

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

The feast of the Annunciation falls on March 25th, when the Church commemorates the coming of the Archangel Gabriel to announce to the Virgin Mary that she was to be the Mother of the promised Redeemer. Once the Holy Virgin consented, at that moment, by the power of the Holy Spirit, God the Son, the Second Person of the Blessed Trinity, assumed a human body and soul, and became the Son of Mary. March 25th is, therefore, a double feast in a sense – the Annunciation of the maternity of the Holy Virgin, and the Incarnation of the Son of God.

The Angel of the Annunciation was sent to that young maiden who was chosen to be blessed among women. “And when the angel had come to her, he said, ‘Hail, full of grace, the Lord is with thee Blessed art thou among women!’ When she heard him, she was troubled at his word, and kept pondering what manner of greeting his might be. And the angel said to her ‘Do not be afraid, Mary, for thou hast found grace with God ... The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee; and therefore, the Holy One to be born shall be called the Son of God’ ... But Mary said, ‘Behold the handmaid of the Lord, be it done to me according to thy word.’” (Luke 1:28-38).

Mary bowed her head, and her will, to the divine decree; and at that instant the great fact of the Incarnation was accomplished. A virgin of the House of David had become the Mother of God. The Second Person of the Blessed Trinity had become Man, like unto us in all things except sin. The fact of the Incarnation proves that Mary is the Mother of God. He, Who was born of her as a man, is God, and Mary is His Mother. She is the mother of the Divine Redeemer of the world; she is the mother of our Divine Lord and Master; she is the mother of the Savior Who shed His Precious Blood for us on Calvary.

The Virgin Mary deserves our highest veneration and love because Our Lord Jesus Christ loved and honored her. But, besides this, to her are due love and veneration for her own sake, because she is

the Mother of mankind; because above all other mere creatures she has been sanctified by the Holy Spirit; and because, in being chosen the Mother of her Incarnate Son, she is the mother of us all.

“O God, at the message of an angel, thou willed that Thy Word should take flesh, in the womb of the Blessed Virgin Mary; grant to Thy suppliant people, that we, who believe her to be truly the Mother of God, may be helped by her intercession with Thee. Amen.”

Parish Council President’s Message

Dear parishioners and friends:

With the Lenten season at hand, let us keep in mind three penitential practices, fasting, prayer, and almsgiving, to prepare ourselves to celebrate Easter.

During Lent, we should remember the forty days of Our Lord’s fasting in the desert, and his resistance to the devil’s temptations. By refraining from food, we give witness to our oneness with the Lord, acknowledging our need for conversion and showing our concern for the less fortunate. Fasting encourages us to lead lives of moderation, and gives us more energy to devote to God’s work. Therefore, self-denial during Lent purifies us as we draw closer to the climax of Easter Sunday, when we celebrate Christ’s triumph over death by His glorious resurrection!

Almsgiving is a concrete expression of charity, a virtue which asks us to respond to our fellow man’s needs, sharing with him some of the abundant blessing we have received from Our Lord. Jesus was impressed by the generosity of the poor woman who shared her limited resources with others in need (cf. Luke 21:3-4). When we give of our own personal earned blessings to others in need, it should not lead to vanity. God sees in secret and in secret He will reward us. We should not seek human recognition for works of almsgiving.

Prayer is a way of listening and responding to God’s call, an action by which we lift up our hearts and minds to God in praise, petition, and thanksgiving for all the blessings that He has bestowed on us. Without individual and communal prayer our relationship with God is diminished, and we deprive ourselves of the opportunity for conversion that leads to union with the Most Blessed Trinity.

