

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

The Feast of the Presentation of Christ in the Temple (also known as the Purification of the Virgin Mary) is a Feast of Light—hence, its traditional designation as “Candlemas” (the day on which candles are blessed). It is a Feast that for many years was considered the real end of the Christmas season. While it is considered a Feast of Mary, the Theotokos, it has different facets by which it can be understood.

The prophecy of Malachi (Malachi 3:1-4) tells us that suddenly there will come to the temple the Lord whom you seek, and the messenger of the covenant whom you desire. Those who were waiting for the Lord and for a Savior could never have imagined that it was this baby coming into the temple that fulfills this prophecy. So often this is the way of our God: a surprise with complete love but a totally unexpected fulfillment of His word.

The Epistle to the Hebrews (Hebrews 2:14-18) tells us that Jesus Christ, the Son of God, had to become like his brothers and sisters in every way. This reflects again this tremendous mystery that God takes on our flesh, God becomes one of us, God the Almighty becomes a child in the womb and is born for us. Today that Child is presented in the temple, like any normal child would have been. Jesus Christ is truly human and truly God. Jesus Christ is human in every aspect of His life, just as we are, except that He does not sin.

The Gospel according to St. Luke (2:22-40) tells the story of the Presentation of Jesus Christ in the Temple. This is where we meet the old people, e.g., St. Simeon, who have stayed in the Temple, waiting for a Messiah, waiting for the Lord to send salvation for His people. It is a lesson for us because these old people have been praying and because of their spiritual gifts are able to recognize the Lord in this child. St. Simeon knew from a prophecy that the Lord would come to the Temple. Surely, he was not expecting

this 40-day old child! Yet St. Simeon is able to recognize in this Child, the Savior of the world. This can encourage us to pray and to become old praying. The more we pray, the more we see in the spiritual world.

The 84-year-old prophetess Anna is another model of old age. She had no prophecy ahead of time, but recognizes this Child as the Redeemer and gives thanks to God (cf. Luke 2:36-40). Once more we are reminded to keep praying and to trust in the Lord. God never abandons His people. Salvation and Redemption are at work today in our lives and in our world, even when we seem blind to these realities. Not all recognized the Savior and Redeemer in the Child Jesus. Not all can see the work of God today. Let us rejoice in the gift of faith.

Excerpt from the Church Fathers

"She goes up, therefore to the temple, she who was more exalted than the temple, clothed with a double glory— the glory, I say, of undefiled virginity, and that of ineffable fecundity, the benediction of the law, and the sanctification of grace. Wherefore he says who saw it: And the whole house was full of His glory, and the seraphim stood round about him; and one cried unto another, and said, 'Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory.' Isaiah 6:3."

— St. Methodius of Olympus, Homily on Simeon and Anna, Par. 4.

Lives of the Saints

St. Richard the Pilgrim, King of Wessex – commemorated on February 7th

St. Richard was from Wessex, England. He appears to have been an Anglo-Saxon or Brythonic "under-king" in Wessex, and ascended the throne in 688. His wife was St. Wuna of Wessex, and they were the parents of St. Willibald, Bishop of Eichstätt, St. Winibald, Abbot of Heidenheim, and Walpurga, St. Abbess of Heidenheim. He obtained by his prayers the recovery of his three-year-old son Willibald, whom he laid at the foot of a great crucifix erected in a public place in England, when the child's life was despaired of in a grievous sickness.

In 720, he entrusted his eleven-year-old daughter Walpurga to the Abbess of Wimborne in Dorset, renounced his estates, and set sail with his two sons from Hamblehaven near Southampton. They landed in France and temporarily stayed in Rouen. From there, they set off on the pilgrimage route to Italy, where they prayed at shrines situated along the way. St. Bede states that he abdicated after 37 years, i.e., 725–26. The *Anglo-Saxon Chronicle* also refers to him abdicating in and around 726, and then traveling to Rome and dying there.

St. Richard died unexpectedly after developing a fever in Lucca, Tuscany, where he was buried in the Church of San Frediano, founded by the Irish monk Fridianus. Miracles were reported to have occurred at his tomb and a cult venerating him developed. The people of Lucca gave him the name "Richard" (his real name is uncertain.) and embellished their accounts of his life, e.g., an apocryphal story described him as the "Duke of Swabia" in Germany. His son, Willibald, continued the pilgrimage to the Holy Land. Richard's niece, a nun at Heidenheim called Hygeburg (or Huneburc), wrote an account of the pilgrimage, entitled "Hodoeporicon" (historians date the text between 761 and 786). Hygeburg is the first known Englishwoman to have written a full-length literary work and the only woman author of a saint's life from the Carolingian period.

