

Quo Vadis

The monthly newsletter of Saints Peter & Paul Orthodox Catholic Church of Bayonne, N.J.
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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

On August 15th we celebrate the Assumption of the All-holy Virgin Mary; her passing from death to life, from earthly life to the glory of heaven. Where does this feast come from? It is not Biblical, meaning that there is no mention of it at all in the Bible; it comes to us from Church Tradition, i.e., the “living memory” of the Church. Already in A.D. 451, when Emperor Marcian (450-457) asked the archbishop of Jerusalem to bring Mary’s bones to Constantinople so that they might be placed in the cathedral there, the archbishop responded to his request by saying that, “Mary had died in the presence of the apostles; but her tomb, when opened later . . . was found empty and so the apostles concluded that the body was taken up into heaven.” In the 6th century, St. Gregory of Tours (538-594) spoke of the Virgin Mary being taken up to heaven.¹ Thus, it is one of those long-standing beliefs that have been codified into an essential teaching of the faith—it’s part of the tradition that extends back to early Church. And that’s what we mean when we pray in the Creed: “I believe in one holy, Catholic and *Apostolic* Church”; it’s a Church that nourishes its faith not only with what is in the Bible but also with Tradition, relayed from one generation to another—starting from the Apostles.

What is the Assumption about? How did a simple Jewish maiden come to be exalted as Theotokos (Mother of God) and Queen of Heaven? It’s all about God’s grace. We are not celebrating the glory of Mary in herself; we are celebrating the wonderful works of God and his abundant grace, seen and proven in this person, the Virgin Mary—and *that* is her glory! Mary is assumed into heaven only because of God’s grace.

¹ “The Apostles took up her body on a bier and placed it in a tomb; and they guarded it, expecting the Lord to come. And behold, again the Lord stood by them; and the holy body having been received, He commanded that it be taken in a cloud into paradise: where now, rejoined to the soul, she rejoices with the Lord’s chosen ones.” St. Gregory of Tours, *Book of Miracles*, 1:4.

It is God's grace that is able to transform a humble and simple person like Mary into the person whom we admire today. Therefore, on this feast, it is God, and His works, which we are glorifying and praising.

But then we might ask "So what that Mary was taken body and soul into heaven! What does that have to do with me? Does it have anything to do with my life? Or with the life of Christianity?" Consider 1 Corinthians 15:20: "Christ is now raised from the dead, the first fruits of those who have fallen asleep. Death came through one man. Hence the resurrection of the dead came through man also. Just as in Adam all die, so in Christ all will come to life again. But each in its proper order. Christ, the first fruit, and then at his coming all those who belong to him." The Virgin Mary was taken body and soul into heaven because of Christ. We are not spectators of the marvels God has done in Mary's life. Rather, we celebrate our hope for we also look forward to the joy of heaven. Mary has only preceded us.

Moreover, in these days of the glorification of the self, the Virgin Mary reminds us of a person whose body and spirit were created for another. She said "Yes" to the Archangel Gabriel at the Annunciation and allowed God to radically change her life. She nurtured and cared for the child that others wanted dead. She supported Jesus as a young man when some thought he was deranged. She stood with Him as He was tortured to death to complete the Father's plan of redemption. Pope John Paul II, in his exhortation on the Mother of the Redeemer, tells us that the Virgin Mary is the guide for us on our pilgrimage of faith home. He says that she "helps all her children, wherever they may be and whatever their condition, to find in Christ the path to the Father's House."

She does this by serving for us as a "model of the virtues" which allow us, whenever we raise our eyes to her, to learn the path to grow in holiness through conquering sin. She shows us, as she showed the first apostles, how to pray. She trains us, as she trained them, to receive and respond to the overshadowing of the Holy Spirit. She demonstrates for us how to welcome the Son of God within us and to do whatever he tells us. She "mirrors within her," Pope John Paul II says, the "central truths of the faith and the mighty works of God." But she's more than a model, she's also an intercessor. In heaven, she imitates her Son for whom to reign is to serve. She serves us by her prayer, by her interceding for us for what we need, just like she interceded for the young couple in Cana before they even knew what they needed. She guides us on our pilgrimage not merely from afar, in other words, but right next to us, helping us in whatever ways we need it.

