

Quo Vadis

The monthly newsletter of Saints Peter & Paul Orthodox Catholic Church of Bayonne, N.J.
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Editor: V. Rev. W. Sophrony Royer, Ph.D.

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

On the last Thursday of November, we Americans celebrate the civil holiday of Thanksgiving, which has a somewhat unique status among our civil holidays, for it reminds us that our country’s origin, traced back to the journey of the Mayflower in 1620, owes much to the quest for religious freedom.

The Pilgrims were the first, though not the last, religious community to sail to America so that they could worship God freely in the manner that they saw fit. Other groups left England for similar reasons: the Puritans sailed to Massachusetts Bay in order to establish a godly commonwealth that was not possible in seventeenth century England; Maryland was established as a refuge for persecuted English Catholics, who were stripped of many basic rights in England simply because they remained loyal to Rome; two colonies, Pennsylvania and Rhode Island, were founded by William Penn and Roger Williams,¹ respectively, on the principle of toleration and religious freedom for all.

The heritage we celebrate on Thanksgiving is, in part, one which exalts the value of conscience – for no man is free unless he has freedom of conscience. And we Orthodox Christians in America have also, like the Pilgrims, the Puritans, the Quakers, the Roman Catholics, and so many others, enjoyed the exceptional freedom of religion that is an integral part of the life of this republic that we love so dearly.

¹ Both were members of religious minorities persecuted in England, and in other English colonies in America; to wit, Roger Williams was a Baptist, and William Penn was a Quaker. Williams was expelled by the Puritan leaders from the Massachusetts Bay Colony for spreading “new and dangerous ideas,” and he established the Providence Plantations in 1636 as a refuge offering what he called “liberty of conscience.” In 1638, he founded the First Baptist Church in America, also known as the First Baptist Church of Providence. Penn, seeing conditions for the Quakers deteriorating in England, proposed a solution which would solve the dilemma – a mass migration of English Quakers. Some Quakers had already moved to North America, but the New England Puritans, especially, were as hostile towards Quakers as Anglicans in England were, and some Quakers had already been banished. In 1677 a group of prominent Quakers that included Penn purchased the colonial province of West Jersey (half of the current state of New Jersey). In 1682 East Jersey was also purchased by Quakers. With the New Jersey foothold in place, Penn pressed his case to extend the Quaker region. Whether from personal sympathy or political expediency, to Penn’s surprise, in 1681 King Charles II granted an extraordinarily generous charter which made Penn the world’s largest private (i.e., non-royal) landowner, with over 45,000 square miles. Penn became the sole proprietor of a huge tract of land west of New Jersey and north of Maryland (which belonged to Lord Baltimore), and gained sovereign rule of the territory with all rights and privileges, except the power to declare war. Penn drafted a charter of liberties for the settlement, creating a political utopia guaranteeing free and fair trial by jury, freedom of religion, freedom from unjust imprisonment, and free elections – a model for the future independent American republic.

Thanksgiving is also unique in that it is the only civil holiday that expresses the religious values of the American people. Let us remember that we are giving thanks to God, to whom we owe everything, on Thanksgiving Day. Our Lord Jesus Christ tells us not to be concerned about what we are to eat or to wear, for God knows what we need, and He will provide (cf. Matthew 6:25-34). The Pilgrims were well aware of God's providential care for us on that first Thanksgiving Day. But there is far more for which we owe gratitude to God: our very existence is a gift from God, and the world and all that is therein is a gift from God, and the very majesty of all the heavens in their glory that inspire wonder in us is a gift from God. Everything we are, and everything we have, and everything that gives life meaning and value, are gifts from God. Most importantly, salvation, too, is a gift from God.

How are we to show our gratitude to God? We can start by rendering to God what belongs to Him. We can return God's love with love, and not because of what we might stand to gain from God's favor, but because God is supremely lovable. We can offer God the worship that He is due, not because He needs our worship, but because it manifests our love for God and our recognition of our duties to Him. We can love our neighbor, knowing that every man and woman is our neighbor, and take care of the least fortunate among us, because this is precisely how God provides what the least of our brethren require in life. As we do to the least of our brethren, we do unto Christ (cf. Matthew 25:40), and we can participate in God's benevolent care over the world by feeding the hungry, clothing the naked, caring for the sick, visiting the captive, and so forth. We can, similarly, be good stewards of the world that God gave us dominion, by intelligently using its abundance for the benefit of the world's creatures (cf. Matthew 25:14-30).

