

# 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

Christ is Risen! Indeed, He is Risen!

On May 11th, we honor the holy memory of two brothers and missionaries, Ss. Cyril and Methodius, the Enlighteners of the Slavs, who, together with St. Benedict of Nursia, are the patron saints of Europe. Born in Thessalonica, Greece and educated in Constantinople, they were sent by Patriarch Ignatius (c. 798-877) to help in the evangelization of the Bulgarians in the early 860s. Then they were sent as missionaries to Dalmatia (in Croatia) and Moravia (in today’s Czech Republic). St. Cyril died during a visit to Rome in 869, but St. Methodius continued his missionary endeavors and became the first archbishop of Moravia, a post he retained until his death on April 6, 883.

Ss. Cyril and Methodius brought the faith of Orthodox Christianity, and the Byzantine Liturgy, to the people of Moravia, a country in the very center of Europe. The saints proved the universality of our faith, as both Dalmatia and Moravia were within the local territory of the Pope of Rome, who was then still Orthodox. With the blessing of Pope Hadrian II, Ss. Cyril and Methodius preached the faith and celebrated the Byzantine Liturgy in the native language of the Slavs. St. Methodius even translated the Holy Scriptures into the Slavic tongue. Clearly, the two brothers intended to plant the Christian faith in the Slavic lands, that would be neither Greek nor Roman, but Slavic. Unfortunately, St. Methodius faced the unremitting hostility of German missionaries who insisted that the Moravian Church be thoroughly Romanized. After the saint’s death, the Germans secured the political upper hand, and St. Methodius’ disciples were expelled from Moravia. But Ss. Cyril and Methodius’ apostolic labors were not in vain; rather, they bore fruit in many other Slavic lands.

Two hundred and twenty-five years ago, missionaries from the Valaam Monastery brought the Orthodox faith to America. Our evangelizers, Ss. Herman, Innocent, Alexis, and Tikhon, and others, shared a vision similar to that held by Ss. Cyril and Methodius one thousand years before them: a vision of a united and indigenous American Orthodox Church. Today an American Orthodox Church exists, one that is Orthodox in its faith and tradition, but also American in its identity, values, and ethos. American Orthodoxy shared much in common with its Mother Churches in the “Old World,” but it will never be a “carbon copy” of them. American Orthodoxy must have the freedom, and the right, to determine for itself the best means of proclaiming the gospel of salvation to the North American continent. And that, ultimately, can only be served by an American Church that is autocephalous (“self-headed”).

Ten years ago, the Holy Synod of Antioch rescinded the autonomy (“self-rule”) of the Antiochian Orthodox Christian Archdiocese of North America, which it had granted less than six years before (on October 9, 2003). This action proves two things: (1) the extent to which foreign synods, thousands of miles away, do not understand the ways, and cultural environment, of Americans; and (2) the necessity of a single, and autocephalous, American Orthodox Church, for autonomy can be rescinded, whereas autocephaly cannot. Back in 1947, the Patriarchate of Moscow offered our Metropolia an “autonomy” with terms not too dissimilar from the self-rule briefly enjoyed by the Antiochian Archdiocese; but our Metropolia demanded far greater “self-rule” than Moscow was prepared to then offer – even eliciting from Moscow the startled response “it’s not autonomy you want, but autocephaly!” By 1970, Moscow recognized what the future of Orthodoxy in America must be, and granted a Tomos<sup>1</sup> of Autocephaly to its daughter Church, with the hope that the Orthodox Church in America, now autocephalous, would become the means through which the future envisioned by St. Tikhon would become reality.