Yours in Christ,
Robert Pierce

Lives of the Saints

St. Gerasimus of the Jordan – commemorated on March 4th

St. Gerasimus was a native of Lycia (in southwestern Asia Minor). From his early years he was distinguished for his piety. Having received monastic tonsure, he withdrew into the desert of the Thebaid (in Egypt). Thereafter, circa AD 450, the monk arrived in Palestine and settled at the Jordan, where he founded a monastery. For a certain while St. Gerasimus was tempted by the heresy of Eutyches, which acknowledged only the divine nature in Jesus Christ, but not His human nature (i.e. the Monophysite heresy). St. Euthymius the Great helped him to return to the true Faith.

As abbot, St. Gerasimus established a strict monastic rule. He spent five days of the week in solitude, occupying himself with handicrafts and prayer. On these days the wilderness dwellers did not eat cooked food, nor did they kindle a fire, but ate only dry bread, roots and water. On Saturday and Sunday all gathered at the monastery for Divine Liturgy and to partake of the Holy Eucharist. In the afternoon, taking a supply of bread, tubers, water and an armload of date-palm branches for weaving baskets, the desert-dwellers returned to their own cells. Each had only old clothes and a mat, upon which

he slept. When they left their cells, the door was never locked, so that anyone could enter and rest, or take whatever he needed.

St. Gerasimus himself attained a high level of asceticism. During Great Lent he ate nothing until the very day of the all-radiant Resurrection of Christ, when he received the Blessed Sacrament. Going out into the desert for all of Great Lent, St. Gerasimus took with him his beloved disciple St. Cyriacus, whom St. Euthymius had sent to him. When St. Euthymius the Great died, St. Gerasimus saw how angels carried the soul of the departed up to Heaven. Taking St. Cyriacus with him, the monk immediately set off to the monastery of St. Euthymius and consigned his body to the earth.

St. Gerasimus died peacefully, mourned by his brethren and disciples. At some point late in life, the saint tamed a lion by removing a thorn from its paw and taught it obedience, became widely known in the Christian world.¹ The same lion had aided St. Gerasimus in his tasks, and upon the death of the Elder it died at his grave and was buried nearby. Therefore, the lion is depicted on icons of the saint, at his feet. The saint's feast day is March 4th in the Eastern Orthodox Church, and March 5th in the Roman Catholic Church.

The Greek Orthodox monastery of Deir Hajla near Jericho commemorates St. Gerasimus, whose lavra² was nearby. The history of the monastery is also linked to another Christian narrative. The Holy Family were said to have found refuge in a cave here during their flight from King Herod the Great. An underground chapel was built on the spot where the Holy Family is believed to have spent the night.

Excerpt from the Church Fathers

"Many human activities, good in themselves, are not good because of the motive for which they are done. For example, fasting and vigils, prayer and psalmody, acts of charity and hospitality are by nature good, but when performed for the sake of self-esteem they are not good."

– St. Maximus the Confessor (c. 580 - 662), *Four Hundred Texts on Love*, II, 35.

Modern Theological Classics

II. Transcendence and Immanence of God

"Lo! I stand at the door and I knock. And if any man hears My voice and open to Me I will come to him, and sup with him, and he with Me." The Overpowering, the Transcendent is near – that is mystical experience. In this mystical experience the Immanence of the Transcendent – as we said already – becomes apparent. The nearer it comes, the great His incomparable Majesty reveals itself to us. And the summit of His power and majesty is revealed just in this, His drawing near, in His condescension, in His pouring Himself out in love. This is the real, the ultimate source of His immanence: His pouring Himself out in love.

The immanence is also revelation of His unique greatness, of His uniqueness: He sustains us, He encloses us from all sides. All lives only through Him and by Him. His is the working power, His is the source of life which penetrates all. "In Him we live and move and exist," says St. Paul, repeated the words of a stoic poet. A rightly understood immanency does not exclude a rightly understood transcendence in the notion of God, rather they presuppose and complete each other. There is no true religious experience, where one of these two aspects of religion is lacking. We can see it in the Old Testament, but especially in

¹ A parallel tale is preserved about St. Jerome, but, as has been argued, the tale of Jerome may have derived from a confusion with the exploits of St. Gerasimus, as Jerome ("Hieronymus") in medieval Latin became rendered as "Geronimus."

