

Quo Vadis

The monthly newsletter of Saints Peter & Paul Orthodox Catholic Church of Bayonne, N.J.
Vol. 7, Number 10: June 2020

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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 the seventh Sunday of Pascha, which fell on May 31st this year, we commemorate the Holy Fathers of the First Ecumenical Council. The reason for this is actually quite clear, as it is the Sunday before the feast of Pentecost (or, Trinity Sunday). At the start of the fourth century, an Alexandrian presbyter named Arius challenged belief in the divinity of Our Lord Jesus Christ, and with it, the dogma of one God in three persons. For Arius, the person of the Son of God could not possibly be coequal with God the Father. Arius believed that being begotten was one and the same thing as being created, and so the Son, Who is begotten of the Father, is therefore a created being, and that this “creation” of the Son of God was the first in time, before everything else was created. He defended his view by misinterpreting St. Paul’s expression that the Son of God is the “first-born of all creation” (Colossians 1:15).

This quotation from Colossians actually expresses the Son’s primacy and supremacy over all creation; every created thing has its origin in Him and exists for Him, as is made clear in the next verse. Thus, the expression is a reference to the origin of everything created, rather than to the Son’s origin. His being “before” all things is a primacy of preeminence, not a primacy of temporal order. This point is made still clearer when St. Paul adds that “in Him all the fullness of God was pleased to dwell” (Colossians 1:19, emphasis added). So, the proper meaning here is that Jesus Christ is the living expression of God Himself, active in the creation and sustenance of all that exists. He is the first in existence, and position and power, and He has preeminence in God’s new creation, and in His people, the Church. He brought the Church into being and He is its head (Colossians 1:17-18). The text of Colossians 1:15-19, therefore, anticipates the theological message that is expressed in the prologue of St. John’s Gospel, in which the divinity of Jesus Christ, the Word of God, is clearly attested.

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning, with God; all things were made through Him, and without Him was not anything that was made ... He was in the world, and the world was made through Him ... (John 1:1-3, 10).

Arius simply got his reading of the Holy Scripture utterly wrong! But Arius was not only mistaken, he was defiant. When Arius' hierarch, Archbishop Alexander of Alexandria, corrected him, he was disobedient. And when a synod of Egyptian bishops met and condemned Arius' errors, he still refused to repent. Instead, he called on support from influential friends beyond Egypt, and so the Arian controversy spread abroad, infecting the whole Church like a plague. This development then required that the whole Church examine the issue, and so for the first time a council of the whole Church, an ecumenical (or, universal) council, was called to meet in the city of Nicaea in 325. At this council was gathered 318 bishops, and in the end, the holy fathers proclaimed the truth of the Orthodox faith:

I believe in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all ages. Light of Light, true God of true God, begotten, not made, of one essence with the Father, by whom all things were made. [emphasis added]

Arius' errors were exposed and repudiated. The grace of the Holy Spirit descended on the Holy Fathers and joined in their deliberations, just as He had the Apostles and their deliberations on the day of Pentecost, so that the Apostolic faith was upheld and kept for posterity. Jesus Christ is God, the perfect image of the Father, like the Father in every way except for that He is eternally (or, timelessly) begotten of the unoriginate Father. We also believe in the Holy Spirit, Who is also Lord (i.e. God), and the giver of life, Who proceeds from the Father. Therefore, together with the Holy Fathers, let us proclaim the mystery of the Holy Trinity, the divine truth of one God in three persons: God the Father, God the Son, and God the Holy Spirit! Let us be guided by the Holy Fathers, on the Sunday which commemorates them, so that with them we might glorify, in an Orthodox manner, the Triune God on Trinity Sunday.

Parish Council President's Message

Greetings to our parishioners and friends:

During the time the church has been closed due to the COVID-19 pandemic Reader Stephen Wasilewski has been working very hard on restoring the beauty of the two candle holders, triple candelabra, cross, and the center icon stand. In addition to this he has scraped the wax and gum off the church's floors, then they were polished, along with the pews and window sills.