Next year we shall be celebrating the fiftieth anniversary of our autocephaly, and over the years I have frequently heard our autocephaly referred to as a “gift.” I believe this is a flawed way of thinking—autocephaly is not a “gift,” it is a right. There invariably comes a point in which autonomy no longer suffices, that ultimately there must be a transition from autonomy to autocephaly, and for that transition to occur as soon as it is feasible, rather than avoiding it until last possible moment when it can no longer be refused. Today there are other local Churches, much larger, and with a longer history, than the Orthodox Church in America, which desire what we already have; i.e. recognition of their claims of autocephaly. Ss. Cyril and Methodius, and St. Tikhon the Confessor, believed in a vision that is fully Catholic (“universal”) – of all nations worshipping God in every tongue, of the grace of Jesus Christ “for each and every one,” or “for all mankind.” They left to us, and to every succeeding generation, a mantle to take up. Let us pray that the Mother Churches of the “Old World” have the wisdom to see, and embrace, that same Catholic vision, and allow their daughter Churches to prove that “liberty, when it begins to take root, is a plant of rapid growth” (to quote President George Washington), and to realize that “those who deny freedom to others deserve it not for themselves” (to quote President Abraham Lincoln).

## Parish Council President’s Message

Dear parishioners and friends:

Christ is Risen! I hope that everyone had a truly blessed Pascha! Together with Fr. Sophrony and the Parish Council, I thank you for your generous support of the church by your Easter and Easter Flowers donations. May Our Risen Lord bless all of you and grant you the gift of His risen life! I would also like to take this opportunity to wish every mother, grandmother, great-grandmother, and godmother a Happy Mother's Day on May 12, 2019.

I also hope that everyone is looking forward to our annual Pasta & Meatball Dinner fundraiser, which is scheduled for June 2, 2016. Ticket sales, at \$25 per person, have begun and I would just like to point out that not only is this a fairly modest price for a three-course dinner with wine, but it will also benefit the church. So please mark the date on your calendars, let your family and friends know about it, and join us for a marvelous meal and friendly fellowship!

Finally, I would like to thank the following for their donations: Brent Iskra for donating the new white priest’s vestments, William DeMay and the Assumption Sisterhood for their donation of the new gold liturgical coverings, and the Assumption Sisterhood for donating the traveling communion kit. Many years to all of you!

Yours in Christ,  
Reader Stephen Wasilewski

## Lives of the Saints

*St. Julia of Corsica, Martyr – commemorated on May 22nd*

According to the account given the North African bishop Victor Vitensis, Julia was a Carthaginian girl who, after being captured from her city, came into the service of a man named Eusebius. Vitensis does not say how she

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<sup>1</sup> In Orthodox ecclesiastical terminology, a *tomos* is a “scroll” or a small book, but one with a very specific purpose – it codifies a decision by a Holy Synod, or council, of Orthodox bishops.

came into service, but is often interpreted that she was sold as a slave after Gaiseric captured Carthage in 439. It is known that he disposed of many recalcitrant Christians in this way, especially women. As a young and strong female, Julia would have brought a good price for the Vandals (who later turned to piracy, including slave-trading). Vitensis says that she served "a fleshly master" (her owner, Eusebius), but she followed Ephesians 6:6 and Colossians 3:22.<sup>2</sup> Even though Eusebius was a pagan he admired so great a virtue in service. When her own duties were done and she was granted the servant's time off, she spent her spare time either in reading or insisting on praying. She grew pale and thin from fasting despite the threats and blandishments of her master, but her mind, intent on Heaven, fed daily on God's words.

Eusebius, a citizen of Syria, rowing hard for Gaul with an expensive cargo, anchored at Cap Corse for the night. From a distance he saw that sacrifices were about to be conducted by the pagans and immediately descended with all his people to attend. On that day they were slaying a bull "to their devils." The use of *mercimonia* for cargo identifies it as goods for sale, from which it is often inferred that Eusebius was a merchant. Vitensis quips that he disagrees, that Eusebius left his precious cargo (Julia) in Corsica. The choice of a bull, Poseidon's animal, suggests that they had intruded on the yearly rites of Cap Corse. While they were celebrating by becoming intoxicated and St. Julia was sighing deeply for their error it was announced to Felix Saxo by his subordinates that there was a girl in the ship who derided the worship of the gods. This "son of the serpent" asked Eusebius, "Why did not all who are with you come down to worship our gods? I heard that there is a girl who derides the names of our gods." Eusebius replied "I was not successful in moving the girl from the superstition of the Christians nor was I able to bring her to our religion by threatening. If she were not necessary because of her most faithful service I would already have had her tortured."