² A *lavra* or *laura* (Greek: Λαύρα) is a type of monastery consisting of a cluster of cells or caves for hermits, with a church and sometimes a refectory at the center.

the Christian revelation. In chapter forty of Isaiah, already quoted, where the incomparable power and transcending majesty of God were depicted, we see both aspects stressed with equal strength:

Behold the Lord God will come with strong hand and his arm shall rule for him; behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are young ... Why say thou, O Jacob, and speak, O Israel; my way is hidden from the Lord, and my judgment is passed over from my God? Hast thou not known? Hast thou not heard? That the everlasting God, the Lord, the Creator of the ends of the earth, faints not, neither is weary? There is no searching of his understanding. He gives power to the faint; and to them that have no might he increases strength. (Isaiah 40: 10, 11, 27-29)

And compare in Chapter forty-two these two closely connected verses (15-16), of which the first depicts the awe-inspiring, dreadful power of the Lord, whose Presence burns and shakes the created world to its foundations, and the next, immediately following verse stresses the condescending meekness and kindness of the same Lord:

I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools ...

And I will bring the blind by a way that they know not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

The Old Testament knows that the Lord surrounds us from all sides, that He speaks to us through the voice of creation:

Thou hast beset me behind and before, and laid thy hand upon me ... Whither I shall go from thy spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; If I make my bed in hell, thou art there. If I take the of the morning, and dwell in the uttermost of sin; even there shall thy hand lead me, and thy right hand shall hold me. (Psalm 139: 5,7-10)

The heavens declare the glory of God; and the firmament drew his handy work. (Psalm 9:1)

God's nearness, God's presence can dawn on us from different quarters, from different event and experiences of our life. We can hear His voice in the warmth and sanctity of the family hearth, the tenderness of domestic affections, in the happiness and joy, in the blissful atmosphere of family love, but also in sorrowful visitations, in pain and suffering. We feel His Presence in the voice of our moral conscience, in the inspiration which incites us to deeds of heroic self-sacrifice. In the beauty of heroic self-abnegation, in the perseverance of long silent hours of courageous suffering borne for His sake, His nearness is felt. We feel it, as we have already seen, especially when we try to alleviate the suffering of our brethren: "I was hungry and you gave Me to eat; I was thirsty, and you gave Me to drink; I was naked and you clothed Me; I was homeless, and you took Me in your house; I was sick and in prison, and you came to Me ... Because you did it to one of the least of these My brethren, you have done it unto Me." He is the living background on which these our brethren stand and live. When they suffer, His mystical Presence in them, through them, behind them becomes especially apparent.

Not only these brethren can be deeply touched and moved, when a saving hand is stretched out to them, not only *they* feel then the nearness of the saving and helping Lord in this helping brotherly hand, in this deed of brotherly love which saves them and cheers them up, but as we said, in a far greater measure we, if we are the helping ones, if this help, this saving deed is being accomplished through us, if we become the channel, so to say, of this saving action towards our brethren, much more we—I say—may receive the great boon, the great grace of feeling His Presence, that suddenly reveals itself to us in the suffering brethren. Not that the brother becomes by himself uninteresting to us, not that his

individuality is, so to say, merged into, swallowed up for us by the Presence of the Divine. Just the contrary: this human concrete individuality of the least of our brethren whom we are actively helping, becomes of immense value in our eyes, becomes precious to us: it is enlightened, is illuminated for our spiritual eyes by the Presence of Christ in this, perhaps the least one, the least interesting and inspiring one, our suffering brother. This is the Christian immanence of Divine Love, this is what makes the person of the least of our brethren so sacred, this is what gives to authentic Christian love a *mystical love*: the sense of the nearness of the Presence of the Lord. This is one—and perhaps the most telling and convincing one—of the real mystical encounters between God and the Christian soul.