Let me tell you, when you enter the church you will be filled with joy and wonder at how it looks now compared to when you saw it last. I would like to congratulate Stephen for his outstanding efforts and his determination to restore the inner beauty of the house of the Lord, our church.

I hope you have read Father's e-mail on the reopening of the church (see pp. 9-10 below), and are considering coming to church to pray, light a votive or a candle, go to confession, or receive holy communion. If you feel that you're not ready at this time to come to church, you may call me or the Rectory, to light a candle or a votive for you, say a prayer on your behalf, or enter a special offering in the book for your prayerful intentions for a loved one. I can be reached at 201-496-9129 at any time; if I do not answer, you can leave a message or I will call you back.

On Memorial Day weekend, while things were not as they had been, the message of the holiday is still the same, our veterans have earned our respect and recognition for their efforts to preserve liberty. On Memorial Day, we remember those who courageously gave their lives, so we can enjoy the blessings of liberty. To those who have fought and those who are fighting, we admire your courage and appreciate your sacrifices. We salute you, honor you, and thank you.

Yours in Christ,
Robert Pierce

Lives of the Saints

St. Olivia of Palermo, Virgin and Martyr – commemorated on June 10th

St. Olivia seems to have been sanctified by popular tradition alone as a pious local saint, since her name was not recorded historically in any mainstream Latin or Greek martyrology or hagiology of the Church. According to Sicilian hagiographic tradition, Olivia was the beautiful daughter of a noble Sicilian family, born around 448 in the Loggia district of Palermo. From her early years she devoted herself to the Lord while declining honors and riches, and loved to give charity to the poor. In 454 Genseric, King of the Vandals, conquered Sicily and occupied Palermo, martyring many Christians. When she was thirteen Olivia began to comfort the prisoners and urged the Christians to remain steadfast in their faith. The Vandals were impressed by the strength of her spirit, seeing that nothing could prevail against her faith, and so in deference to her noble house, they sent her to Tunis where the governor would attempt to overcome her constancy.

In Tunis Olivia worked miracles and began to convert the pagans. The governor therefore ordered that she be relegated to a lonely place as an anchoress, where there were wild animals, hoping that the beasts would devour her or that she would die of hunger. However, the wild animals lived peacefully around her. One day some men from Tunis who were hunting found her, and impressed by her beauty tried to abuse her; but Olivia converted them too with the word of the Lord and they were baptized. After miraculously curing many of the sick and suffering in the region, Olivia converted many pagans to the Christian faith. When the Vandal governor heard about these things, he had her arrested and imprisoned in the city in an attempt to make her apostatize. She was scourged and she was stripped and submerged into a cauldron of boiling oil, but these tortures did not cause her any harm, nor did they make her renounce her faith. Finally, she was beheaded on June 10, 463, and her soul "flew to the sky in the form of a dove."

On June 5, 1606 the people and Senate of Palermo elected Saint Olivia as Patroness of the city, together with Ss. Agatha, Christina, and Nympha. These four patronesses were chosen for each of the four major parts of the city. Their commemoration was entered in the *Palermian Calendar* by Cardinal Giannettino Doria in 1611. Their veneration waned following the discovery in 1624 of the relics of St. Rosalia, who had appeared to rescue the city from the plague. Thereafter St. Rosalia began to be venerated as a patroness of the city as well. In 1940 a parish was finally dedicated to St. Olivia in the city. Her commemoration as patron saint continued to be celebrated by the Church in Palermo until 1980 as a mandatory commemoration. However, in 1981 her name was officially removed from the local Liturgical Calendar. In Tunis, the Roman Catholic Cathedral of Ss. Vincent de Paul and Olivia is also dedicated to her. It was begun in 1893, replacing the oldest Christian monument in the city (a chapel built by Father Jean Le Vacher in 1650), and was opened on Christmas of 1897.