Then Felix Saxo gave him some options: "Either compel her to give offerings to our gods, or give her to me in exchange for whichever four of my handmaidens please you, or for the price that was set for her." Eusebius replied: "If you wanted to give me all your property it would not come to the value of her service." Who Felix Saxo was either to offer such options or to allow Eusebius to refuse them is explained Thierry Ruinart's footnotes to Vitensis' account. Ruinart offers variants and additional information from other manuscripts: that Felix Saxo was a major, or "magistrate" among the sacrificers, a *princeps* or "chief man," *quod forte praecipuus esset loci illius* ("who happened to be in charge of the place"), perhaps of Cap Corse. Ferrarius, in his "Catalogue of the Saints of Italy," calls him Felix Tribunus, which is in fact a full explanation. He had the tribunician power, which would have made him a high-level magistrate, perhaps even provincial governor. The "Saxo" part of the name appears out of context, as it is also the Latin for "Saxon." Ruinart suggests Sago for Sagona (or Sagone as it is still sometimes listed on the map), a vanished ancient town of western Corsica, the former port of Vico, Corse-du-Sud, in the Roman Catholic Diocese of Ajaccio. Apparently, the Romans had given the tribunate to a native Corsican.

As to why he did not just take the girl by eminent domain, Vitensis gives the answer by calling Eusebius *civis* ("citizen"). The penalty for disrespecting the rights of Roman citizens was severe, and the girl was the property of Eusebius. He could do as he liked with her. However, disrespecting the state gods was a crime punishable by death, which the magistrate could only overlook at his own risk. Having gotten counsel, the "most poisonous serpent" prepared the banquet, where Eusebius became intoxicated and fell into a deep sleep. Straightway "a raging mob of gentiles" boarded the ship and placed Julia on the shore. Felix said: "Sacrifice to the gods, girl. I will give your master as much as he likes and dissolve the bond of your state." The tribunician power included manumission. However, Julia replied: "*Libertas mea Christi servitium est, cui ego quotidie pura mente deservio. Ceterum istum vestrum errorem non solum non veneror, verum etiam detestor*" ("My liberty is the service of Christ, whom I serve every day with a pure mind. As for that error of yours, I not only do not venerate it, I detest it").

The tribune ordered that she be struck blows to the face. That done, she said that as Christ was struck for her, why should she not be struck for him? Then "the most cruel serpent" ordered that she be "tortured by the hair," later described as *mollitia*, "diminishment" of her hair. Then she was flogged, to which she replied in the same way, that if Christ was flogged and crowned with thorns for her, why should she not endure this diminishment of the hair, which she calls the *vexillum fidei* ("flag of faith")? The "serpent," fearful of being indicted for cruelty, hurried the process along by ordering "the handmaid of Christ" to be placed on the *patibulum* ("crossbar") of a cross. Eusebius was awakened. As he let go the bonds of sleep, the saint, with mind released from

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<sup>2</sup> Ephesians 6:6, "Not with eyeservice, as men-pleasers; but as the servants of Christ, doing the will of God from the heart." Colossians 3:22, "Servants, obey in all things your masters according to the flesh; not with eyeservice, as men-pleasers; but in singleness of heart, fearing God."

the flesh, victor over suffering, took happy flight with the angels to the stars of heaven. Another manuscript cited by Ruinart has a *columba* ("dove") flying from her mouth.

