

Quo Vadis

The monthly newsletter of Saints Peter & Paul Orthodox Catholic Church of Bayonne, N.J.
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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 Born! Glorify Him! On December 25th, we celebrate the Nativity of Our Lord Jesus Christ. Although this is most likely not the exact date of Our Lord’s birth, it is, nevertheless, a theologically appropriate date. Coming days after the winter solstice, when daytime begins to lengthen (in the northern hemisphere), it is a proper time for us to welcome the coming into the world of the spiritual Sun of Righteousness, Jesus Christ Our God. As St. John tells us in his Gospel, “In Him was life, and the life was the light of man. And the light shineth into the darkness” (1:4-5) ... “That was the true Light that lighteneth every man and cometh into the world” (1:9) “And the Word was made flesh, and dwelt among us, and we have beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth” (1:14).

On Christmas Day, we celebrate God’s dispensation of grace and truth to the world in the gift of His only-begotten Son, Our Lord Jesus Christ, who became incarnate and was born in the flesh for the sake of our salvation. It is a feast celebrating the manifestation of God made man, Who came into the world and became man so that by partaking in our humanity, He might offer to us participation in His divinity. Our Lord Jesus Christ is the center of all creation, as He unites two realms, Heaven and Earth, by virtue of His incarnation in the flesh. He is the “theanthropic” bridge Who joins together God and man, reconciling all things in Himself. Indeed, according to St. Maximus the Confessor, even had there been no original sin, the incarnation of the Son of God would have taken place anyway, in order that He might offer to us the gift of “theosis” or deification, so as to realize in us the divine image and likeness in which we were created. Our Lord Jesus Christ is *Theanthropos* (the “God-Man”), recapitulating in Himself the fulness of the divine plan for mankind—transforming and perfecting our nature in Himself, thereby making us “sons of light” and the “children of God.”

Remember the meaning of this joyous feast: that the true Christmas gift is the gift of Our Lord Jesus Christ Himself! Royal gifts of gold, frankincense, and myrrh are actually quite worthless compared

to the gift of the incarnate Word of God to the world! To all of you, I wish a “Merry Christmas,” and also the plenitude of joy in the grace of Our Lord Jesus Christ, the Son of God, and Savior of the world. Христос народився!

Parish Council President’s Message

PARISHIONERS, AND FRIENDS OF STS. PETER AND PAUL ORTHODOX CATHOLIC CHURCH:

GREETINGS! WITH OUR THANKSGIVING HOLIDAY NOW BEHIND US, WE CAN FOCUS OUR ATTENTION ON THE ADVENT SEASON. ADVENT IS A PERIOD OF TIME THAT ALLOWS US TO PREPARE FOR THE BIRTH OF OUR LORD AND SAVIOR JESUS CHRIST, EMMANUEL, GOD WITH US. WE SHOULD BE PREPARING OUR HEARTS AND MINDS TO REJOICE IN THE LORD’S BIRTH, THE NATIVITY.

THE ADVENT SEASON INVITES US TO STEP AWAY FROM THE SECULAR ACTIVITIES WE OFTEN FIND OURSELVES ENGAGED IN, PARTIES, EXPENSIVE GIFTS, FANCY DINNERS AND DECORATIONS. ADVENT ALLOWS US TO EXPERIENCE THE TRUE GIFTS OF CHRISTMAS, PEACE, JOY, AND LOVE. WE CAN PROVIDE EACH OTHER WITH THE GIFTS OF CHRISTMAS BY OFFERING FRIENDSHIP, A KIND GESTURE, HELPING OTHERS LESS FORTUNATE THAN OURSELVES, AND WITH FORGIVENESS FOR EACH OTHER.

THIS CHRISTMAS LET US PUT CHRIST FIRST IN OUR LIVES. WE CAN DO THIS BY ATTENDING CHURCH SERVICES, OR AT HOME READING THE GOSPELS ACCOUNT OF THE MIRACULOUS EVENTS THAT TOOK PLACES LEADING UP TO THE BIRTH OF CHRIST. I OFFER THIS PRAYER TO ASSIST US IN PREPARING FOR CHRISTMAS:

*POUR FORTH, WE BESEECH YOU, O LORD,
YOUR GRACE INTO OUR HEARTS,
THAT WE, TO WHOM THE INCARNATION OF CHRIST YOUR SON,
WAS MADE KNOWN BY THE MESSAGE OF AN ANGEL,
MAY BY HIS PASSION AND CROSS,
TO BE BROUGHT TO THE GLORY OF HIS RESURRECTION,
WHO LIVES AND REIGNS WITH YOU IN THE UNITY OF THE HOLY SPIRIT,
ONE GOD, FOR EVER AND EVER.*

