

Quo Vadis

The monthly newsletter of Saints Peter & Paul Orthodox Catholic Church of Bayonne, N.J.
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“Quo Vadis?” is a Latin phrase meaning “Where are you going?” It refers to a Christian tradition regarding St. Peter. According to the apocryphal *Acts of Peter*, Peter is fleeing from likely crucifixion in Rome, and along the road outside the city, he encounters the risen Jesus. Peter asks Jesus “Quo vadis?” Jesus replies “Romam vado iterum crucifigi” (“I am going to Rome to be crucified again”). St. Peter thereby gains the fortitude to return to the city, to eventually be martyred by being crucified upside-down. The phrase also occurs a few times in the Latin *Vulgate* translation of the *Holy Bible*, notably in John 13:36 when Peter asks Jesus the same question, to which He responds, “Whither I go, thou canst not follow me now, but thou shalt follow me.” The Church of Domine Quo Vadis in Rome is built where, according to tradition, the meeting between St. Peter and the risen Jesus Christ took place.

This parish newsletter is called **Quo Vadis** for a reason: to ask the question of where *you* are going in life. Is your life’s journey leading you towards Our Lord and Savior Jesus Christ? St. Peter, at a pivotal moment in his life, when he understandably felt like running away, found the courage to go where Jesus Christ would have him go. Where are *you* going? Will *you* follow Jesus Christ?

Rector’s Message

When just men increase, the people shall rejoice: when the wicked shall bear rule, the people shall mourn.

– Proverbs 29:2

People have longed for just rulers since antiquity. We see this in the Bible, when King David, in his last days, like Jacob and Moses, received the spirit of prophecy, and was thus enabled to predict the coming of the perfect King, sprung from himself; the blessings of his reign, and his triumph over his enemies (2 Samuel 23:1-7). These “last words” of his are, indeed, regarded by some as primarily a description of what a ruler of men should be. And Plato set the standard of the just ruler in his *Republic*, in the figure of the philosopher-king. Not only are the philosopher-kings the wisest of men, but they are also virtuous and selfless. Or, take for example the noble principles, promoting liberty, rule of law, and human flourishing, of our republic’s Founding Fathers, enshrined in our foundational documents, and in the very expression “Jeffersonian democracy.” Do not our hearts long for a king who is a loving and compassionate father to his people, like “Good King Wenceslaus,” of whom we sing in the Christmas carol, or King Edmund the Martyr, whose life you’ll read about below, or Yaroslav the Wise (how many rulers in history have had that epithet!)? For the time when chivalry was the standard of the mighty, as in the legendary Camelot of King Arthur and the Knights of the Round Table?

To understand what Proverbs says about kings, we need to review the concept of a king in Israel, as well as in her ancient neighbors. For the neighboring countries, such as Egypt, Assyria, Babylonia, the king was either regarded as a god incarnate or as a man (or woman) made divine, i.e. raised to the status of being a semi-god. He, by virtue of his office, represented divine authority. Thus, we read of Nebuchadnezzar making an image for everyone to worship. Either the image represents him, or he, acting as the divine representative, establishes what the people are to worship. Darius signs a law that everyone is to pray only to him for thirty days.

This divine status authenticated the absolute power he wielded. His word was law. The book of Esther presents an example of this. King Ahasuerus signs a law that would wipe out the Jewish race. They have done no wrong; he is persuaded by his advisor Haman who has a grudge against one Jew. There can be no debate with him; indeed, once he signs the law, not even he can change it? Why? Is the law above the king? It is not so much that the law is above the king, but that the king speaks the law. For him to take back what he has made law would be tantamount to saying that he is a mere mortal who makes mistakes and who ought to be under the law.

This is the status and power of the ancient kings. What was it to be a king of Israel? Deuteronomy 17:14-20 gives the laws that bind the king. He could not be a foreigner. He could not acquire many horses; i.e., he could not build a large army and one that uses the military tactics of its neighbors who rely on strength rather than God. He was not to acquire many wives nor a great amount of wealth. Then it reads as follows:

“And when he sits on the throne of his kingdom, he shall write for himself in a book a copy of this law, approved by the Levitical priests. And it shall be with him, and he shall read in it all the days of his life, that he may learn to fear the LORD his God by keeping all the words of this law and these statutes, and doing them, that his heart may not be lifted up above his brothers, and that he may not turn aside from the commandment, either to the right hand or to the left, so that he may continue long in his kingdom, he and his children, in Israel.”