Monks from Gorgona Island rescued her relics. According to legend, attached to Julia's cross was a note, written in an angelic hand, that carried her name and story. The monks transported the relics to a sepulcher on their island after cleaning it and covering it with pleasant aromas. In 762, Desiderius, king of the Lombards, at the request of his queen, Ansa, translated her relics to the Benedictine abbey at Brescia. At Brescia, around 763, Pope Paul I consecrated a church in Julia's name. It became a popular site for pilgrimage in the Middle Ages. Today, St. Julia is one of Corsica's two patron saints (the other being St. Devota).

## Excerpt from the Church Fathers

*"Those to whom Christ has given light as He has risen, to them He has appeared spiritually, He has been shown to their spiritual eyes. When this happens to us through the Spirit. He raises us up from the dead and gives us life. He grants us to see Him, who is immortal and indestructible. More than that, He grants clearly to know Him who raises us up (Eph. 2:6) and glorifies us (Rom. 8:17) with Himself, as all the divine Scripture testifies. These, then, are the divine mysteries of Christians. This is the hidden power of our faith, which unbelievers, or those who believe with difficulty, or rather believe in part, do not see nor are able at all to see."*

— St. Symeon the New Theologian (949-1022), "A Clear Vision of Christ's Resurrection."

## Modern Theological Classics

### THE SANCTIFICATION OF TIME

My first lecture deals with the sanctification of time through the liturgical cycle of the year. I must stress immediately that we speak of the sanctification of time and not simply of the various feasts and holy days. It would be very easy to give you a full list of the feasts of the Church, with their dates and some indication of how to celebrate them and then to say, "Now go ahead and keep all this." But it is one thing to memorize dates and names of the feasts, and it is quite a different thing to understand them. Christ did not become man and die on the cross so that we should simply observe some customs and then affirm: "We are Orthodox because on March 25 we celebrate the Annunciation and on December 25 we celebrate Christmas." Something happens not only in the Church but also in *my* life, in my life as an individual, as a member of a family, as a member of human society. We describe this "something" as *sanctification of time and life*. Therefore the proper approach to the liturgical life of the Church must not be a merely descriptive one. It must begin with the question, *Why are we doing all this?* Teaching is explanation. Learning is understanding, not simply description. "Why?" is our real question. Of course, I cannot answer it fully in one short lecture. But I hope that I can give you a taste for further studies. I can hint at something so beautiful, so heavenly, so crucial for real Orthodoxy that when we lose it – even though we can still build beautiful churches with domes and three-barred crosses and even know Orthodox melodies – we cease to be Orthodox.

What is time? And how and why is it to be "sanctified"? Time is obviously an all-embracing form of our life. We always live in time. Whenever we wake up in the morning, it is either Monday, Tuesday, Wednesday, or some other day; it is spring or fall or summer. We cannot escape time. It is in time, therefore, that we find the first and the most important condition of our existence. But our time – do we have to prove it? – goes toward an end. In terms of individual life it means that it goes toward *death*. People who study psychology have always known that man's whole life is ultimately shaped by the constant desire to escape the inevitable awareness of death. Man tries to forget that time, day after day, month after month, year after year, brings him to the end. And thus to live in time is to know the finality, the mortality of life in this world. You are young, but you grow old. You know someone, and the person you know dies or disappears. Time is the picture, the very icon of our fallen world. If you think of all the generations that preceded us on this earth and of the shortness of our own lives, you will understand why, in spiritual terms, time is the most important obvious theme in religion. We live in time, and that means that the moment we are born we are already progressing toward our death. Of course, the majority of people do not think about death constantly. They are busy. They expect something from time. The one who is dating a girl expects that next Saturday he will see her. The one who will take his vacation next week thinks about next Monday, when he will be free to leave. We always have those little "ends" which help us to forget about the ultimate end. We fill our time with futile things that continually take our attention away from that end. And this is what the philosophers

and the great men of all ages, those who go to the depth of human experience, discover when they come to the last question of existence. They discover that life is *meaningless*. Whether I die tomorrow or in thirty years, all I am trying to do, all that I am trying to be, is void of meaning because I will disappear. So, the time of human existence is meaningless unless there is something somewhere that can overcome this meaninglessness.

