

Quo Vadis

The monthly newsletter of Saints Peter & Paul Orthodox Catholic Church of Bayonne, N.J.
Vol. 8, Number 3: November 2020

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

This month we celebrate the feast of the Entry of the Virgin Mary into the Temple (November 21), a feast which prefigures the relationship of Mary with the Church. So, let us now examine the relationship between Mary and the liturgy; namely, Mary as a model of the spiritual attitude with which the Church celebrates and lives the divine mysteries. The All-holy Virgin is a most excellent exemplar of the Church in the order of faith, charity and perfect union with Christ; i.e., of that interior disposition with which the Church, the beloved spouse, closely associated with her Lord, invokes Christ and through Him worships the unoriginate Father.

(1) Mary is the attentive Virgin, who receives the word of God with faith, that faith which in her case was the gateway and path to divine motherhood, for, as St. Augustine realized, “Blessed Mary by believing conceived Him (Jesus) whom believing she brought forth.” In fact, when she received from the angel the answer to her doubt (cf. Lk. 1:34-37), “full of faith, and conceiving Christ in her mind before conceiving Him in her womb, she said, ‘I am the handmaid of the Lord, let what you have said be done to me’ (Lk. 1:38).” It was faith that was for her the cause of blessedness and certainty in the fulfillment of the promise: “Blessed is she who believed that the promise made her by the Lord would be fulfilled” (Lk. 1:45). Similarly, it was faith with which she, who played a part in the Incarnation and was a unique witness to it, thinking back on the events of the infancy of Christ, meditated upon these events in her heart (cf. Lk. 2:19,51). The Church also acts in this way, especially in the liturgy, when with faith she listens, accepts, proclaims and venerates the word of God, distributes it to the faithful as the bread of life and in the light of that word examines the signs of the times and interprets and lives the events of history.

(2) Mary is also the Virgin in prayer. She appears as such in the visit to the mother of the precursor, when she pours out her soul in expressions glorifying God, and expressions of humility, faith and hope. This prayer is the Magnificat (cf. Lk. 1:46-55), Mary’s prayer *par excellence*, the song of the messianic times in which there merges the joy of the ancient and the new Israel. As St. Irenaeus of Lyon

seems to suggest, it is in Mary's canticle that there was heard once more the rejoicing of Abraham who foresaw the Messiah (cf. Jn. 8:56) and there rang out in prophetic anticipation the voice of the Church: "In her exultation Mary prophetically declared in the name of the Church: 'My soul proclaims the glory of the Lord . . .'" And, in fact, Mary's hymn has spread far and wide and has become the prayer of the whole Church in all ages. At Cana, Mary appears once more as the Virgin in prayer: when she tactfully told her Son of a temporal need, she also obtained an effect of grace, namely, that Jesus, in working the first of His "signs," confirmed His disciples' faith in Him (cf. Jn. 2:1-12). Likewise, the last description of Mary's life presents her as praying. The apostles "joined in continuous prayer, together with several women, including Mary the mother of Jesus, and with his brothers" (Acts 1:14). Here we see the prayerful presence of Mary in the early Church and in the Church throughout all ages, for, having been assumed into heaven, she has not abandoned her mission of intercession and salvation. The title Virgin in prayer also fits the Church, which day by day presents to the Father the needs of her children, praises the Lord unceasingly and intercedes for the salvation of the world.

(3) Mary is also the Theotokos – she who believing and obeying, brought forth on earth the Son of God. This she did, not knowing man, but overshadowed by the Holy Spirit. This was a miraculous motherhood, set up by God as the type and exemplar of the fruitfulness of the Virgin-Church, which becomes herself a mother, for by her preaching and by baptism she brings forth to a new and immortal life, children who are conceived by the power of the Holy Spirit and born of God. The ancient Fathers rightly taught that the Church prolongs in the sacrament of Baptism the virginal motherhood of Mary. For example, St Leo the Great, in a Christmas homily, says: "The origin which (Christ took in the womb of the Virgin He has given to the baptismal font: He has given to water what He had given to His Mother—the power of the Most High and the overshadowing of the Holy Spirit (cf. Lk. 1:35), which was responsible for Mary's bringing forth the Savior, has the same effect, so that water may regenerate the believer." If we wished to go to liturgical sources, we could quote the beautiful *Illatio* of the Mozarabic Liturgy¹ of Toledo, Spain: "The former [Mary] carried Life in her womb; the latter [the Church] bears Life in the waters of baptism. In Mary's members Christ was formed; in the waters of the Church Christ is put on."

