

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 January 30th, we celebrate the feast of the Three Hierarchs: Ss. Basil the Great, Gregory the Theologian, and John Chrysostom.

St. Basil was born in 330 at Caesarea¹ in Cappadocia. He went to school in Caesarea, as well as in Constantinople, and Athens, where he became friends with St. Gregory the Theologian in 352. In 355 he opened a school in Caesarea, but not long afterward he longed to worldly life behind, and visited monasteries in Syria, Mesopotamia, and Egypt. He formed a monastery in Pontus (a region on the eastern side of Asia Minor’s Black Sea coast), which he led for five years, and for which he wrote the most famous and enduring monastic rules of the East. After founding several other monasteries, for both men and women, in Pontus, he was ordained to the priesthood by Bishop Eusebius of Caesarea, and in 370 he succeeded Eusebius as bishop. He preached daily, both morning and evening, and was considered one of the greatest speakers of his day. He died in 377. His brother, St. Gregory of Nyssa, and sister, St. Macrina, are also saints of the Church. His feast day is January 1st (also the feast of the Circumcision of Christ).

St. Gregory the Theologian was born in village of Arianzus in Cappadocia. His father, St. Gregory the Elder, became the bishop of nearby Nazianzus, a position which he held for 45 years. St. Gregory studied in Caesarea, Alexandria, and Athens, and had as fellow students St. Basil the Great and the future emperor, Julian the Apostate.² In 358 he joined St. Basil at his monastery in Pontus and remained there until his father sent for him to be ordained a priest. After St. Basil became archbishop of Caesarea, he ordained St. Gregory as Bishop of Sasima in 372. When circumstances impeded him from taking possession of his See, he helped his father govern the See of Nazianzus until his father’s death. In 375 he went to Seleucia, but left his “retirement” when he was called to take possession of the See of Constantinople. The eloquence of his *Theological Orations*, written against Arian heretics, as well as

¹ Modern day Kayseri, Turkey. Caesarea in Cappadocia, in Asia Minor, is to be distinguished from Caesarea Maritima, the Roman administrative capital of Palestine, founded by Herod the Great in 30 BC (after its destruction in 1265 by the Mamluks, Caesarea Maritima lay in ruins until 1952, when the Jewish town of Caesarea was established near the ruins of the old city).

² Roman Emperor from 361 to 363, and a notable philosopher and author in Greek, Julian was called “the Apostate” because, though raised a Christian, he abjured Christianity and promoted Hellenistic Paganism. He was the last Roman Emperor to be a Pagan. His laws tended to target wealthy and educated Christians, as his aim was not to destroy Christianity but to drive the religion out of the governing classes of the Empire. Due to his short reign, and the fact that Christianity had already become socially entrenched, his attempt to stem the tide of Christianity failed.

the sanctity of his life, gradually convinced his flock to eschew the taint of heresy. In 381, after the Second Ecumenical Council concluded, he resigned his See and retired to Arianzus to spend the remainder of his life in fasting and prayer, and in composing poetry. He died on January 25, 390. His primary feast day in the Orthodox Church is the day of his repose, January 25th; his feast day in the Roman Catholic and Anglican³ churches is January 2nd.

St. John Chrysostom was born in 344 in the city of Antioch, capital of the Roman province of Syria (modern day Antakya is located within the borders of Turkey rather than Syria). His mother, a widow, was a model of virtue. He studied under Antioch's most famous orator, the pagan Libanius. In 374 he began to lead the life of an anchorite in the mountains near Antioch, but in 386 ill health forced him to return to Antioch, where he was ordained to the priesthood. In 398 he was elevated to the See of Constantinople, but he had enemies in high places, some of whom were churchmen, such as Patriarch Theophilus of Alexandria. His most powerful adversary, however, was Empress Eudoxia, who was offended by his sermons. Several accusations were brought against him at a pseudo-council and he was banished. During this banishment he suffered great hardships, but was consoled by the fact that Pope Innocent of Rome remained his steadfast friend and supporter. His enemies, however, were not satisfied with the sufferings he already endured, and thus he was sent to a most distant place of banishment, Pityus (in modern Georgia), on the very extremity of the Empire. He never reached his destination, as he died at Comana Pontica⁴ on September 14, 407. His nickname, "Chrysostomos" ("golden-mouthed"), is a testament to the eloquence of his preaching and writing, which we experience in the eucharistic prayers of the Divine Liturgy penned by him. St. John Chrysostom was the most prolific writer of the Eastern Church Fathers. Because the day of his repose fall on the Elevation of the Holy Cross, in the Orthodox Church his feast day is celebrated on November 13th, the date of his accession as Archbishop of Constantinople; in Western Christianity his feast is transferred to September 13th. The Orthodox Church also celebrates the translation of his relics from Comana Pontica to Constantinople (in 438) on January 27th.