Far from being divine or semi-divine, the king was to understand that he was no higher than his fellow Israelites, that he was subject to God’s law, and that the success of his reign depended not on strength of army or political shrewdness, but on obedience to the law. Some kings did a good job of serving with righteousness, such as David, Hezekiah, and Josiah; and Marcus Aurelius tried to be a philosopher-king. Others were terrible, such as Jehoram, Ahaz, and Amon in ancient Judah, or Hitler, Stalin, Mao Zedong, and Pol Pot in modern times. In the Bible, both the good and the bad, were held accountable by God, and prophets were sent to correct them. Even David was rebuked by the prophet Nathan.

Thus, there was a standard as defined by God’s law for the king to adhere to and to enforce in the land. But there was also the sense of the king having a special status. Though not divine, he was regarded as “the anointed one” of God, placed in his position by the Lord. One might refer to him as the standard bearer for God. In God’s name he was to carry out justice and protect God’s people. Whereas our president is seen as a representative of the people, and who derives his authority from the people, the king received his mandate and his authority from God, the real King of Israel. Furthermore, after King David, there was the understanding that in the future a Messiah would come from the royal line of David. Each king was a potential “Anointed One,” i.e., a Messiah.

Unfortunately, the princes and potentates of this world have rarely lived up to this Biblical standard. King Solomon, writing to his son as a future king of Israel, made this observation and rule about political policy: the good people of any nation are seriously affected by the morality of their rulers. The proverb quoted above does not apply to all men: the wicked love wicked rulers, for they promote and protect their sins. Many nations have loved and do love atheistic and profane rulers. The people of this proverb are God's saints, especially those of Israel. Solomon taught his son godly motivation by looking out for noble citizens and honoring them.

Many nations have never had a righteous ruler, so they never had this reason to rejoice. However, even in nations that did not know better, even where there were few believers living, a considerate king that protected and provided for his people was a joyful thing. Violent tyrants, such as King Herod, who slew the children under two around Bethlehem, caused great mourning among even calloused citizens (Matthew 2:16-18). The political observation is true. When King Ahasuerus promoted Haman in Persia, the capital city of Susa was perplexed at the rise of that wicked man (Esther 3:15). But when righteous Mordecai replaced him, it rejoiced and was glad (Esther 8:15). Israel rejoiced when King Solomon took the throne, but they rebelled when his son Rehoboam succeeded him.

America in the 21st century appears on the surface to be a Judeo-Christian nation. But all too often our elected officials, whose true agenda is to "fundamentally transform America" (into what exactly?), just render lip service our Judeo-Christian heritage, and the people who really hold power are the nameless, faceless, unelected bureaucrats firmly ensconced in their citadels regardless of the outcome of elections. How can God's people rejoice when they see equity, righteousness, truth, and wisdom compromised and corrupted on a daily basis? When they see wicked men, on a global scale, turning divine wisdom upside down? When they see those in power protecting infanticide, child rebellion, labor rebellion, sodomy, adultery, divorce, aggressive warfare, ethnic cleansing and genocide, national indebtedness, pornography, and lascivious entertainment? Saying or singing "God Bless America" or "Help us to find, O God, in Thee a lasting rich reward" (as in the lyrics of "O Canada") or "God Save the King!" doesn't prove anything, except perhaps wishful thinking.

David cried rivers of waters, when he saw men turning from God's law (Psalm 119:136). On this Thanksgiving Day, let us follow his example, giving thanks and praying for our nation and rulers, for peace is possible, even in the midst of Babylon (Jeremiah 29:4-7; I Timothy 2:1-2). And let us be fortified by the hope that a day is coming in which the Son of David will put down all authority and reign supreme in righteousness under God (2 Samuel 23:1-7; Psalm 45:1-7; Isaiah 9:6-7; Jeremiah 23:5-6)—a Kingdom that is not of this world (John 18:36), as St. Augustine forcefully reminded his contemporaries in his masterpiece *The City of God*, written at a time when quite literally barbarians were storming the gates! Rome is *not* eternal, the kingdoms of this world rise and fall, as is true of everything terrestrial; but for the saints of God, whose true homeland is a Heavenly Kingdom of Peace, this is simply the way of the world, Our consolation and hope, and indeed beatitude, is in the justice of a divine society, a communion of the saints, which transcends this world—of living in, and through, and with Jesus Christ, the Prince of Peace.