We said already: the outstanding, striking feature of the mystical experience, of the mystical encounter between God and the soul on its height is the most intimate union of Divine Transcendence and Divine Immanence. Here, present, “taking hold of me,” “laying His hand on me,” more: the Fount of my being, felt by me as such (the “Root of Life,” according to Plotinus³), my Lord and my King and my Master, the Precious Pearl of the soul—and at the same time Unfathomable and Unutterable Mystery, the Transcending Light that dazzles, the Fire that consumes all that is unclean, that makes the creature kneel down in silent adoration. “Take off thy shoes from thy feet, for the place whereon thou standest is holy ground!”

“Engraderis vuestra nada!” (“Thou fillest with grace this Nothing!”), says Teresa of Avila. “Feu” (“Fire”) – so begins the “document” of Pascal, written by him in the night of his Conversion. “O lamparas de fuego” (“Oh, flashes of fire”) exclaims John of the Cross. The central experiences of Christian mystic (but we find this also in theistic mystical experience outside of Christianity, for instance, in Persia and medieval India) is that the High One, the Supreme One voluntarily and freely condescends, “stoops down” to come to me, to fill up the chasm between His Majesty and Glory and my Nothingness. And this enhances my feeling of admiring gratitude, my sense of being overwhelmed, being laid hand upon by the boundless Love. “Who art Thou, O my sweetest God (“O dulcissime Deus meus”) and whom am I, the little servant and worm before Thy face?” says Francis of Assisi, “I am not worthy that Thou enterest under the roof of my house”—so speaks the soul in the Eucharistic prayers in the East and West before the Communion.

The condescending humility and loving-kindness of the Almighty God: that is the keynote of Christian mystical experience and Christian piety. That is also the whole contents, the whole purport of the Christian message, of the witness of the apostles.

“We have seen ... His *Glory*.” “We have touched with our hands”—and That was “the Life Eternal.” Immanence and Transcendence given simultaneously; this is based on a fact, and this fact is: the Word among us manifested in the Flesh, having become Flesh. Most intimate fusion, or rather synthesis of Transcendence and Immanence, but not only in our interior experiences, and emotions, but in *a fact*, in that which has really taken place: “We have heard and seen and touched it with our hands ... and we bear witness thereof,” and that was “Life Eternal.” The salvation of the world lies in the fact, that Transcendent God became Man, became near to me and like me, and that we are now “grafted” on Him. Not only He condescended, but now our poor Humanity is grafted on His Divinity, in order that it should share in His Transcendence and Glory.

Dr. Nicholas Arseniev,⁴ “*The Revelation of Life Eternal*,” pp. 23-26.

³ [ed.] Plotinus (c. 204/5-270) was a major Hellenistic philosopher who lived in Roman Egypt. In his philosophy, described in the *Enneads*, there are three principles: the One, the Intellect, and the Soul. His teacher was Ammonius Saccas (reputedly a Christian), who was of the Platonic tradition. Plotinus is generally credited as the founding philosopher of Neo-Platonism.

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.

Recipe of the Month

Classic Ratatouille

Ratatouille is a French Provençal stewed vegetable dish, originating in Nice, and sometimes referred to as Ratatouille Niçoise. Recipes and cooking times differ widely by region, but common ingredients include tomato, garlic, onion, zucchini, eggplant, bell pepper, and some combination of leafy green herbs common to the region. It's an ideal choice for a vegetarian dinner entrée!

Similar dishes exist in many cuisines. These include: pisto (Castile, Spain); samfaina (Catalonia, Spain), tombet (Majorca, Spain); ciambotta, caponata, and peperonata (Italy); briám and tourloú (Greece); şakşuka and türlü (Turkey); ajapsandali (Georgia); lecsó (Hungary) and zaalouk (Morocco). Different parts of the Indian subcontinent have their own versions of winter vegetable stew; for example, Gujarat makes undhiyu, Kerala makes avial, and Bengal makes sukto.