Let us, this Thanksgiving Day, give our sincere thanks to God, and commit ourselves to live in a way that is pleasing to Him, as the good and faithful servants of God that we can be.

Parish Council President's Message

Dear parishioners and friends:

First, in keeping with the theme of this month's civil holiday of Thanksgiving, I would like to express our thanks to God for all the bounties that He has bestowed on our church. Although our congregation is small, it has become more close-knit—a "family of faith" that Fr. Sophrony called on us to become when he first came to our church over six years ago. It is especially nice to see such solidarity as when parishioners attend a wedding or a funeral taking place in church, or even just remaining after Liturgy for a Parastas. Likewise, it was encouraging to see our parishioners join in the celebration of the Carpathian Club's 100th Anniversary last month. I pray that we continue working together to accomplish even greater things for the good of the church and the glory of God!

As we enter the second month of the church's new fiscal year, I would like to remind everyone of the "Diocesan Dues" envelope that each of you receive is vital to the support and future development of the Diocese of New York & New Jersey. Our parish is assessed 10% of its income to meet its financial obligation to the diocese, and your contributions towards that end help. I urge all of you to keep this very important donation in mind each month when planning your charitable gifts. Also, our annual parish meeting shall be held on Sunday, November 24, 2019. Please make every effort to attend the meeting. Finally, I wish everyone a safe and blessed Thanksgiving!

Yours in Christ,
Reader Stephen Wasilewski

Lives of the Saints

St. Gregory of Tours, Bishop – commemorated on November 17th

St. Gregory of Tours was a Gallo-Roman historian and Bishop of Tours, which made him a leading prelate of the area that had been previously referred to as Gaul by the Romans. He is the primary contemporary source for Merovingian history. Gregory was born in Clermont, in the Auvergne region of central Gaul (France), on November 30, 538 as Georgius Florentius, and later added the name Gregorius in honor of his maternal great-grandfather. He was the son of Florentius, Senator of Clermont, by his wife Armentaria, the niece of Bishop Nicetius of Lyons and granddaughter of both Florentinus, Senator of Geneva, and St. Gregory of Langres. St. Gregory had several noted bishops and saints as close relatives (his family had effectively monopolized the bishoprics of Tours, Lyons, and

Langres at the time of his birth), and, according to Gregory, he was connected to thirteen of the eighteen bishops of Tours preceding him by ties of kinship. St. Gregory's paternal grandmother, Leocadia, descended from St. Vettius Epagatus, the illustrious martyr of Lyons.

His father evidently died while Gregory was young and his widowed mother moved to Burgundy where she had property. Gregory went to live with his paternal uncle St. Gallus, Bishop of Clermont, under whom, and his successor St. Avitus, Gregory had his education. Gregory also received the clerical tonsure from Gallus. Having contracted a serious illness, he made a visit of devotion to the tomb of St. Martin at Tours. Upon his recovery, he began to pursue a clerical career and was ordained deacon by Avitus. Upon the death of St. Euphronius, he was chosen as bishop by the clergy and people, who had been charmed with his piety, learning, and humility. Their deputies overtook him at the court of King Sigebert of Austrasia, and being compelled to acquiesce, though much against his will, Gregory was consecrated by Giles, Bishop of Rheims, on August 22, 573, at the age of thirty-four.

He spent most of his career at Tours, although he assisted at the council of Paris in 577. The rough world he lived in was on the cusp of the dying world of Antiquity and the new culture of early medieval Europe. Gregory lived also on the border between the Frankish culture of the Merovingians to the north and the Gallo-Roman culture of southern Gaul. At Tours, St. Gregory could not have been better placed to hear everything and meet every person of influence in Merovingian culture. Tours lay on the watery highway of the navigable Loire. Five Roman roads radiated from Tours, which lay on the main thoroughfare between the Frankish north and Aquitaine, with Spain beyond. At Tours the Frankish influences of the north and the Gallo-Roman influences of the south had their chief contact. As the center for the popular cult of St. Martin, Tours was a pilgrimage site, hospital, and a political sanctuary to which important leaders fled during periods of violence and turmoil in Merovingian politics.