(4) Mary is, finally, the Virgin presenting offerings. In the episode of the Presentation of Jesus in the Temple (cf. Lk. 2:22-35), the Church, guided by the Spirit, has detected, over and above the fulfillment of the laws regarding the offering of the first-born (cf. Ex. 13:11-16) and the purification of the mother (cf. Lv. 12:6-8), a mystery of salvation related to the history of salvation. That is, she has noted the continuity of the fundamental offering that the Incarnate Word made to the Father when He entered the world (cf. Heb. 15:5-7). The Church has seen the universal nature of salvation proclaimed, for Simeon, greeting in the Child the light to enlighten the peoples and the glory of the people Israel (cf. Lk. 2:32), recognized in Him the Messiah, the Savior of all. The Church has understood the prophetic reference to the Passion of Christ: the fact that Simeon's words, which linked in one prophecy the Son as "the sign of contradiction" (Lk. 2:34) and the Mother, whose soul would be pierced by a sword (cf. Lk. 2:35), came true on Golgotha. A mystery of salvation, therefore, that in its various aspects orients the episode of the Presentation in the Temple to the salvific event of the cross. But the Church herself, in particular from the Middle Ages onwards, has detected in the heart of the Virgin taking her Son to Jerusalem to present Him to the Lord (cf. Lk. 2:22) a desire to make an offering, a desire that exceeds the ordinary meaning of the rite. A witness to this intuition is found in the loving prayer of St. Bernard of Clairvaux, "Offer your Son, holy Virgin, and present to the Lord the blessed fruit of your womb. Offer for the reconciliation of us all the holy Victim which is pleasing to God."

¹ The Mozarabic Rite is a liturgical rite of the Latin Church once used generally in the Iberian Peninsula (Spain and Portugal). Despite its decline since the Middle Ages, it persists in the city of Toledo, where it is still celebrated today. The Mozarabic Liturgy's *Illatio* is the prayer that immediately precedes the Eucharistic Canon (the equivalent of the *Præfatio* of the Roman Mass), ending with the *Sanctus*.

(5) This joining of the Mother with her the Son in the work of redemption reaches its climax on the Cross, where Christ "offered himself as the perfect sacrifice to God" (Heb. 9:14) and where Mary stood by the cross (cf. Jn 19:25), "suffering grievously with her only-begotten Son." There she united herself with a maternal heart to His sacrifice, and lovingly consented to the immolation of this victim which she herself had brought forth and also was offering to the eternal Father. To perpetuate down the centuries the Sacrifice of the Cross, the divine Savior instituted the sacrifice of the Eucharist, the memorial of His death and resurrection, and entrusted it to His spouse the Church, which, especially on Sundays, calls the faithful together to celebrate the Pascha of the Lord until His Second Coming. This the Church does in union with the saints in heaven and in particular with the All-holy Virgin, whose burning charity and unshakable faith she imitates.

It is also important to note how the Church reflects on the singular dignity of the Virgin who, through the action of the Holy Spirit has become Mother of the Incarnate Word. With burning love, the Church views the spiritual motherhood of Mary as directed towards itself, the Mystical Body of Christ, in all her members. The Church recognizes in the Mother of the Redeemer, who already shares fully in the fruits of the Paschal Mystery, the prophetic fulfillment of her own future, until the day on which, when she has been purified of every spot and wrinkle (cf. Eph. 5:27), she will become like a Bride arrayed for the Bridegroom, Our Lord Jesus Christ (cf. Rev. 21:2).

