

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

I am writing this message on September 11, 2020 – nineteen years to the day of the hijacking of four jetliners used by Al Qaeda terrorists to attack New York City and Washington, D.C. I remember that day very well; it was a sunny Tuesday morning, and at first all seemed right with the world. I also remember seeing the news on television, and that beautiful morning turned into a day of tragedy and infamy. While understanding that the attacks were really happening, it was so shocking as to have a surreal quality to it, seeming almost as if one was watching a disaster film rather than network news. Later, as the shock wore off, the sense of disbelief was replaced by a whole range of feelings, including anger, especially seeing news reports of people dancing for joy in the streets of the Muslim world – the image of one such instance, in Nablus, is seared into my memory to this day. And for years afterward the familiar New York City skyline had a “hole” – the absent twin towers of the World Trade Center.

It isn’t simply the anniversary, nineteen years later, reminding me of that fateful day, but also the genocide perpetrated against Middle Eastern Christians since that day. Nineteen years ago we were attacked on our home territory – but for nineteen years without interruption our Christian brethren in the Middle East, who have survived Muslim domination for nearly 1,300 years, have been attacked. On September 11, 2001, the Christian population of Iraq was over 1.5 million; on September 11, 2020 it stands at under 250,000! History is repeating itself, a century later – today’s genocide is a repetition of the genocides of 1915-1922 of Christians living in the Ottoman Empire. One ancient Christian community, the Assyrians, has been decimated by both genocides – living mainly in Iraq, Syria, and Iran, they’ve been affected by the fundamentalist Islamic regime in Iran, the ISIL occupation of large areas of Iraq and Syria, and the Syrian Civil War. One hundred years ago there was an opportunity to create an independent Assyrian state, but the Paris Peace Conference of 1919-1920 refused to even receive the delegation sent to represent the Assyrians. Had the Assyrians been given their own state, or at least autonomous region, perhaps today’s new genocide might have been prevented.

I also recall that ten years ago, there was a passionate nationwide debate over the plans to build an Islamic cultural center, including a Muslim prayer room, in lower Manhattan only three blocks from the site of the former World Trade Center – the so-called “ground zero mosque.” As I pointed out at the time in a message to my parishioners in Passaic, the facts were (1) the organizers had the legal right to do as they please with the property they already owned (so long as zoning ordinances and building codes are observed – the location was zoned for multi-purpose use); and (2) the overwhelming majority of the American people didn’t want this Islamic cultural center located within such proximity to “ground zero.” These two facts were, of course, in conflict. My conclusion at the time was that the organizers of the Islamic cultural center had every legal right to proceed with their plans, but that didn’t mean that their plans were morally right. The imam organizing the project claimed the project’s intent was to build a bridge of understanding between America and the Muslim world. The reality, however, was that instead of building a bridge of understanding and respect, the imam was building a wall of insensitivity and alienation.

And again, history repeats itself. The historic churches of the Hagia Sophia and the Chora were turned into museums in 1934 and 1945, respectively, not only on artistic grounds, but also as symbols of peaceful religious coexistence. This is the most that the Turkish government, which had never admitted to the genocides of 1915-1922, has ever shown towards extending an olive branch of peace to Christians.¹ The conversion of the Hagia Sophia and the Chora Church back into mosques has made them “poster children” of religious insensitivity at best, or more likely, into a deliberate double slap in the face against Christians. I don’t believe that Turkish President Recep Tayyip Erdogan is merely being “tone deaf” like the imam in Manhattan ten years ago. Rather, I believe that his actions show no remorse for Turkey’s past crimes against humanity and are, in fact, deliberately representative of the final stage of genocide denial.

Erdogan is trying to “turn back the clock” to the glory days of the old Ottoman Empire at its height, and to complete the Turkification of Constantinople (Istanbul) by erasing the city’s, and the country’s, Christian Byzantine past (and, perhaps with it, erasing the memory of the genocides which the Turkish government continues to deny). This erasing of the past by Erdogan reminds one horribly of George Orwell’s “1984,” specifically of Oceania’s Records Department of the Ministry of Truth, where protagonist Winston Smith’s job was to rewrite historical documents so they would match the constantly changing current party line. What Erdogan is chillingly doing is robbing his country of a part of its past, the part that was Christian, and in so doing he’s robbing his people of the ability to learn from history. The erasing of the past is surely tied to the erasing of people (i.e. Christians), and so having learned nothing from a history denied, in the Middle East history repeats itself – tragically.