Gregory struggled through personal relations with four Frankish kings, Sigebert I, Chilperic I, Guntram, and Childebert II, and he personally knew most of the leading Franks. He was a noted historian, hagiographer, apologist and theologian, who wrote in Late Latin. His most celebrated work is *The History of the Franks*. Through careful readings, scholars have concluded that Gregory's underlying purpose was to highlight the vanity of secular life and contrast it with the miracles of the saints. Though St. Gregory conveys political and other messages through the History, and these are studied very closely, historians now generally agree that this contrast is the central and ever-present narrative device. Gregory's hagiographic works consists of *Life of the Fathers*, twenty hagiographies of the most prominent men of the preceding generation, taking in a wide range the spiritual community of early medieval Gaul, including lives of bishops, clerics, monks, abbots, holy men and hermits.

In his other books, notably the *Glory of the Confessors*, the *Glory of the Martyrs*, and the *Life of St. Martin*, meticulous attention is given to the local, as opposed to the universal, Christian experience. Within these lives are tales and anecdotes which tie miracles, saints and their relics to a great diversity of local areas, furnishing his audience with greater knowledge of their local shrine, and providing them with evidence of the work of God in their immediate vicinity, thus greatly expanding their connection with and understanding of their faith. Attacks on heresy also appear throughout his hagiographies, and Arianism is taken to be the common face of heresy across Europe, exposed to great ridicule. Often, the scenes which expose the weaknesses of heresy. As an example of St. Gregory's zeal in his fight against heresy, the *History of the Franks* includes a declaration of faith with which St. Gregory aimed to prove his orthodoxy with respect to the heresies of his time ("so that my reader may have no doubt that I am Catholic for they are."). His confession is in many phrases, each of which refutes a specific Christian heresy. Thus St. Gregory's creed presents, in the negative, a virtual litany of heresies. St Gregory died in Tours on November 17, 594; the date of his repose is his feast day in both Eastern Orthodoxy and Roman Catholicism.

St. Gregory's legacy is secured by his writings: *History of the Franks* is the central narrative with respect to the Franks for the period of transition from Roman to Medieval, and the establishment of the large and important Frankish state. With his lively style, story-telling ability, and skill in conveying human interest, St. Gregory of Tours has been compared to Herodotus. St. Gregory's hagiographies are also an invaluable source of anecdotes and stories which enrich our understanding of life and belief in Merovingian Gaul. The motivation behind his works was to show readers the importance and strength of Christianity. Alongside Venantius Fortunatus, he is the outstanding literary figure from the Merovingian world; and his extensive literary output is itself a testimony to the preservation of learning and to the lingering continuity of Gallo-Roman civic culture through the Early Middle Ages – that perhaps the Early Middle Ages were not quite as “dark” as previously assumed by historians.

Excerpt from the Church Fathers

“The angel who is always near us is by nothing so distressed and made indignant as when, without being constrained by some necessity, we deprive ourselves of the ministration of the Holy Mysteries and of reception of Holy Communion, which grants remission of sins. For at that hour the priest offers up the sacrifice of the Body of Him Who gives us life, and the Holy Spirit descends and consecrates the Body and Blood and grants remission to creation. The Cherubim, the Seraphim, and the angels stand with great awe, fear, and joy. They rejoice over the Holy Mysteries while experiencing inexpressible astonishment. The angel who is always by us is consoled, because he also partakes in that spectacle and is not deprived of that perfect intercourse.”

- St. Isaac the Syrian (613-700)

Modern Theological Classics

I. The Principles of Religious Concern

Is knowledge necessary in matters of religion; that is, from a *religious point of view*? In other words, is a *conscious contact with Truth necessary*? Could one follow the principle by Goethe through the mouth of his Doctor Faust: “... Emotion is everything, Names are but sound and smoke, dimming the brightness of Heaven”? Although, even here, a certain knowledge is postulated (as there can be no feelings, no emotions, without a certain amount of knowledge; be it ever so vague and indefinite).

With utmost force Christianity proclaims the redeeming power of Truth and the obligation of Man to take a definite conscious attitude towards it and to bear witness therein: to this *new and decisive Revelation of the Divine Reality*, given in the Son of God; e.g., the Good Tidings. The Johannine aspect of the Apostolic message especially (but Paul also) lays stress on Divine Truth and on the revelation of this Truth; on man being enlightened thereby. “And the Life was the *Light* of men, and the Light shines in the Darkness, and the Darkness did not master it ... There was the true Light, that enlightens every man, coming into the world ... The Logos was made flesh and took His abode among us, full of Grace and Truth ... For the Law was given through Moses, but Grace and Truth – it is through Jesus Christ that they came to be.”