The lives of these three holy hierarchs provide us with a portrait of the qualities of a true bishop and good shepherd, a "teacher of moderation, a model of faith, and an example of virtue," and of what it means to live as disciples of Jesus Christ.

Parish Council President's Message

The year 2019 is upon us and I would like to offer my thanks to everyone for their contributions, support, and prayers in 2018. With each new year, we see our church decreasing in size, both headcount and monetarily. Long time parishioners have either reposed in the Lord or are now homebound. Fewer candles are being bought, fewer donations are being made, and fewer parishioners are in the pews. 2019 marks the year we turn this around.

In 2010, Archbishop Michael sat down with the parish council on a Saturday evening and said "Make Ss. Peter and Paul ROGC Church the church to attend services, make it the church where everyone wants to be." Eight years later – I ask – Is our church the place to be? Can it be the place to be? Will it be the place to be? I say – YES, it is!!! I will be working with my fellow parish council members in coming up with ways of making our church better known to the community. Bayonne is an up and coming community bringing in new people that must looking for a new home to worship. We need to open up our hearts and our doors and pray that new people join our parish.

This can start on January 1, 2019, when Sister Victoria of St. Elizabeth's Convent in Minsk will be visiting our parish and joining us in prayer for the Divine Liturgy of the Circumcision of our Lord. I ask that you make it a priority to attend this service and give Sister Victoria a warm welcome to our Parish. You will have opportunity to purchase religious and ethnic items after church during fellowship hour. Our parish was chosen out of hundreds of Orthodox churches in the tri-state area. What an honor! Let us repay this honor by attending this service.

Finally, on behalf of the Parish Council, I would like to wish everyone a blessed and happy civil New Year. May God grant our parish and its parishioners and friends many blessed years!

Yours in Christ,
Reader Stephen Wasilewski

³ Except for the Episcopal Church USA, which celebrates his feast on May 9th (which was his feast on the General Roman Calendar before 1960).

⁴ Located in Pontus. Another city called Comana (also known as Comana Aurea) was located in Cappadocia. Both cities are in ruins today.

Excerpt from the Church Fathers

"We read this fact about Moses: his face became radiant when the Lord looked upon him. We hear the same about Remigius, who was glorified by a radiant light. That means that Moses was ordained by God to be a legislator for the people of the Old Testament exactly as the blessed Remigius emerged as the man chosen, by the gift of Christ, to be the steward of the grace of the gospel to the people that had to be renewed in the baptismal font."

— Hincmar of Rheims, *Vita Remigii*.

Lives of the Saints

St. Remigius, Bishop of Rheims – commemorated on January 13th

St. Remigius was born in 437 at Cerny-en-Laonnois, near Laon, Picardy, into the highest levels of Gallo-Roman society. He is said to have been son of Emilius, count of Laon, and of Celina, daughter of the Bishop of Soissons, which King Clovis of the Franks had conquered in 486. He studied at Rheims and soon became so noted for his learning and sanctity, and his high status, that he was elected Bishop of Rheims in his at the age of 22, though still a layman. He was both Grand Chancellor and Référendaire of the Kingdom of the Franks.⁵

The story of the return of the sacred vessels (most notably the Vase of Soissons), which had been stolen from the church of Soissons, testifies to the friendly relations existing between him and King Clovis, whom he converted to Christianity with the assistance of St. Vedast and St. Clothilde, the Burgundian princess who was Clovis' consort. Even before he embraced Christianity, Clovis had showered benefits upon St. Remigius and the Christians of Rheims, and after his victory over the Alamanni in the Battle of Tolbiac (c. 496), he requested that St. Remigius baptize him at Rheims on Christmas Day, 496 in the presence of a large company of Franks and Alamanni. According to historian St. Gregory of Tours, 3,000 Franks were baptized with Clovis. This baptism, leading to the conversion of the entire Frankish people to Christianity, was a momentous success for the Church and a seminal event in European history.