Excerpt from the Church Fathers

“Imitate her [Mary], holy mothers, who in her only dearly beloved Son set forth so great an example of maternal virtue; for neither have you sweeter children [than Jesus], nor did the Virgin seek the consolation of being able to bear another son.”

— St. Ambrose of Milan, Letters, 63:111

¹ Final Turkification occurred in 1922 in Smyrna (a predominantly Greek coastal city) and as such was the direct result of massacres, a great fire, and the expulsion of its large Christian population. What made this example of ethnic cleansing and destruction even more compelling was that Kemal Ataturk, leader of the nationalist movement and founder of the Turkish republic in 1923, was actually present at the time and in command of the occupying troops in Smyrna. He was directly responsible for the massacres of thousands of innocent civilians and the setting of the Great Fire. Following this was the deportation of 1.5 million Anatolian Greeks allowed by the Treaty of Lausanne of 1923. Ataturk’s decree, as President of Turkey, to turn the Hagia Sophia into a “symbol of peaceful religious coexistence” might perhaps have been a small act of atonement for his role in a genocide that he would never publicly admit.

Lives of the Saints

St. Kenneth of Aghaboe – commemorated on October 11th

Much of what is known of St. Kenneth comes from legend. However, he is documented by St. Adomnán (also known as Eunan), the ninth abbot of Iona who died in 704. Adomnán was a hagiographer and his greatest work *Vita Columbae* or *Life of St. Columba* contains references to Kenneth. Kenneth was born in 515 or 516, at Glengiven, near Dungiven in Ulster, the northern province in Ireland. His full Gaelic name was Cainnech moccu Dalánn. Kenneth's father, Lughadh Leithdhearg, was descended from the Ui Dalainn, a tribe whose ancestor, Dalánn, is traced back to King Fergus of Ulster, son of Ross, son of Rudhraige. The Ui Dalainn were from an island referred to as "Insula Nuligi," and is usually identified with Inis-Doimhle or Inis-Uladh, which is now called the Little Island, in the River Suir, southeast of Waterford, Ireland. Lughadh was a distinguished bard, a highly trained, professional itinerant poet. Lughadh settled at Glengiven, in what is now County Londonderry. Lughadh ended up under the favor and protection of the chief of Cianachta, and became the tutor of the chieftain's son, Geal Breagach. Kenneth's mother was called Maul or Mella. She attained an eminent degree of sanctity. The church of Thompleamoul or Capella Sanctae Maulae seu Mellae, beside Kilkenny city, was dedicated to God under her invocation.

In early Christian Ireland the Druid tradition collapsed with the spread of the new faith. The study of Latin and Christian theology flourished in monasteries. St. Kenneth spent his early years watching his chieftain's flocks. In 543 he became a pupil at Finnian's monastic school at Clonard, where some of the most significant names in the history of Irish Christianity studied. The twelve students who studied under St. Finian became known as the "Twelve Apostles of Ireland," and St. Kenneth was one of these. It was at Clonard that St. Kenneth became a friend and companion of St. Columba. In 544 he studied under St. Mobhi at the school of Glasnevin, with Kieran of Clonmacnoise and St. Comgall of Bangor. When plague scattered that community, he went to St. Cadoc's monastery of Llancarfan in Glamorganshire in Wales, where he was ordained a priest in 545. He then left for Rome to obtain the blessing of Pope Vigilius (537-555). In 550 he had returned to Glengiven, where he converted his foster-brother, Geal-Breagach, who afterwards assisted him in founding Drumachose, in nearby Limavady.

In 565 Kenneth joined Columba in Scotland (it was in Scotland than his Irish name "Cainnech" came to be rendered as "Kenneth"). Adomnán tells of Kenneth's arrival on Iona. St. Columba had a prophecy of a "certain holy and excellent man, who will arrive here among us before evening." According to Adomnán, God provided St. Kenneth with a safe and calm crossing, even though the sea was perilous and stormy that day. St. Columba received him that evening with all honor and hospitality. Kenneth built a church in the place now known as Saint Andrews. Later, he built monastic cells on the island of Ibdon, possibly South Uist, and Eninis, an oratory called Lagan-Kenny on the shores of Loch Laggan, and a monastery in Fife on the banks of the Eden. St. Kenneth's name is still recalled in the ruins of an ancient church, Kil-Chainnech on Tiree, in a burial ground, Kil-Chainnech, in Iona and Inch Kenneth off Mull.