In the Johannine Gospel Christ is the Light: “The judgment consists in the fact, that Light has come into the world, but man loved more the Darkness.” But to those who become His disciples, Christ promises that they “will come to know the Truth and the Truth will make them free ... I am the Way, and the Truth, and the Life ... I have revealed Thy name unto men ... This is Life Eternal that they may know Thee, the only true God, and Him whom Thou has sent – Jesus Christ.”

We see, Truth and Life, Knowledge and Salvation, are not to be separated according to the Fourth Gospel, yea – to the whole Apostolic message. This *is* Life, to know God. Truth is not only “theoretical,” it *makes* free, it is *fullness of Life*. So John writes at the end of his First Epistle: “We know also that the Son of God has come and given in light and understanding, that we might know the true God and we might abide in the True One, in His Son Jesus Christ. He is the true God and Life Eternal.”

There is a thrill running through the Apostolic message. “Now God desires men to discard their ignorance and to repent” – so the sermon of Paul culminates in Acts 17, on the Areopagus. The whole message is nothing else than bearing witness to the conquering and subjugating revelation of God, given in Jesus Christ. The hidden Mystery of God has been revealed unto us, “the understanding of the Mystery of Christ which had not been announced to the previous generation of sons of men, as it now has been revealed.” “And to me” – so continues Paul in the Epistle to the Ephesians – “the least among the Saints, is given the grace – to preach to the nations the unsearchable riches of Christ and to reveal to all, what is the dispensation of the mystery, which had been from eternity concealed in God, but *now has been revealed*” (Ephesians 3:4-10). “He has revealed to us the mysteries of His will according to His good pleasure”: for now the fullness of time has come and has to be realized and all things, be it in heaven or on earth, have to be united under One Head, that is Christ (Ephesians 1:8-10).

The documents of the first generations of Christianity are full of the exultant victorious certainty of having come to know the Truth – the Truth which is Life Eternal – not by human means, but through the revelation in the Son of God. “We thank Thee, O Father Holy, for the life and the knowledge which Thou hast shown us through Thy

Son (Servant) Jesus” – that is the prayer to be pronounced on the Eucharistic bread according to the “Teaching of the Twelve Apostles” (or, “Didache”). And in the prayer after partaking of the food (also in the “Didache”) we read: “We thank Thee, O Father Holy, for Thy Holy name which Thou hast made to dwell in our hearts, and also for the Knowledge, the Faith, and the Immortality which Thou hast revealed to us through Thy Son Jesus.” Ignatius of Antioch writes: “Ignorance has been abolished, the ancient Kingdom of the Prince of the World has been destroyed, when God revealed Himself in the shape of man” (Ignatius, “Ephesians,” c. 19). Martyrs are dying as witnesses of the revealed Truth of God. They must proclaim the Divine Truth which laid hand upon them, and seal it with their blood.

The *claim of Religion is to reveal Truth*, to bear witness to Truth. It is the first and fundamental claim. Its aim is not primarily in bringing comfort to souls – by preaching beautiful, edifying ideas and hopes. Neither is it primarily in inspiring culture and artistic creation and the highest achievements of human thought in glimpses of a distant, unspeakable Perfection. Rather, it is all that, but it is so *because* this comfort, this beauty, this hope, this creative impulse, this beatifying vision, these glimpses and anticipations of bliss unutterable are based *on a Reality*, because they bear witness to a Reality: to the Divine Reality, to *the* Reality, the only One that really exists, that really possesses the fullness of life. *This* only makes this comfort, this inspiration, a real comfort, a real inspiration, one that really can satisfy the craving of the heart, that can really become a source of creative impulse, that can create and transfigure life. That which is fundamentally false cannot achieve this. And even if an illusion, a lie, could really comfort the soul and inspire our life and our outlook in a creative way, it ought to be discarded. True Religion cannot give up its claim to *Truth* as its supreme subject, its supreme goal and its ultimate inspiration. The Christian Religion claims to bear witness to the ultimate Divine Truth, this was the purpose of the primitive apostolic message. They had to be witnesses to the Truth, they could not act otherwise, they were compelled thereto – and submitted gladly – by the power of Truth. “We cannot but bear witness of what we have seen and have heard” (Acts 4:2). Christians cannot be indifferent to the question of Truth and Untruth. They must be ready to die for Truth.

