

Quo Vadis

The monthly newsletter of Saints Peter & Paul Orthodox Catholic Church of Bayonne, N.J.
Vol. 10, Number 8: April 2023

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

Christ is Risen!

The Paschal greeting expresses the very essence of what the Christian faith is all about: a new beginning for the world, a new life for all mankind, which comes with the glorious event of the resurrection of Our Lord Jesus Christ. When Our Lord hung on the Cross, looking down at the angry mob and the cruel Roman soldiers who were mocking and taunting him, He pronounced absolution on a sinful world with the words “Father, forgive them ...” (Luke 23:34). From His perspective on the Cross, Jesus saw the perversion of sin encapsulated in the senseless hatred of the very people He asked the Father to forgive. What greater demonstration of the amazing power of divine mercy is there than this? That He could in the midst of His passion extend God’s love for the world at precisely the moment when its sinfulness was so boundlessly manifested? What profounder miracle can there be than Our Lord’s inexhaustible love, in which he truly revealed what it means to love even one’s enemies? What greater medicine is there than the Divine Physician’s “prescription” of inexhaustible divine love for healing the hardened hearts of sinner? Did not the Roman centurion exclaim, at Our Lord’s death, “Truly this was the Son of God” (Matt. 27:54, Mark 15:39)?

In my message for you last month, I spoke about how the meaning of penitence is one of starting again; that is, the divine mercy of Our Lord Jesus Christ offers to us a “second chance.” On Bright and Holy Pascha, we find the fulfillment of this new beginning in the Risen Christ. Having risen from the dead after three days in the tomb, Our Lord Jesus Christ is alive again and forever! Moreover, in having pronounced absolution on the world, which was “dead” in sin, as the “wages of sin is death” (Rom. 6:28), the world is alive again in a new and reconciled relationship with God. So, the event of Our Lord’s resurrection is the

first day of a new creation; it is an “eighth day” without evening,¹ a day which never ends, which is the image of the age to come. So, the day of Pascha is the dawning of a new age, and with it, by the power of Christ’s resurrection, the world is regenerated and “born again,” in an unending life transformed in glory! May the joy of this new and everlasting life in Christ be with you always, so that together we may exclaim: **Indeed, He is Risen!**

Excerpt from the Church Fathers

“And when He [Jesus] had thus shown them that there is truly a resurrection of the flesh, wishing to show them this also, that it is not impossible for flesh to ascend into heaven (as he had said that our dwelling-place is in heaven), ‘He was taken up into heaven as they beheld,’ as He was in the flesh.”

— St. Justin Martyr (c. 100-165), On the Resurrection, 9.

Lives of the Saints

St. Athanasia of Aegina – commemorated on April 18th

Born c. 790 on the island of Aegina,² St. Athanasia was the daughter of Christian nobles, Nicetas and Irene, and experienced the mystical union of a star merging with her heart while weaving at the loom when she was a young girl. She wanted a spiritual life, but an imperial edict required all single women of marriageable age to marry soldiers. At the age of sixteen, at her parents urging, she complied and married a young officer. Sixteen days after her wedding, her husband was killed in a battle with raiding Arabs. She again married, this time to a deeply religious man who wished to become a monk and left to do so with her blessing.

St. Athanasia then gave away the bulk of her possessions, converted their home into a convent, and began building churches. She served as an abbess and was known for her miraculous healing of the sick and those seen as possessed. Her community later moved to Timia near the ancient church of St. Stephen the Protomartyr. Here crowds flocked to see her. As her fame grew, she moved to Constantinople seeking solitude as an anchoress in a cell for seven years. While walled away, she was an adviser to the Empress Theodora II. After seven years, she returned to Aegina where she died of natural causes three days later at Timia on August 14, 860. Her relics are preserved at Timia in a specially made reliquary, and they are revered for their reputed healing powers. Her feast day is celebrated on April 18 according to the Greek Orthodox Church’s *Great Synaxaristes*.

Of historical note is that one of the first written references to the Romani people, under the term “Atsinganoi” (Greek), dates from the Byzantine era during a time of famine in c. 800, which records that St. Athanasia gave food to “foreigners called the Atsinganoi” near Thrace.

Modern Theological Classics

The “Shepherd of Hermas”

ITS SECTIONS

“The Shepherd” is composed of three groups: Five visions (*horaseis*), 12 commands (*entolia*), and ten similitudes (*parbolai*). However, the author divided it otherwise:

1) The first section contains the first four visions revealed to him by the church.