Excerpt from the Church Fathers

"For as it was not possible that the man who had once for all been conquered, and who had been destroyed through disobedience, could reform himself, and obtain the prize of victory; and as it was also impossible that he could attain to salvation who had fallen under the power of sin — the Son effected both these things, being the Word of God, descending from the Father, becoming incarnate, stooping low, even to death, and consummating the arranged plan of our salvation."

— St. Irenaeus (c. 130-202), Against Heresies, III.18.2

Lives of the Saints

St. Irenaeus of Lyon, Hieromartyr – commemorated on August 23rd

St. Irenaeus was a Greek, born c. 130 in the city of Smyrna in Asia Minor (now Izmir, Turkey). He received there the finest education, studying poetics, philosophy, rhetoric, and the rest of the classical sciences considered necessary for a young man of the world. Unlike many of his contemporaries, he was brought up in a Christian family rather than converting as an adult. He was baptized by St. Polycarp of Smyrna, a disciple of the Apostle John, who was also his mentor in the truths of the Christian Faith.

During the persecution of Christians by Emperor Marcus Aurelius (161-180), St. Irenaeus was a priest of the Church of Lugdunum in Gaul (now Lyon, France). The clergy of that city, many of whom were suffering imprisonment for the faith, sent him in 177 to Rome with a letter to Pope Eleutherius (177-190) concerning the heresy of Montanism, and that occasion bore emphatic testimony to his merits. While Irenaeus was in Rome, a persecution took place in Lyon. Returning to Gaul, Irenaeus succeeded the martyr St. Pothinus and became the second bishop of Lyon in 178. "During this time," the historian St. Gregory of Tours writes concerning him, "by his preaching he transformed all Lugdunum into a Christian city!"

During the religious peace which followed the persecution by Marcus Aurelius, the new bishop divided his activities between the duties of a pastor and of a missionary. Almost all his writings were directed against Gnosticism. The most famous of these writings is *Adversus haereses* (Against Heresies), a refutation of Gnosticism (in particular, that of Valentinus) in five books. Irenaeus alludes to coming across Gnostic writings, and holding conversations with Gnostics, and this may have taken place in Asia Minor or in Rome. However, it also appears that Gnosticism was present near Lyon: he writes that there were followers of 'Marcus the Magician' living and teaching in the Rhone valley. In Book I, Irenaeus talks about the Valentinian Gnostics and their predecessors, who he says go as far back as the magician Simon Magus. In Book II he attempts to provide proof that Valentinianism contains no merit in terms of its doctrines. In Book III Irenaeus purports to show that these doctrines are false, by providing counter-evidence gleaned from the Gospels. Book IV consists of Jesus's sayings, and here Irenaeus also stresses the unity of the Old Testament and the Gospel. In the final volume, Book V, Irenaeus focuses on more sayings of Jesus plus the letters of Paul the Apostle.

At that time there appeared a series of religious-philosophical Gnostic teachings. The Gnostics [from the Greek word "gnosis," meaning "knowledge"] God cannot be incarnate [i.e., born in human flesh], since matter is imperfect and manifests itself as the bearer of evil. They taught that the Son of God is only an outflowing or "emanation" of Divinity. Together with Him from the Divinity issues forth a hierarchical series of powers called "aeons," the unity of which comprise the "Pleroma" ["Fullness"]. The world is not made by God Himself, but by the aeons, or the "Demiurgos" ["Artisan"], which is below the "Pleroma." To counter the doctrines of the Gnostic sects claiming secret wisdom, St. Irenaeus offered three pillars of orthodoxy: the apostolic scriptures, the "Regula Fidei" [the "Rule of Faith, i.e., the tradition handed down from the apostles], and the teaching of apostolic succession. Intrinsic to his writing is that the surest source of Christian guidance is the Church of Rome, and he is the earliest surviving witness to regard all four of the now-canonical gospels as essential.

In refuting this heresy, championed by Valentinus, St. Irenaeus presents the Orthodox teaching of salvation. "The Word of God, Jesus Christ, through His inexplicable blessedness caused it to be, that we also, should be made that which He is ...," taught St. Irenaeus. "Jesus Christ the Son of God, through exceedingly great love for His creation, condescended to be born of a Virgin, having united mankind with God in His own Self." Through the Incarnation of God, creation becomes co-imaged and co-bodied to the Son of God. Salvation consists in the "Sonship" and "Theosis" ("Divinization") of mankind.