Let us restate this once more. Why need we believe in God? We have seen it; because this belief in God has proved helpful and useful in our lives and also in the historical life of Humanity, as the comfort in distress, as the inspiring center of our existence enhancing its value, hallowing and permeating the texture of life and connecting it with a Background of Creative Vitality. Religion has given and continues to give a sense and a meaning to man’s life and has inspired man for his service to his fellow man and for some of his greatest achievements in the field of Culture and Art. One might even say that there is no real Culture without some sort of Religion as its inspiring background. But all this is not the reason, why we should believe in God, for it is only of an accessory, not of a decisive importance. We should be ready to give up all the advantages of a religious outlook, if it is based on a fundamental untruth or error. The reason it is necessary to believe in God, the *only* reason which embraces all others, is *this is Truth*. We have to believe in God, because this is Reality; the decisive, fundamental Reality – and *life-giving* Truth. Only the Truth that really exists, the Divine Truth, can be truly life-giving, truly fructifying, comforting, restoring and truly creative. But this Truth cannot be proved by man. It reveals itself by taking hold of man. It is self-revealing, there is no other way to it. The spontaneous Self-Revelation of a Living God who is Truth and Life, is the basis of every authentic religious experience.

What is the way to the knowledge of God? What is the essential character of real religious cognition? Of real living Faith? We have seen that the first factor and agent is God Himself. *He* reveals Himself. His is the initiative. He “knocks at the doors of the heart.” He starts the intercourse; He kindles the new life.

This new life of faith, this intercourse with God, has to take hold of the whole of man. It makes a demand on all his spiritual forces, on all the elements of spiritual life, of his personality. The entire man, in the fullness of his spiritual powers, has to give a response to God. Only when my will, my mind, my emotional life, the whole of my personality is “stretching forward” towards Truth, is ready to give a response to the call of Truth, to its “knocking at the door” of my heart, only then can I really get in contact therewith, can I attain it, or rather “be attained” thereby. But more than that: there must *be a change*, we must be transformed by the power of Truth. “The Truth will make you free,” says the Lord Jesus. “We all, with unveiled face, reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory,” writes Paul (2 Corinthians 3:18).

So this is the characteristic trait of religious cognition, wherein it widely differs from any other sort of knowledge: only by being changed, *transformed* in the deepest of my being can I come to know the Ultimate, the Divine Reality. This is stated with stringent force, e.g., by a great mystic of the Christian East – Isaac of Syria (7th century) in the introductory chapter to the collection of his sermons:

“Very different is the word of practice from words of beauty ... A word proceeding from practice is a treasure to confide in; but idle wisdom is a pawn of shame: it is as when an artist paints water on walls without being able to quench his thirst by it, or as a man who dreams beautiful dreams. He who from practical experience speaks about excellence, brings the word to his hearers as if it were from the capital won by his commerce: and as from the stock of his soul, sows his teachings in the ears of his audience.”²

The Truth being a Living Truth, my relation to it must also be living. It must be a growing into the Truth, a being laid hand upon by the Truth, an organic, progressive union of the soul with the Truth, a being more and more assimilated thereto. We must become an *organic* member of the Divine Reality: “I am the Vine, you are the branches,” only thus can we really come to know it. Those who shout: “Lord, Lord” and who have even preached His Name and have worked miracles in His name, but are doers of unrighteousness will be rejected. On the other hand, are we able to approach those heights and depths of Divine Reality and of Divine Wisdom? Only the Spirit of God can do it. So we have to receive the Spirit of God, we have to be transfigured by the Spirit of God. There is no other way to the real knowledge of God! It is only by a painful and strenuous spiritual growth, by spiritual manly warfare against my own “old man,” and against the powers of Darkness, under the guidance of the Spirit of God. Only in “newness of life” can we approach the mysteries of God.

The key to the understanding of the divine Mysteries is to be “rooted and grounded in love” (Ephesians 3:7), “strengthened together in love” (Colossians 2:2). Only thus can you arrive to comprehend “what is the width and the length and the height and the depth” [of God] and to “know the love of Christ which transcends all knowledge (Ephesians 3:18). Only in this way can you attain “the knowledge of God and Christ,” in whom are concealed “all the treasures of wisdom and knowledge” (Colossians 2:3). These treasures are revealed to us *only if we grow into Christ, and are really perfected by His Spirit*. But too often Theology is separated from Love! In the same moment as Love is drying up, this Theology – although externally, in its wordings and concept, remaining correct – loses the intimate link connecting it with its Subject, becomes, according to Paul, “something brass or a clanging cymbal.”

