

Quo Vadis

The monthly newsletter of Saints Peter & Paul Orthodox Catholic Church of Bayonne, N.J.
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98 West 28th Street, Bayonne, N.J. 07002

“**Quo Vadis?**” is a Latin phrase meaning “Where are you going?” It refers to a Christian tradition regarding St. Peter. According to the apocryphal *Acts of Peter*, Peter is fleeing from likely crucifixion in Rome, and along the road outside the city, he encounters the risen Jesus. Peter asks Jesus “Quo vadis?” Jesus replies “Romam vado iterum crucifigi” (“I am going to Rome to be crucified again”). St. Peter thereby gains the fortitude to return to the city, to eventually be martyred by being crucified upside-down. The phrase also occurs a few times in the Latin *Vulgate* translation of the *Holy Bible*, notably in John 13:36 when Peter asks Jesus the same question, to which He responds, “Whither I go, thou canst not follow me now, but thou shalt follow me.” The Church of Domine Quo Vadis in Rome is built where, according to tradition, the meeting between St. Peter and the risen Jesus Christ took place.

This parish newsletter is called **Quo Vadis** for a reason: to ask the question of where *you* are going in life. Is your life’s journey leading you towards Our Lord and Savior Jesus Christ? St. Peter, at a pivotal moment in his life, when he understandably felt like running away, found the courage to go where Jesus Christ would have him go. Where are *you* going? Will *you* follow Jesus Christ?

Rector’s Message

Christ is Risen! Христос воскрес!

On April 24th, the Bright and Holy Day of Pascha, our spiritual journey through the “dark days” of Lent and Passion Week comes to an end. We have reached the end of a path that has taken us through confession and penance, prayers and preparations, fasting and works of charity, and indeed, the sorrows and lamentations of witnessing Our Lord bear his heavy Cross and “drink” of the “cup of poison” that was His death.

But Christ’s death on the Cross is not the end of the journey, any more than is our death at the end of temporal life. It is true that our pilgrimage has taken us to the foot of the Cross, but it does not end with meaningless torture and death, or, for that matter, in defeat. Jesus Christ came into the world, born in the humble manger of Bethlehem, for the sake of the universal atonement of mankind. The Son of God, one of the Holy Trinity, became incarnate and assumed our nature in order to ransom a fallen humanity from its bondage to sin and death. Just as God sent forth Moses to redeem a captive Israel from its bondage in Egypt, so Jesus Christ was also sent forth by the Father into a metaphorical “Egypt” (i.e., a world held in the grip of sin) in order to redeem the whole of mankind. Moses delivered the Law of God to the people of Israel, establishing a Covenant between the people of Israel and their God that promised them a new paradise, a land flowing with milk and honey, in return for their faithfulness and obedience. Jesus Christ delivered to us a New Covenant with God, one that promises us something even greater than paradise—a life free from sin and death, a new and risen life, a paradise “not of this world” that is eternal and heavenly. Israel “paid” for the promised land the price of its obedience to the Law; but, for us, the “New Jerusalem” that is the Kingdom of Heaven is free, for it is given to us by virtue of the grace of Jesus Christ.

Nevertheless, Jesus Christ “paid” a great price indeed for our redemption, by offering His life on the Cross as a fitting sacrifice to God. He shed His precious blood, so that the price of blood would not be required of us. He became the heavenly bread of life, and the cup of immortality, by the mystical sacrifice of his holy crucifixion. Behold the divine power of transformation at work; one that is indeed “mystical,” for Our Lord made an instrument of execution, the Cross, into one that is life-giving! And, similarly, He made an empty tomb one that is full of the promise of risen life. He vanquished death by dying, He rent Hell asunder by descending into Hell, He granted us immortality by Himself assuming mortality, and actually *dying*, so that He would rise again on the third day!

My dear brethren in Christ, journey from Earth to Heaven! Exchange temporal life for the life that is eternal! Flea from the Kingdom of “Egypt” and enter into the Kingdom of Heaven! By the power and grace of Jesus Christ, enter into the kingdom, and the power, and the glory, of the endless “eighth day” of the Lord. Our faith, and our Liturgy, will take us there: on this Pascha, turn away from the waning Occident of worldly cares and embrace the Orient from on High, the never-setting Sun of Righteousness—Our Risen Lord Jesus Christ! On this Pascha, let us take up the Cross, and become holy crusaders for Christ, and let us, with Him, vanquish our sins and forever destroy the power of death. Indeed, He is Risen! *Воистину воскрес!*

Excerpt from the Church Fathers

“God showed great kindness to man, in this, that He did not suffer him to continue being in sin forever; but as it were, by a kind of banishment, cast him out of paradise in order that, having punishment expiated within an appointed time, and having been disciplined, he should afterwards be recalled ... just as a vessel, when one being fashioned it has some flaw, is remolded or remade that it may become new and entire; so also, it happens to man by death. For he is broken up by force, that in the resurrection he may be found whole; I mean spotless, righteous and immortal.”