MAY GOD BLESS YOU, YOUR FAMILY, AND MAY YOU ENJOY THIS CHRISTMAS SEASON IN HARMONY WITH JESUS CHRIST

YOUR IN CHRIST.
ROBERT PIERCE

Excerpt from the Church Fathers

“This is our present Festival; it is this which we are celebrating today, the Coming of God to Man, that we might go forth, or rather (for this is the more proper expression) that we might go back to God – that putting off of the old man, we might put on the new; and that as we died in Adam, so we might live in Christ, being born with Christ and crucified with Him and buried with Him and rising with Him. For I must undergo the beautiful conversion, and as the painful succeeded the more blissful, so must the more blissful come out of the painful. For where sin abounded grace did much more abound; and if a taste condemned us, how much more does the passion of Christ justify us? Therefore let us keep the Feast, not after the manner of a heathen festival, but after a godly sort; not after the way of the world, but in a fashion above the world; not as our own, but as belonging to Him who is ours, or rather as our master’s; not as of weakness, but as of healing; not as of creation, but of re-creation.”

— St. Gregory the Theologian (329-390)

Lives of the Saints

St. Barbara, Great-martyr – commemorated on December 4th

St. Barbara, born in the mid-third century in Hierapolis, Phoenicia, was the daughter of a wealthy pagan named Dioscorus. Dioscorus carefully guarded her, keeping her locked up in a tower in order to preserve her from the outside world. However, Barbara secretly became a Christian, and rejected an offer of marriage that she received through her father.

Before going on a journey, her father commanded that a private bath-house be erected for her use near her dwelling, and during his absence, Barbara had three windows put in it, as a symbol of the Holy Trinity, instead of the two originally intended. When her father returned, she acknowledged herself to be a Christian; upon this he drew his sword to kill her, but her prayers created an opening in the tower wall and she was miraculously transported to a mountain gorge, where two shepherds watched their flocks. Dioscorus, in pursuit of his daughter, was rebuffed by the first shepherd, but the second betrayed her. For doing this, he was turned to stone and his flock was changed to locusts.

Dragged before the prefect of the province, Martinianus, who had her cruelly tortured, St. Barbara held true to her Christian faith. During the night, the dark prison was bathed in light and new miracles occurred. Every morning, her wounds were healed. Torches that were to be used to burn her went out as soon as they came near her. Finally, she was condemned to death by beheading. Her father himself carried out the death-sentence. However, as punishment, he was struck by lightning on the way home and his body was consumed by flame. St. Barbara was buried by a Christian, Valentinus, and her tomb became the site of miracles. According to the *Golden Legend*, her martyrdom took place on December 4th "in the reign of Emperor Maximian" (286–305).¹

St. Barbara is one of the Fourteen Holy Helpers.² Her association with the lightning, which killed her father, has caused her to be invoked against lightning and fire; by association with explosions, she is also the patron of artillery and mining. The Spanish word *santabárbara*, the corresponding Italian word *santabarbara*, and the obsolete French *Sainte-Barbe* signify the powder magazine of a ship or fortress. It was customary to have a statue of St. Barbara at the magazine to protect the ship or fortress from suddenly exploding. St. Barbara is the patron of the Italian Navy. Within the tunneling industry, as a long-standing tradition, one of the first tasks for each new tunneling projects is to establish a small shrine to St. Barbara at the tunnel portal or at the underground junction into long tunnel headings. This is often followed with a dedication and an invocation to St. Barbara for protection of all who work on the project during the construction period.

The United States Army Field Artillery Association and the United States Army Air Defense Artillery Association maintain the Order of Saint Barbara as an honorary military society of the United States Army Field Artillery and the United States Army Air Defense Artillery. Members of both the United States Army and United States Marine Corps, along with their military and civilian supporters, are eligible for membership. A portion of the coast of California, now occupied by the city of Santa Barbara, California and located approximately 100 miles northwest of Los Angeles, is named after her. It was given the name in 1602, after a maritime explorer, Sebastián Vizcaíno, survived a violent storm just offshore on the eve of her feast day.

¹ The martyrdom of St. Barbara was probably between the years 301 and 305, as the general persecution of Christians in the reign of the Emperors Diocletian and Maximian began in 301.

² The Fourteen Holy Helpers are a group of saints venerated together because their intercession is believed to be particularly effective, especially against various diseases. This group of *Nothelfer* ("helpers in need") originated in the 14th century, at first in the Rhineland, largely as a result of the epidemic of bubonic plague that became known as the Black Death.