## **The Feast of the Resurrection**

This is the starting point of our understanding of the sanctification of time. It is the Orthodox experience, which goes back to the apostles themselves, that in the center of our liturgical life, in the very center of that time which we measure as *year*, we find the *Feast of Christ's Resurrection*. What is Resurrection? Resurrection is the appearance in this world, completely dominated by time and therefore by death, of life that shall have no end. The One who rose again from the dead does not die anymore. In this world of ours, not somewhere else, not in any "other" world, there appeared once morning someone who is beyond death and yet *in* our time. This meaning of Christ's Resurrection, this great joy, is the central theme of Christianity; and it has been preserved in its fullness in the liturgy of the Orthodox Church. There is much truth expressed by those who say that the central theme of Orthodoxy, the center of all its experience, the frame of reference for everything else in her, is the *Resurrection of Christ*.

At this point I would like to say that, in my opinion, we Orthodox living in the West are in danger of losing this resurrection spirit of Christianity. We are concerned with death much more than with resurrection, and church life sometimes is dominated by the funeral rather than the resurrection type of piety. Yet no one can understand the real structure of the liturgical cycle of the year unless he understands that the center, the day that gives meaning to all days and therefore to all time, is the yearly commemoration of Christ's Resurrection at Easter. Pascha is always the end and always the beginning. We are always living *after* Pascha, and we are always going *toward* Pascha. The whole spirit and meaning of liturgical life is contained in Pascha, together with the subsequent fifty-day period which culminates on the feast of *Pentecost*, the descent of the Holy Spirit upon the apostles. This unique Paschal celebration is reflected every week in the Christian Sunday, the day which Russians, for example, still call *Voskresenie*, "Resurrection." Though it may seem strange to you, it is important to realize that every Sunday is a little: "Having beheld the Resurrection of Christ ..." Every Saturday night, when the priest carries the Gospel from the altar to the center of the church, after he has read the Gospel of the Resurrection, this same fundamental fact of our Christian faith is proclaimed: CHRIST IS RISEN! St. Paul says, "If Christ has not been raised than our preaching is in vain and your faith is in vain" (1 Cor. 13:14). There is nothing else to believe. This is the heart of our faith; and it is only the reference to Pascha, as the end of all merely natural time and the beginning of the *new* time, that we can understand the whole liturgical year.

## **Pentecost and Pascha**

Pentecost is the fulfillment of Pascha. If you open a calendar, you will find that all our Sundays are called Sundays *after Pentecost*, and Pentecost itself is fifty days *after* Pascha. Christ ascended to heaven and sent down His Holy Spirit. And when He sent down His Holy Spirit into the world, a new society was instituted, a body of people whose life took on a new meaning. This new meaning comes directly from Christ's Resurrection. We are no longer people living in meaningless time that leads us to a meaningless end. We not only are given a new meaning in life, but even death itself has acquired a new significance. In the troparion of Pascha we describe Christ as "trampling down death by death." We do not say that He trampled down death by Resurrection, but by *death*. And although a Christian still faces death, being in this way similar to any other man, death itself has for him a new significance. It means entering into the Pascha of the Lord, into His own passage from the old into a new life. This is the key to the liturgical year of the Church. Christianity is, first of all, the proclamation in this world of Christ's Resurrection. Orthodox spirituality is paschal in its inner content, and the real content of the Christian life is joy.

We speak of *feasts*, and the feast is the expression of Christianity as joy. When you teach children, you convey to them not only certain knowledge but also the spirit which is behind this knowledge. You know that the one thing a child accepts easily is precisely joy. But we have made our Christianity so adult, so serious, so sad, so solemn, that we have virtually emptied it of that joy. Yet Christ said: "Whoever does not receive the Kingdom of God like a child shall not enter it" (Mark 10:15; Luke 18:17). This does not mean that we should forget mathematics, geography, etc. To become like a child, in Christ's words, means to be capable of that joy which an adult is no longer capable, to enter into communion with things, with nature, with other people, without suspicion or fear or frustration. We often use the term "grace." But what is grace? *Charis* in Greek means not only grace but

also joy. If I stress this point so much, it is because of my certainty that our first message must be this message of Paschal joy. When we stand at the door of the church and the priest says “Christ is Risen,” the night, in the words of St. Gregory of Nyssa, becomes “lighter than the day.” Here is the strength, the real root of the Christian experience. And only within the framework of this joy can we understand everything else.