Excerpt from the Church Fathers

"May the heart of Mary be in each Christian to proclaim the greatness of the Lord; may her spirit be in everyone to exult in God."

— St. Ambrose of Milan, Expositio Evangelii secundum Lucam, 11, 26.

Lives of the Saints

St. Leonard of Noblac, Abbot – commemorated on November 6th

St. Leonard was a Frankish noble in the court of Clovis I, founder of the Merovingian dynasty. He was converted to Christianity along with the king, at Christmas 496, by St. Remigius, Bishop of Rheims. Leonard asked Clovis to grant him personally the right to liberate prisoners whom he would find worthy of it, at any time. Leonard secured the release of a number of prisoners, for whom he has become a patron saint, then, declining the offer of a bishopric (a prerogative of Merovingian nobles) he entered the monastery at Micy near Orléans, under the direction of St. Mesmin and St. Lie.

Later, St. Leonard became a hermit in the forest of Limousin, where he gathered a number of followers. Through his prayers the Queen of the Franks safely bore a male child, and in recompense St. Leonard was given royal lands at Noblac, 13 miles from Limoges. It is likely that the toponym was derived from the Latin family name Nobilius and the common Celtic element "-ac," simply denoting a place. There he founded the abbey of Noblac, around which a village grew, named in his honor Saint-Léonard-de-Noblat.

According to legend, prisoners who invoked him from their cells saw their chains break before their eyes. Many came to him afterwards, bringing their heavy chains and irons to offer them in homage. A considerable number remained with him, and he often gave them part of his vast forest to clear and make ready for the labors of the fields, that they might have the means to live an honest life. He is the patron saint of political prisoners, captives, prisoners of war, and women in labor, as well as horses. He died in AD 559.

In the 12th century, although there is no previous mention of Leonard either in literature, liturgy or in church dedications, his cult rapidly spread, at first through Frankish lands, following the release of

Bohemond I of Antioch in 1103 from a Danishmend prison, where the successful diplomacy was inspired by Leonard of Noblac. Bohemond, a charismatic leader of the First Crusade, subsequently visited the Abbey of Noblac, where he made an offering in gratitude for his release. Bohemond's example inspired many similar gifts, enabling the Romanesque church and its prominent landmark belltower to be constructed. About the same time Noblac was becoming a stage in the pilgrimage route that led towards Santiago-de-Compostela. St. Leonard's cult spread through all of Western Europe: in England, with its cultural connections to the region, no fewer than 177 churches are dedicated to him. St. Leonard was venerated in Scotland, the Low Countries, Spain, Italy, Switzerland, Germany (particularly in Bavaria), Bohemia, Poland, and elsewhere. Pilgrims and patrons flowed to the abbey of Saint-Leonard-de-Noblac.

St. Leonard became one of the most venerated saints of the late Middle Ages. His intercession was credited with miracles for the release of prisoners, women in labor and the diseases of cattle. His feast day in the Eastern Orthodox, Roman Catholic, and Anglican Churches is November 6th, when he is honored with a festival at Bad Tölz, Bavaria. In the Alpine regions of Bavaria, St Leonard is regarded as the traditional patron of farmers. Many Bavarian communities carry out traditional processions or rides on his feast day; community members wear traditional costume, usually dirndls for the women and Lederhosen for the men. He is honored by the parish of Kirkop, on the island of Malta, on the third Sunday of every August.

St. Leonard's bones lie in a Romanesque collegial church, by means of the historic village of Saint-Léonard-de-Noblat. The village below the shrine of St. Leonard, perched on its hilltop site, had its origins in the 11th century, when under the jurisdiction of the château of Noblac it was first encircled with walls, a necessity of life in the region. It developed as a small center of commerce in the 13th century, based on forges and foundries (perhaps the origin of the saint's association with chains) and leatherworking, with communal consuls who were in charge of defending its rights and privileges.