King Clovis granted Remigius stretches of territory, in which St. Remigius established and endowed many churches. He erected bishoprics at Tournai; Cambrai; Thérouanne, where he personally ordained the first bishop in 499; Arras, where he installed St. Vedast; and Laon, which he gave to his niece's husband, Gunband. In 530 he consecrated Medardus as Bishop of Noyon. St. Remigius' older brother Principius was Bishop of Soissons and also corresponded with Sidonius Apollinaris, whose letters give a sense of the highly cultivated courtly literary Gallo-Roman style all three men shared. The chroniclers of *Gallia Christiana* record that numerous donations were made to Remigius by the Frankish nobles, which he presented to the cathedral at Rheims.

Though St. Remigius never attended any of the church councils, in 517 he held a synod at Rheims, at which after a heated discussion he converted a bishop of Arian views. Although St Remigius' influence over people and prelates was extraordinary, upon one occasion his condoning of the offences of one Claudius, a priest whom St. Remigius had consecrated, brought upon him the rebukes of his episcopal brethren, who deemed Claudius deserving of degradation. The reply of St. Remigius, still extant, is able and convincing.

Few authentic works of St. Remigius are extant: his *Declamations* were elaborately admired by Sidonius Apollinaris, but are now lost; however, four of his letters survive, one containing his defense in the matter of Claudius, two written to Clovis, and the fourth to Bishop Falco of Tongeren. The *Testament of St. Remigius* is apocryphal. A *Commentary on the Pauline Epistles* is not his work, but that of Remigius of Auxerre. The letter congratulating Pope Hormisdas upon his election (in 523) is apocryphal, and the letter in which Pope Hormisdas appears to have appointed him vicar of the kingdom of Clovis has been proven spurious; it is presumed to have been an attempt of Hincmar⁶ to base his pretensions for the elevation of Rheims to the primacy, following the

⁵ The *référendaire* was the Officer of the Palace in the Merovingian period, who made the report of the royal letters in the chancelleries, so as to decide whether they should be signed and sealed. They were frequently also the Grand Chancellors of the Frankish Kingdom and, subsequently, the Kingdom of France. St. Remigius was the first to hold these offices (497-533). René Nicolas Charles Augustin de Maupeou (1714-1792) was the last Grand Chancellor of France; the office was abolished on July 1, 1790.

⁶ Hincmar (806-882) was Archbishop of Rheims from May 3, 845 until his death on December 21, 882, and was a friend and advisor of Emperor Charles the Bald (King of West Francia, 843-877, King of Italy, 875-877, and Holy Roman Emperor, 875-877). Hincmar was the most eminent prelate in Western Europe of his time and a noted figure of the "Carolingian Renaissance."

alleged precedent of St. Remigius. Besides Hincmar's *Vita Remigii*, a brief and strictly legendary *Vita* exists that was formerly ascribed to St. Venantius Fortunatus. Another, according to Jacobus de Voragine, was written by Ignatius, Bishop of Rheims.

St. Remigius reposed, at the age of 95, on January 13, 533. His relics were kept in the Cathedral of Rheims, whence Hincmar had them translated to Épernay during the Viking invasions, and thence, in 1099 to the Abbey of Saint-Rémy.⁷ His feast days are celebrated on January 13, the day of his repose, and October 1, the day of the translation of his relics. He has been proclaimed by the Church as the "Apostle to the Franks" and is one of the patron saints of France (along with St. Martin of Tours, St. Denis of Paris, St. King Louis IX, St. Petronilla, St. Joan of Arc, St. Therese of Lisieux, St. Radegund, and the Archangel Michael).