¹ St. Basil the Great, in a famous passage in his *Commentary on Genesis*, spoke of this “day without evening.”

² Aegina is one of the islands of Greece’s in the Saronic Gulf, 17 miles from Athens. Tradition derives the name from Aegina, the mother of the hero Aeacus, who was born on the island and became its king. The tomb of St. Nectarios is located on Aegina.

2) The second section begins by the fifth vision where the Shepherd presents the commands and the similitudes. This is the longer and more significant section.

THE FIVE VISIONS

In these visions the matron (the Church), growing younger, appears in vision four as a bride. In the instructions that she gives, she shows a steady progress of penitential exhortation. The church appears, in the first visions, as a frail old lady sitting on a chair, urging him to repent, for his, and his family's sins. In the second vision the church regains her strength. In the third visions she appears as a beautiful young lady. ["Why, then, I would like to know, did she sit on a chair, Sir?" "Because everyone who is weak sits on a chair on account of his weakness, in order that the weakness of his body might find support. You have the meaning of the first vision." "In the second vision you saw her standing and she had a younger face and was more cheerful than before, but the body and hair were those of an elderly lady." "Listen," he said, "to this parable also. Whenever someone is old and has already given up hope for himself because of his weakness and poverty, and waits for nothing but the last day of his life, then unexpectedly an inheritance is left to him, and when he hears of it he arises, and being very glad he is clothed with strength. And he does not recline, but stands up, and his spirit, which previously was broken by his former concerns, is renewed and he no longer sits down, but acts like a man. So also are you who have heard the revelation which the Lord revealed to you. For He had compassion on you and renewed your spirit, and you put aside your weakness, and strength came to you and you were made powerful in faith; when the Lord saw you were being made strong he rejoiced. For this reason He showed you the building of the tower, and He will show you other things if with all your heart you remain at peace with one another" [cf. 1 Thess. 5:13]. "And in the third vision you saw her younger, beautiful and cheerful and her form was lovely. So just as, if some good news comes to someone who is grieving, immediately he forgets the former grief and thinks of nothing but the news which he has heard, and from then on is strengthened to do good and his spirit is renewed because of the joy which he received, so also you have received renewal of your spirits because you have seen these good things. And since you saw her sitting on a couch, the position is secure because the couch has four legs and stands secure, for even the world is supported by four elements. So the ones who fully repent will be young and made secure - the ones who repent with all their heart. You have received the relation in full, so do not ask anything else concerning the revelation, but if anything is needed, it will be revealed to you."]

In this explanation we note the following:

- 1) There is no separation between the personal and communal life, or between the life of a member and the church life. When a person falls, the church appears like an old woman, incapable of standing; and when the person accepts God's grace and promises her youth gets renewed. Our lives are merged together as one body in Christ, what we do or what we think is for the sake of the whole community.
- 2) The visions focus on hope or despair: Sin destroys a person's spirit leading him/her to despair, the person's hope and youth end with the wish to die. On the other hand, the grace of God creates hope, and like an eagle, the person becomes rejuvenated.
- 3) The external appearance does not reveal the actual truth: the old woman is seated on a chair as well as the young girl. The first one sits like a crippled, while the second one sits like one who rules with authority, having self-confidence.
- 4) The transfer from the state of old age to youth only means that the Savior re-creates a new birth. The need for a new life and not a partial reform resurrects us new to His image, as Apostle Paul says "that you put on the new man which was created according to God, in righteousness and true holiness" Eph. 4: 24.
- 5) Some are of the opinion that the swift transfer from old age to youth in a life of a believer means, that the element of evil is not as deep-rooted as we think; this impression is further confirmed in the rest of the book. Through repentance (the second baptism) the Christian's mind becomes renewed daily, and does not become aged.

The third vision is the most important. It presents the communion of saints under the image of a great tower rising from the water and built of square and shining blocks. Those who have lost grace are represented by stones lying about, which must be trimmed and polished before being put into the tower. The church (the young lady) shows Hermas the high tower in the process of construction. At a close look the church looks ideal. However, every stone which is unsuitable for the building is rejected. This is the same with each sinner - he/she is precluded from the true communion of the church unless he/she repents - for the time is short.