Tunis' Great Mosque of Al-Zaytuna ("Mosque of Olive"), built in 703, is the oldest in the capital of Tunisia and covers an area of 5,000 square meters (1.2 acres) with nine entrances. The most accepted explanation for its being known as the "Mosque of Olive" is that of the 17th century Tunisian historian Ibn Abi Dinar, who spoke about the presence of the tomb of Santa Olivia at that site. Recent research has shown that indeed this mosque was built on a Christian basilica. With the advent of Islam, the church was converted into a mosque, retaining the dedication to Olivia, but translating the name into Arabic. St. Olivia is particularly venerated in Tunisia because it is superstitiously thought that if the site and its memory are profaned then a misfortune will happen; this includes a belief that when her relics are recovered Islam will end. This ancillary legend related to the discovery of the saint's relics is widespread in Sicily. Indeed, in 1402 King Martin I of Sicily requested the return of St. Olivia's relics from the Caliph of Ifriqiya, Abu Faris Abd al-Aziz II, who refused him. Even today the Tunisian people, who still venerate her, believe that the dominion of their religion will fade should the body of the Virgin Olivia be removed.

St. Olivia's feast day in the Eastern Orthodox and Roman Catholic Churches is June 10th, and she is represented as a young woman with olive branches surrounding her, holding a cross in her right hand. In addition to the city of Palermo, she is the patron of Sicilian towns of Monte San Giuliano, Termini Imerese, Alcamo, Pettineo and Cefalù, and of the town of Olesa de Montserrat in Catalonia (known for its olive oil production). A venerable icon of St. Olivia exists, dating from the twelfth century, which depicts St. Olivia together with Ss. Elias, Venera, and Rosalia. In addition, numerous hagiographies of St. Olivia were published in Sicily, both in prose and in verse, reflecting the vitality of the saint's local veneration. A Breviary from Cefalù also contains a detailed entry on her life, and the Bollandists published the *Acts of Saint Olivia* in 1885, which they took from the lectionary of the Church in Palermo. Moreover, Sicily's most illustrious writer of the seventeenth century, the poet Petru Fudduni (also known as Pietro Fullone) wrote a poem in 114 octaves about her, while a dramatic opera of Gioacchino Bona Fardella, a tragedy in three acts, was also famous in its day (the eighteenth century).

Excerpt from the Church Fathers

"For of what use is existence to the creature if it cannot know its Maker? How could men be rational beings if they had no knowledge of the Word and Reason of the Father, through Whom they had received their being? They would be no better than the beasts, had they no knowledge save of earthly things; and why should God have made them at all, if He had not intended them to know Him? But, in fact, the good God has given them a share in His own Image, that is, in our Lord Jesus Christ, and has made even themselves after the same Image and Likeness. Why? Simply in order that through this gift of Godlikeness in themselves they may be able to perceive the Image Absolute, that is the Word Himself, and through Him to apprehend the Father; which knowledge of their Maker is for men the only really happy and blessed life."

— St. Athanasius the Great, On the Incarnation

Prayer for Protection from the Corona Virus

O God Almighty, Lord of heaven and earth, and of all creation visible and invisible, in thine ineffable goodness, look down upon us, Thy people gathered in Thy Holy Name. Be our helper and defender in this day of affliction. Thou knowest our weakness. Thou hearest our cry in repentance and contrition of heart. O Lord who lovest mankind, deliver us from the impending threat of the Corona Virus. Send Thine angel to watch over us and protect us. Grant health and recovery to those suffering from this virus. Guide the hands of physicians and nurses, and preserve those who are healthy that we may continue to serve our suffering brothers and sisters in peace, that together we may glorify thy most honorable and majestic name of the Father and of the Son and of the Holy Spirit, both now and ever and unto ages of ages. Amen.

Modern Theological Classics

III. Some Problems in the History of Religions

There is a law in the history of religion not always sufficiently paid attention to by historians of religion: the simultaneous presence of elements of very different religious value. Sometimes a sudden *breaking through* of a higher conception takes place, felt as a sudden glimpse of, a sudden contact with a Higher Reality – the Divine Reality, amidst the rubbish and trash of often morally repulsive and even ludicrous polytheistic and polydemonistic conceptions. The classical example is that of the Bushmen of South Africa (dating from the 19th century), referred to e.g. by Andrew Lang in his famous books "Myths, Ritual, and Religion" (1906) and "The Making of Religion" (1898). They worship as their chief deity a strange being called Kagn represented as a gigantic Ichneumon (something between a weasel and a lizard). All kinds of lascivious and strange stories of his mating with different animals, queer kinds of love stories are being told of this repulsive divinity. But when a European (who had spent many years among the Bushmen and knew how to approach them) asked a Bushman, what they were doing when hunting in