St. Remigius is known for the Legend of the Baptism of Moribund Pagan, according to which a dying pagan asked for baptism at the hands of St. Remigius, but when it was found that there was no Oil of the Catechumens or sacred Chrism available for the proper administration of the baptismal ceremony, St. Remigius ordered two empty vials be placed on an altar and as he prayed before them the two vials miraculously filled respectively with the necessary Oil of the Catechumens and Chrism. Apparently when the sepulcher containing the body of St. Remigius was opened in the reign of Charles the Bald and while Hincmar was the Archbishop of Rheims, two small vials were found, the contents of which gave off an aromatic scent the likes of which was like nothing known to those present.

When St. Remigius died the ancient art of perfumery was still known and practiced in the collapsing Roman Empire, but was unknown in the Carolingian Empire four hundred years later, these vials may have originally been bottles of unguents used to cover the scent of decay of St. Remigius' corpse during his funeral. But the memory of the two vials miraculously filled in the story of the Baptism of the Moribund Pagan, and the unusual, seemingly otherworldly scents issuing from these two vials found buried with St. Remigius combined to suggest to those present that these two vials were the miraculously filled vials of the legend. It should be remembered as well that it was not uncommon for chalices, patens, and other sacred vessels to be buried with high-ranking clergymen.

Archbishop Hincmar adroitly combined the discovery of (1) the two vials (2) the Legend of the Moribund Pagan and (3) the historical memory that St. Remigius had baptized Clovis, into the Legend of the Sainte Ampoule, (i.e., that the Chrism used by Remigius when he baptized Clovis was miraculously supplied by heaven itself). Hincmar used the new legend to strengthen the primatial claim of his own archiepiscopal see of Rheims (as the possessor of this heavenly sent chrism), and that it be recognized as the divinely chosen site for all subsequent anointings of French kings. The fate of the second vial is uncertain. It has been suggested that since in the original form of the legend this would have been the vial containing the Oil of the Catechumens and that the French coronation ordinals prescribe the Oil of the Catechumens, rather than Chrism, for the anointing of queens, it was subsequently used for anointing the queens of France. It is possible that a vial currently identified by some of the Bourbon Legitimists as the Sainte Ampoule is actually this second vial.

Modern Theological Classics

The Thanksgiving

Now the movement which began with the initial blessing of the Kingdom has brought us to this supreme moment: the *Eucharist* itself, in which that which is human will be totally assumed by the Divine, transformed into the Divine, and given back to us for our communion with the Divine, our participation in the Kingdom of God: "*Let us stand aright, let us stand with fear ...*"

First there is a dialogue between the priest and the people: *The Grace of our Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit be with all of you. And with your spirit.* The whole movement of salvation is this grace of Christ uniting us to the love of the Father, the love of the Father pouring on us the Holy

⁷ An abbey in Rheims, France, founded in the sixth century. The present basilica was the abbey church; it was consecrated by Pope Leo IX in 1049. The eleventh-century nave and transepts, in the Romanesque style, are the oldest; the façade of the south transept is the most recent. The archbishops of Rheims and several princes, Carloman, brother of Charlemagne, Kings Louis IV and Lothair III, and Henri d'Orléans (died c. 1653), were buried at the abbey. Many valuable objects from the abbey were looted during the French Revolution and the Holy Ampulla of the coronation of the Kings of France kept in the abbey was destroyed in 1793, but the 12th-century stained glass remains. It became a UNESCO World Heritage Site in 1991.