I shall return to Pascha at the end of this lecture, but let us keep in mind at this point that Pascha is the real beginning of our liturgical year. The year “officially” begins on September 1; but I am speaking here in terms of its spiritual principle and foundation, because Pascha truly opens our understanding of time. The world was dark, and Someone brought in light and warmth. The world was sad because it had become a cemetery, and Someone said, “Death is no more.” This is what Christ did in this world. It was cold and sinful and cruel, and He came and said, “Rejoice!” This is the way Christ addressed His disciples: “Rejoice! Peace be with you!” Paschal joy is, therefore, the beginning of Christian experience.

What is a year? A period of 365 days, of course, but also a *natural cycle*, a complete revolution of nature: spring, summer, fall, and winter. In other terms, it is a natural representation of the whole history of the universe. It has a beginning and an end, and then it begins and ends again. It is important for us to know that the *liturgical* year developed in connection with this natural cycle. It is not accidental, indeed, that Christmas, for example, is celebrated on December 25. We know nothing about the exact date of Christ’s birth, but in the pagan world that Christianity had to Christianize, to convert to Christ, December 25 was the feast of the natural victory of light over darkness. On that day pagans celebrated the end of darkness and the beginning of light, for it is then that the days begin to grow longer and light to increase. When nature seems completely dead, icy, and cold, when there is nothing but darkness, the light begins to grow and spring is announced. Truly a natural resurrection begins. Now it is within this natural context that the liturgical year of the Church was shaped, so that to understand the relationship between time and the feasts is to understand, first of all, this connection with the natural cycle.

*Fr. Alexander Schmemmann,<sup>3</sup> Liturgy and Life, pp. 74-79*

## Recipe of the Month

### Greek Roasted Lamb

*All the flavors of the Mediterranean, in this simple, tasty supper!*

#### **Ingredients:**

- 8 lean lamb chops or cutlets
- ½ cup fresh mint leaves
- ½ cup fresh basil leaves
- 1 tbsp. fresh rosemary leaves
- 2 cloves garlic
- 2-3 tbsp. olive oil
- 1 eggplant, sliced
- 2 zucchinis, sliced
- 1 red or yellow pepper, cut into large chunks
- 50g (1¾oz) feta cheese, crumbled
- 250g (8oz) cherry tomatoes

#### **Instructions:**

1. Roughly chop the herbs, then using a food processor, a pestle and mortar, or a wooden spoon and bowl, pound together the chopped herbs, fresh rosemary and garlic. Mix to a paste with olive oil, then brush the mixture over the lamb chops and set aside to marinate for up to 2 hours.
2. Heat the oven to 400°F. Place the eggplant, zucchini, and peppers on a baking sheet. Drizzle with a little olive oil and place the lamb chops on top. Roast in the oven for about 20 minutes.

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<sup>3</sup> 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.

3. Remove the chops and let them rest in a warm place. Meanwhile top the vegetables with the feta cheese and add the cherry tomatoes to the pan. Return to the oven for a further 5-7 minutes, until the cheese just starts to go brown.
4. Serve the chops with the roasted vegetables, Greek lemon potatoes, pita bread, and a mixed leaf salad.

## **Parish News**

### Welcome to the Orthodox Church

Dylan Thomas Wisniewski, of Bayonne, New Jersey, was received into the Holy Orthodox Church on April 6, 2019 by Rite of Conversion and Sacrament of Chrismation. Many Years!