the desert, far from home, having no luck and their provisions being exhausted. The Bushman answered, "Well, they pray to Kagn." And how do they pray? "Kagn, Kagn! Are we not your children? Don't you see we hunger? Help us!" The notion of a merciful Supreme Father suddenly dawns upon their conscience amidst all of this trash of inept mythological images.

Another example of this sudden *breaking through* of a higher conception or rather a higher experience of God is that of the great sage and preacher of a moral religion Epictetus (2nd century). For him God is theoretically the pantheistical soul of the Universe according to the Stoic conception. It is a Universal Law and Harmony, but not a living Divine Person, the Living God with whom one can have a moral contact of person to person. And nevertheless there are prayers and invocations addressed by Epictetus to this God (generally conceived as the immutable Law of Nature), full of a real burning of the soul and – what is more – this God appears then suddenly as the bountiful Father of All, before whom the soul bows in deeper trust and devotion.

Another striking contradiction can be found e.g. in the Hinayana Buddhism (Buddhism "of the Little Ferry"). Ancient Buddhist psychological and philosophical texts deny the existence of a soul-substance as they also that of any Higher Reality. It is the "thirst" for existence (which is the root of the painful, endless series of rebirths!) that holds the separate elements of the human person, and of any individual being, together. When this "thirst" is overcome, the elements fall asunder and the ultimate salvation from suffering (the supreme aim of the Buddhist preaching) – Nirvana ("extinction") – is reached. From this point of view Nirvana can really mean nothing else than total extinction. This is the natural and necessary deduction from these theoretical presuppositions. So much the more as – as we already said – any absolute and ultimate Divine Reality is *ignored* by this aspect of Buddhism,¹ more than that: often the existence of an absolute, immutable Reality is emphatically denied (or seems to be so). "Forasmuch, O disciples," – so Buddha is reported to have said – "this is the world and that is the 'Self';² this shall I become after death – firm, permanent, eternal, immutable and this shall I remain in eternity – is this belief not a silly nonsense? How can such a faith be anything else than a silly nonsense?" Therefore, Buddhist texts designate the Nirvana sometimes as total disappearance; total cessation; the non-existent; the abolition of will; the dissolution; the total departure, in which nothing is left. So the nun Kisa Gotami, beholding once how in the convent all the lights were extinguished and then lit again, was filled with spiritual comfort and exclaimed: "Similar to these lights are the living beings; they go out and then again they light up. But those who have obtained Nirvana are not seen any more." In the last stage of Nirvana "all forms of existence disappear totally," "any way to existence is destroyed."

But that is not the only explanation of Nirvana. There are many texts of an agnostic tinge; Buddha (or his followers) simply refuse to say, whether Nirvana means a sort of new existence – unutterable, indescribable – or the total cessation of all, even highest sort of existence. And then there are suddenly texts (and not a few of them) where Nirvana is spoken of in mystical tones: as the highest blissful state, unspeakable, utterly transcending, but possessing the highest positive contents, not only the negative one – of cessation of pain. Characteristic is the conversation of the known German historian of religion and religious philosopher Rudolf Otto during his stay in Ceylon [ed., now Sri Lanka], the center of "classical" (i.d. Hinayana Buddhism), with a very learned, intellectually refined Buddhist monk. Quoting many texts, he exposed R. Otto the doctrine to which he firmly adhered, of the total non-existence of the soul and of any ultimate spiritual substance. But, when asked by Otto "what is then Nirvana?", he suddenly grew silent and then murmured with an enraptured smile only those two words: "Bliss unspeakable!" And in fact, if we turn again to ancient Buddhist texts, even of the so-called "classical" Hinayana Buddhism (for in the Mahayana – "Great Ferry" – Buddhism, which developed later, we have a most explicit positive religious outlook with Buddha as the divine center thereof) we meet with many definitions of the Nirvana of a *positive* character; some of them at least cannot be explained solely as the expression of joy over the

¹ Not so in the Mahayana – the Buddhism "of the Great Ferry (or Vehicle)."