Today Saint-Léonard-de-Noblat, in the Haute-Vienne department, is a UNESCO World Heritage Sites, connected with the routes to Santiago-de-Compostela. It retains the Romanesque collegial church and its impressive belltower, 171 feet tall. Its old houses follow a medieval street pattern, with many streets converging in a public space by the former abbey church. The town is also famous for its native son, the scientist Joseph Louis Gay-Lussac (1778- 1850); there is a small museum in his honor.

Modern Theological Classics

V. The Mystical Encounter

There are some preliminary questions about mystical experience, some weighty objections to handle. Is there not a strain of unnatural hysterical emotionalism in the so-called mystical experience, a self-indulgence in high-strung, exuberant, strange, if not abnormal, feelings and often even a self-induced, intentional, thus unnatural and artificial, fostering of such exceptional states of mind? This is true in many cases, but the fact that there are artificially produced, intentionally self-provoked states of mind does not exclude that there might be also genuine and spontaneous ones. But in general are those mystical states of mind healthy and acceptable from a moral, from a religious point of view, even if they are spontaneous and genuine? Is this not an inrush of tumultuous waves of suppressed passions and emotions streaming forth from our sub-consciousness into our conscious mind, a morbid emotionalism submerging the sense of responsibility, which is so important in religious and moral life; that sober and humble standing before the face of God, united to moral endeavor and moral struggle which is basic for the Christian attitude? We must make here a quite definite distancing between *pantheistic* and *theistic* mysticism, the first being by its character itself – immersion into the great impersonal life of the universe by suppressing any conscious moral personality – especially subject to such tendencies. But, on the other hand, we see that there are many great mystics – especially among Christian saints – who are full of a deep sense of moral responsibility. There are the great mystics of the Christian East who feel strong

misgivings and distrust as to all sorts of religious emotionalism and who sternly and decisively reject all kinds of disorderly exuberance of feeling, all kind of spiritual “greediness,” all immature pursuits of spiritual sensations as dangerous and often misleading (see especially the writings of Gregory of Sinai, 14th century). And herein they are also backed by some of the greatest among the mystical teachers of the Christian West – in first place by John of the Cross and Theresa of Spain. This emotional, unbalanced and unbridled exuberance is indeed often met in Mysticism and mystical writers, especially as we said of the pantheistic sort, but it must be considered as an aberration, a falling away from the true Mystical line, as a yielding to the temptations of human emotional self-indulgence even in this holy field of religious experience. It means that this objection is valid in regard to many phenomena representing aberrations of the mystical life, but not to the mystical life and mystical experience as such. And it is also not true that mystical experience makes man unsuitable for the requirements and responsibilities of practical life, for the fulfillment of moral obligations, for the service of the brethren. Many great Christian mystics were also persons of a burning heroic self-forgetting love for the fellowmen and of immense achievements, even in the field of practical, social life. Let us think of the great founders of monasteries and monastic congregations in the East and in the West, some of them were also great mystics: for example, Francis of Assisi, Teresa de Jesus, Symeon the New Theologian, Abbot Paisius Velichkovsky, and many others.

But the last and perhaps the weightiest of all objections still remains. Let us admit that there is a genuine Mysticism, which is not purely emotional self-indulgence, that some of the greatest heroes of religious life and of the life of loving self-dedication to God and the fellowmen have been mystics; moreover, let us admit that their mystical experience was that which inspired them to their heroic deeds of love and self-dedication, that those great Mystics belong to the highest summits of spiritual life attained by us. But what does it mean? Are those not *exceptional* cases? What have they to do with *our* lives, with *our* case, with our goal, our achievements, our struggle? Is it not something which belongs to quite another level? That inspiring reverence, but hopelessly distant from us, bearing no resemblance to our experience and therefore having no practical bearing or presenting no practical applications for us? Is it not just a case to study from a psychological, a scholarly point of view (most interesting as – what in German is called “Grenzfall” – a case on the utmost margin of the experience) or to revere as an exceptional achievement of a few great and lonely individuals, far away from us and very unlike to us? Let us study Mysticism as an interesting chapter of comparative History of Religion, but let us admit that it is something, as it were, exotic, concerning us very little.