Spirit – the new, the abundant, the eternal life. *Let us lift up our hearts. We lift them up unto the Lord!* We have been moving constantly upwards, in the movement of Ascension. And here we are now, out of time, out of the world, in the glory of the “new aeon,” in the ineffable Presence of God. There is but one thing we can do, one reaction we can give to this Presence, one last and ultimate act: *Let us give thanks unto the Lord – Eucharistisomen!*

When a man stands before God, face to face, when he has been accepted into this Presence, when his sins are forgiven and he has recovered his pristine beauty, the *Eucharist*—thanksgiving, adoration, worship—is truly the ultimate and the total expression of his whole being. Man was created for *Eucharist*—for the pure love of God, for the sake of God, for the recognition of God as the content of his very life, as the Goal of all his goals, the Answer to all his questions, the Purpose of all his desires, the Object of all his knowledge, the Fulfillment of all his power and his thirst for love. Eucharist is the Divine element, the Image of God in us. But in sin, man has lost that pure Eucharist. He has directed his life, his love, his care towards other objects; he has become incapable of Eucharist, i.e. thanksgiving, which is the state of man in paradise.

But Eucharist was restored by Christ. His whole life was *eucharistic*—made of love and adoration, totally ordained to God. He offered Himself to His Father; a total, complete and pure Eucharist, the only one worthy of God. Therefore, there is no other Eucharist but Christ’s and there is no other Eucharist but Christ. And, once more, we are *given it*, we are *united to it*, it has become our Eucharist, because we are His Body, we are of “His bones and of His flesh.” He assumed our humanity and offered His Eucharist on behalf of all and for all, making us—sinful and unworthy as we are—partakers of it.

Thus, when the whole Church answers: *It is meet and right ...*, when the priest begins the great Eucharistic prayer with the words which affirm the total and all-embracing character of “Thanksgiving.” *It is meet and right to praise Thee, to bless Thee, to give thanks to Thee, and to worship Thee in every place of Thy dominion ...*, it is the Eucharist of Christ and it is Christ as Eucharist that we offer to God, for He is the One in Whom we can make ours this action of innocence and of communion with God. And we can join Him in His Eucharist and offer Him as our Eucharist because, in His love for us, He Himself has identified with us, with the Church.

... For Thou art God ineffable, incomprehensible ... God is absolute Being and “religion” begins with an unconditional surrender to Him, i.e. the acceptance, the perception of Him as *the* Being, the One from Whom everything proceeds and Who, yet, remains unreachable, beyond all rational understanding, the all-together *Other*. We can rationally *deduce* the necessity of God’s existence, we can construct the philosophical idea of God, but all this is not yet “religion.” It is when we are mysteriously “hit” in the very depth of our consciousness with the strange, yet doubtless genuine experience of a *Reality* which fills us with fear and joy and trembling, which we immediately acknowledge as *Holy* (i.e. perfect, beautiful and good beyond all understanding and definition) and *Powerful*, that our “religious state” begins. It is this basic religious experience, the source and the foundation of faith, that we express at the beginning of the Eucharistic prayer: *For Thou are God ...*

... Thou hast brought us from non-existence into being ... The most immediate religious experience is that of being *created*, the feeling and experience of our total dependence on God. Creation is not only an act of God in the past, a “dogma” which we must believe. It is also a *state*—our constant relation to God. To be created means that we *receive* our very being from God at every moment of our existence. God has Being but we were created “out of nothing,” we have “no right to existence” other than the free will of God and His love. Therefore, *creation* is the second object of our thanksgiving. We thank Him for His love which has created us, filled us with life, made us capable of “enjoying” it. In one sentence we embrace the whole of Life with all its endless possibilities, we look at the world with the eyes of Adam—created out of earth and placed in Paradise as the King of creation. In one sentence we express the gratitude of all that exists to the One Who has desired it to exist.

And when we had fallen away Thou didst raise us up again ... The tragedy of man saying “No” to his Creator, the sadness of Sin, of deviated love, of darkness and suffering and hatred filling God’s wonderful creation, the insult to the Giver of Life! —all this is included in this *when we had fallen away*. We had fallen away from God and, therefore, away from true Life, from joy and communion, into the hell of death, distortion, separation, the war of all against all. But God has raised us up again, has *restored* us. This one word embraces the whole history of salvation, the slow and patient action of Divine Love preparing the prodigal child for the return to his Father. The election of Abraham, the promise of salvation, the slavery in Egypt, the Exodus, the Covenant, the Law, the Prophets, the painful and endless “clarification” of conscience and its education, prepare for the ultimate Event: the eruption into time and history of the Kingdom of God in the Person of Christ, the Son of God, who “for us men and our salvation”

becomes the Son of Man, the *restoration* of man to his original beauty and freedom, the victory over sin and death, and forgiveness.