Another important inference to be drawn from this, is the “corporate,” the “catholic” character of religious knowledge (in the sense of the union of the brethren sharing the same faith and imbibed by the same Spirit under and in the same Lord). It is a knowledge prompted by love which unfolds itself in an atmosphere of love. But, “how can man love God whom he has not seen, if he does not love the brother whom he sees?” (1 John 1:20). The promise of His presence is given *to two or three* gathered in His name. The knowledge of the mysteries of God, of which Paul speaks, is connected with our being united in Christ: we are all members of One Body, and each member is precious, is of value, even the most humble, the least comely one. We may come to know that “width and length and height and depth” of the mysteries of God only when “rooted and grounded in love, *together with all the saints*.” This is the inspiration and foundation of the Church: the Spirit of Love bringing the brethren together in their standing free, yet linked together in love, before the face of the Divine Reality. I do not approach God alone, but being linked in love with the brethren, as a member of the growing and increasing Body of Christ; this is how, according to the apostolic teaching, we come to know God in His new and decisive revelation – the revelation of His love in His Son – as members of the Church of Christ.

Dr. Nicholas Arseniev,³ Revelation of Life Eternal, pp. 7-12

² *Mystic Treatises by Isaac of Nineveh*, translated from Syriac by A.J. Wensinck (Amsterdam, 1923), p. 6. The philosophy of religious cognition of the great Russian religious thinker Ivan Kireyevsky (1806-1856), a disciple of those Fathers, is based on this principle.

³ Dr. Nicholas Arseniev (1888-1977) was an Orthodox lay theologian, born in St. Petersburg, Russia of a prominent family which included several diplomats. In December 1919, he and his family came under suspicion of counter-revolution from the NKVD and was imprisoned. Following his release in 1920, he escaped from Russia, and became a professor at the University of Königsberg. After the Second World War, he migrated to the United States, and became professor of New Testament and Apologetics at St. Vladimir’s Orthodox Theological Seminary in Yonkers, New York. Professor Arseniev was renowned for his knowledge of obscure languages and research on Christian mysticism and Russian piety.

Recipe of the Month

Red Wine Cranberry Sauce

Stop and think for a second about how amazing cranberry-infused red wine sangria is ... and now imagine translating that flavor combination into your favorite Thanksgiving side dish.

Ingredients:

- 2/3 cup sugar
- 3/4 cup dry red wine or an inexpensive tawny port
- 1/2 cinnamon stick (1 1/2 inches)
- 1 package fresh or frozen cranberries (about 12 oz.)
- 1 tablespoon slivered tangerine, clementine or orange zest, or more to taste

Directions:

1. In a saucepan over moderate heat, combine the sugar, red wine and cinnamon stick; bring to a boil.
2. Reduce the heat and simmer for about 4 minutes, stirring occasionally, until the sugar is dissolved and the wine is reduced slightly. Add the cranberries and zest.
3. Simmer for 10 minutes, or until the cranberries are soft and the sauce has thickened.
4. Serve at room temperature or chilled.

Parish News

Parish Council Meeting

The next meeting of the parish council is Sunday, November 10, 2019 after Divine Liturgy.

Annual Parish Meeting

This is your official notification that the Annual Parish Meeting shall be held on Sunday, November 24, 2019 after the 9:30 AM Divine Liturgy. Sin official'noje vsich Parafijan, ze Rocnyj Miting Parafial'nyj otbutdetsja v Nedil'u, Nojabre 24-ho, 2019. Sluzba Boha o 9:30 hodini rano. Miting budet posli Sluzby Bozjoj.

FOCA N.J. District Convention

The 2019 FOCA New Jersey District convention is Friday, November 1, 2019 at Ss. Peter & Paul Orthodox Church Hall, 9 Jeffrie Avenue, South River, N.J. at 6:00 PM. A dinner at Ria Mar Restaurant will follow at 7:30 PM.

St. Mary's Pasta Dinner & Card Party

The annual pasta dinner & card party at St. Mary's Orthodox Church, 89 W. 29th Street, Bayonne, N.J., is Sunday, November 3, 2019, starting at 12:00 PM. For information, see Emily Fencik.