In the 12th century, the relics of St. Barbara were brought from Constantinople to the St. Michael's "Golden-Domed" Monastery in Kiev, where they were kept until the 1930s, when they were transferred to St. Volodymyr's Cathedral in the same city. In November 2012, Patriarch Philaret of the Ukrainian Orthodox Church–Kiev Patriarchate³ brought a small part of St. Barbara's relics to St. Andrew Ukrainian Orthodox Cathedral in Bloomingdale, Illinois.

Modern Theological Classics

V. The Mystical Encounter

There are always two sides, two aspects in authentic, mystical experience: the vision of the Majesty and Glory of God and of my misery, nakedness and smallness. This is specifically characteristic and basic in a theistic attitude and it is of primary importance for Christian mystical experience. "Who am I, thy unworthy slave and the little worm before Thee?" said Francis of Assisi, "I cry and sob, when I see the all-transcending light and my own nakedness," says the Byzantine mystic of the 12th century, Symeon the New Theologian. I am naught, just dust and ashes and I own nothing. Now I know it, now at last I see it: because He has deigned to approach me, to reveal Himself to me. He is there. He knocks at the door. He wants me to let Him in. "My Lord, I am unworthy that Thou should enter under the roof of my house"—this is the creed of the prayers before the participation in the Lord's Supper, in the Christian East and West.

He is here, and I am falling on my face before Him. And I am dedicating all my life in Him. He has taken it, but I agree joyfully to it. There is bliss and certainty in this utter self-surrender. It is a burning away of all unworthy, selfish regards, of all scales, all rubbish, and uncleanness of the soul. For He is Fire devouring, "O lamparas de fuego!" ("O lightnings of fire!") exclaims John of the Cross. Pascal writes on the very night of his conversion: "From 11:30 in the evening till 1:50 at night ... Fire! ... God of Abraham, Isaac and Jacob and not of the philosophers and the wise." Here at last he finds: "Certainty, certainty ... joy, peace!" And the soul overwhelmed sheds tears of joy and thankfulness for God ("Joie, joie, pleurs de joie!"). The soul has found the peace of God, it means that now she is rooted, she knows to Whom she belongs, and that is Him is peace.

And there begins a transvaluation of all values. All that shortly seemed precious and important has lost its worth. It is dust and nothing. Paul decided to count all things and all the privileges of birth, education of righteousness according to the law for dung in order to acquire Christ. Plotinus says that the soul discards and rejects all that she valued before in order to acquire That which transcends all and which alone imports. "We have nothing and we possess all," writes Paul to the Corinthians. "I have lost the flock that I guarded before," says the soul in the mystical poem of John of the Cross ("Y si ganada perdi que antes seguia"). There is a new life, a "newness of life" kindled in an, but a *living* life, a free and creative process on the lines of *personality*, not a mechanical repercussion. That bring us to the other side of mystical experience: the response of man to the initiative of God.

Knocking at the door of the heart is our sufficient, knocking door and help, if—to emphasize it once more—the heart does not open its door. And when it is opened, the Lord enters and takes abode in the heart. This is the deepest significance of the Eucharistic Christian experience and of the mystical life in general. His entering our heart and reigning therein is the highest goal of the new life. The soul must therefore prepare itself thereto, it must see its own unworthiness and nakedness, it must humble itself, it must try to clean itself and surrender itself to the Lord. "I have surrendered all the keys of thy house (gli chiavi della mia casa) to Divine Love," says Catherine of Genoa. In meekness and humility I surrender

³ Neither Patriarch Philaret, nor his Kiev Patriarchate, were recognized by any of the autocephalous Orthodox Churches. The canonical situation of the Orthodox Church in Ukraine today remains unsettled.

through a manly courageous struggle with my old self. This is the meaning of Christian co-crucifixion with the Lord. Only in manfully sharing His self-surrender, obedience unto death and suffering can I come to share His Life.

Self-surrender of our will to God is the highest achievement on the way leading us from Man to God. We find this expressed in many utterances of great mystics, representing the *theistic* religious experience, i.e. the encounter of two living personalities, the Divine and the human. We find such utterances also outside of Christianity—in the mystical confessions of some medieval theistic mystics of India or among the Sufis with their blending of two strains, the theistic and the pantheistic. Bayezid Bestami, the great Sufi of the ninth century, hears of the voice of God speaking to his soul in the night: “What dost thou desire, Bayezid? That, which Thou desirest, O my God! O Bayezid, I desire thee, as thou desireth me. But what way leads to Thee? O Bayezid, the man that renounces himself, he comes to Me.” And Bayezid, feeling himself with boundless love, exclaims, “O my God, I desire from Thee only Thee. Take away from my heart all that is not Thee.”