Theological Excerpt

"It is this Good which we are commanded to love with our whole heart, with our whole mind, and with all our strength. It is toward this Good that we should be led by those who love us, and toward this

Good we should lead those whom we love. In this way, we fulfill the commandments on which depend the whole Law and the Prophets: 'Thou shalt love the Lord Thy God with thy whole heart, and thy whole soul, and with thy whole mind'; and 'Thou shalt love thy neighbor as thyself.' For, in order that a man might learn how to love himself, a standard was set to regulate all his actions on which his happiness depends. For, to love one's own self is nothing but to wish to be happy, and the standard is union with God. When, therefore, a person who knows how to love himself is bidden to love his neighbor as himself, is he not, in effect, commanded to persuade others, as far as he can, to love God?."

— St. Augustine of Hippo (354-430), The City of God

Lives of the Saints

St. Edmund the Martyr, King of East Anglia – commemorated on November 20th

St. Edmund the Martyr was born circa 840 in the Anglo-Saxon kingdom of East Anglia. The earliest and most reliable accounts represent St. Edmund as descended from the preceding kings of East Anglia, though only about fifteen years old when crowned in 855, Edmund showed himself a model ruler from the first, anxious to treat all with equal justice, and closing his ears to flatterers and untrustworthy informers. In his eagerness for prayer he retired for a year to his royal tower at Hunstanton and learned the whole Psalter by heart, so that he might recite it regularly afterwards.

In 870 he bravely repulsed the two Danish chiefs Hinguar and Hubba who had invaded his dominions. They soon returned with overwhelming numbers, and pressed terms upon him which as a Christian he felt bound to refuse. In his desire to avert a fruitless massacre, he disbanded his troops and himself retired towards Framlingham; on the way he fell into the hands of the invaders. Having loaded him with chains, his captors conducted him to Hinguar, whose impious demands he again rejected, declaring his religion dearer to him than his life. His martyrdom took place in 870 at Hoxne in Suffolk. After beating him with cudgels, the Danes tied him to a tree, and cruelly tore his flesh with whips. Throughout these tortures Edmund continued to call upon the name of Jesus, until at last, exasperated by his constancy, his enemies began to discharge arrows at him. This cruel sport was continued until his body had the appearance of a porcupine, when Hinguar commanded his head to be struck off.

St. Edmund was buried in a wooden chapel in Hoxne near to where he was killed. At a date generally assumed by historians to have been during the reign of Æthelstan, who became king of the Anglo-Saxons in 924, Edmund's body was translated from Haegelisdun (the location of which has never been conclusively identified) to Beodricsworth, since called St. Edmundsbury, where arose the famous abbey of that name. His feast is observed November 20, and he is represented in Christian art with sword and arrow, the instruments of his torture.

Following the death of the Danish Guthrum, King of East Anglia, in around 890, the same moneymen who had minted his coins started to produce money in commemoration of St. Edmund. The coins, whose design was based upon those produced during Edmund's reign, provide the earliest evidence that he was venerated as a saint. All the pennies and, more rarely, half-pennies that were produced read "SCE EADMVND REX—'O St. Edmund the King!" The Danish king Canute, who ruled England from 1016, converted to Christianity and was instrumental in founding the abbey at St. Edmundsbury. The new stone abbey church was completed in 1032, having possibly

been commissioned by Canute in time to be consecrated on the 16th anniversary of the Battle of Assandun, which took place on 18 October 1016.

St. Edmund's shrine became one of the most famous and wealthy pilgrimage locations in England. The abbey's power grew upon being given jurisdiction over the western half of the county of Suffolk by the creation in 1044 of the Liberty of St. Edmund, established by Edward the Confessor, and a larger church was built in 1095, into which Edmund's relics were translated. After the Norman Conquest of England in 1066, the abbot planned out over 300 new houses within a grid-iron pattern at a location that was close to the abbey precincts, a development which caused the town to more than double in size. King John is said to have given a great sapphire and a precious stone set in gold to the shrine, which he was permitted to keep upon the condition that it was returned to the abbey when he died. St. Edmund's shrine was destroyed in 1539, during the dissolution of the monasteries. According to a letter, now in the British Library's Cotton Collection, the shrine was defaced, and silver and gold to the value of over 5,000 marks was taken away. The abbot and his monks were expelled and the abbey was dissolved.