² "Atta" (Pali), or "Atman" (Sanskrit).

cessation of the suffering and the stopping of the painful “wheel” of endless rebirths – through total “extinction.” Some of them at least point to a definite *mystical* conception of the Nirvana as the being uplifted into something unspeakable, but positively blissful (as this monk told R. Otto) and transcending. This philosophy of salvation, which in the Hinayana-aspect of Buddhism seems to be atheistic (all gods of the popular religion as accepted, but they are only different forms of rebirth, of the wandering – and at the same time really non-existing – soul!), this philosophy of salvation which wants to be agnostic and in which everyone is called to be “his own Savior,” receives sometimes a definitely mystical, religious tinge. By an apparent contradiction, Nirvana becomes then *the state of mystical approach* to the Unspoken, Unutterable ... Reality.

Here is a short survey of some designations of Nirvana that seemingly and sometimes definitely are patient of not purely negative, but rather positive sense: Nirvana is called the “Unutterable” (annakhata), the “Unique” (Kevala), the “Infinite” (Ananta), “Peace,” “Security (yogakhema), “State of peaceful rest” (santapada), “Blissful rest,” “Health,” “The secure Foundation,” “Absolute Freedom,” “The Unerring,” “The True,” “The Unperishing,” “The Immortal” or “Non-Dying” (amata – in Sanskrit, amrta), or “The Immortal Region” (amata dhatu), “The Best,” “The Highest” (para or parama), or “The Highest Good,” “the most precious Jewel,” “The Highest Bliss” (paramam sutam), “the Immutable Bliss.” And suddenly out of the mouth of Buddha himself we hear the unexpected words: “There is, O monk, something Unborn, that did not arise, that is uncreated, that has not sprung up. If, O monk, there were not this Unborn, that did not arise, this Uncreated that has not sprung up, there would be no possibility of deliverance from that which is born, which did arise, which was created and which did spring up ...” It is as if a mystical strain, in flagrant contradiction with the fundamental teachings of Hinayana Buddhism (especially as they already took shape of the hands of early Buddha’s theoreticians) was “smuggled” half unconsciously into the experience and notion of Nirvana. Similar examples could be brought up in great number in the field of history of religions. They show that theoretical belief does not cover nor does it limit all the possibilities of the contact of the soul with the Divine.

Returning to the *duality* in history of religions, we can see, e.g. the immense difference and the fundamental opposition between *Prayer* and *Magical practices*. This does not hinder that they often mingle together in the most indissoluble way. Magic is *coercion* of the higher power; it does not require piety of heart. Prayer may turn to Magic, if it is considered as having a force by itself, a coercive power over divinity. The cults of ancient Greece and the religions of India are full of magical elements – the rite by itself or the words by themselves have a power in them.

And, again, there is duality – a most striking one – in the different phases through which *Sacrifice* passed during the history of mankind, being a form of religious activity full of the deepest and also most complex significance. It belongs to the center, to the core of religious experiences and religious worship. It is a central element in the religious life of the Old Testament. The Christian message contemplates, with trembling admiration and thankful love, the Supreme Self-dedication of the Son of God. “And for their sake, I consecrate (dedicate – *hagiazō*) Myself in order that they also might be consecrated by Truth.” “I am the Good Shepherd. The Good Shepherd gives his life for the sake of the sheep.” The immense condescending love of God fills up – through the voluntary act of total obedience and Self-surrender until death of the Son – the gap between the Transcending and Holy Majesty of God and the fallen creature. The noblest acts of Self-dedication of man, the yearning for a reconciliation with God through worship and sacrifice and humble obedience so strongly represented in the Old Testament (and outside the Old Testament) have here their redeeming and decisive and unique fulfillment. That is Christian philosophy of history and philosophy of Sacrifice. The Obedience – unto death – of the Son that was made man is the point where the world is reconciled with God.³