St. Kenneth spent a good deal of his time in County Meath and Ossory in what is now County Laois. In Ossory he had a good repute with the king, Colmann son of Feradach. Colman gave him grants of land including Aghaboe ("the field of the Ox") which became his principal monastery. Aghaboe grew in importance, and in the seventh century it sent St. Feargal as a missionary to the church of Salzburg, Austria. Aghaboe was for a time the site of the Bishop's See, until under Norman influence in the twelfth century the see transferred from Aghaboe to Kilkenny. In 1346 Diarmaid Mac Giollaphádraig burned the town of Aghaboe, and completely destroyed St. Kenneth's shrine along with his relics. Kilkenny was originally the name of a church erected by or dedicated to St. Kenneth, but was afterwards extended to the townland and parish. Kilkenny was one of the last parts of Ireland to be converted to Christianity. Tradition asserts that in 597, St. Kenneth led a Christian force to Kilkenny to eliminate the last bastion of Druidic rule in Ireland. The last Archdruid of Ireland had retired with his Council to a mound in Kilkenny

for safety, but St. Kenneth led an army there and overcame them. He founded a monastery near what is now the Church of Ireland's St. Canice's Cathedral. He died and was interred at Abbey of Aghaboe in 600.

In his old age St. Kenneth had retired to an island in what was once Loch Cree, and there wrote a commentary on all four Gospels. This became known as Glass Kinnich (Glas-Chainnigh) or the "Chain of Cainnech." This was long preserved in his church and became a continuous commentary in the Middle Ages. St. Kenneth is the patron of Aghaboe and, together with St. Ciarán of Saigir, is one of the patrons of Kilkenny and the historic kingdom of Osraige. He is also the patron saint of the shipwrecked and he was considered a man of virtue, great eloquence, and learning. October 11th is his feast day in the Eastern Orthodox and Roman Catholic Churches.

Modern Theological Classics

IV. Plato's Religious Message

This *dualism* of Plato's outlook is one of the most important and – we can say – dramatic features in the development of his thought. On the one hand, true Reality belongs only to the eternal and immutable realm of the Ideas, the divine prototypes and sources of all what is. On the other hand, this world of ours is palpable enough and although possessing only a shadowy existence, which can even not be apprehended by a regular thinking, but only by a sort of "unlawful" one (*nothoi logismoi*) – in spite of that this shadowy world, not even existing in the true sense of the word, is powerful enough to block, to obscure, to distort, to render inefficient the power of Divine Reality. What remains then to us? Only *flight* to the real – the higher World and as soon as possible, the flight "from here thither" (*enthende ekeise*). There is a rupture, a contradiction in the thought of Plato – the passionate interest in this world and the proclamation of harmony and beauty, and the total rejection of the world as totally insufficient, deceiving and vain, as helplessly unredeemingly subject to evil and corruption – a rupture, a contraction that makes his thought so much deeper and richer and so full of developments and of dramatic tensions and that is so often manifest at the background of his mind. And then rises the desire to overcome this essential, inner opposition of the two worlds – the real and ours, the shadowy one – *to throw a bridge over this abyss between the two Worlds*. Much of Plato's philosophical endeavor is dedicated to the problem of *building a bridge* between the two Worlds.

There are two chief attempts of Plato to fill us the abyss between the transcendent World of the Pure Ideas and our mortal, so deceitful, "reality": his doctrine of *Eros* (the yearning of Love) as the ladder that raises us from earthly objects of love to divine primordial Beauty (in his "Symposium") and the dreams and more than dreams – a detailed scheme – of a *perfect state*, as visualized by him especially in his famous "Republic." Both bridges proved to be inefficient. The *Eros* remains a mainly subjective ladder: we are climbing upon it from our rapturous love for a single human body to the love of all beauty and then higher – to the love of beautiful things of the mind, of the spiritual order, until we have reached the Ocean of primordial Beauty, untainted by mortal dust, by earthly forms lacking beauty from another point of view – but *Beauty Itself*, pure and immutable and immortal. Should not the soul contemplating that forever be considered as blissful?