In 1664, a lawyer from the French city of Toulouse publicized a claim that St. Edmund's remains had been taken from England by the future Louis VIII of France following his defeat at the Battle of Lincoln in 1217. The relics had then been donated by Louis VIII to the Basilica of Saint-Sernin, Toulouse. The first record of this is a relic list for Saint-Sernin of around 1425, which included St Edmund among the church's relics. In 1644, after the city was saved from the plague from 1628 to 1631, which the population ascribed to the intercession of a saint known to the church authorities as Aymundus, who they decided was Edmund. In gratitude for its deliverance, the city vowed to build a new reliquary for the saint's remains. Edmund's cult flourished there for over two centuries. The reliquary, designed by Jean Chalette, was silver and adorned with solid silver statues. In 1644, the relics were verified and catalogued for interment in the newly-completed shrine, by which time the cult's origins had been forgotten. St. Edmund's shrine was removed in 1794 during the French Revolution. The saint's relics were restored to the Basilica of Saint-Sernin in 1845 and placed in a new reliquary.

In 1901 the Archbishop of Westminster, Herbert Vaughan, received "certain relics" from the Basilica of Saint-Sernin. The relics, believed at the time to be those of St. Edmund, were intended for the high altar of London's Westminster Cathedral, which was then under construction. The acceptance of the relics required the intercession of Pope Leo XIII, after an initial refusal by the Church in France. Upon their arrival in England they were housed in the Fitzalan Chapel at Arundel Castle prior to their translation to Westminster. Their validity had been confirmed in 1874, when two pieces were given to Edward Manning, Archbishop of Westminster. In 1966 three teeth from the collection of relics from France were given to Douai Abbey in Berkshire.

Edmund's particular attributes are the arrow and the sword; being an English king, his attributes also include the orb and scepter. According to the *Oxford Dictionary of Saints*, his attribute may also be a wolf. A stone cross at Hoxne in Suffolk marks one supposed location of Edmund's death. The monument records that it was built on the site of an ancient oak tree which fell in 1848 and was found to have an arrow head embedded in its trunk. The hagiographies of St. Edmund include Abbo of Fleury's *Passio Sancti Eadmundi* (986), the Archdeacon Herman's *Miracles of St. Edmund* (c. 1100), Goeffrey of Wells' *De Infantia Sancti Edmundi* (12th century), John Lydgate's *The Lives of Saints Edmund and Fremund* (15th century),

Noteworthy are Abbo of Fleury's remarks on the resemblance of St. Edmund's death with those of St. Sebastian (both saints were attacked by archers, although only Edmund is supposed to have been decapitated), St. Denis (who was whipped and beheaded), and St. Mary of Egypt (whose body was guarded by a lion). Lydgate tells a fanciful story of Edmund's parentage by King Alcmund of Saxony, his birth at Nuremberg, his adoption by King Offa of Mercia, his nomination as successor to the king and his landing at Old Hunstanton on the North Norfolk coast to claim his kingdom. Edmund was said to have been crowned by Humbert, Bishop of Elmham, on 25 December 855, at a location known as Burna, possibly Bures St Mary in Suffolk. At that time Burna functioned as the royal capital.

The veneration of St. Edmund throughout the centuries has created a legacy of noteworthy works of art. The Wilton Diptych, painted during the reign of King Richard II, is the most famous representation of St. Edmund in art. Painted on oak panels, it shows Ss. Edmund and Edward the Confessor as the royal patrons of England presenting Richard to the Virgin and Child. The poet John Lydgate (1370–1451), who lived all his life in St. Edmundsbury, presented his twelve-year-old king Henry VI of England with a long poem (now known as *Metrical Lives of Ss. Edmund and Fremund*) when Henry came to the town in 1433 and stayed at the abbey for four months. The book is now kept by the British Library in London. An illuminated copy of Abbo of Fleury's *Passio Sancti Eadmundi*, made at St. Edmundsbury circa 1130, is now kept at the Morgan Library in New York City. St. Edmund's martyrdom also features on several medieval wall-paintings to be found in churches across England.