... *And Thou didst not cease to do all things until Thou hast brought us up to heaven and hast endowed us with Thy Kingdom which is to come ...* That restoration was more than forgiveness. Christ, the new Adam, did more than restore in us the primitive Adam. He united our human nature with His Divinity, and having transformed and glorified it, He ascended with it to Heaven. And on the day of Pentecost, He granted to men the new life of the Kingdom of God—i.e. the knowledge of God, communion with God, participation in the “new aeon.” What for this world is still only *future*, the Kingdom to *come*, has been given to the Church as the very essence of her life: the *Parousia*, the Presence of God.

... *For all these things, we give thanks to Thee ... for all things of which we know and of which we know not, whether manifest or unseen, and we thank Thee for this Liturgy which Thou hast found worthy to accept at our hands ...* In other words, we thank God for everything, for the whole life, for what we now realize as being grace: a gift of love, a gift of Salvation. Especially, we give thanks for this *leiturgia* through which all this—the Kingdom, the Ascension, the Participation—are being again *realized* and given to us.

Though there stand by Thee thousands of archangels and hosts of angels ... singing the triumphant hymn, shouting, proclaiming, and saying: Holy, Holy, Holy ... This is the *Sanctus*, the hymn which the angels eternally sing before the Throne of God (cf. Isaiah 6). Its singing within the Eucharistic prayer signifies the *heavenly character* of the Eucharist, means that the Church has *ascended* with Christ and offers *His* Eucharist in the “new aeon” of the Kingdom. We sing the angelic hymn because we stand with the angels and “angels” mean *heaven*, the Presence of God and His ineffable glory. The supreme, the highest point of the service has now been reached: that of the total *Ascension*, the complete acceptance of the Church into the heavenly Sanctuary. The movement of Sacrifice and adoration has reached its fulfillment.

It is the Eucharist of Christ that has brought us to heaven, for we have followed Him in His perfect love and ascension to His Father. But now, as we stand in the joyful Presence of God, we have nothing to offer Him but Christ, the Offering of all offerings, the Eucharist of all thanksgivings. He made it possible for us to recover the Eucharist as the one *essential* relationship with God, and He also filled it with its absolute content: with Himself, the Perfect and Divine man, the Perfect and Absolute Sacrifice. The Eucharist of Christ is thus fulfilled in Christ as Eucharist. *He is the One who offers, and the One who is being offered ...* The Eucharistic Prayer, after it has resounded with the glorious sound of the *Sanctus*, becomes now *remembrance (anamnesis)* of Christ—of His Coming to us (... *and fulfilled all the dispensation for us ...*). His Life, His Death, His Resurrection: one movement of sacrifice, of love, of dedication to His Father and to men—this is the inexhaustible content of our Remembrance. All this is our Eucharist which we “show forth” before God, which we “remember” before Him.

And then we come to the last night, in Christ’s last supper with those “whom He loved unto the end.” On that night, *in which He was given up—or rather, gave Himself up for the life of the world.* He set up the Act, the Rite, the Sign, by which His unique and all-including Eucharist—His own perfect Life, His own perfect Sacrifice, His own perfect Victory—would eternally be given to us, become ours, as our life in Him. At the solemn Passover meal which, according to the Old Testament tradition, was already *commemoration*—that of the Divine Lamb, the symbol of a pure and innocent victim—He took the bread and gave it to His disciples saying, *This is My Body ...*, and the chalice, *Drink of it, all of you, this is My Blood*, and finally, *Do this in remembrance of Me*. And this means: “What I have done alone, I give it now to you –the perfect Eucharist of My Life, My Humanity totally deified. The food which we now eat together in unity of love, let it become your participation in My Body and Blood, in My Sacrifice, in My Victory ...” Food is always the gift of God for it is a gift of life, and all life comes from God. Food is always and essentially “sacramental,” for through our “communion to it,” it is always transformed into man’s body and blood, into his life. But now this Sacrament is fulfilled, attains its new and ultimate meaning. It becomes the gift of New Life, the one which Christ *achieved* personally and which, in His love for us, He gives to us. There is no life without food, there is no *new life* without *new food*, and this *new life* being the life of Christ, it is Christ Himself that becomes the gift of food. “Unless you eat the flesh of the Son of Man, and drink His blood, you have no life in you” (John 6:53).