This point of view sounds very plausible, but it is utterly false; just the contrary is true. Genuine mystical experience – let it be vouchsafed only to a few individuals – is something of immense importance, of *central and decisive importance* for us all. It concerns us in a most direct and most stringent way. The mystics are pioneers of our race. They were concerned – in an exceptional all-engrossing way – with the Reality of God. They proclaim this all-decisive, this all-conditioning, this overwhelming Reality of God, being themselves captured and overwhelmed and subjected thereby. From immediate experience the mystics come to know that which is of most concern for us all. There are moments that decide their whole life. The soul is confronted with the Reality of God, with the Presence of Him who is Life Eternal. It is laid hand upon, it is captured thereby, often for life. So was it with Paul. Not he, but he Lord becomes the innermost inspiration and creative center of his life. Not he lives forthwith, but Christ lives in him. He is only the unworthy servant. “Paul – the slave of Jesus Christ.” “Aichmalothsetai” – the soul is “made prisoner” of things sublime and unutterable, says Macarius of Egypt. The subjugating, transcending Reality is here, present and quite near. It has dawned on my sight and my eyes have suddenly been opened. I have touched the skirts of His garment and He has taken hold of me. I bow before Him, and I fall to the ground before His immense Majesty, Power and Glory. I kneel before Him, and adore Him.

Dr. Nicholas Arseniev,² “*The Revelation of Life Eternal*,” pp. 55-57

² 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

Recipe of the Month

Sweet Potato Casserole

A Thanksgiving Day casserole with nutty crumb topping over marshmallows to create a pleasantly crunchy contrast to the creamy and soft mashed sweet potatoes. The filling gets a pumpkin pie-like treatment, with brown sugar and vanilla for a deep caramel flavor and butter and eggs for richness.

Filling Ingredients:

- 1/2 stick (4 tablespoons) unsalted butter, melted, plus more for buttering the baking dish
- 3 to 4 large sweet potatoes (about 1 3/4 pounds), peeled and cubed
- 1/2 cup milk
- 1/4 cup brown sugar, packed
- 1 teaspoon pure vanilla extract
- 1/2 teaspoon salt
- 2 large eggs

Topping Ingredients:

- 1/2 cup all-purpose flour
- 1/2 cup brown sugar, packed
- 1/2 stick (4 tablespoons) unsalted butter, melted
- 1/4 teaspoon salt
- 3/4 cup chopped pecans

Directions:

1. *For the sweet potatoes:* Add 1 3/4 pounds peeled and cubed sweet potatoes to a large pot of salted water. Bring to a boil over high heat, then lower the heat to a simmer and cook until the potatoes are very tender, 15 to 20 minutes. Drain and cool. Mash the sweet potatoes.

2. *For the filling:* Preheat the oven to 350 degrees F. Butter a 2-quart baking dish.

3. Whisk together the butter, mashed sweet potatoes, milk, brown sugar, vanilla, salt and eggs in a large bowl. Transfer to the prepared baking dish.

4. *For the topping:* Combine the flour, brown sugar, butter and salt in a medium bowl until moist and the mixture clumps together. Stir in the pecans. Spread the mixture over the top of the sweet potatoes in an even layer. Bake until mostly set in the center and golden on top, 25 to 30 minutes. Serve hot.

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

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.

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.

Parish News

Annual Parish Meeting

This is your official notification that the Annual Parish Meeting shall be held on Sunday, November 15, 2020 after the 9:30 AM Divine Liturgy, *in the church (not the church hall)*. Sin official'noje vsich Parafijan, ze Rocnyj Miting Parafial'nyj otbutdetsja v Nedil'u, Nojabre 15-ho, 2020. Sluzba Boha o 9:30 hodini rano. Miting budet posli Sluzby Bozjoj.

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. 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). *General Confession is suspended until further notice.*

In Memoriam

On October 19, 2020, His Beatitude, Metropolitan Theodosius (Lazor), former Archbishop of Washington, Metropolitan of All America and Canada, fell into blessed repose in Canonsburg, Pennsylvania after an extended illness. He was the Primate of the Orthodox Church in America from 1977 until his retirement in 2002. Memory Eternal! Вічна Пам'ять!