In the fourth vision there appears an ugly and frightening dragon. On his head are four colors: black, fiery red, golden and white, symbolizing the surrounding dangers, but they do not injure the firm believer. Behind the dragon, the church, appears in the form of a beautiful bride symbolizing the beatitude and happiness of the faithful, and the grandeur of their crowned admission into the future eternal church. He says: [After I had past the beast and had gone on about thirty feet, behold, a young lady met me, adorned as if coming from a bridal chamber (cf. Ps. 19:5; Rev., 21:2), all in white and with white sandals, veiled up to the forehead, and her head covering was a snood, but she had white hair. I knew from my previous visions that she was the church, and I became more cheerful. She greeted me saying, "How do you do, friend?" And I greeted her in return, "How do you do, Madam?" She answered me and said, "Have you met anything on your way?" I said to her, "Madam, a beast so great as could devour many people, but by the power of the Lord and by his great compassion I escaped it." "It is only right that you escaped, " she said, "because you cast your burden upon God (Ps. 55: 22; 1 Pet. 5:7) and you opened your heart to the Lord (cf. Ps. 62:7), believing that you could not be saved by anything but the great and glorious name (Acts 4:12). Therefore, the Lord sent his angel who has authority over the beasts, whose name is Their, and he shut its mouth (cf. Dan. 6:22; Heb. 11:33) so that it might not hurt you. You escaped a great tribulation because of your faith and because when you saw a huge beast, you did not become double minded. Go then and tell the elect of the Lord about His great deeds, and say to them that this beast is a foreshadowing of the great tribulation about to come. If then you prepare yourselves in advance and repent with all your heart before the Lord, and your heart becomes pure and blameless, and you serve the Lord blamelessly the rest of the days of your life, then you will be able to escape it. I asked her about the four colors that the beast had on its head. "Listen," she said "the black is this world in which you live. The color of fire and blood means it is necessary for this world to be destroyed by blood and fire. The golden part is you who have fled from this world (cf. 2 Pet. 2:20). For just as gold is tested by fire (cf. 1 Pet. 1:7; Sir. 2:5) and becomes useful, so also you who live among those people are being tested (cf. Prov. 17:3; Job. 23:10). And the white part is the age which is to come, in which the elect of God will live, because those who have been chosen by God for eternal life will be spotless and pure.] The fifth vision: The angel of penitence appears in a Shepherd's clothing who prepares the way of penitence, guaranteeing its outcome, and also proclaiming the commands to be kept. We notice here that the angel of penitence appeared to Hermas, only after he enjoyed the vision of the beautiful young church who conquered the dragon, who lives crowned with the garland of victory, wrapped in holiness (white), wearing white shoes signifying that she walked the royal way in purity, who was modest (covering her head down up to the forehead), who was wise (gray hair) ... this scene burst in him a joy that gave him support to accept the command and battle for it in the Lord.

THE TWELVE COMMANDS

Hermas received these commands from the angel of penitence, who went before him in the form of a Shepherd, these commands are what the Christian teachings follow, and ought to be applied practically:

- 1) Faith in One God the Creator, and a fear of Him leading to purity.
- 2) Simplicity without gossip nor division with love for giving.
- 3) Sincerity or truthfulness: God who is the Truth dwells within us.

[Again he said to me, "Love truth, and let nothing but truth proceed from your mouth, so that the spirit which God caused to dwell in this flesh will be found truthful by all men [cf. 1 John 2:27]. Thus, Lord who

dwells in you will be glorified because the Lord is truthful in every word and there is nothing false in Him.] Command 3:1.

4) Purity in matrimony:

["Sir," I said, "if a man has a wife who is faithful in the Lord and he discovers her in some adultery, does the man then sin if he continues to live with her?" "As long as he knows nothing of it," said he, "he does not sin, but if the husband knows of her sin and the wife does not repent, but persists in her evil, and the husband continues to live with her, he becomes guilty of her sin and a partner in her adultery." "What then, sir," I said, "should the husband do if the wife persists in this passion?" "Let him divorce her," he said, "and let the husband live by himself; but if when he has divorced her he marries another woman, he also commits adultery" [cf. Mark 10:11; Matt. 5:32; 19:9]. "So, sir," I said, "after the woman has been divorced, if she repents and wishes to be returned to her own husband, will she not be taken back?" "Yes indeed," he said, "if the husband does not take her back, he sins and brings upon himself a great sin. At least it is necessary to take back the one who has sinned and repented, but not often, for there is one repentance for the servants of God. So in case of repentance, the husband ought not to remarry. This course of action is valid for both wife and husband.] Command 4:4-8.