This is (along with the vision of the Supreme Realities in "Phaedrus") one of the most inspired passages in Plato. The soul has climbed to the top of the ladder of *Eros* and has immersed itself in the pure Ocean of Beauty Celestial. But the *ladder itself*, the lower grades upon which we climbed to the top, *remain unredeemed*, are simply transcendent and left behind. It is a subjective crossing over the Abyss. The Abyss remains gaping, it is not filled up by the power of Redeeming Love, transfiguring the Earthly and Mortal. And the Ideal State of Plato's "Republic" proves to be not ideal at all; it is not at all the Kingdom of Divine Reality on earth, the transfiguration of an earthly Republic into a Divine City.

We cannot read certain passage of Plato's "Republic" without feeling the deep emotion that permeates it. It is like strokes of wings, following one after another, that bear us into higher regions. There is an immense spiritual beauty and nostalgia in the words of Plato concerning those "who are lovers of the vision of Truth," those "who see the Absolute and Eternal and Immutable" – the philosophers "holding converse with the divine Order." According to Plato only those who "have the perfect vision of the Other World" are called "to order laws about beauty, goodness, justice in this world, and to guard and preserve the order of them (Rep. V, 475, 479; VI, 500, 484). Only true philosophers have to rule the Ideal State.

But there is so much that is unconvincing, strange and even naïve in this picture of Plato's. It is not the Kingdom of God on Earth. It is a mixture of Communism, denying some inalienable human rights – the right to have one's own family, the right of the parents to their children (for the two higher ruling classes) – with a *static* conception of his Utopia. There is no further development inside his scheme once it is attained. It is like a pyramid; only those who are on top, the Philosophers, are called to the knowledge of Eternal Truth. The lower – working classes remain in their false conventional opinions and continue their usual lives under the wise guidance and supervision of the intermediate class – the Guardians and Warriors. The participation in the true life of the Spirit is open only to the few. And even those few – the Philosophers – have to be dragged down, compelled to descend among their fellow citizens to take care of the affairs of the State (Rep. VII, 59). It is not only a baffling mixture of mystic inspiration with abstract planning, this scheme of a State is constructed on the denial of human freedom and some most elementary and fundamental rights of human personality. And there is no uplifting of the Whole in a higher sphere, no hope of an ultimate transfiguration. It is neither the Kingdom of perfect Justice on Earth, nor the bridge to be thrown over the Abyss separating the two Worlds.

Plato has preached deliverance – for the lonely Wise whose life is "a preparation to death" (*melete thanatou*) and a nostalgia for the Supreme Reality; a yearning, a stretching forth toward it. The salvation is in the spiritual flight "from here thither." But the World remains unchangeable – in its beauty and its being doomed to permanent death and permanent passing away to the presence of Evil. "The Evil cannot be abolished because there always must be something opposed to the Good. But it cannot dwell with the Gods in heaven. So it has to dwell here among us in our sphere. Therefore we must *flee* from here *thither* as soon as possible (Theaet. 176A). That is the last word of Plato's religious and mystical experience. But the world remains unrelieved. The unchangeable status of this World of ours, the power of inertia, death and corruption, inseparable from matter, proved to be stronger than the power of the abstract philosophical god of Plato – not the Personal Living God, Creator and Redeemer – and the world in its totality has to remain unredeemed.

The successors of Plato, especially during the whole last, predominantly religious, period of Greek philosophy, have inherited this problem: the abyss between the World of Divine Reality and the world of ours and the yearning, the desire to fill the gap. But it could not be achieved by way of philosophy. The Christian Gospel proclaimed the *Breaking through of the Divine Reality* into this world and the filling up of the Chasm by the coming in the flesh, by the death and resurrection, of the Son of God.

Dr. Nicholas Arseniev,² "The Revelation of Life Eternal," pp. 51-54

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 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.

