter through the way of righteousness, and strive to reach the haven of life.] Recogn. 2:21.

OBEDIENCE:

It is our duty to obey the Lord, therefore the clergy must not give orders with what is not proper. [And your work is to order what things are proper; and that of the brethren is to submit, and not to disobey. Therefore, submitting they shall be saved, but disobeying they shall be punished by the Lord, because the president is entrusted with the place of Christ.] Homily 3:66.

THE HOLY ANGER:

[For this is the righteous and necessary anger, by which everyone is indignant with himself, and accuses himself for those things which he has erred and done amiss; and by this indignation a certain fire is kindled in us, which, applied as it were to a barren field, consumes and burns up the roots of vile pleasure, and renders the soil of the heart more fertile for the good seed of the word of God. And I think that you have sufficiently worthy causes of anger, from which that most righteous fire may be kindled, if you consider into what errors the evil of ignorance has drawn you, and how it has caused you to fall and rush headlong into sin, from what good things it has withdrawn you, and into what evils it has driven you, and, what is of

more importance than all the rest, how it has made you liable to eternal punishment in the world to come.] Recogn. 6:3.

THE PURITY OF HEART:

[God is seen by the mind, not by the body; by the spirit, not by the flesh. Also, angels who are spirits, see God; and therefore, as long as they are men, cannot see Him. 83 But after the resurrection of the dead, when they shall have been made like the angels, they shall be able to see God. And thus, my statement not contrary to the law (Exod. 33:20); neither is that which our Master said, “blessed are they of a pure heart, for they shall see God” Matt. 5:8. For He showed that a time shall come in which of men shall be made angels, who in the spirit of their mind shall see God.] Recogn. 3:30.

STUDYING THE BIBLE:

[For it is necessary to give heed intently and unceasingly to the study of doctrine, that our mind may be filled with the thought of God only; because in the mind which is filled with the thought of God, no place will be given to the wicked one.] Recogn. 3:31.

PEACE AND SPIRITUAL BATTLE:

[He who has sent us, when He had come, and had seen that all the world had fallen into wickedness, did not forthwith give peace to him who is in error, lest He should confirm him in evil; but set the knowledge of truth in opposition to the ruins of ignorance of it, that, if haply men would repent and look upon the light of truth, they might rightly grieve that they had been deceived and drawn away into the precipices of error, and might kindle the fire of salutary anger against the ignorance that had deceived them. On this account, therefore, He said, “I have come to send fire on the earth; and how I wish that it were kindled!” Luke 12:49] Recogn. 6:4.

SANCTITY OF MARRIAGE:

[And let them inculcate marriage not only upon the young, but also upon those advanced in years, lest burning lust bring a plague upon the Church by reason of whoredom or adultery. For, above every other sin, the wickedness of adultery is hated by God, because it not only destroys the person himself who sins, but those also who eat & associate with him. 84 For it is like the madness of a dog, because it has the nature of communicating its own madness.] Homily 3:68.

THE GUARDIAN ANGEL:

[For every nation has an angel, to whom God has committed the government of that nation.] Recogn. 2:42.

OUR AUTHORITY ON DEMONS THROUGH CHRIST:

[For when a soul has come to the faith of God, it obtains the virtue of Heavenly water, by which it extinguishes the demon like a spark of fire.] Recogn. 4:17. [Hence, in order to put demons to flight, the most useful help is abstinence, and fasting, and suffering of affliction. For if they enter the men’s bodies for the sake of sharing pleasures, it is manifest that they are put to flight by suffering.] Homily 9:9. [Every faithful one commands the demons, although they seem to be much stronger than men, and that not by means of his own power, but by means of the power of God, who has put them into subjection.] Recogn. 4:33.

THE SIXTH SENSE:

[There is also a sixth sense, namely that of foreknowledge: for those five senses are capable of knowledge, but the sixth is that of foreknowledge; and this the prophets possessed.] Recogn. 2:51.

Fr. Tadros Y. Malaty,³ “The Apostolic Fathers,” pp. 78-85.