[For the one who has received forgiveness of sins ought never to sin again, but live in purity.] Command 4:2.

[But I tell you, "he said, "after that great and holy calling, if anyone sins who has been tempted by the devil, he has one repentance. But if he continually sins and repents, it is of no advantage to such a man, for he will hardly live"] Command 4:6.

Perhaps this means not to be reckless, especially in sins like adultery, murder and apostasy... After baptism if a person falls, he must repent and not be lax, taking advantage of God's patience and continually falling with the aim of repenting.

5) Patience

["Be patient," he said, "and understanding, and you will overcome all evil deeds and do great righteousness. For if you are patient, the Holy Spirit that abides in you will be pure, not hindered by another spirit which is evil, but dwelling in a spacious room, will rejoice and be glad with the vessel in which it dwells, and will serve God with much cheerfulness, having peace with itself. But if any ill temper enters, the Holy Spirit, which is delicate, is discomfited immediately, and seeks to leave the place for it is choked by the evil spirit. It does not have room to serve the Lord as it wishes, for it was defiled. The Lord dwells in patience, but the devil in ill temper. So when both spirits dwell in the same place, it is of no advantage and bad for that man in whom they dwell. For if you take a very little bit of wormwood and pour it into a jar of honey, is not all of the honey spoiled, and is not so much honey ruined by the very least amount of wormwood, and does it not destroy the sweetness of the honey, and it no longer has the same flavor with its owner because it has been made bitter and it has lost its usefulness? But if wormwood is not put into the honey, the honey is found sweet and becomes useful to its owner. You see that patience is very sweet, even more than honey.] Command 5:2-6.

6) Walking the path of justice and not the path of injustice

[There are two angels with man, one of righteousness and one of evil... "Whenever ill temper or bitterness comes over you, know that he (the enemy) dwells in you; then comes the desire for many affairs, the extravagance of many kinds of foods and intoxicating drinks, much carousing and various unnecessary indulgences and desires for women, covetousness and great arrogance, pretension and whatever things resemble or are similar to them ... So when you recognize his works, shun him and do not trust him, for his works are evil and harmful to the servants of God. Here you have the powers of both angels; understand them and trust the angel of righteousness.] Command 6:1, 5, 6.

7) Have fear for God, not for Satan

["Fear the Lord," he said, "and keep his commandments. So if you keep the commandments of God, you will be powerful in every action and your activity will be incomparable. For when you fear the Lord, you will do everything well. And this is the fear which you must have, and you will be saved. Do not fear the devil, for if you fear the Lord you will overcome the devil, for there is no power in him.] Command 7:1,2.

8) Do good, and abstain from evil

[If you do good and abstain not from it, you shall live unto God.] Command 8: 12.

9) Abstain from doubt or trust in God

[If you hesitate in your heart, you will not receive any of your requests. For those who hesitate before God, they are double-minded, and they do not obtain any of their requests [cf. James 1:7f.]. But the ones who are complete in faith ask for everything, since they have trusted the Lord [cf. Ps. 2:12], and they receive it because they ask without hesitating, not being double minded.] Command 9: 5,6.

10) Depression [p.160 14, 15, 16]

["Cast off grief from yourself," he said, "for she is the sister of double-mindedness and ill temper."] Command 10:1:1.

[For the Spirit of God given for this flesh submits to neither grief nor distress.] Command 10:2:6.

[Grief does not allow the prayer to go up in purity to the altar.] Command 10:3.

11) False Prophets: Humility distinguishes between the true and false prophet.

12) Abandoning evil desires

["Above all is the desire for the wife or husband of someone else, and for the extravagance of wealth, and for much needless food and drink, and many other foolish luxuries. For every luxury is foolish and vain for the servants of God. So these desires are evil, putting to death the servants of God, for this evil desire is a daughter of the devil. It is necessary, then, to refrain from evil desires, so that by refraining you will live to God. But as many as are overcome by them, and do not resist them, will finally perish, for these desires are deadly. So put on the desire for righteousness, and being armed with the fear of the Lord, resist them (Eph. 6:13), for the fear of God dwells in good desire. If the evil desire sees that you are armed with the fear of God and are resisting it, it will flee far from you (cf. James 4:7), and, fearing your weapons, it will no longer be seen by you. So be victorious and triumph over it. For if you serve the good desire and submit to it, you will be able to overcome the evil desire and control it as you please."] Command 12:2:1-5.