— St. Theophilus of Antioch (d. 183)

Lives of the Saints

St. Theodosia of Tyre, Martyr – commemorated on April 2nd

St. Theodosia of Tyre, according to the historian of the Early Church, Eusebius of Caesarea, was a seventeen-year-old girl who deliberately sought to be executed as a martyr to Christianity in the city of Caesarea in 307. She was tortured, urged to reject Christianity, and, when she refused, thrown into the sea. There are two extant versions of Eusebius' *Martyrs of Palestine*, and in both the shorter and the longer versions, the story of St. Theodosia is recounted, though with variations. Eusebius was present in Caesarea during the persecutions, part of the empire-wide campaign to suppress Christianity. For five years, the governor Urbanus had sought to enforce the orders of the Emperors¹ that all should perform sacrifices to the Roman gods, upon pain of death. She is commemorated on April 2nd.

From Tyre, in Phoenicia, the seventeen-year-old Theodosia had made her way to Caesarea, in Palestine. On Easter Day 307, she went to the public square where a number of Christians were in chains awaiting interrogation. She congratulated them and asked to be remembered in their prayers. Seized by the guards and brought before the governor, he ordered her to sacrifice to the gods, and when she would

¹ At the time the Roman Empire was governed by a system of multiple emperors: Two *Augusti*, or senior emperors, ruled over the East and the West, and each *Augustus* had a *Caesar*, or junior emperor, as his “colleague.” In 307, the two *Augusti* would have been Galerius and Severus, and the two *Caesares* would have been Maximinus Daia and Constantine I. The orders enforced by Urbanus would have been issued by the Eastern pair, Galerius and Maximinus Daia. The Roman Empire returned to rule by a sole emperor in 324, when Constantine I defeated Licinius at the Battle of Chrysopolis.

not, he had her tortured with "cruel combs" on her side and breasts, and "she was torn on the ribs until her bowels were seen." The governor, seeing that she endured these tortures uncomplainingly, appealed to her to perform sacrifices to the gods and be released, but she replied that she had purposely come there and spoken to the Christians under guard in the square for the express purpose of being put to death by the authorities: "Why, oh man, dost thou deceive thyself, and not perceive that I have found the thing which I prayed to obtain at thy hands? For I rejoice greatly in having been deemed worthy to be admitted to the participation of the sufferings of God's martyrs: for indeed, for this very cause, I stood up and spake with them, in order that by some means or other they might make me a sharer in their sufferings." Whereupon she was thrown into the sea. Eusebius says that Urbanus had spent all his fury on the young girl and so the Christians she had spoken to who were under interrogation were sent as slaves to work in copper mines, without any torture being inflicted on them.

In the shorter version of *Martyrs of Palestine*, Eusebius also relates the story of six young men who, hearing that Urbanus had condemned some Christians to suffer death by wild beasts in the arena, appeared before him, to his astonishment, with their hands already tied, proclaimed themselves to be Christians, and demanded to share their fellow Christians' fate. Urban had them imprisoned and then decapitated. It was the teaching of the Church that martyrs would go immediately to heaven, be rewarded with a martyr's crown, and sit by the throne of God.