### In Memoriam

Sincere sympathy to Deborah Wanko on the recent repose of her mother, Mrs. Evelyn Carey, age 89, of Spring Lake Heights, New Jersey. Sincere sympathy to Leila Nesheiwat on the recent repose of her brother, Mr. Charlie Saba, in the Hashemite Kingdom of Jordan. Memory Eternal!

### Deanery Paschal Vespers

The New Jersey Deanery's annual Paschal Vespers on Bright Wednesday is at Christ the Savior Orthodox Church, 365 Paramus Road, Paramus, N.J. on May 1, 2019 at 7:00 PM.

### Blessing of Graves

Graves at Bay View Cemetery in Jersey City shall be blessed on Bright Saturday (May 4, 2019), starting at 10:00 AM, followed by Evergreen and Rosedale cemeteries. Call the Rectory at (201) 436-3244 to schedule appointments for grave blessings at other cemeteries.

### Rector's Vacation

Fr. Sophrony shall be leaving for Puerto Rico on the evening of Thursday, May 16th. He will be back on the morning of Saturday, May 25th. A substitute priest, Fr. John Kluchko, shall celebrate Divine Liturgy on Sunday, May 19th. Emergencies should be directed to Fr. John Fencik at (201) 436-5549 or (201) 779-6604 while Fr. Sophrony is away.

### Summer Schedule

This year's summer schedule of morning services starting at 9:00 AM will begin on Ascension Thursday, June 6, 2019 and will last until Labor Day weekend.

### Pasta & Meatball Dinner

A Pasta & Meatball Dinner is scheduled for Sunday, June 2, 2019 at 11:30 AM. The menu consists of salad, Italian bread, spaghetti and meatballs, wine, coffee or tea, and dessert. Tickets are \$25 per person; for information and tickets, contact Marge Kovach at (732) 815-9765.

### Memorial Day Pilgrimage

The annual Memorial Day Pilgrimage at St. Tikhon's Monastery in South Canaan, Pennsylvania is May 25-27, 2019. For the schedule of events and other information, see [sttikhonsmonastery.org/news](http://sttikhonsmonastery.org/news) and the flyers posted on the church bulletin board.

### Parish Council Conference

This year's parish council conference for the N.J. Deanery is scheduled for Saturday, June 1, 2019 at Ss. Peter & Paul Orthodox Church in South River, N.J., 10:00 AM – 3:00 PM (lunch is included). Attendance is open to anyone – you do not have to be a parish council member, though parish council members in particular ought to attend. This year's theme is "Discipleship through Stewardship."

## "Jacob's Well"

"Jacob's Well," our diocesan periodical, can now be subscribed digitally. If you are interested in receiving it this way, please send an e-mail to <https://jacobsmag.org/subscribe> in order to subscribe. Doing so will help to reduce the costs of publishing "Jacob's Well."

If you would prefer receiving *Quo Vadis* by electronic mail instead of U.S. Mail, please send an e-mail to [ssppbnj@optimum.net](mailto:ssppbnj@optimum.net) – doing so will help to reduce the costs to the parish of distributing *Quo Vadis*.

## Special Donations

*Please note that for Special Donations in June 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 May 19, 2019.*

May 5, 2019

**St. Nicholas' Cross** offered by the Pirniak Family in memory of Joseph Pirniak (anniversary of birth).

May 26, 2019

**Sanctuary Lamp** offered by John and Helen Wanko in memory of Anastasia Grudinoff (anniversary of repose).

## Schedule of Services

May 4-5, 2019

5:00 PM (Saturday) – Great Vespers  
9:30 AM (Sunday) – Divine Liturgy

May 11-12, 2019

5:00 PM (Saturday) – Great Vespers & Gen. Confession  
9:30 AM (Sunday) – Divine Liturgy

May 18-19, 2019

9:30 AM (Sunday) – Divine Liturgy

May 25-26, 2019

5:00 PM (Saturday) – Great Vespers  
9:30 AM (Sunday) – Divine Liturgy

## Daily Bible Readings

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