[But the devil is hard and dominates them. "He cannot," he said, "dominate the servants of God who hope in Him with all their hearts. The devil can wrestle, but he cannot pin. If, then, you resist him, he will flee defeated from you (cf. James 4:7) in disgrace." "But," he said, "those who are quite empty, fear the devil as though he had power."] Command 12:2:

[Do not fear the threat of the devil at all, for he is as powerless as the sinews of a corpse.] Command 12:2
(Fr. Tadros Y. Malaty, "The Apostolic Fathers," pp. 143-151)

Recipe of the Month

"Quick" Ratatouille

This recipe is "cheating," of course, insofar it uses canned and frozen vegetables instead of fresh vegetables. However, rather than taking three hours to dice and slice fresh vegetables and slow cook until soft, this recipe will produce a Provençal style vegetable stew in under thirty minutes. Most people won't notice the difference since the vegetables in ratatouille are cooked until soft anyway.

Ingredients:

- 2 14.5 oz. cans of Margaret Holmes Tomatoes, Okra, & Corn, drained
- 1 14.5 oz. can of diced tomatoes
- 1 10 oz. bag of frozen sliced zucchini
- 1 cup sliced mushrooms (or 1 8 oz. can of sliced mushrooms, drained)
- ½ medium-sized onion, cut into narrow strips
- ½ large green bell pepper, cut into narrow strips
- Olive oil
- 2 cloves garlic, minced
- Salt

- Black Pepper
- Crushed Red Pepper
- Italian Seasoning
- Basil
- Egg Noodles

Directions:

1. Coat bottom of large pot with a thin layer of olive oil. Sauté onion and green pepper strips, salted to taste, on low heat, with lid on, periodically stirring until tender. Add minced garlic and the frozen zucchini slices, salted to taste (semi-thawed by running under cold water inside a colander). Continue to sauté on low heat.
2. When zucchini is tender, but still firm, add diced tomatoes, sliced mushrooms, and Margaret Holmes vegetables. Add spices to taste. Simmer uncovered on low heat, stirring periodically, until hot and the liquid from the can of diced tomatoes is reduced to taste.
3. Serve the hot on bed of egg noodles or tagliatelle or rice.

Special Donations

Special Donations may be offered at \$10/week for the Altar Vigils, and \$5/week for any one of the following: Sanctuary Lamp, St. John's Cross, St. Nicholas' Cross, and Triple Candelabra, and may be offered in memory of the departed or in honor of the living. Please note that for Special Donations in May to be acknowledged in "Quo Vadis," the donation must be recorded in the Special Donations register in the church vestibule by April 23, 2023.

April 2, 2023

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

April 9, 2023

Altar Vigils offered by Stephen & Deborah Wanko in honor of Lauren Petronko and Landen Petronko for their respective birthdays. **Sanctuary Lamp** offered by Fr. Sophrony Royer in memory of Evelyn Zaleckis. **St. Nicholas' Cross** offered by Stephen & Deborah Petronko for the health of Nicholas Petronko.

April 16, 2023

Altar Vigils offered by John & Helen Wanko in memory of Andrew Wanko (anniversary of birth). **Sanctuary Lamp** offered by Fr. W. Sophrony Royer in memory of Walter Royer. **St. John's Cross** and **St. Nicholas' Cross** offered by the Zuber Family in memory of Michael J. Zuber.

April 23, 2023

Sanctuary Lamp offered by John & Helen Wanko in memory of Rose Brelinsky (anniversary of birth).

April 30, 2023

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

Daily Bible Readings

Note: there are no weekday Liturgy readings during Great Lent, on account of there being no Liturgies (other than the Presanctified Liturgy) on weekdays during Great Lent in the liturgical tradition of the Byzantine Rite. Liturgy readings are appointed only for Saturdays and Sundays.