Some of St. Richard's relics were transported to Eichstätt, where St. Willibald eventually became Bishop. Richard's feast day is February 7th. St. Richard is depicted with the Blessed Mother and his three

children at Eichstätt Cathedral, and in religious artworks, he is portrayed as a royal pilgrim in an ermine-lined cloak with two sons, one a bishop and one an abbot, with his crown lying on a book. St. Richard is particularly venerated at Heidenheim, Germany (in Bavaria) and Lucca, Italy (in Tuscany).

Modern Theological Classics

The Didache (or, The Lord's Instruction to the Gentiles through the Twelve Apostles)

ITS IMPORTANCE

It is undoubtedly one of the oldest documents, if not the oldest, of Christian antiquity. It is the oldest source of ecclesiastical law or church manual which we possess. In early Church, especially in Egypt, Syria and Palestine, the Didache was very highly esteemed. It was known by name, and in part (by quotation), from St. Clement of Alexandria, Origen and St. Athanasius. F.L. Cross states that the discovery of this work as a guide of an educational teaching and church order is the most important discovery in the field of the Fathers' literature in the last one hundred years. This work was used in many liturgical works and the writings concerning the church order and law, such as the Didascalia, Apostolic Tradition of Hippolytus and the Apostolic Constitutions.

THE AUTHOR

It would be rash to presume, as Duchebne suggested, that the title points to apostolic authorship. The text in no wise justifies this. This author's intention, evidently, was to give a brief summary of the doctrine of Christ as taught to the nations by the Apostles. This then explains the title. Naturally, the Didache was not attributed to a specific author, as it was a summary of our Lord's teachings to the Apostles through their evangelism to the Gentiles. It is in fact, a collection, which the writer put in harmony. There is no ground for a theory of borrowing from a Jewish work; no evidence for such a work, and the Didache is specifically Christian in character.

DATE

The question of the date of this work was raised, and it has been located all the way from A.D 70 to A.D 180. J. P. Audet, who published a very thorough study of the title work in 1958, has argued that the first half (thorough 11:2) comes from about A.D 70, while the rest was added not long afterwards. Perhaps as a whole book it should be dated about the last third of the first century, possibly around A.D 90. Its writing dated back to the second half of the first century and not to the Apostolic era for the following reasons: 1. The details contained in it refer to the stability of the Church situation. This had been realized at the end of the Apostolic time. 2. Most of the quotations are derived from the Gospel according to St. Matthew, which means that it was not collated before 90 A.D. 3. It does not deal with the attitude of Judaism, which was the first and the essential problem the Church faced at the Apostolic Age. Nevertheless, the work had an inner witness that it was collated at a time very close to the Apostolic era, for the following reasons: 1. Mentioning the running water in baptism, and the absence of any text of the creed. 2. Its language was very simple, which fitted the period of the change, from the writing of the New Testament to the writings of the church.

PLACE

Some scholars state that the method of the Two Ways used here indicates its place of origin as the East, perhaps Syria or Alexandria. Some scholars state that Alexandria is the place of its origin for the following reasons: 1. Alexandria used the method of the Two Ways, such as in the Apostolic Church order (The Egyptian Church Order). 2. Some statements were quoted by Egyptian writers, such as St. Clement of Alexandria. 3. The Egyptian bishop, Serapion, (4th century) used it in his Eucharistic Prayers. 4. It used the doxology, which was popular in Egypt, for it used the words "power" and "glory" and did not use the

word “kingdom.” Other scholars see that the place of writing was in Syria or Palestine depending on the allusion in § 9 to the “corn scattered upon the mountains.”

ITS HISTORY

The complete text of this book of religious instructions was discovered in 1873 A.D. by Philotheos Bryennios, Greek Orthodox Metropolitan of Nicomedia, in the Jerusalem Codex (A.D. 1052 or 1056) and was published in 1883 (the epistles of St. Barnabas and St. Clement of Rome were discovered also.)

CONTENTS

Judging by the title only, one might expect the Didache to reveal the evangelical preaching of our Lord Jesus Christ. Rather it contains ecclesiastical rituals of the time, instructions on the organization of communities, and regulations pertaining to liturgical functions. We here present a summary of directions, which offer us an excellent picture of Christian life in the second century. In fact, we here have the oldest Church-Order, and the venerable prototype of all the later collections of Constitutions or Apostolic Canons with which church law in the East and in the West began. This document enriched and deepened, in an amazing way, our knowledge of the beginnings of the Church.