And now to quote one of the Indian saints and mystics: “Dispose according to Thy will with me, Thy slave, Thy property. For Tulasai belongs to Thee alone. I am only a sacrificial gift, thrown under Thy feet,” says Tulasai-Dasa (a poet of the 16th century) in a hymn. “Whatsoever I am in soul and body and whatsoever qualities I own,” exclaims another poet and mystic Yamuna-Muni, “all this I gather in one heap and throw at thy feet, O Lord. All that is mine and what I am myself, must belong to Thee.” “Thy slave offers himself with a free heart,” says Nanak.

The difference from the Christian experience consists in the fact that the surrendering of one’s will to God, the supreme act of obedience, the return of man to the unity with God, is something unattainable for man by his own effort according to the Christian conviction. Man cannot achieve it, it has been achieved once: in the supreme sacrifice of His will offered by the Only-Begotten Son to His Father. And we share in His sacrifice, we are uplifted by His offering. We are obedient only through His sacrifice, only through His obedience. For Christians and for Christian mysticism Christ is not only the supreme guide to God: He is God Himself, having come to us and dwelt among us and having really become Man and as Man having really offered His will and His life in sacrifice of obedience to His Heavenly Father, making us share His obedience, His suffering—His cross and through it, only through it, His Life Eternal. The Christian fact, the Christian Good Tidings is a *mystical and historical reality*: here, in the Flesh, among us is the Fullness of the Godhead. Through Him and with Him, our Lord and our Brother, we return to union with God, “Abide in Me and I will abide in you.” “Not I live henceforth. Christ lives in Me.”

Dr. Nicholas Arseniev,⁴ “The Revelation of Life Eternal,” pp. 57-59

Recipe of the Month

Traditional British Christmas Pudding

Pudding, as Americans know it, is a soft, dairy type dessert, like custard, but in Great Britain, it simply means “dessert.” Christmas Pudding, therefore, is translated to “Christmas Dessert.” It is a quintessential British treat which is steamed (to cook it and reheat it) and then doused with brandy and set alight before serving, which is part of the Christmas tradition. It really is a fun way to end Christmas dinner! Traditional British Christmas pudding is usually made weeks before Christmas (usually at the start of Advent), saving you from making it in the crazy days before the holidays. In fact, a six week old pudding will be considered quite fresh.

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.

You even can make it up to a year in advance. Christmas puddings used to include a silver coin or trinket baked inside. The person who found it would supposedly have good luck come their way.



Ingredients:

- 2 oz. (1/4 cup) butter
- 2 oz. (1/4 cup) suet (use 2 more ounces of butter if you don't want to use suet, which is beef fat)
- 7 oz. (1 heaped cup) dark brown sugar (or use light brown sugar and add a tbsp. of molasses)
- 2 1/2 oz. (1/2 cup) all-purpose flour
- 1/2 tsp baking powder
- 1 tsp. mixed spice (or use 1/2 tsp. cinnamon, 1/4 tsp. nutmeg, and 1/2 tsp. allspice)
- 2 eggs
- 5 1/2 oz. (2 cups) fresh breadcrumbs
- 6 oz. (1 cup) golden raisins
- 6 oz. (1 cup) raisins (note: soak raisins in brandy, overnight)
- 3 oz. (1/2 cup) Zante currants
- 1 small apple, peeled, cored and grated
- finely grated rind of one fresh orange (or lemon)
- juice of one fresh orange or lemon, made up to 5 oz. with brandy (or rum, if preferred)
- brandy sauce

Directions:

1. Butter the pudding bowl and line the bottom with a disc of parchment or waxed paper, and butter the paper, too. Beat the suet/butter and sugar together until soft.
2. Add the flour, eggs, and spices until mixed. Then add the remaining ingredients and mix well. Put the mixture into the buttered bowl and flatten the top.
3. Cut a disc of waxed or parchment paper the size of the top, butter it and place on top of the pudding mixture. Tear a piece of parchment paper and aluminum foil, large enough to cover the top of the bowl, and go halfway down the sides, and place the foil on top of the parchment. Create a pleat down the center, so that the pudding will have space to expand when cooking. Place the paper and foil over the pudding basin, then tie some string under the lip of the bowl, leaving extra string to tie over the top to form a handle, tying it on the opposite end.

4. If you don't have a steamer, place a trivet in a pot and fill the water so that it's halfway up the bowl and use a tight fitting lid. Steam for 6 hours, checking the water level once an hour or so, and topping it up. Once you've taken the bowl out of the pot, remove the aluminum foil and waxed/parchment paper, wipe the bowl and replace with clean paper. Store in a cool place.