In the refutation of another heretic, Marcian, who denied the divine origin of the Old Testament, the saint affirms the same divine inspiration of the Old and the New Testaments: "It is one and the same Spirit of God Who proclaimed through the prophets the precise manner of the Lord's coming," wrote the saint. "Through the apostles, He preached that the fulness of time of the filiation had arrived, and that the Kingdom of Heaven was at hand."

To counter his Gnostic opponents, Irenaeus significantly develops St. Paul's presentation of Christ as the Last Adam. Irenaeus's presentation of Christ as the New Adam is based on Paul's Christ-Adam parallel in Romans 5:12-21. Irenaeus uses this parallel to demonstrate that Christ truly took human flesh.

Irenaeus considered it important to emphasize this point because he understands the failure to recognize Christ's full humanity the bond linking the various strains of Gnosticism together, as seen in his statement that "according to the opinion of no one of the heretics was the Word of God made flesh." St. Irenaeus believes that unless the Word became flesh, humans were not fully redeemed. He explains that by becoming man, Christ restored humanity to being in the image and likeness of God, which they had lost in the Fall of man. Just as Adam was the original head of humanity through whom all sinned, Christ is the new head of humanity who fulfills Adam's role in the Economy of Salvation. St. Irenaeus calls this process of restoring humanity recapitulation.

St. Irenaeus thereby emphasizes the importance of Christ's reversal of Adam's action. Through His obedience, Christ undoes Adam's disobedience. St. Irenaeus presents the Passion as the climax of Christ's obedience, emphasizing how this obedience on the tree of the Cross [Phil 2:8] undoes the disobedience that occurred through a tree [Gen 3:17]. St. Irenaeus's interpretation of St. Paul's discussion of Christ as the New Adam is significant because it helped develop the recapitulation theory of atonement. St. Irenaeus emphasizes that it is through Christ's reversal of Adam's action that humanity is saved, rather than considering the Redemption to occur in a cultic or juridical way.

St. Irenaeus' teaching also focuses on the importance of apostolic succession. According to him, the successors of the Apostles have received from God the certain gift of truth, which he links to the succession of the episcopate (*Adv. Haer.* 4, 26, 2). "Anyone who desires to know the truth ought to turn to the Church, since through Her alone did the apostles expound the Divine Truth. She is the door to life." St. Irenaeus' point when refuting the Gnostics was that all of the Apostolic churches had preserved the same traditions and teachings in many independent streams. It was the unanimous agreement between these many independent streams of transmission that proved the orthodox faith, current in those churches, to be true.

Until the discovery of the Library of Nag Hammadi in 1945, *Against Heresies* was the best-surviving description of Gnosticism. The general consensus among modern scholars is that St. Irenaeus was fairly accurate in his transmission of Gnostic beliefs, and that the Nag Hammadi texts have raised no substantial challenges to the overall accuracy of Irenaeus's information. St. Irenaeus also wrote *The Proof of the Apostolic Preaching*, an instruction for recent Christian converts. According to church historian Eusebius of Caesarea, St. Irenaeus wrote at least five other works, which are now lost.

St. Irenaeus also exerted a beneficial influence in a dispute about the celebration of Pascha. In the Church of Asia Minor, there was an old tradition of celebrating Holy Pascha on a fixed date, the fourteenth day of the Jewish month of Nisan, regardless of what day of the week it happened to fall. Pope Victor I (190-202) forcefully demanded uniformity, and his harsh demands fomented a schism. In the name of the Christians of Gaul, St. Irenaeus wrote to Pope Victor in 191, urging not to excommunicate the Christian communities of Asia Minor which persevered in the practice of the Quartodeciman celebration of Easter. This is his last action recorded by Eusebius of Caesarea; thereafter, St. Irenaeus drops out of sight, and we do not even know the exact year of his death. St. Gregory of Tours, in his *Historia Francorum*, suggests that St. Irenaeus was beheaded by the sword for his confession of faith in the year 202, during the reign of Emperor Septimius Severus (193-211).

St. Irenaeus is recognized as a saint in the Eastern Orthodox Church, which celebrates the feast on August 23rd, and in the Roman Catholic Church, which celebrates his feast on June 28th. St. Irenaeus is remembered in the Anglican Communion with a Lesser Festival on June 28th. On January 21, 2022, Pope Francis declared Irenaeus the 37th Doctor of the Church. He was buried under the Church of St. John in Lyon, which was later renamed St. Irenaeus in his honor. The tomb and his remains were utterly destroyed in 1562 by the Huguenots.