This work can be divided into four sections, or rather in three sections and a conclusion:

FIRST SECTION: CHRISTIAN BEHAVIOR

(1-6) Instructions in Christian ethics, containing description of the Two Ways: of Life (1-4), and of Death (5-6). It is a high-toned moral catechism preparatory to baptism, exhorting the catechumens to walk in the path of righteousness and be cautious of that of unrighteousness. The method of the “Two Ways” was used by the Jewish writers, but here it is based on the teaching of our Lord Jesus Christ. The author of this section may have borrowed from the description of the Two Ways in the Epistle of Barnabas, or vice versa, but it is unlikely that both borrowed from an older source. It illustrates that life is found in the teaching of our Lord Jesus Christ, while death is ignoring these teachings. It focused on the Christian way of spiritual life, especially as demonstrated in the teachings of the sermon on the mount. The text begins thus: There are two ways, one of life and one of death, and there is a great difference between the two ways. “First of all, love the God who made you; secondly, your neighbor as yourself; and all things whatsoever you would not have befall yourself, do not do to another.” 1:1,2. The description of the way of life: 1. Love, even to the enemies. [1:2-5] 2. Purity. [1:3] 3. Longing for giving and not for receiving. [1:5] 4. Obedience of the divine commandments. [4:13] 5. Teaching our children the fear of God [4:9]. 6. Confession of sins: [In church confess your transgressions, and do not come to prayer with an evil conscience [4:14.] 7. Not to be outside God. [6:1] 54 8. Carrying the yoke of the Lord. [6:2]. The description of the way of death: 1. Committing sins and impurity. [5:1] 2. Violence, especially against the truth. [5:2].

Fr. Tadros Y. Malaty,¹ “The Apostolic Fathers,” pp. 50-53.

Recipe of the Month

Winter Vegetable Curry

Perk up winter vegetable leftovers like cooked carrots, parsnips, roast potatoes, and greens, with this fragrant coconut-milk curry.

¹ 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.

Ingredients:

- 4 tbsp coconut or olive oil
- 1 tbsp black mustard seeds
- 10 fresh or 20 dried curry leaves
- 150 g./5½ oz. shallots, finely sliced
- 3 large garlic cloves, finely sliced
- 40 g./1½ oz. ginger, peeled and finely chopped
- 30 g./1 oz. fresh coriander, stalks finely sliced, leaves roughly chopped
- ½–1 red chilli, finely sliced
- 2 tsp. ground turmeric
- 2 x 400 ml. tins coconut milk
- 150 ml./5 fl. oz. vegetable stock or water
- 600 g./1 lb. 5 oz. cooked seasonal vegetables (such as parsnips, roast potatoes, carrots or squash)
- 200 g./7 oz. cooked greens (such as Brussels sprouts, chard, spinach or kale)
- salt and freshly ground black pepper
- cooked rice or naan breads, to serve

Directions:

(1) Using a large pan on a medium heat, warm the oil and add the mustard seeds. Cook until they begin to pop, then add the curry leaves and fry for 30 seconds.

(2) Add the shallots, garlic, ginger and coriander stalks, and season with salt and pepper. Cook for about 10 minutes, stirring often, or until the shallots soften.

(3) Once softened, add some or all of the chili (depending on your taste) and turmeric. Cook for a further minute before stirring in the coconut milk and vegetable stock (or water). Bring to a simmer and cook for five minutes to allow all the flavors to develop. Taste and add salt and freshly ground black pepper if needed.

(4) Add the vegetables and slowly bring back to a simmer. Cook for five minutes, then take off the heat and stir through the coriander leaves.

(5) Serve hot with rice or naan breads to mop up the delicious sauce.

Parish News

Parish Council Election

The results of the parish council election held on November 21, 2021 are: President – Mr. Robert Pierce; Vice-President – Reader Stephen Wasilewski; Recording Secretary – Mrs. Margaret Kovach; Financial Secretary – Mr. Russell Wyskanycz; Treasurer – Mr. Stephen Wanko; Trustees – Dr. Andrea Bacsik, Reader Philip Benda; Miss Tais Fedetz, Mr. Victor Wasilewski; Auditors – Mr. Stephen Cimboric, Mr. John Wanko. The new parish council was installed on January 16, 2022.

Parish Council Meeting

The next parish council meeting, is scheduled for Sunday, February 20, 2022.

Schedule of Services

February 1-2, 2022 [Presentation of Christ]

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

February 5-6, 2022

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

February 26, 2022 is the first of the Memorial Saturdays of the year. If your list of the faithful departed needs updating, inform Fr. Sophrony by 2/20/2022.