³ See the Epistle to Hebrews or chapter 2 of the Epistle to Philippians or chapter 5 of the Revelation or e.g. the teaching of Gregory of Nyssa, or of Origen in his commentary to chapter 1, verse 29 of St. John’s Gospel or the following passages of Origen’s “Commentary on Leviticus”: “More or less every sacrificial victim presents under some aspect the image of the Victim

But Sacrifice is also the point, the sector of religious life most open to the possibility of an inroad of the forces of Evil, as we can see it from the history of sacrifice among different human races. We have only to think of the bloody human sacrifices to the Semitic Molochs (see 2 Kings 23:10; Jeremiah 32:35) or of the absolutely horrifying sacrificial slaughter among the Aztecs of Mexico to the honor of their gods Huitzilopochtli, Tezcatlipoca, and Tlaloc: 70,000 captives are reported to have been sacrificed in 1486 at the dedication of the great temple of Huitzilopochtli. The unscrupulous, cruel and hard-hearted Spanish *conquistadores* were simply horrified when they entered one of the buildings connected to the temple of Huitzilopochtli all full of human skulls, reeking and smelling with the bloody brains of the innumerable thousands of human victims spilled on the ground and the walls. The Spaniards received the definite impression that it was a worship of the Devil.

It is further sufficient to see the innumerable *figures of demonic beings* – half-men, half-animals with frightful tusks sticking out of their gaping jaws with claws of snake-like tails ready to devour, figures that belong in the popular pantheon of India and crowd many Indian temples or are depicted in the famous Ajanta Caves and that have their definite place in the people’s worship – in order to realize that the holiest center of human activities and human energy, Religion, could be corrupted by the breaking in of malign influences. Corrupted in his holiest center of life, but not totally, and yearning – not always, but often enough – for Goodness and Mercy coming from above and listening for the distant call of the Divine, a call that is too often dimmed and distorted by our weakness and grossness and the inrush of the powers of Evil – that is the picture of the history of man’s religion contemplated from a Christian point of view.

Dr. Nicholas Arseniev,⁴ “The Revelation of Life Eternal,” pp. 33-38

Recipe of the Month

Roasted Aloo Gobi

This classic potato-and-cauliflower dish, ubiquitous on Indian restaurant menus, makes for a great make-ahead party dish. You can pre-roast the vegetables, and then whenever you’re ready, throw them in the pan with your spices and onions to finish the dish in 15 minutes.

Ingredients:

- 2 medium russet potatoes, cut into 2" long sticks
- 1 medium head of cauliflower, cut into small florets
- 5 tbsp. extra-virgin olive oil, divided
- 1 tsp. cumin seeds
- ½ tsp. ground turmeric
- 1 small onion, finely chopped
- 1 tbsp. thinly sliced ginger
- Pinch of asafetida (optional)
- Pinch of red chili powder
- 1 tsp. (or more) salt
- 1 tbsp. (or more) fresh lime juice
- ½ cup chopped cilantro leaves with tender stems

in which all others are recapitulated.” Christ being “the perfect Victim of which all others are only a type and a figure” (Hom. 3,5; Hom. 9, 8).

⁴ Dr. Nicholas Arseniev (1888-1977) was an Orthodox lay theologian, born in St. Petersburg, Russia of a prominent family whose members included several diplomats. In December 1919, he and his family came under suspicion of counter-revolution from the NKVD and was imprisoned. After 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 known for his knowledge of obscure languages and research on Christian mysticism and Russian piety.