Modern Theological Classics

St. Ignatius of Antioch

BISHOP OF ANTIOCH

St. Ignatius describes himself as being called “Theophoros,” meaning “bearer of God,” or perhaps “borne by God.” He was born between the years 30 and 35 A.D., most probably of a Syrian origin, of Hellenic culture, and a pagan. In the opinion of Anastasius Bibliothecarius, who lived in the ninth century, he was the child whom the Lord Christ carried and offered as an example of humility (Matt. 18:2-4). St. John Chrysostom, who was born in Antioch at the end of the fourth century, was of the opinion that St. Ignatius did not see Christ the Lord. J. B. Lightfoot, basing himself on a passage from his *Epistle ad Romanos*, believed that he was a pagan and a persecutor of Christians before his conversion. When the Apostles saw in him a burning zeal, they ordained him a bishop for Antioch. There was a controversy as to who ordained him, some said that Apostle Peter ordained Evodius for the converted Jews, and the Apostle Paul ordained him for the converted Gentiles. When the first passed away, Ignatius received both sectors of the church. Anyway, he was known for his zeal for the salvation of souls and won many Gentiles for Christ the Lord. According to Origen he was the second Bishop of Antioch, the successor of St. Peter; according to Eusebius he was the third, following St. Peter’s successor, Evodius. Nothing is known of his life beyond his journey to martyrdom from Antioch to Rome.

HIS ESTABLISHMENT OF THE HYMN “TRISAGION”

It was said that he saw in a vision the angles praising and glorifying God, singing the “Trisagion,” he then conveyed what he saw to the church of Antioch. Later this spread to the rest of the churches.

HIS MEETING WITH THE PREFECT OF SYRIA

When the prefect heard about his zeal for spreading Christianity, he summoned him and entered into a dialogue with him regarding the “Crucified Jesus.” This ended by the order of chaining St. Ignatius (who claimed that in his heart he carried the Crucified), and sending him to Great Rome to be given as food to savage beasts to please the people. When the bishop heard this, he rejoiced as he had been waiting for this chance for a long time. He considered this as a great gift. He knelt and shouted in joy: “Lord, I thank You because You granted to honor me with the abundance of Your love; You allowed that I be chained with metal chains like Your Apostle Paul.” When he said his prayers, he kissed his chains, and pleaded God to protect the church which He entrusted him to serve for about 40 years.

TO ROME

The saint left, under a heavy guardianship of ten soldiers. He was accompanied by two members of his church: Rufus and Zosimus, who were also included in the death sentence. When the soldiers saw how the people surrounded him at his departure, and the way they expressed their love, they resorted to treat him with cruelty and violence. He nicknamed them the leopards, though he was gentle with them. The people paid the guards to be kind to him. They arrived at Smyrna, where he was met by its bishop, Polycarp, also the bishop of Magnesia, Ephesus and Tralles. They all came to his reception with representatives from several churches of Asia Minor. They sought his blessings and the pearls of his teachings. He took this opportunity and sent letters to these churches, telling them to beware of heretics and to submit to church authority. 88 He also wrote an epistle to Rome when he heard that some of the believers tried their best to save him from martyrdom. [I shall never have a better chance than this of getting to God... This favor only I beg of you: suffer me to be a libation poured to God, while there is still an altar ready for me. Then you may form a loving choir around it and sing hymns of praise in Jesus Christ to the Father, for permitting Syria’s bishop, summoned from the realms of the morning, to have reach the land of the setting sun.]

IN TROAS

He sailed by ship from Smyrna to Troas where the saint also wrote, three letters “to Philadelphia, Smyrna and to St. Polycarp.” From Troas he sailed to Neapolis to Philippi then to Epirus and Tyrhene and finally to the district of Portus, where he met the brethren whose joy for seeing him was mixed with their sorrow for his departure. He met them with all love and asked them to show true love and have courage. He knelt and prayed asking God to stop the wave of persecution against the church and allow love to grow among brethren. Finally, the guards rushed him to the arena, the wild beasts were let loose and he faced them cheerfully like a person hurrying to the eternal heavenly city to live with his Master in the eternal glory. Two lions sprang upon him and left only a few bones of him. He was martyred in 108 A.D in Rome. The believers collected his relics and sent them to his church in Antioch. They were buried outside the fence close to the door of the burial place. They remained there until Jerome’s time. The temple of Fortune at the center of Antioch was converted into a Christian church. Emperor Theodosius The Young (408-450 A.D.) transferred the relics of the saint to this church and named it after the righteous martyr in his commemoration. The church celebrates his Day on the 7th Abib.²