PDF Version of "Quo Vadis"

If you've received a paper copy this month, it is because your email address is not on file. If you prefer to continue receiving paper copies, you need not do anything; we will be pleased to continue sending it to you by mail. However, if you would rather receive it by email, please send your email address to me at svpetrapavla.baynj1922@gmail.com.³

Special Donations

Please note that for Special Donations in December to be acknowledged in Quo Vadis, it is necessary for the donation to be recorded in the Special Donations register in the church vestibule by November 22, 2020.

November 1, 2020

Sanctuary Lamp offered by Fr. W. Sophrony Royer in memory of Lewis Cusano.

November 8, 2020

Altar Vigils offered by John and Helen Wanko in memory of June Bianchini (anniversary of repose).
Sanctuary Lamp offered by the Benda Family in memory of Benedict Benda (anniversary of repose).
Sacramental Bread offered by Eva Benda in memory of Stephen Tomaszkiwicz (anniversary of repose).

November 15, 2020

Altar Vigils offered by the Benda Family in memory of Benedict Benda (anniversary of repose).

³ "Quo Vadis" may also be read online at https://www.sspeterandpaulbayonne.org/monthly_newsletters.

November 22, 2020

Sanctuary Lamp offered by Fr. W. Sophrony Royer in memory of Brenda Royer. **Triple Candelabra** offered by Fr. W. Sophrony Royer in memory of Raymond Omer Royer.

November 29, 2020

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

Schedule of Services

November 1-2, 2020

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

November 7-8, 2020

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

November 14-15, 2020

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

November 20-21, 2020

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

November 21-22, 2020

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

November 28-29, 2020

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

During this time of crisis, please remember that the church needs your support. You may mail your contributions to the parish's mailing address of: 98 W. 28th Street, Bayonne, N.J. 07002. Thank you for your continued support of Ss. Peter & Paul's, and may God bless you for your generosity.

Daily Bible Readings

1. Galatians 2:16-20; Luke 8:26-39
2. Colossians 2:13-20; Luke 11:29-33
3. Colossians 2:20-3:3; Luke 11:34-41
4. Colossians 3:17-4:1; Luke 11:42-46
5. Colossians 4:2-9; Luke 11:47-12:1
6. Colossians 4:10-18; Luke 12:2-12
7. 2 Corinthians 5:1-10; Luke 9:1-6
8. Galatians 6:11-18; Luke 8:41-56
9. 1 Thessalonians 1:1-5; Luke 12:13-15, 22-31
10. 1 Thessalonians 1:6-10; Luke 12:42-48
11. 1 Thessalonians 2:1-8; Luke 12:48-59
12. 1 Thessalonians 2:9-14; Luke 13:1-9
13. 1 Thessalonians 2:14-19; Luke 13:31-35
14. 2 Corinthians 8:1-5; Luke 9:37-43
15. Ephesians 2:4-10; Luke 10:25-37

16. 1 Thessalonians 2:20-3:8; Luke 14:12-15
17. 1 Thessalonians 3:9-13; Luke 14:25-35
18. 1 Thessalonians 4:1-12; Luke 15:1-10
19. 1 Thessalonians 5:1-8; Luke 16:1-9
20. 1 Thess. 5:9-13, 24-28; Luke 16:15-18, 17:1-4
21. Hebrews 9:1-7; Luke 10:38-42; 11:27-28
22. Ephesians 2:14-22; Luke 12:16-21
23. 2 Thessalonians 1:1-10; Luke 17:20-25
24. 2 Thessalonians 1:10-2:2; Luke 17:26-37
25. 2 Thess. 2:1-12; Luke 18:15-17, 26-30
26. 2 Thessalonians 2:13-3:5; Luke 18:31-34
27. 2 Thessalonians 3:6-18; Luke 19:12-28
28. Galatians 1:3-10; Luke 10:19-21
29. Ephesians 4:1-6; Luke 13:10-17
30. 1 Timothy 1:1-7; Luke 19:37-44