³ 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

Recipe of the Month

Moroccan Chicken w. Preserved Lemon Peel

This easy Moroccan dish packs a punch—bright, vibrant flavors and colors that wow with a very minimal amount of effort. It's exotic and flavorful, without being spicy. Many Moroccan recipes call for preserved lemons, which you can buy at places like Whole Foods, Walmart, or Arabic specialty stores, or you can make them yourself.⁴ Roast some carrots with a little mint or toss together a nice green salad with some orange segments and you've got yourself a lovely Moroccan feast!

Marinade Ingredients:

- 3 cloves garlic, crushed
- 1.5 tsp. cumin
- 1 tsp. ground ginger
- ½ tsp. paprika
- ½ tsp. turmeric
- ¼ tsp. cinnamon
- ¼ tsp. freshly ground black pepper
- 2 tbs. olive oil

Other Ingredients:

- 10-15 dried apricots
- ⅛ cup dried cranberries
- ⅛ cup dried currants
- 1 preserved lemon—peel only, sliced into strips
- 6-8 chicken thighs

Directions:

(1) In a large bowl mix all marinade ingredients together then add chicken, coating thoroughly. Cover and refrigerate for at least 1 hour, up to 24 hours.

(2) Once the chicken is marinated, remove from fridge. Heat a large skillet over medium-high heat and place chicken in, skin side down (if your chicken thighs have skin). Brown for 5 minutes then flip with tongs.

(3) Sprinkle apricots, cranberries, currants and preserved lemon peel over the chicken. Do not stir. Turn the heat down to med-low and cover, cooking for an additional 20 minutes. If the mixture appears too dry add ⅛ cup water.

(4) Serve with steamed rice, rice pilaf, or couscous.

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.

⁴ Preserved lemons are briny, tart pickled lemons. Before using, rinse preserved lemons. You can use the yellow rind and/or the flesh, but discard the bitter white pith. To make preserved lemons you'll need lemons, a large clean jar with a tight-fitting lid, boiling water, and salt. Figure out how many lemons will fit into the jar. You'll need those lemons plus the juice from about 1½ times that amount. Leaving one end intact, cut each lemon you're preserving into quarters lengthwise. Fill each lemon "blossom" with about a tablespoon of salt, and place them in the jar. Squeeze the juice from the extra lemons and pour the lemon juice over the salted lemons. Fill the rest of the jar with boiling water. Screw the lid on tightly. Let the jar sit on the counter for about 10 days, shaking it up once a day to redistribute juices and salt. Store in the refrigerator for up to 6 months.

Parish News

In Memoriam

Mrs. Dorothy Cap, of Lakewood, New Jersey, passed into blessed repose on June 2, 2022. Вічна Пам'ять!
Memory Eternal!

Parish Council Meeting

The Parish Council is meeting on Monday, August 1, 2022 at 5:00 PM.

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 August to be acknowledged in Quo Vadis, the donation must be recorded in the Special Donations register in the church vestibule by July 24, 2022.

July 10, 2022

Sanctuary Lamp offered by Fr. W. Sophrony Royer in memory of Louise LeBlanc (5th anniversary of repose).

July 17, 2022

Sanctuary Lamp offered by Fr. W. Sophrony Royer in memory of Wilfred J. Royer (anniversary of repose).

July 24, 2022

Sanctuary Lamp offered by John and Helen Wanko in memory of Rose Brelinky (anniversary of repose).

July 31, 2022

Sanctuary Lamp offered by Tais Fedetz in memory of Matushka Geraldine Fedetz (anniversary of repose).

Schedule of Services

July 2-3, 2022

5:00 PM – Great Vespers
9:30 AM – Divine Liturgy

July 9-10, 2022

5:00 PM – Great Vespers
9:30 AM – Divine Liturgy

July 16-17, 2022

5:00 PM – Great Vespers
9:30 AM – Divine Liturgy

July 23-24, 2022

5:00 PM – Great Vespers
9:30 AM – Divine Liturgy

July 30-31, 2022

5:00 PM – Great Vespers
9:30 AM – 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 Athanasz (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: sspeterandpaulbayonne100th@gmail.com.