Until now, the movement of the Eucharist was directed *from us to God*. It was the movement of our sacrifice. In the elements of bread and wine we were offering *ourselves* to God, sacrificing *our* life to Him. Yet from the very beginning this offering was the Eucharist of Christ, the Priest and the Head of the new humanity, and thus Christ

was our oblation. The bread and wine—symbols of our life and, therefore, of our spiritual sacrifice of ourselves to God—were also symbols of His oblation, of His Eucharist to God. We were uniting ourselves to Christ in His unique Ascension to Heaven, we were partakers of His Eucharist, being His Church, His Body and His People. Now, because of Him and in Him, our sacrifice is *accepted*. Him Whom we have offered—Christ—we now receive—Christ. We put our life in Him and we receive His life as gift. We have united ourselves to Christ, and now He unites Himself to us. The movement of the Eucharist is *reversed*, the sign of our love for God becomes the reality of His love for us. God in Christ gives Himself to us, making us partakers of His Kingdom.

Fr. Alexander Schmemmann,⁸ Liturgy and Life, pp. 52-59.

Recipe of the Month

Swedish Meatballs

In Sweden, köttbullar (“meatballs”) come in a few different types, all typically small, and the international influence is great, perhaps the greatest from Sweden and Spain. They are usually eaten with potatoes or pasta and are made with ground beef or a mix of ground beef, pork, and sometimes veal or venison, sometimes including breadcrumbs soaked in milk, finely chopped fried onions, some broth and often including cream. They are seasoned with white pepper or allspice and salt. Swedish meatballs are traditionally served with gravy, boiled potatoes, lingonberry jam, and sometimes pickled cucumber. Traditionally, they are small, around 2–3 cm. (0.79–1.18 in) in diameter although larger meatballs are often served at restaurants. In 2018 a Swedish twitter account claimed that what we know as Swedish meatballs are based on a Turkish recipe. This statement was later debunked by Swedish ethnologists.

Ingredients:

- 1 lb. ground beef
- ¼ cup panko bread crumbs
- 1 tablespoon parsley, chopped
- ¼ teaspoon ground allspice
- ¼ teaspoon ground nutmeg
- ¼ cup onion, finely chopped
- ½ teaspoon garlic powder
- ⅛ teaspoon black pepper
- ½ teaspoon salt
- 1 egg
- 1 tbsp. olive oil
- 5 tbsp. butter
- 3 tbsp. flour
- 2 cups beef broth
- 1 cup heavy cream
- 1 tbsp. Worcestershire sauce
- 1 tsp. Dijon mustard
- salt and pepper to taste

Directions:

(1) In a medium sized bowl combine ground beef, panko, parsley, allspice, nutmeg, onion, garlic powder, pepper, salt and egg. Mix until combined.

(2) Roll into 12 large meatballs or 20 small meatballs. In a large skillet heat olive oil and 1 tbsp. butter. Add the meatballs and cook turning continuously until brown on each side and cooked throughout. Transfer to a plate and cover with foil.

(3) Add 4 tbsp. butter and flour to skillet and whisk until it turns brown. Slowly stir in beef broth and heavy cream. Add Worcestershire sauce and Dijon mustard and bring to a simmer until sauce starts to thicken. Salt and pepper to taste.

(4) Add the meatballs back to the skillet and simmer for another 1-2 minutes. Serve over egg noodles or rice.

⁸ Fr. Alexander Schmemmann (1921-1983) was an influential Orthodox priest, teacher, and writer. From 1946 to 1951 he taught in Paris, and afterwards in New York. In his teachings and writings he sought to establish the close links between Christian theology and Christian liturgy. At the time of his death, he was the dean of St. Vladimir's Orthodox Theological Seminary in Yonkers, New York.