Ingredients:

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|--|---|
| + 2 medium eggplants, diced into 1/2" pieces | + 1/2 cup dry white wine |
| + salt to taste | + 2 zucchinis, sliced into 1/4 " coins |
| + 2 tbsp. extra-virgin olive oil, divided | + 3 cloves garlic |
| + freshly ground black pepper | + 2 cups halved cherry tomatoes |
| + 1 large onion, chopped | + 1 tsp. dried oregano |
| + 2 bell peppers, cut into 1/4" spears | + a pinch of crushed red pepper flakes |
| + 1 bay leaf | + a bunch of fresh basil |
| + 1 tbsp. tomato paste | + crusty baguette (optional, for serving) |

Directions:

1. Place eggplant in a colander and toss with a big pinch of salt. Let sit for about 20 minutes, then pat the eggplant dry to remove excess moisture.
2. In a Dutch oven (or a large pot), heat 1 tablespoon oil. Add eggplant and season with salt and pepper. Cook until golden all over, about 6 minutes, then remove the eggplant.
3. Add remaining tablespoon of oil to pot. Add onion, bell peppers and bay leaf and cook, stirring occasionally, until onion and peppers are beginning to turn tender, about 5 minutes.
4. Add tomato paste and stir until it's fragrant, about 1 minute, then deglaze the pan with the white wine and reduce until most of the liquid has evaporated. Stir in zucchini and cook until tender, about 4 minutes more. Stir in garlic, cherry tomatoes and oregano.
5. Season mixture with red pepper flakes, salt and pepper and cook, stirring occasionally, until the tomatoes start to break down.
6. Add the eggplant back to the pot and stir to combine. Garnish with basil. Traditionally, it is served warm over a bed of "ribbon pasta" such as tagliatelle (if preferred, it may be served over a bed of rice) as a main entrée. Or, as a lighter alternative, it may be served warm or at room temperature with baguette.

Parish News

Orthodoxy Sunday Vespers

Sunday of Orthodoxy Vespers on March 8th will take place at Holy Resurrection Orthodox Church, 285 French Hill Rd., Wayne, N.J. Archbishop Michael will preside at the service, which begins at 5:00 PM.

Parish Council Meeting

The next meeting of the parish council is Sunday, March 15, 2020 after Divine Liturgy.

Memorial Saturdays

The remaining Memorial Saturdays of the Lenten season this year are March 14, 21 and 28. Fr. Sophrony will also say the Litany of the Departed at Divine Liturgy on St. Theodore Saturday (March 7). If you need to update the names on your memorial list(s), contact Fr. Sophrony as soon as possible.

Parish Confessions

All parishioners ought to go to confession during Great Lent. Confessions may be heard after any Friday evening Akathistos or any Saturday evening Vespers. Those who legitimately cannot attend services on Friday or Saturday evenings may call the Rectory to make arrangements for confession at another time.

Diocesan Youth Retreat

On April 3-5, 2020 the Diocese of New York & New Jersey is having a Lenten Teen Retreat, open to middle and high school students, at Greenkill YMCA Retreat Center, 160 Big Pond Rd., Huguenot, N.Y. Contact Danielle Geeza at 914-768-3735 or nynjocayouth@gmail.com by March 19th to register. There is no fee to attend the retreat.

Local Lenten Retreats

(1) St. Gregory Palamas Orthodox Church, 5 Church St., Glen Gardner, N.J. is having a Lenten Retreat on March 14th from 10:30 AM (following an Akathistos of Thanksgiving at 10:00 AM) to 3:00 PM. RSVP to Nellie Eyeran at Nellie_eyerman@yahoo.com or 973-584-8476 by March 10th. Free-will offerings will be accepted. (2) St. Stephen Antiochian Orthodox Church, 609 Lane Ave., South Plainfield, N.J., is having its 13th annual Lenten Retreat on April 4th from 10:00 AM to 3:00 PM. The retreat is free and open to everyone. RSVP to Carmen Elsabee at relsabee@hotmail.com if you plan to attend.