Modern Theological Classics

The Apostolic Fathers

The Apostolic Fathers were the Christian writers of the first and second centuries, who may be considered as the first teachers after the Apostles. Their writings presented to us the faith which these Apostolic Fathers received either through their direct contact with the Apostles or as handed to them by their disciples. The term 'Apostolic Fathers' was entirely unknown in the early Church. It was introduced by scholars of the seventeenth century. The French scholar Jean B Cotelier, a man from the 17th century published his two volumes under the title of "Patres aevi Apostolici" in the year 1672. They comprised the following five ecclesiastical writers: (1) The epistle attributed to Barnabas. (2) The book "The Shepherd" by Hermas. (3) Two letters: one by the Roman Clement and the other was attributed to him. (4) The seven letters of Ignatius. (5) A letter by Polycarp and an article about his martyrdom. In 1765 Andras Gallandi, in his series *Bibliotheca Veterum Patrum*, added to them the following works: (6) A letter to Diognetus (author unknown). (7) Experts by Papias of Hieropolis, and the unknown author of the Epistle to Quadratus. (8) In 1873 the "Didache" or "The Lord's teachings to the Gentiles as conveyed by the Twelve Apostles" was discovered. This was added to the writings of the Apostolic Fathers. Finally, some of the scholars were of the opinion to add what was known as "The Apostles' Creed" to the collection of the writings of the Apostolic Fathers. However, the majority did not agree to this.

Most of these writings were similar to letters. However, in actual fact they did not have the same type or mode of literature.

- The first letter by Clement was meant as an approach to the conflict (and schism) issue which prevailed in the Church of Corinth; as to the second letter which was attributed to him, it was a sermon and not a letter.
- The letter of Barnabas was more of basic theological articles dealing with linking the Old Testament to Christianity.
- The letter to Diognetus is a discourse on the superiority of Christianity.
- The Shepherd of Hermas was a collection of visions, mandates or precepts dealing with the issue of repentance after Baptism, and similitudes or parables as moral lessons taught by allegory.

- The “Didache” was similar to an ecclesiastic manual.
- The excerpts of Papias, in essence, were commentaries on some of the Lord Christ’s sayings, in a fine presentation of the oral tradition.
- The work of Quadratus was an apology addressed to Emperor Hadrian. Therefore, it is not possible for us to relate these writings to each other neither from the characteristic aspect nor the issue. However, by a slight overlooking we can say that these articles, in toto, deal with two issues: (a) The internal unity of the church and the preservation of her peace. (b) Preservation of the pure faith without heathen flaws.

These writings were featured by simplicity with inflamed zeal, without reliance on Greek philosophy nor Hellenic eloquence. With the exception of the letter to Diognetus, these writings do not form a work of literature. These writings came as a result of practical pastoral needs, and not for the purpose of a scholarly research. They did not offer us spiritual theological studies, they clarified through the practical simplistic faith what was the Gospel as lived by the early church before it clashed with the secular authority. “The Apostolic Fathers,” it has been justly said, “are not great writers, but great characters.”

“Genuine pastoral concern” was the common factor in these writings. The Apostolic Fathers were not concerned with the presentation of specific views, rather entering everyone into the practical life of the faith. Hence, they did not select difficult theological terminologies but offered hearts kindled with the love of the human race. These writers were not genius intellectuals but simple saints inclined to piety, dedicating their lives and hearts to the Living Savior who lived in them and they in Him, through Him and for Him. They lived in a generation of practical spiritual heroism and not a generation of glittery words. “Those were times of heroism, not of words; an age, not of writers, but of (spiritual) soldiers, not of talkers, but of sufferers.”

Their writings were characterized by the eschatological character. The second coming of Christ the Lord was the ultimate “Christian Life” through their direct relationship with the Apostles, as they spoke of the person of Christ with enthusiasm. Their writings revealed a deep yearning towards the ascended Christ the Lord and Savior who still remained alive and dwelt among them. They waited for His coming to see Him face to face. This yearning carried a saintly form in their lives, writings, and worship.

These writings were characterized by the ecclesiastic feature and it bore the spirit of communion – the church communion throughout the whole universe in faith, tradition, and worship regardless of the long distance between the churches and the difference in cultures and customs between each other. Rev. Dr. John Lightfoot states “[These writings] lack the scientific spirit which distinguished the Fathers of the fourth and fifth centuries, and enabled them to formulate the doctrines of the faith as bulwark against lawless speculation.”

Finally, it is worth realizing that these writings, irrespective of their worth and irrespective of the sanctity of their writers, are not a divine revelation; whereby we regard every word in them as holy. They are the melody of the spirit, which the church sings. This eternal tune is extended from generation to generation in harmony through the guidance of the Holy Spirit, who works in the Church, to admit the whole world to the union with the Father, in our Lord Jesus Christ, through the Holy Spirit. The addition of some of these writings in several Bible manuscripts, and reading chapters of them in early Christian worship did not mean that these writings were considered as canonical books.

Fr. Tadros Y. Malaty,² “The Apostolic Fathers,” pp. 59-62.