HIS LETTERS

Although history testified to the excellence of the letters which St. Ignatius wrote, they nevertheless, were a source of controversy more than any other writings by the early church Fathers. There were numerous collections of these letters - the greatest containing seven genuine and six spurious letters. The authentic letters were addressed to the churches of Ephesus, Magnesia, Tralles, Rome, Philadelphia, Smyrna (Izmir) and to Polycarp the Martyr. The spurious were addressed to Virgin Lady, Mary of Cassabola, John the Apostle (two letters), Heron (a deacon of Antioch), the churches of Antioch, Philippi and Tarsus. The authenticity of the seven genuine letters is guaranteed by Polycarp and Eusebius, who gave the contents of the letters.

In the fourth century an Apollinarian (or Arian?) forger inserted interpolations into the genuine letters and added the spurious letters, making the collection thirteen letters, and this was the version that became known first. It was printed in Latin in 1489 and in Greek in 1557. This was the only work attributed to Ignatius and doubts were held about its authenticity. In 1646 Archbishop Ussher (of Armagh) discovered and published the primitive text of six of Ignatius’ Letters and in 1689 Dom Ruinart discovered and published the primitive text of the Letter to the Romans (the missing seventh).

The discoveries raised a storm of controversy in Catholic and Protestant circles. Some Protestants viewed them with doubt. In their opinion, it was not comprehensible that the church was so systematic in the manner contained in the letters during the era of Trajan. However, Lightfoot, Von Harnack, Zan and others proved by internal and external evidences the genuineness of their authenticity. In fact, St. Polycarp himself, in his letters to the Philippians, referred to those letters and sent copies to them, also. The authentic letters reached us in three groups: Short (Greek) and long and precise (Syriac). The short recession properly is 90 the original seven without interpolation and without the six spurious letters, and it exists in Greek only. It came as an explanation of the original according to Lardner, in his book Credibility of the Gospel History in the year 1743. This was also the opinion of Gorten (1751), Mosheim (1755), Griesbach (1768), Rosenmiller (1795), Neander (1826) ... etc. The short version was kept in an ancient Greek manuscript which dated back to the second century. However, it did not include the version addressed to the peoples of Rome. The oldest copies, which included the version of the letter to Rome, did not date prior to the tenth century. The problem re-arose when three of these letters in the Syriac language were discovered among the manuscripts, which were taken from the monastery of the Virgin Lady

² On the Coptic calendar—Abib is the eleventh month of Coptic calendar, which lies between July 8 and August 6. St. Ignatius of Antioch is commemorated on December 20 in the Eastern Orthodox Church and on October 17 in the Roman Catholic Church and the Anglican Communion.

(Deipara) in the desert of Nitria, in Egypt. These were deposited in the British Museum; William Cureton published them in 1845 A.D. These letters were to Polycarp, Rome and Ephesus, and were a brief version. Some are still comparing them with the Greek short version; although Lightfoot thinks that the Syriac version is an ancient translation of the brief Greek version.

Fr. Tadros Y. Malaty,³ "The Apostolic Fathers," pp. 86-90.

Recipe of the Month

Pasta Salad

Don't let the modest recipe title fool you; this simple pasta salad has a solid 5-star rating at allrecipes.com and takes only 20 minutes to prepare. You'll have to let it chill overnight to allow the flavors to bloom, but that's the key to success. Makes a splendid side dish for a summer barbecue!

Ingredients:

- 1 pound tri-colored spiral pasta
- 6 tablespoons salad seasoning mix
- 1 (16 ounce) bottle Italian-style salad dressing
- 2 cups cherry tomatoes, diced
- 1 green bell pepper, chopped
- 1 red bell pepper, diced
- ½ yellow bell pepper, chopped
- 1 (2.25 ounce) can black olives, chopped

Directions:

(1) In a large pot of salted boiling water, cook pasta until al dente, rinse under cold water and drain.

(2) Whisk together the salad spice mix and Italian dressing.