Special Donations

Please note that for Special Donations in April 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 March 22, 2020.

March 1, 2020

Altar Vigils offered by Deborah and Lindsay Wanko, and Lauren, Nick, Landon, and Lawson Petronko, for the recovery from surgery and return to health of husband, father, and grandfather, Stephen Wanko. **Sanctuary Lamp** offered by John & Helen Wanko in memory of Mary Macinsky (anniversary of repose). **St. John's Cross** offered by Fr. Sophrony Royer in memory of Albert & Vera Royer. **St. Nicholas' Cross** offered by Fr. Sophrony Royer in memory of Angela DiGiovanni.

March 8, 2020

Sanctuary Lamp offered by Fr. Sophrony Royer in memory of Concetta Royer (anniversary of birth). **St. John's Cross** offered by Fr. Sophrony Royer in memory of Rt. Rev. Bishop John Legky (15th anniversary of repose).

March 15, 2020

Sanctuary Lamp offered by Fr. Sophrony Royer in memory of Rena Robichaud.

March 22, 2020

Sanctuary Lamp offered by Fr. Sophrony Royer in memory of Rev. Thomas Sheridan, S.J.

Schedule of Services

Feb. 29-March 1, 2020

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

March 2-6, 2020

6:00 PM (Mon.) – Great Canon of Repentance
6:00 PM (Tues.) – Great Canon of Repentance
6:00 PM (Wed.) – Great Canon of Repentance
6:00 PM (Thu.) – Great Canon of Repentance

March 8-9, 2020

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

March 11, 2020

9:30 AM (Wed.) – Presanctified Liturgy

March 13-15, 2020

6:00 PM (Fri.) – Akathistos of Divine Passion
After Akathistos – General Panichida
5:00 PM (Sat.) – Great Vespers
9:30 AM (Sun.) – Divine Liturgy

Daily Bible Readings*

1. Romans 13:11-14:4; Matthew 6:14-21
7. Hebrews 1:1-12; Mark 2:23-3:5
8. Hebrews 11:24-26, 32-12:2; John 1:43-51
14. Hebrews 3:12-16; Mark 1:35-44
15. Hebrews 1:10-2:3; Mark 2:1-12
21. Hebrews 10:32-38; Mark 2:14-17

March 18, 2020

9:30 AM (Wed.) – Presanctified Liturgy

March 20-22, 2020

6:00 PM (Fri.) – Akathistos of Divine Passion
9:30 AM (Sat.) – General Panichida
5:00 PM (Sat.) – Great Vespers
9:30 AM (Sun.) – Divine Liturgy

March 24-25, 2020

6:00 PM (Tue.) – Vigil w. Lity
9:30 AM (Wed.) – Vespersal Divine Liturgy

March 27-29, 2020

6:00 PM (Fri.) – Akathistos of Divine Passion
9:30 AM (Sat.) – General Panichida
5:00 PM (Sat.) – Great Vespers
9:30 AM (Sun.) – Divine Liturgy

Deanery Lenten Vespers Schedule

The New Jersey Deanery has not yet announced its 2020 Lenten Vespers schedule. Please check the weekly bulletins in March and April for each week's Lenten Vespers location. Weekly bulletins may be accessed on the parish website. **

22. Hebrews 4:14-5:6; Mark 8:34-9:1
25. Hebrews 2:11-18; Luke 1:24-38
26. Hebrews 2:11-18; Luke 1:24-38
28. Hebrews 6:9-12; Mark 7:31-37
29. Hebrews 6:13-20; Mark 9:17-31

* There are no weekday Liturgy readings during Great Lent, on account of there being no Liturgies (other than the Liturgy of the Presanctified Gifts) on weekdays during Great Lent in Eastern Orthodox liturgical tradition. Liturgy readings are appointed only for Saturdays and Sundays.

** <https://www.sspeterandpaulbayonne.org/bulletin>