St. Edmund is the patron saint of pandemics as well as kings, the Roman Catholic diocese of East Anglia, and Douai Abbey. England did not ever have a single patron saint before the Tudor period; during the Middle Ages, several saints were considered to have a close association with England and to be nationally important: St. Edmund; St. Gregory the Great; St. Edward the Confessor; St. Thomas Becket; and St. George. Of these saints, Edmund was the most consistently popular with English kings, although Edward III raised the importance of George when he associated him with the Order of the Garter. There have been campaigns, in 2006 and 2013, to reinstate St. Edmund as the patron saint of England. Supporters of the campaign had hoped that their petition would be used to force Parliament to debate the issue.

Frequently Asked Questions

What are the clerical offices in the Orthodox Church and what is their significance? Does the Orthodox Church have monks and nuns?

The Orthodox Church has the three classical Christian offices: bishop, priest (or presbyter) and deacon. The bishop is the highest office since the bishop is the one responsible to guide the life of the church, to guard the faith, and to preserve the unity of the churchly body in truth and love. Bishops are traditionally recruited from the monks, and by a regulation dating from the 6th century, must be unmarried. By *oikonomia*, a widowed priest or an unmarried Orthodox man who is at least 35 years of age, may be elected to the office of bishop, provided that he be at least invested in the monastic habit and, in the case of a laymen, be ordained first to the diaconate and priesthood, prior to consecration.

The priests carry on the normal pastoral functions in the Church and head local parish communities. They are usually married men, though marriage is not prerequisite to ordination. However, they must be married prior to their ordination and are not allowed to marry once in the priesthood. Single priests or widowers may marry, but in this case, they are no longer allowed to function in the ministry; i.e., they will be laicized. In current practice the diaconate in the Church is often a step to the priesthood, or else it exists solely as a liturgical ministry. The deacon may also be a married man, with the same conditions as those for the married priesthood.

There are both monks and nuns in Orthodoxy, and monasticism has historically played a very important role in the life of the Orthodox Church. Orthodox monks and nuns are usually “cloistered,” i.e., restricted to monasteries and do not normally participate in the active ministry of the Church. This is so since the monastic vocation of contemplation and prayer is considered to be a unique calling quite different from that of being a pastor, teacher, nurse, or social worker.¹ There do not exist different monastic orders as there are in Roman Catholicism. Normally the monastic vocation is a lay vocation with each monastery having a only few priests, depending on the monastery’s size, to care for the sacramental life of the community.

Recipe of the Month

Leftover Cranberry Sauce Bars

These Leftover Cranberry Sauce Bars are the perfect post-holiday treat everyone will love. Don't toss your leftover cranberry sauce from Thanksgiving Day, re-purpose it as the filling for these oat bars!

INGREDIENTS

- 1 3/4 cups all-purpose flour
- 1 1/2 cups old-fashioned rolled oats
- 1 cup firmly packed brown sugar
- 1 1/2 teaspoons ground cinnamon
- 1 cup cold butter, cut into 3/4 inch pieces
- 1 cup leftover cranberry sauce, room temperature - any flavor

INSTRUCTIONS

- (1) Preheat oven to 325* F
- (2) Grease a 9-inch square baking pan.
- (3) Combine flour, rolled oats, brown sugar, and cinnamon in a food processor and pulse 2 or 3 times until blended (if you do not have a food processor, use a hand pastry blender).
- (4) Add the butter and pulse 8-10 times until the mixture forms large, coarse crumbs the size of small peas (Or use your hand pastry blender).
- (5) Remove 1 1/2 cups of the crumb mixture and set aside.
- (6) Press remaining crumb mixture into the bottom and 1 inch up the sides of the prepared pan. Drop teaspoons of the cranberry sauce evenly over the crust, then spread it gently with the back of the spoon to cover the crust.

¹ There have been exceptions, particularly in missionary regions or places where the need for parish priests is greater than can be supplied by non-monastic clergy. Another exception was the Martha and Mary Convent in Moscow, founded in 1908 by St. Elizabeth, Grand Duchess of Russia, which had a social ministry—a tradition continued today by St. Elizabeth’s Convent in Minsk.