Directions:

1. Preheat oven to 400° F. Line a rimmed baking sheet with foil. Toss potatoes and cauliflower with 3 Tbsp. oil on prepared sheet. Spread in an even layer and roast, tossing once halfway through, until cauliflower and potatoes are browned and slightly crisped, about 30 minutes. Let cool.
2. Meanwhile, heat remaining 2 tbsp. oil in a large skillet over medium-high until it begins to shimmer. Add cumin and cook, stirring frequently, until they turn a medium shade of brown, about 1 minute. Reduce heat to medium and swirl in turmeric. Add onion and cook, stirring frequently, until translucent, 4-6 minutes. Add ginger, asafetida (optional), and chili powder and cook, stirring, until heated through and well combined, about 1 minute longer.
3. Stir in roasted potatoes and cauliflower, including any charred bits from the foil, and gently mix (don't overmix, or the cauliflower will fall apart). Add salt and cook, tossing occasionally, until potatoes and cauliflower are tender (but not soggy!), 5-6 minutes. Remove from heat and add lime juice. Taste and add more lime juice or salt, if needed.
4. Transfer potatoes and cauliflower to a platter. Top with cilantro.

Parish News

Parish Council Meetings

Parish Council meetings remain suspended until after the social distancing restrictions are lifted by the State of New Jersey and City of Bayonne. Urgent parish business shall be conducted by the council officers in consultation with the parish priest as needed; contact and consultation with parish council members shall be through telephone and internet only. All parish gatherings in the church hall are suspended until further notice.

Sincere Sympathy

Sincere sympathy to our parishioner André Moses, whose father, Cleveland Henry Moses, passed into blessed repose on April 22, 2020 at the age of ninety. Memory Eternal!

Blessing of Graves

Due to the ongoing COVID-19 crisis, this year's blessing of graves at Bay View, Evergreen, and Rosedale cemeteries is cancelled. Call the Rectory to inquire about Graceland Cemetery.

Confessions

In-person confessions may be done without masks if the priest and the penitent stand six feet apart, and the priest will hold his stole up for the absolution prayer (as opposed to putting over the penitent's head as usual), or by the wearing of facial masks by both priest and penitent. Confession is permitted by phone or video conferencing (i.e. Google Meet). Call the Rectory at 201-436-3244 for confession appointments. **General Confession is suspended until further notice.**

Giving During This Crisis

Please continue to give as you normally would during this crisis. Even though you are not attending church there are still bills that need to be paid. This is a time when we need for everyone who is able to give to the church, and to even consider increasing their contributions to make up for those temporarily unable to give. You may mail your contributions weekly, or monthly if you prefer, to the parish's mailing address of: 98 West 28th Street, Bayonne, New Jersey 07002. Thank you in advance for your continued support of Ss. Peter and Paul's Orthodox Church. May Our Lord Jesus Christ bless you all!

Special Donations

Please note that for Special Donations in July 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 June 21, 2020.

June 7, 2020

Altar Vigils offered by John and Helen Wanko in memory of Daniel Grudinoff (anniversary of repose).
Sanctuary Lamp offered by Fr. Sophrony Royer in memory of Louis J. Royer (anniversary of repose).

June 14, 2020

Altar Vigils offered by Fr. Sophrony Royer in memory of Angelo and Antonetta Cusano.

June 21, 2020

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

Schedule of Services

Due to the restrictions on public gatherings imposed by the State of New Jersey, which has been extended to June 5th, it is not possible at this time to provide a schedule of services for June. Please check the parish website at www.sspeterandpaulbayonne.org and, after public divine services have resumed, the weekly bulletin.

Church to Reopen for Private Visitation

Starting on Saturday, May 30, 2020, the church will be open on Saturdays for individuals to visit for private prayer and confession. No more than ten people will be allowed in the church at any one time to light candles, say a prayer, drop off offering envelopes, go to confession or speak with Fr. Sophrony. Open hours shall be between 10:00 a.m. and 12:00 p.m. every Saturday until further notice, and you must call the Rectory at 201-436-3244 in advance so that someone can open the doors for you. While inside, you must adhere to social distancing guidelines and wear a mask. Hand sanitizer will be available in the church vestibule for your use on arrival. Bow only to venerate icons and other sacred objects – until further notice, kissing of icons and other sacred objects is not permitted.

If you are not feeling well, you are asked not to arrange a visit to the church. The doors of the church will not be left unlocked for the duration of these time slots and we will only open the church if you call ahead of time. Although we are a small parish, this will help us to ensure that not too many people are inside the church at once.