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| 1. Hebrews 9:1-7; Luke 10:38-42; 11:27-28 | 20. Acts 2:38-43; John 3:1-15 |
| 2. Hebrews 9:11-14; Mark 10:32-45 | 21. Acts 3:1-8; John 2:12-22 |
| 8. Hebrews 12:28-13:8; John 11:1-45 | 22. Acts 3:1-8; John 2:12-22 |
| 9. Philippians 4:4-9; John 12:1-18 | 23. Acts 5:12-20; John 20:19-31 |
| 13. 1 Corinthians 11:23-32 & Composite Reading* | 24. Acts 3:19-26; John 2:1-11 |
| 15. Romans 6:3-11; Matthew 28:1-20 | 25. Acts 4:1-10; John 3:16-21 |
| 16. Acts 1:1-8; John 1:1-17 | 26. Acts 4:13-22; John 5:17-24 |
| 17. Acts 1:12-17, 21-26; John 1:18-28 | 27. Acts 4:23-31; John 5:24-30 |
| 18. Acts 2:14-21; Luke 24:12-35 | 28. Acts 5:1-11; John 5:30-6:2 |
| 19. Acts 2:22-36; John 1:35-51 | 29. Acts 5:21-33; John 6:14-27 |
| | 30. Acts 6:1-7; Mark 15:43-16:8 |

* Composite Reading: Matt. 26:2-20; John 13:3-17; Matt. 26:21-39; Luke 22:43-45; Matt. 26:40-27:2

Parish News

Parish Confessions

All parishioners ought to go to confession during Great Lent. Confessions may be heard after any Friday or Saturday evening service. Those who legitimately cannot attend services on Friday or Saturday evenings may call the Rectory at 201-436-3244 to make arrangements for confession at another time.

Blessing of Easter Food Baskets

Easter food baskets will be blessed in the church hall at 4:00 PM on Saturday, April 15, 2022.

Paschal Repast

A Paschal repast is being held at the Carpathian Club Hall after Divine Liturgy on Easter Sunday, April 16, 2023. All parishioners and visitors are welcome!

Blessing of Graves

Graves at Bay View Cemetery in Jersey City shall be blessed on Bright Saturday (April 22, 2023), starting at 10:00 AM, followed by Evergreen and Rosedale cemeteries. Please call the Rectory at (201) 436-3244 to schedule appointments for grave blessings at Graceland and other cemeteries.

Parish Council Meeting

Parish Council is meeting in the church hall on Sunday, April 23, 2023 after Divine Liturgy.

On Holy Communion

Our parish will return to normal administration of Holy Communion with a single spoon on Memorial Day weekend. This advance notice is being given so that parishioners who have not yet received the bivalent booster shot, which is the best way to protect yourself and those around you, may do so before then. Be assured that in the event there should be a major COVID surge in our area, we are prepared to temporarily reinstate the use of multiple spoons.

Diocesan Young Adult Retreat

The Diocesan Young Adult Retreat is being held on Friday-Sunday, May 19-21, 2023, at St. Andrew's Camp, Jewell, New York. To register, visit the webpage at https://nynjoca.org/news_230320_1.html and click on the words, CLICK HERE TO REGISTER. A flyer is posted on the bulletin board in the church vestibule.

Meatball & Pasta Dinner

Menu

*Salad, Italian Bread, and Antipasto
Pasta and Meatballs in Meat Sauce
Wine, Soft Drinks, Coffee, Tea
Dessert*

Saints Peter & Paul Orthodox Church Hall
98 West 28th Street, Bayonne, New Jersey
Sunday, May 7, 2023 at 11:30 AM

Donation: \$30 per person (\$15, children up to 12)
Contact: ssppbay1922nj@outlook.com or 201-436-3244

Featuring a Tricky Tray and Raffle

**Remember to support the
parish every time you shop!**



*ShopRite, Stop & Shop, and Acme gifts cards
available for purchase in the church vestibule.*

Schedule of Services

March 30-April 2, 2023

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

April 7-8, 2023

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

April 12-13, 2023

7:00 PM (Wed.) – Sacrament of Holy Unction
(at St. Mary's, 89 W. 29th St.)
9:30 AM (Thu.) – Vespers & Divine Liturgy
6:00 PM (Thu.) – Matins w. 12 Passion Gospels

April 14-17, 2023

4:00 PM (Fri.) – Vespers & Matins w. Lamentations
9:30 AM (Sat.) – Vespers & Divine Liturgy
11:30 PM (Sat.) – Midnight Office & Paschal Matins
9:20 AM (Sun.) – Paschal Hours & Divine Liturgy
9:30 AM (Mon.) – Divine Liturgy

April 22-23, 2023

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

April 29-30, 2023

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

N.J. Deanery Paschal Vespers will be at Christ the Savior Church in Paramus, N.J., on Bright Wednesday, April 19, 2023, at 6:30 PM. Most Rev. Archbishop Michael will officiate.