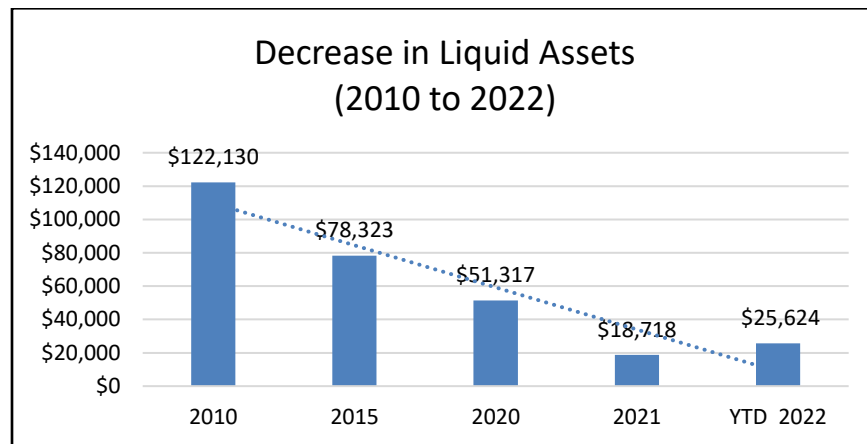
Daily Bible Readings

1. Romans 9:6-19; Matthew 10:32-36, 11:1
2. Romans 3:28-4:3; Matthew 7:24-8:4
3. Romans 5:1-10; Matthew 6:22-33
4. Romans 9:18-33; Matthew 11:2-15
5. Romans 10:11-11:2; Matthew 11:16-20
6. Romans 11:2-12; Matthew 11:20-26
7. Romans 11:13-24; Matthew 11:27-30
8. Romans 11:25-36; Matthew 12:1-8
9. Romans 6:11-17; Matthew 8:14-23
10. Romans 6:18-23; Matthew 8:5-13
11. Romans 12:4-5, 15-21; Matthew 12:9-13
12. Romans 14:9-18; Matthew 12:14-16, 22-30
13. Romans 15:7-16; Matthew 12:38-45
14. Romans 15:17-29; Matthew 12:46-13:3
15. Romans 16:1-16; Matthew 13:4-9
16. Romans 8:14-21; Matthew 9:9-13
17. Romans 10:1-10; Matthew 8:28-9:1
18. Romans 16:17-24; Matthew 13:10-23
19. 1 Corinthians 1:1-9; Matthew 13:24-30
20. 1 Corinthians 2:9-3:8; Matthew 13:31-36
21. 1 Corinthians 3:18-23; Matthew 13:36-43
22. 1 Corinthians 4:5-8; Matthew 13:44-54
23. Romans 9:1-5; Matthew 9:18-26
24. Romans 12:6-14; Matthew 9:1-8
25. 1 Corinthians 5:9-6:11; Matthew 13:54-58
26. 1 Corinthians 6:20-7:12; Matthew 14:1-13
27. 1 Corinthians 7:12-24; Matthew 14:35-15:11
28. 1 Corinthians 7:24-35; Matthew 15:12-21
29. 1 Corinthians 7:35-8:7; Matthew 15:29-31
30. Romans 12:1-3; Matthew 10:37-11:1
31. Romans 15:1-7; Matthew 9:27-35

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.

May 2022	
Weekly Donations	\$2,996.00
Monthly Revenue (Pay It Forward Rewards, Gift Card Rebates, Interest Income, etc.)	\$ 583.85
Total Monthly Income	\$3,579.85
Salaries and Benefits	\$4,215.00
Diocesan Obligation	----
Operating Expenses	\$4,854.06
Total Monthly Expenses	\$9,069.06
Monthly Surplus (Deficit)	\$(5,489.21)
Special Donations: Christmas/Easter/Memorial	\$375.00



NOTE: Our savings continue to cover the gap between our income and expenses. Liquid assets have decreased by 83% (approximately \$101,176) 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.