Recipe of the Month

Apricot-Glazed Chicken with Grilled Brussels Sprouts

Although native to the Mediterranean region with other cabbage species, Brussels sprouts first appeared in northern Europe during the 5th century, later being cultivated in the 13th century near Brussels, Belgium, where they have been long popular, and from which they derived their name. Nutty and savory, crunchy and soft, Brussels sprouts deserve some serious love. The key is knowing how to cook them. If you've only ever eaten them boiled, steamed, or microwaved, it's quite possible that you hate Brussels sprouts for their bitter flavor and limp texture (raw Brussels sprouts, by the way, do not taste bitter – it's cooking them that brings out the bitter flavor – and they can make a crunchy and highly nutritious ingredient in a salad). The recipe given below counterbalances the bitterness with a sweet and spicy glaze, while grilling them avoids the texture becoming limp, and pairs well as a side with the apricot-glazed grilled chicken.

CHICKEN

Ingredients:

- 1/2 cup Apricot Marmalade
- Juice and zest of 1 lemon
- 8 bone-in skin-on chicken thighs (about 2 lbs.)
- Extra-virgin olive oil, for drizzling
- Salt to taste
- Freshly ground black pepper to taste
- Fresh Parsley, for garnish

Directions:

1. Preheat grill on medium-high. In a small mixing bowl stir together apricot marmalade and lemon juice and zest; set aside. Rinse chicken and pat dry thoroughly with paper towels. Place chicken on a rimmed sheet pan and drizzle with olive oil, then season with salt and pepper.

2. Place chicken on grill and cook, covered, 10 minutes. Flip chicken and cover again; cook 5 minutes more. When chicken reaches 150° to 155° internal temperature, brush glaze on chicken. Continue to flip chicken until glaze is browned on both sides and internal temperature is 165°, 8 to 10 minutes. Transfer to a clean plate, and cover loosely with foil to keep warm. Garnish with fresh parsley when plating.

BRUSSELS SPROUTS

Preparatory:

1. *Pick Sprouts That Are All The Same Size:* Believe it or not, despite being small, Brussel Sprouts vary greatly in size. Make sure when picking out of the bulk bin or choosing your bag of sprouts, that they are all around the same size. This will ensure even cooking, and will help the skewers lay flat on the grill.

2. *Get Them Clean:* Brussels sprouts aren't a particularly dirty vegetable, but it's still good to give them a good rinse to remove any debris. Trim the ends of the sprouts and discard any leaves that fall off in the process. Place trimmed sprouts in a large bowl and cover with cold water. Drain in a colander, pat dry, and continue with your recipe!

3. *If You Want to Use Wood Skewers, Soak Them:* In this and all cases, if you're going to use wooden skewers on the grill, make sure you soak them thoroughly. If you neglect this step, they may start to burn, or worse, catch fire. Soaking the skewers in water is the best way to avoid unwanted flames.

Ingredients:

- 1 lb. brussels sprouts, halved
- 3 tbsp. extra-virgin olive oil
- 1/4 cup balsamic vinegar
- 1 tbsp. honey
- 1 tbsp. grainy mustard
- 2 tsp. crushed red pepper flakes
- Salt to taste
- 1/2 cup freshly grated Parmesan cheese, for garnish

Directions:

1. Heat grill to high. In a large bowl, combine brussels sprouts, olive oil, vinegar, honey, mustard, and red pepper flakes, and season with salt.

2. Thread sprouts onto skewers. Grill, turning frequently, until sprouts are tender and cooked through, about 10 minutes. Garnish with grated Parmesan cheese before serving.

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

Newly Baptized

We welcome newly illumined Melanie Filatov, daughter of Andrii and Hanna Filatov, of Jersey City, New Jersey, on her entry into the Holy Orthodox Church on September 6, 2020 by the Sacraments of Baptism and Chrismation. Many Years to Melanie, her parents, and her godparents!

Confessions

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). Call the Rectory at 201-436-3244 for confession appointments.

General Confession is suspended until further notice.

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

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

Furnace Appeal

In February, the church's main furnace, which was over 40 years old, ceased to function and had to be replaced. We initiated a fundraising drive to help defray the cost of the furnace replacement and to date we have received \$7,170. Just as work began on the project, a crack in the furnace was discovered and we forwarded pictures and other information to our insurance company. Several weeks after the completion of the project we received a claim check for \$12,300. This was a surprise, and more importantly a major benefit to the church. However, during the furnace project it was discovered that the heating unit for the church hall (44 years old) was leaking and needs to be replaced. This is not covered by insurance. We are awaiting a quote to replace the unit. We thank those who have already donated to the furnace fund, and ask those who have not responded, to consider a donation to help defray the impending cost of the heating unit in the church hall.