(3) In a salad bowl, combine the pasta, cherry tomatoes, bell peppers and olives. Pour dressing over salad; toss and refrigerate overnight.

Parish News

Parish Council Meeting

The Parish Council is meeting on Monday, August 1, 2022 at 5:00 PM.

100th Anniversary Commemorative Book

Reminder: the deadline for submitting ads in our anniversary commemorative book is August 15, 2022.

³ Fr. Tadros Y. Malaty (b. 3/16/1937) is a Coptic Orthodox priest, theologian, and prolific writer, based at the famous Church of St. George in Sporting, Alexandria, Egypt. His theological, spiritual, liturgical, and historical books are characterized by an abundance of biblical and patristic references. He composed a complete set of patristic commentaries that cover the entire Old and New Testaments, and he has authored many books about the lives of the Early Church Fathers and Martyrs that reveal how they led their lives as a "living Bible" and as role models for all Christians. In the 1960's he began publishing his books and booklets in Arabic, and many of them have since been translated into English.

St. Anna Icon Visitation

On Friday, September 23, 2022, the Miraculous Icon of St. Anna from St. Tikhon's Orthodox Monastery will visit Ss. Peter & Paul's. Commissioned by Archimandrite Athanasy (Mastalski), of blessed memory, from the Mount of Olives Convent in Jerusalem in 1998, and blessed at the Church of the Holy Sepulcher, the icon began weeping fragrant myrrh in 2004. The icon has been kept at St. Tikhon's Monastery since 2012, and still has a wonderful heavenly fragrance, though it is not currently weeping. Assistance and healings are still wrought by the Miraculous Icon of St. Anna for those who approach with faith. The Akathistos service is scheduled to start at 7:00 p.m.

Schedule of Services

August 5-6, 2022 [Holy Transfiguration]

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

August 6-7, 2022

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

August 13-14, 2022

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

August 14-15, 2022 [Assumption of BVM]

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

August 20-21, 2022

5:00 PM – Great Vespers
9:30 AM – Divine Liturgy

August 27-29, 2022

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



Parish Centennial

This year is our parish's the 100th anniversary. Our centennial celebration includes two special events:

(1) On September 23, 2022, the Miraculous Icon of St. Anna from St. Tikhon's Orthodox Monastery will visit Ss. Peter & Paul's. Commissioned by Archimandrite Athanasy (Mastalski), rector of Our Lady Joy of All Who Sorrow Church in Philadelphia, from the Mount of Olives Convent in Jerusalem in 1998, and blessed at the Church of the Holy Sepulcher, the icon began weeping fragrant myrrh in 2004. The icon has been kept at St. Tikhon's Monastery since 2012, and still has a wonderful heavenly fragrance, but is not currently weeping. Assistance and healings are still wrought by the Miraculous Icon of St. Anna and she continues to work wonders for those who approach with faith.

(2) On October 23, 2022, we will have the main celebration of our centennial, with a Hierarchical Divine Liturgy at 9:30 AM, followed by a banquet at the Knights of Columbus Hall (corner of Avenue C and West 30th Street) at 12:00 PM. His Eminence, Archbishop Michael will be present, and we are hopeful that His Beatitude, Metropolitan Tikhon will be present as well. A commemorative anniversary book is being planned, with silver-page, full-page, half-page, and quarter-page ads being available.

(3) Please share the details of these celebratory events with former parishioners, extended members, and friends of the parish family. If you know of someone who may be interested in attending the banquet or honoring the memory of a loved one in the Commemorative Anniversary Book, please direct him or her to our website or forward their contact information to the committee either in person or via email to: sspeterandpaulbayonne100th@gmail.com.