- (7) Sprinkle reserved crumbs evenly over the jam layer.
- (8) Bake until the top is lightly browned, 50-55 minutes.
- (9) Transfer to a rack and let cool until firm, about 2 hours (or chill until firm).
- (10) Using a sharp knife, cut into 12 squares.
- (11) Store in an airtight container at room temperature

Parish News

Parish Council Meeting

Parish Council is meeting in the church hall on Sunday, November 17, 2024 at 5:00 PM.

Annual Parish Meeting

This is your official notification that the Annual Parish Meeting shall be held on Sunday, November 24, 2024 after the 9:30 AM Divine Liturgy, in the church hall.

Confessions

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.

IOCC Sunday

The Assembly of Canonical Orthodox Bishops in America has mandated, as it has in the past, that the Sunday before Thanksgiving is "IOCC Sunday." Your contributions using the "charity envelope" from your church envelopes will be earmarked for the benefit of IOCC (International Orthodox Christian Charities). For those who don't use church envelopes, put your offering in a plain envelope marked "IOCC Sunday." A basket will also be set out after Divine Liturgy on November 17, 2024.

Special Donations

Special Donations may be offered at \$15 for the Altar Vigils, \$10 for the Sanctuary Lamp, and \$5 for any one of the following: 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. For acknowledgement of Special Donations in the December issue, the donation must be recorded in the Special Donations register in the church vestibule by November 17, 2024.

November 3, 2024

Triple Candelabra offered by Fr. W. Sophrony Royer in memory of Lewis Cusano.

November 10, 2024

Altar Vigils offered by Helen Wanko in memory of June Bianchini (anniversary of repose).

November 17, 2024

Sanctuary Lamp offered by Fr. W. Sophrony Royer in memory of Brenda Royer (15th anniversary of repose).

November 24, 2024

St. John's Cross offered by Fr. W. Sophrony Royer in memory of Raymond O. Royer. **St. Nicholas' Cross** offered by Helen Wanko in memory of Gregory Grudinoff (anniversary of repose).

Schedule of Services

November 2-3, 2024

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

November 9-10, 2024

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

November 16-17, 2024

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

November 20-21, 2024 [*Entry of BVM into Temple*]

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

November 23-24, 2024

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

Daily Bible Readings

1. Philippians 1:27-2:4; Luke 12:2-12
2. 1 Corinthians 15:58-16:3; Luke 9:1-6
3. 2 Corinthians 11:31-12:9; Luke 8:41-56
4. Phil. 2:12-16; Luke 12:13-15, 22-31
5. Philippians 2:17-23; Luke 12:42-48
6. Philippians 2:24-30; Luke 12:48-59
7. Philippians 3:1-8; Luke 13:1-9
8. Philippians 3:8-19; Luke 13:31-35
9. 2 Corinthians 1:8-1; Luke 9:37-43
10. Galatians 1:11-19; Luke 10:25-37
11. Philippians 4:10-23; Luke 14:12-15
12. Colossians 1:1-2, 7-11; Luke 14:25-35
13. Colossians 1:18-23; Luke 15:1-10
14. Colossians 1:24-29; Luke 16:1-9
15. Col. 2:1-7; Luke 16:15-18, 17:1-4
16. 2 Corinthians 3:12-18; Luke 9:57-62
17. Galatians 2:16-20; Luke 12:16-2
18. Colossians 2:13-20; Luke 17:20-25
19. Colossians 2:20-3:3; Luke 17:26-37
20. Col. 3:17-4:1; Luke 18:15-17, 26-30
21. Heb. 9:1-7; Luke 10:38-42; 11:27-28
22. Colossians 4:10-18; Luke 19:12-28
23. 2 Corinthians 5:1-10; Luke 10:19-21
24. Galatians 6:11-18; Luke 13:10-17
25. 1 Thessalonians 1:1-5; Luke 19:37-44
26. 1 Thessalonians 1:6-10; Luke 19:45-48
27. 1 Thessalonians 2:1-8; Luke 20:1-8
28. 1 Thessalonians 2:9-14; Luke 20:9-18
29. 1 Thess. 2:14-19; Luke 20:19-26
30. 2 Corinthians 8:1-5; Luke 12:32-40

Remember to support the parish every time you shop!



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