Boycott Products of Turkey

The Chora Church of the Holy Redeemer, which had been a museum since 1945, has been converted into a mosque on August 22, 2020. Originally constructed in the fourth century, and rebuilt in 1077-1081 under Emperor Alexius I Comnenus, the Chora Church features some of the most exquisite mosaics from the Late Byzantine period (dating from 1315-1321, when the church was redecorated). About fifty years after the Fall of Constantinople, c. 1500, the Chora Church was converted into a mosque and its mosaics and frescoes were covered by a behind a layer of plaster. In 1945, when it became a museum, the plaster was removed and in 1948 the art work was restored by a team from Dumbarton Oaks in Washington, D.C. This is now the second historic church in Istanbul to be converted into a mosque by the government of Turkish President Recep Tayyip Erdoğan. We ask that you continue boycotting products of Turkey as a way of showing our solidarity with the suffering Christians of the Middle East.

Readings about the 1915-1922 genocide of Christian Armenians, Assyrians, and Anatolian Greeks:

<https://www.armenian-genocide.org/genocide.html>

<https://www.seyfocenter.com/english/38/>

<https://hellenicresearchcenter.org/wp-content/uploads/2016/04/Final-PP-2.pdf>

And the genocide of Middle Eastern Christians today:

<https://www.indcatholicnews.com/news/38550>

Schedule of Services

October 1, 2020

9:30 AM (Thu.) – Divine Liturgy

October 3-4, 2020

5:00 PM (Sat.) – Great Vespers

9:30 AM (Sun.) – Divine Liturgy

October 10-11, 2020

5:00 PM (Sat.) – Great Vespers

9:30 AM (Sun.) – Divine Liturgy

October 17-18, 2020

5:00 PM (Sat.) – Great Vespers

9:30 AM (Sun.) – Divine Liturgy

October 24-25, 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.

Daily Bible Readings

1. Hebrews 9:1-7; Luke 10:38-42; 11:27-28
2. Ephesians 4:17-25; Luke 6:17-23
3. 1 Corinthians 14:20-25; Luke 5:17-26
4. 2 Corinthians 6:16-7:1; Luke 6:31-36
5. Ephesians 4:25-32; Luke 6:24-30
6. Ephesians 5:20-26; Luke 6:37-45
7. Ephesians 5:25-33; Luke 6:46-7:1
8. Ephesians 5:33-6:9; Luke 7:17-30
9. Ephesians 6:18-24; Luke 7:31-35
10. 1 Corinthians 15:39-45; Luke 5:27-32
11. 2 Corinthians 9:6-11; Luke 7:11-16
12. Philippians 1:1-7; Luke 7:36-50
13. Philippians 1:8-14; Luke 8:1-3
14. Philippians 1:12-20; Luke 8:22-25
15. Philippians 1:20-27; Luke 9:7-11
16. Philippians 1:27-2:4; Luke 9:12-18
17. 1 Corinthians 15:58-16:3; Luke 6:1-10
18. 2 Corinthians 11:31-12:9; Luke 8:5-15
19. Philippians 2:12-16; Luke 9:18-22
20. Philippians 2:17-23; Luke 9:23-27
21. Philippians 2:24-30; Luke 9:44-50
22. Philippians 3:1-8; Luke 9:49-56
23. Philippians 3:8-19; Luke 10:1-15
24. 2 Corinthians 1:8-11; Luke 7:1-10
25. Galatians 1:11-19; Luke 16:19-31
26. Philippians 4:10-23; Luke 10:22-24
27. Colossians 1:1-2, 7-11; Luke 11:1-10
28. Colossians 1:18-23; Luke 11:9-13
29. Colossians 1:24-29; Luke 11:14-23
30. Colossians 2:1-7; Luke 11:23-26
31. Romans 16:1-16; Luke 8:16-21

Special Donations

Please note that for Special Donations in November 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 October 18, 2020.

October 4, 2020

Sanctuary Lamp offered by Fr. Sophrony Royer in memory of Right Rev. Bishop Gregory Grabbe (25th anniversary of repose).

October 11, 2020

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

October 18, 2020

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

October 25, 2020

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