Parish News

Parish Council Meeting

The installation ceremony of the Parish Council will take place at the end of Divine Liturgy on Sunday, January 27, 2019. The Parish Council will then meet after Divine Liturgy.

Christmas Card Collection

We are collecting the front sides of used Christmas cards for recycling by the nuns of Holy Transfiguration Monastery. So please bring your Christmas cards to church by January 27, 2019.

"Souper Bowl" Outreach Project

Our parish's project of collecting cans of soup for donation to a local soup kitchen continues. A bin for the soup cans will be in the church hall until February 3, 2019. Thank you for co-operating in this project!

House Blessings

Fr. Sophrony will bless homes in Bayonne on Saturday, January 19, 2019, and in Clark on Sunday, January 20, 2019. A sign-up sheet for house blessings is in the church vestibule – please sign up by January 6, 2019. If you should require a change in the schedule after you've signed up, call the Rectory at 201-436-3244.

Rector's Absence

Fr. Sophrony will be away January 7-15, 2019. A substitute priest shall say Divine Liturgy on Sunday, January 13, 2019. In the event of an emergency while Fr. Sophrony is away, please call Fr. John Fencik at 201-436-6604 or the nearest Orthodox priest.

Special Donations

Please note that for Special Donations in February 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 January 20, 2019.

January 6, 2019

Altar Vigils offered by the Suchowacki Family in memory of Pelagia Szewczyk (anniversary of repose). **Sanctuary Lamp** offered by John and Helen Wanko in memory of Gregory Grudinoff (anniversary of birth).

January 27, 2019

St. Nicholas' Cross offered by the Suchowacki Family in memory of Maksym Szewczyk (anniversary of birth).

Schedule of Services

Dec. 31, 2018-Jan. 1, 2019 [St. Basil]

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

January 5-6, 2019 (Theophany)

5:00 PM (Sat.) – Vigil w. Lity
9:30 AM (Sun.) – Divine Liturgy

January 13, 2019

9:30 AM (Sun.) – Divine Liturgy

January 19-20, 2019

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

January 26-27, 2019

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

Daily Bible Readings

1. Gal. 2:8-12; Luke 2:20-21, 40-52
2. James 3:11-4:6; Mark 12:28-37
3. James 4:7-5:9; Mark 12:38-44
4. 1 Pet. 1:1-2, 10-12, 2:6-10; Mark 13:1-8
5. 1 Cor. 9:19-27; Luke 3:1-18
6. Tit. 2:11-14, 3:4-7; Matt. 3:13-17
7. Acts 19:1-8; John 1:29-34
8. 2 Tim. 3:16-4:4; Luke 19:45-48
9. 2 Tim. 4:9-22; Luke 20:1-8
10. Tit. 1:5-2:1; Luke 20:9-15
11. Tit. 1:15-2:10; Luke 22:19-26
12. Eph. 1:16-23; Luke 12:32-40
13. Eph. 4:7-13.; Matt. 4:12-17
14. Heb. 3:5-11, 17-19; Luke 20:27-44
15. Heb 4:1-13; Luke 21:12-19
16. Heb. 5:11-6:8; Luke 21:5-7, 10-11, 20-24
17. Heb. 7:1-6; Luke 21:28-33
18. Heb. 7:18-25; Luke 21:37-22:8
19. Eph. 2:11-13; Luke 13:18-29
20. Col. 3:4-11; Luke 18:35-43
21. Heb. 8:7-13; Mark 8:11-21
22. Heb. 9:8-10, 15-23; Mark 8:22-26
23. Heb. 10:1-18; Mark 8:30-34
24. Heb. 10:35-11:7; Mark 9:10-16
25. Heb. 11:8, 11-16; Mark 9:33-41
26. Eph. 5:1-8; Luke 14:1-11
27. Col. 3:12-16; Matt. 25:14-30
28. Heb. 11:17-23, 27-31; Mark 9:42-10:1
29. Heb. 12:25-26, 13:22-25; Mark 10:2-12
30. James 1:1-18; Mark 10:11-16
31. James 1:19-27; Mark 10:17-27