² 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

Recipe of the Month

Italian Easter Bread

This light, fluffy, anise-flavored sweet bread, made for Easter morning, hails from Naples and southern Italy, and is a tradition kept alive in America's "Little Italys," such as South Philadelphia. Buona Pasqua a Tutti!

Ingredients:

- cups all-purpose flour, divided
- ¼ cup white sugar
- 1 teaspoon salt
- 1 (.25 ounce) package rapid rise yeast
- ⅔ cup milk
- 1 teaspoon anise extract
- 2 tablespoons butter at room temperature
- 2 eggs
- 1 egg, beaten
- ½ tablespoon colored candy decorating dragees (optional)

Directions:

(1) Mix 1 cup of flour with sugar, salt, and yeast in a bowl, stir well. Place milk and anise extract into a small saucepan over low heat, and warm to about 110 degrees Fahrenheit. Make a well in the center of the flour mixture with your hand, and pour in the milk mixture; swirl with your hand in a circular motion to combine the flour mixture with the milk mixture. Mix in butter and eggs, one at a time, then mix in remaining flour until dough begins to pull together.

(2) Turn the dough out onto a floured work surface, and knead until soft but elastic, about 8 minutes. Cover with a damp cloth, and let dough rest for 10 minutes; cut dough into halves.

(3) On floured work surface, roll each half into a ball, then shape the balls into 2 long pieces, about 1½ inches thick and 18 to 20 inches long. Pinch the 2 top ends together, and loosely twist the pieces to form a twisted loaf; pinch the bottom ends together, and tuck the two ends underneath the loaf. (Alternately, form the twist into a ring, and pinch the ends together).

(4) Grease a baking sheet, lay the loaf onto the prepared sheet, and cover with a damp towel; let rise until doubled, about 1 hour. Brush loaf with beaten egg, and sprinkle with colored decorating dragees.

(5) Preheat oven to 350 degrees Fahrenheit. Bake the decorated loaf in the preheated oven until golden, 20 to 25 minutes. Watch closely towards the end of the baking time that the bread does not begin to burn. Transfer to wire rack immediately after baking to cool.

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.

Parish News

Confessions

In-person confessions may be done without masks for those who are fully vaccinated. If you prefer to wear a mask, of course that is fine, and Fr. Sophrony will wear a mask upon request. Confessions may be heard after any Vespers; otherwise, call the Rectory at 201-436-3244 for an appointment.

Paschal Repast

A Paschal repast is being held at the Carpathian Club Hall after Divine Liturgy on Easter Sunday, April 24, 2022. All parishioners and visitors are welcome!

Blessing of Graves

Graves at Bay View Cemetery in Jersey City shall be blessed on Bright Saturday (April 30, 2022), starting at 10:00 AM, followed by Evergreen and Rosedale cemeteries. Please call the Rectory at (201) 436-3244 to schedule appointments for grave blessings at Graceland and other cemeteries.

Parish Council Meeting

The Parish Council is meeting on Sunday, May 1, 2022, after Divine Liturgy.

In Memoriam

Mrs. Daria Heaney, age 55, of Iselin, New Jersey, passed into blessed repose on March 14, 2022. Memory Eternal! Вічна Пам'ять!

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 May 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 April 17, 2022.

April 3, 2022

Sanctuary Lamp offered by Olga DeMay in memory of Anna Pirniak (anniversary of birth).

April 10, 2022

Sanctuary Lamp offered by Fr. W. Sophrony Royer in memory of Evelyn Zaleckis (15th anniversary of repose).

April 17, 2022

Altar Vigils offered by John and Helen Wanko in memory of Andrew Wanko (anniversary of birth).
Sanctuary Lamp offered by Fr. W. Sophrony Royer in memory of Walter Royer.

April 24, 2022

Sanctuary Lamp offered by Fr. W. Sophrony Royer in memory of Right Rev. Bishop Daniel (Alexandrow).

Schedule of Services

April 1-3, 2022

6:00 PM (Fri.) – Presanctified Liturgy w.
Litany of the Departed & General Parastas
5:00 PM (Sat.) – Great Vespers
9:30 AM (Sun.) – Divine Liturgy

April 7-10, 2022

6:00 PM (Thu.) – Great Canon of Repentance
6:00 PM (Fri.) – Akathistos to the Virgin Mary
9:30 AM (Sat.) – Divine Liturgy
5:00 PM (Sat.) – Great Vespers
9:30 AM (Sun.) – Divine Liturgy

Blessing of Easter Baskets

At 4:00 PM on Saturday, April 23, 2022 in the church hall. Wearing of facial masks is optional, but please maintain social distance between persons or family groups.