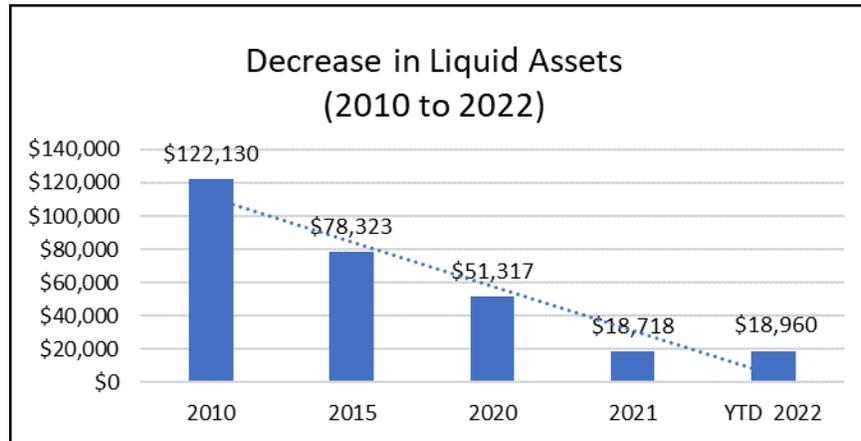
Daily Bible Readings

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|---|--|
| 1. 1 Corinthians 9:13-18; Matthew 16:1-6 | 16. 1 Corinthians 15:29-38; Matthew 21:23-27 |
| 2. 1 Corinthians 10:5-12; Matthew 16:6-12 | 17. 1 Corinthians 16:4-12; Matthew 21:28-32 |
| 3. 1 Corinthians 10:12-22; Matthew 16:20-24 | 18. 2 Corinthians 1:1-7; Matthew 21:43-46 |
| 4. 1 Corinthians 10:28-11:7; Matthew 16:24-28 | 19. 2 Corinthians 1:12-20; Matthew 22:23-33 |
| 5. 1 Corinthians 11:8-22; Matthew 17:10-18 | 20. Romans 15:30-33; Matthew 17:24-18:4 |
| 6. 2 Peter 1:10-19; Matthew 17:1-9 | 21. 1 Corinthians 4:9-16; Matthew 17:14-23 |
| 7. 1 Corinthians 1:10-18; Matthew 14:14-22 | 22. 2 Corinthians 2:4-15; Matthew 23:13-22 |
| 8. 1 Corinthians 11:31-12:6; Matthew 18:1-11 | 23. 2 Corinthians 2:14-3:3; Matthew 23:23-28 |
| 9. 1 Cor. 12:12-26; Matt. 18:18-22, 19:1-2, 13-15 | 24. 2 Corinthians 3:4-11; Matthew 23:29-39 |
| 10. 1 Corinthians 13:4-14:5; Matthew 20:1-16 | 25. 2 Corinthians 4:1-6; Matthew 24:13-28 |
| 11. 1 Corinthians 14:6-19; Matthew 20:17-28 | 26. 2 Corinthians 4:13-18; Matt. 24:27-33, 42-51 |
| 12. 1 Corinthians 14:26-40; Matthew 21:12-14, 17-20 | 27. 1 Corinthians 1:3-9; Matthew 19:3-12 |
| 13. Romans 14:6-9; Matthew 15:32-39 | 28. 1 Corinthians 9:2-12; Matthew 18:23-35 |
| 14. 1 Corinthians 3:9-17; Matthew 14:22-34 | 29. 2 Corinthians 5:10-15; Mark 1:9-15 |
| 15. Philippians 2:5-11; Luke 10:38-42; 11:27-28 | 30. 2 Corinthians 5:15-21; Mark 1:16-22 |
| | 31. 2 Corinthians 6:11-16; Mark 1:23-28 |

Financial Snapshot

To provide a greater understanding of our parish finances, as of this issue we are including a financial snapshot in "Quo Vadis." The information is presented in a concise format that shows what is most relevant. Because of the timing of the newsletter, and when the financials are prepared, the information presented will be approximately two months behind.

June 2022	
Weekly Donations	\$3,882.00
Monthly Revenue (Pay It Forward Rewards, Gift Card Rebates, Interest Income, etc.)	\$582.98
Total Monthly Income	\$4,464.98
Salaries and Benefits	\$4,888.60
Diocesan Obligation	----
Operating Expenses	\$1,941.17
Total Monthly Expenses	\$6,829.77
Monthly Surplus (Deficit)	\$(2,364.79)
Special Donations: Christmas/Easter/Memorial	\$0.00



NOTE: Our savings continue to cover the gap between our income and expenses. Liquid assets have decreased by 84% (approximately \$103,170) over the last 10+ years.

The offering of time, talent, and treasure should be a free offering of love from the heart. Thank you for your stewardship. May God bless you for your generosity.

Remember to support the parish every time you shop!

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



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 September to be acknowledged in Quo Vadis, the donation must be recorded in the Special Donations register in the church vestibule by August 21, 2022.

August 7, 2022

Sanctuary Lamp offered by Eva Benda in memory of Marta Mlynaryk.