Also, starting on Sunday, May, 31, 2020, parishioners may make an appointment to receive holy communion on Sunday mornings at the front porch of the church; however: (1) you must inform Fr. Sophrony in advance that you would like to receive holy communion; (2) you must be in the church parking lot by 10:00 a.m. (Reader Stephen will come to your car to escort you to the church's front porch); (3) you must have kept the fasting rules for communion (unless granted a dispensation by Fr. Sophrony due to a health condition such as diabetes), (4) you must have said St. John Chrysostom's Prayer Before Communion; and (5) unless you've already made your Lenten confession this year, you must go to confession first. Confession may be done via the telephone when you call to make your appointment to visit the church.

Lastly, for those who don't feel comfortable about visiting the church at this time, you can always call the Rectory to have a votive candle lit, or offer prayer intentions, or reserve one of the weekly Special Offerings (Altar Vigils, Sanctuary Lamp, Triple Candelabra, St. John's and St. Nicholas' Crosses).

Conditions for Resumption of Public Services

Upon receiving the Archbishop's blessing for the resumption of public services, the following conditions are required until further notice: (1) adhere to the instructions on entering the church posted on the front door; (2) persons in high risk groups should not attend public services until further notice – high risk groups include those with asthma, chronic lung disease, serious heart conditions, chronic kidney disease treated with dialysis, chronic liver disease, diabetes, a weakened immune system, or are over 65; (3) Do not touch any door handles, Robert Pierce will open and close the front door for those entering and exiting the church – on arrival, call 201-496-9129 on a mobile phone to tell Robert you are here (if the front door is closed); (4) access to the choir loft shall be limited to the choir director and his family; (5) persons in line for holy communion must be spaced at least six feet apart; (6) when receiving holy communion, lower the face mask by handling the strings only (do not touch the mask's surface); (7) bow only to venerate icons and other sacred articles – until further notice, do not kiss or touch them; (8) those who cannot attend Divine Liturgy may make appointments to come to the church at the conclusion of Divine Liturgy in order to receive holy communion at the front porch of the church – Reader Stephen Wasilewski will escort you from your vehicle in the parking lot to the front porch when it's your turn to receive holy communion. Please follow all instructions given.

Daily Bible Readings

1. Acts 21:8-14; John 14:27-15:7
2. Acts 21:26-32; John 16:2-13
3. Acts 23:1-11; John 16:15-23
4. Acts 25:13-19; John 16:23-33
5. Acts 27:1-44; John 17:18-26
6. Acts 28:1-31; John 21:15-25
7. Acts 2:1-11; John 7:37-52, 8:12
8. Ephesians 5:9-19; Matthew 18:10-20
9. Romans 1:1-7, 13-17; Matthew 4:25-5:13
10. Romans 1:18-27; Matthew 5:20-26
11. Romans 1:28-2:9; Matthew 5:27-32
12. Romans 2:14-29; Matthew 5:33-41
13. Romans 1:7-12; Matthew 5:42-48
14. Heb. 11:33-12:2; Matt. 10:32-33, 37-38, 19:27-30
15. Romans 2:28-3:18; Matthew 6:31-34, 7:9-11
16. Romans 4:4-12; Matthew 7:15-21
17. Romans 4:13-25; Matthew 7:21-23
18. Romans 5:10-16; Matthew 8:23-27
19. Romans 5:17-6:2; Matthew 9:14-17
20. Romans 3:19-26; Matthew 7:1-8
21. Romans 2:10-16; Matthew 4:18-2
22. Romans 7:1-13; Matthew 9:36-10:8
23. Romans 7:14-8:2; Matthew 10:9-15
24. Rom. 13:11-14:4; Luke 1:1-25, 57-68, 76, 80
25. Romans 8:22-27; Matthew 10:23-31
26. Romans 9:6-19; Matthew 10:32-36, 11:1
27. Romans 3:28-4:3; Matthew 7:24-8:4
28. Romans 5:1-10; Matthew 6:22-33
29. 2 Corinthians 11:21-12:9; Matthew 16:13-19
30. Romans 10:11-11:2; Matthew 11:16-20