Daily Bible Readings*

2. Hebrews 6:9-12; Mark 7:31-37
3. Hebrews 6:13-20; Mark 9:17-31
7. Hebrews 7:26-8:2; John 10:9-16
9. Hebrews 9:1-7; Luke 10:38-42; 11:27-28
10. Hebrews 9:11-14; Mark 10:32-45
16. Hebrews 12:28-13:8; John 11:1-45
17. Philippians 4:4-9; John 12:1-18

April 15-17, 2022

6:00 PM (Fri.) – Compline w. St. Lazarus Canon
9:30 AM (Sat.) – Divine Liturgy
5:00 PM (Sat.) – Great Vespers w. Lity
9:30 AM (Sun.) – Divine Liturgy

April 20-22, 2022

6:00 PM (Wed.) – Akathistos of Divine Passion
9:30 AM (Thu.) – Vespereal Liturgy
6:00 PM (Thu.) – Matins w. 12 Passion Gospels
4:00 PM (Fri.) – Vespers & Matins w. Epitaphios Procession

April 23-25, 2022

9:30 AM (Sat.) – Vespereal Liturgy
11:30 PM (Sat.) – Paschal Matins w. Procession
9:20 AM (Sun.) – Paschal Hours & Divine Liturgy
9:30 AM (Mon.) – Divine Liturgy

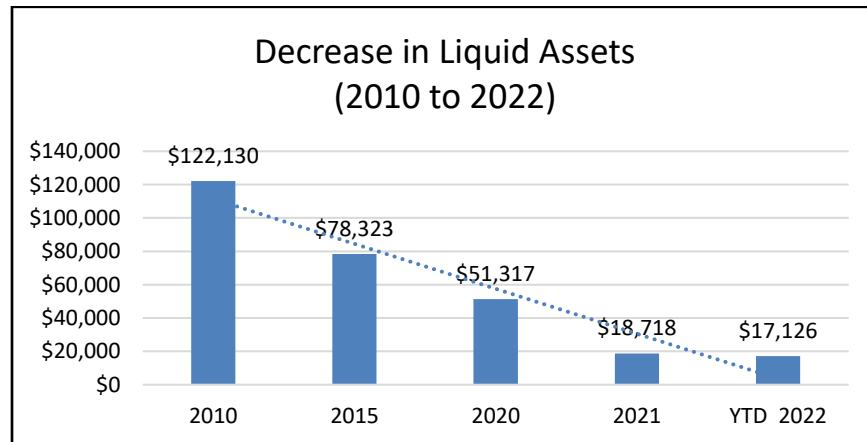
23. Romans 6:3-11; Matthew 28:1-20
24. Acts 1:1-8; John 1:1-17
25. Acts 1:12-17, 21-26; John 1:18-28
26. Acts 2:14-21; Luke 24:12-35
27. Acts 2:22-36; John 1:35-51
28. Acts 2:38-43; John 3:1-15
29. Acts 3:1-8; John 2:12-22
30. Acts 3:11-16; John 3:22-33

* There are no weekday Liturgy readings during Great Lent, on account of there being no Liturgies (other than the Liturgy of the Presanctified Gifts) on weekdays during Great Lent in Eastern Orthodox liturgical tradition. Liturgy readings are appointed only for Saturdays and Sundays (except for the great feast of Holy Annunciation on 3/25 and the feasts of saints for whom the "polyeleion" is prescribed).

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.

February 2022	
Weekly Donations	\$ 3,884.00
Monthly Revenue (Pay It Forward Rewards, Gift Card Rebates, Interest Income, etc.)	\$ 536.21
Total Monthly Income	\$4,420.21
Salaries and Benefits	\$4,015.00
Diocesan Obligation	----
Operating Expenses	\$5,565.80
Total Monthly Expenses	\$9,580.80
Monthly Surplus (Deficit)	\$(5,160.59)
Special Donations: Christmas/Easter	\$0.00



NOTE: Our savings continue to cover the gap between our income and expenses. Liquid assets have decreased by 86% (approximately \$105,004) 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.





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: sspeterandpaulbayonne100th@gmail.com.

Updates of our plans for the parish centennial will appear in subsequent issues of *Quo Vadis*.