5. To serve: you can steam it for another two hours, or simply microwave it for a few minutes until it's piping hot (microwaves are great for heating up puddings). Let stand for a few minutes before removing from the bowl. Place on a heatproof serving dish and douse with brandy. Carefully light the pudding, then when the flame extinguishes, drizzle brandy sauce over the pudding, then cut and serve.

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.

Parish News

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.*

Parish Council for 2021

The following have been elected to the 2021 Parish Council: President – Robert Pierce; Vice-President – Reader Stephen Wasilewski; Recording Secretary – Margaret Kovach; Financial Secretary – Russell Wyskanycz; Treasurer – Stephen Wanko; Trustee – Reader Philip Benda. The following trustees have unexpired terms: Dr. Andrea Bacsik, Tais Fedetz, Victor Wasilewski. Stephen Cimboric was elected to a new term as Auditor and John Wanko's term as Auditor is unexpired. The installation ceremony of the parish council shall be at the conclusion of Divine Liturgy on Sunday, December, 6, 2020.

Parish Council Meeting

The Parish Council is meeting on Thursday, December 17, 2020 at 6:00 PM.

Christmas Card Collection

Due to social distancing protocols for COVID-19 that still need to be in place, we will not be collecting used Christmas cards for recycling this year. Furthermore, it is doubtful that the Carpathian Club will have its usual Christmas Social this year for the same reason. Updates will be given in the weekly bulletin should there be any change.

Daily Bible Readings

1. 1 Timothy 1:8-14; Luke 19:45-48
2. 1 Timothy 1:18-20, 2:8-15; Luke 20:1-8
3. 1 Timothy 3:1-13; Luke 20:9-18
4. 1 Timothy 4:4-8, 16; Luke 20:19-26
5. Galatians 3:8-12; Luke 12:32-40
6. Ephesians 5:9-19; Luke 17:12-19
7. 1 Timothy 5:1-10; Luke 20:27-44
8. 1 Timothy 5:11-21; Luke 21:12-19
9. 1 Timothy 5:22-6:11; Luke 21:5-7, 10-11, 20-24
10. 1 Timothy 6:17-21; Luke 21:28-33
11. 2 Timothy 1:1-2, 8-18; Luke 21:37-22:8
12. Galatians 5:22-6:2; Luke 13:18-29
13. Colossians 3:4-11; Luke 14:16-24
14. 2 Timothy 2:20-26; Mark 8:11-21
15. 2 Timothy 3:16-4:4; Mark 8:22-26
16. 2 Timothy 4:9-22; Mark 8:30-34
17. Titus 1:5-2:1; Mark 9:10-16
18. Titus 1:15-2:10; Mark 9:33-41
19. Ephesians 1:16-23; Luke 14:1-11
20. Hebrews 11:9-10, 17-23, 32-40; Matt. 1:1-25
21. Hebrews 3:5-11, 17-19; Mark 9:42-10:1
22. Hebrews 4:1-13; Mark 10:2-12
23. Hebrews 5:11-6:8; Mark 10:11-16
24. Hebrews 7:1-6; Mark 10:17-27
25. Galatians 4:4-7; Matthew 2:1-12
26. Hebrews 2:11-18; Matthew 2:13-23
27. Acts 6:8-15; 7:1-5, 47-60; Matthew 21:33-42
28. Hebrews 8:7-13; Mark 10:46-52
29. Hebrews 9:8-10, 15-23; Mark 11:11-23
30. Hebrews 10:1-18; Mark 11:22-26
31. Hebrews 10:35-11:7; Mark 11:27-33

Special Donations

Please note that for Special Donations in January 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 December 20, 2020.

December 6, 2020

Altar Vigils offered by John and Helen Wanko in memory of Lydia Wanko (anniversary of birth). **St. Nicholas' Cross** offered by Fr. W. Sophrony Royer in memory of Right Rev. Bishop Anthony Grabbe.

December 27, 2020

Altar Vigils offered by John and Helen Wanko in memory of June Bianchini (anniversary of birth). **Sanctuary Lamp** offered by Fr. W. Sophrony Royer in memory of Angelo Cusano Jr.

Schedule of Services

December 5-6, 2020

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

December 12-13, 2020

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

December 19-20, 2020

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

December 24-25, 2020

4:30 PM (Thu.) – Vigil w. Lity
9:30 AM (Fri.) – Divine Liturgy

December 26-27, 2020

9:30 AM (Sat.) – Divine Liturgy
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.