"R" Club Flea Market

Our parish's "R" Club is having its annual Flea Market on two consecutive Saturdays, November 9th and 16th, in the church hall. The doors will open at 9:00 AM. The efforts of all volunteers and donors for this project are much appreciated, as the majority of the proceeds are donated to the church. The deadline for accepting donated items is November 4, 2016.

Arts on Bergen Concert Series

The Fall 2019 season "Arts on Bergen" concert series at St. Peter's University in Jersey City, N.J. has begun! The remaining concerts, as follows, are free and open to the public: (1) 12:00 PM, Nov. 13th, at St. Peter's Chapel; (2) 12:00 PM, Dec. 4th, at St. Peter's Chapel; (3) 7:00 PM, Dec. 6th, at University Church of St. Aedan's. For information, call Campus Ministry Office at 201-761-7390.

Carpatho-Rusyn Society Annual Dinner

The New Jersey Chapter of the Carpatho-Rusyn Society is hosting its annual Rusyn Heritage Dinner on November 3, 2019 at the Russian Hall, 4-6 Woodhull Avenue, Little Falls, N.J., 12:30-4:30 PM. Tickets are \$35 (members), \$38 (non-members), \$15 (children, 9-12), and free for children under 9. See flyer on church bulletin board.

Schedule of Services

November 2-3, 2019

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

November 9-10, 2019

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

All parishioners ought to go to confession during the Nativity Fast, which may be heard after any Vespers. Those unable to attend Vespers may call the Rectory at 201-436-3244 to make an appointment.

November 16-17, 2019

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

November 20-21, 2019

5:00 PM (Wednesday) – Great Vespers w. Lity
9:30 AM (Thursday) – Divine Liturgy

November 23-24, 2019

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

Daily Bible Readings

1. Philippians 3:8-19; Luke 12:2-12
2. 2 Corinthians 1:8-11; Luke 9:1-6
3. Galatians 1:11-19; Luke 8:41-56
4. Philippians 4:10-23; Luke 12:13-15, 22-31
5. Colossians 1:1-2, 7-11; Luke 12:42-48
6. Colossians 1:18-23; Luke 12:48-59
7. Colossians 1:24-29; Luke 13:1-9
8. Colossians 2:1-7; Luke 13:31-35
9. 2 Corinthians 3:12-18; Luke 9:37-43
10. Galatians 2:16-20; Luke 10:25-37
11. Colossians 2:13-20; Luke 14:12-15
12. Colossians 2:20-3:3; Luke 14:25-35
13. Colossians 3:17-4:1; Luke 15:1-10
14. Colossians 4:2-9; Luke 16:1-9
15. Colossians 4:10-18; Luke 16:15-18, 17:1-4
16. 2 Corinthians 5:1-10; Luke 9:57-62
17. Galatians 6:11-18; Luke 12:16-21
18. 1 Thessalonians 1:1-5; Luke 17:20-25
19. 1 Thessalonians 1:6-10; Luke 17:26-37
20. 1 Thessalonians 2:1-8; Luke 18:15-17, 26-30
21. Hebrews 9:1-7; Luke 10:38-42; 11:27-28
22. 1 Thessalonians 2:14-19; Luke 19:12-28
23. 2 Corinthians 8:1-5; Luke 10:19-21
24. Ephesians 2:4-10; Luke 13:10-17
25. 1 Thessalonians 2:20-3:8; Luke 19:37-44
26. 1 Thessalonians 3:9-13; Luke 19:45-48
27. 1 Thessalonians 4:1-12; Luke 20:1-8
28. 1 Thessalonians 5:1-8; Luke 20:9-18
29. 1 Thessalonians 5:9-13, 24-28; Luke 20:19-26
30. 2 Corinthians 11:1-6; Luke 12:32-40

Special Donations

Please note that for Special Donations in December 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 November 17, 2019.

November 10, 2019

Altar Vigils offered by John and Helen Wanko in memory of June Bianchini (anniversary of repose). **Sanctuary Lamp** and **Triple Candelabra** offered by the Benda Family in memory of Benedict Benda (anniversary of repose). **St. John's Cross** offered by the DeMay Family in memory of John DeMay (anniversary of repose). **St. Nicholas' Cross** offered by the DeMay Family in memory of Teodosia DeMay (anniversary of repose).

November 17, 2019

Sanctuary Lamp offered by Fr. Sophrony Royer in memory of Brenda Royer (tenth anniversary of repose).