February 12-13, 2022

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

February 19-20, 2022

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

February 26-27, 2022

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

Daily Bible Readings

1. James 3:1-10; Mark 11:11-23
2. Hebrews 7:7-17; Luke 2:22-40
3. James 4:7-5:9; Mark 11:27-33
4. 1 Peter 1:1-2, 10-12, 2:6-10; Mark 12:1-12
5. 1 Thessalonians 5:14-23; Luke 17:3-10
6. 1 Timothy 4:9-15; Luke 19:1-10
7. 1 Peter 2:21-3:9; Mark 12:13-17
8. 1 Peter 3:10-22; Mark 12:18-27
9. 1 Peter 4:1-11; Mark 12:28-37
10. 1 Peter 4:12-5:5; Mark 12:38-44
11. 2 Peter 1:1-10; Mark 13:1-8
12. 2 Timothy 2:11-19; Luke 18:2-8
13. 2 Timothy 3:10-15; Luke 18:10-14
14. 2 Peter 1:20-2:9; Mark 13:9-13
15. 2 Peter 2:9-22; Mark 13:14-23
16. 2 Peter 3:1-18; Mark 13:24-31
17. 1 John 1:8-2:6; Mark 13:31-14:2
18. 1 John 2:7-17; Mark 14:3-9
19. 2 Timothy 3:1-9; Luke 20:46-21:4
20. 1 Corinthians 6:12-20; Luke 15:11-32
21. 1 John 2:18-3:10; Mark 11:1-11
22. 1 John 3:11-20; Mark 14:10-42
23. 1 John 3:21-4:6; Mark 14:43-15:1
24. 1 John 4:20-5:21; Mark 15:1-15
25. 2 John 1:1-13; Mark 15:22-25, 33-41
26. 1 Cor. 10:23-28; Luke 21:8-9, 25-27, 33-36
27. 1 Corinthians 8:8-9:2; Matthew 25:31-46
28. 3 John 1:1-15; Luke 19:29-40, 22:7-39

Special Donations

Please note that for Special Donations in March 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 February 20, 2022.

February 6, 2022

St. John's Cross offered by Fr. W. Sophrony Royer in memory of Archpriest John Udics. **St. Nicholas' Cross** offered by Fr. W. Sophrony Royer in memory of Archimandrite Athanasy Mastalski.

February 13, 2022

Sanctuary Lamp offered by Fr. W. Sophrony Royer in memory of Fr. Thomas Sheridan, S.J.

February 20, 2022

Sanctuary Lamp offered by Fr. W. Sophrony Royer in memory of Rita Richards.

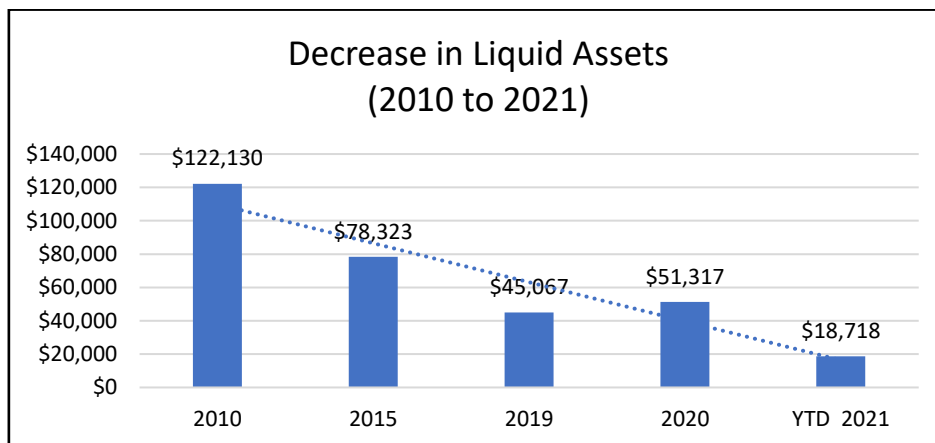
February 27, 2022

Altar Vigils offered by Fr. W. Sophrony Royer in memory of Albert & Vera Royer (25th anniversary of repose). **Sanctuary Lamp** offered by John and Helen Wanko in memory of Mary Macinsky (anniversary of repose).

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.

December 2021	
Weekly Donations	\$ 3,514.00
Monthly Revenue (Pay It Forward Rewards, Gift Card Rebates, Interest Income, etc.)	\$900.07
Total Monthly Income	\$4,414.07
Salaries and Benefits	\$5,188.60
Diocesan Obligation	----
Operating Expenses	\$4,656.72
Total Monthly Expenses	\$9,845.32
Monthly Surplus (Deficit)	\$(5,431.25)
Special Donations: Christmas/Easter	\$6,350.00



NOTE: Our savings continue to cover the gap between our income and expenses. Liquid assets have decreased by 85% (approximately \$103,412) 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.

