

# Quo Vadis

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

Recently, the world has witness the savage persecution of Christians and other religious minorities in northern Iraq, including crucifixions, decapitations, mass murder, rape, and enslavement, perpetrated by the terrorist organization known as “The Islamic State of Iraq and Syria” (ISIS). The same barbaric terrorists, who threaten civilization itself, are also responsible for the public beheading of two Americans in Syria. Such atrocities, which make us shudder with horror, and which fill us with revulsion, reminds us, starkly and undeniably, that there is evil in the world.

The intelligentsia of the Western world have spent the last few decades denying that there is such a thing as evil—dismissing the very notion as something naïve and “bourgeois.” Even worse are the attempts to rationalize, or even justify, acts of terror. Let me put it bluntly—there is no cause, regardless of how noble it may seem, that can justify the killing of even a single innocent life. Evil cannot be rationalized, or appeased, or negotiated, or justified.

Perhaps the story of St. George and the dragon serves as an apt illustration. The story is of a town being terrorized by a dragon. In order to spare the whole town from being destroyed by the dragon, the townsfolk resorted to offering maidens to the dragon as sacrificial victims. St. George, a Christian knight, came along one day and subdued the dragon, leading it into town on a chain. He then announced to the townsfolk that if they would embrace Christ, he would slay the dragon. They did, and he did.

This story is not really about some horrible, man-eating reptile, but rather the “dragon” symbolizes evil. Evil is the man-eating “dragon” that threatens to devour us. The story of St. George and the dragon provides us with the example of how to deal with evil. St. George did not enter into a dialogue with the dragon, or seek to rationalize its behavior, or appease it in any way—unlike the townsfolk. He simply slew it! And so we must, like St. George, confront, reject, and destroy evil. St. George also shows us—as he showed the townsfolk in the story—that the only way to resolutely reject evil is by embracing Christ. So, let us embrace Christ, being confident that only He can deliver us from the Evil One.

## Parish Council President’s Message

Dear parishioners and friends,

October will be a busy month at our church. The month starts with the “R” Club’s annual flea market on Saturday, October 4<sup>th</sup> and Saturday, October 11<sup>th</sup>. If you have any items that you would like to donate, please contact a club member. The month closes with our first annual Slavic Oktoberfest on October 26, 2014. Tickets are \$20 per person and a flyer has been posted on the church’s website and bulletin board. Please make every effort to support both of these events. Finally, as the summer has now come to an end, please avail yourself of the spiritual and moral benefits that that church, and its services, has to offer.

As a gentle reminder, we are still looking for someone to donate green altar coverings. If you are interested, please speak to Fr. Sophrony or myself. Once again, I thank all of you for your ongoing support.

Yours in Christ,  
Reader Stephen Wasilewski

## Excerpt from the Church Fathers

Hail, Mother of God and of us all—the *heaven* where God dwells, the *throne* from which Our Lord dispenses all graces, the *glory of our Church!* Pray unceasingly to Jesus so that we may find mercy on the Day of Judgment, and that through you we may come into possession of the wonderful things He has prepared for those who love Him.

*St. John Chrysostom, Archbishop of Constantinople, quoted by Cardinal Alphonsus de Liguori in “The Glories of Mary.”*

## Lives of the Saints

*St. Ursula, Virgin and Martyr, and 11,000 Maidens – commemorated on October 21<sup>st</sup>*

According to a legend that appeared in the eighth century, Ursula was the daughter of a Christian king in Britain, Maurus, and his queen, Daria. Ursula came into the world wrapped in a hairy mantle, and all the counselors gathered by the King could not explain what this might mean, for only God in Heaven knew how the rough robe signified that she should follow holiness and purity all of her life, like a latter-day St. John the Baptist. Because of this mantle, she was named Ursula, meaning “Little Bear.” Now Ursula grew in grace and loveliness and in such wisdom that all men marveled. Such was her wisdom, and her inspired grasp of Sacred Scripture, that throughout the kingdom no important task was done without the noble maiden’s counsel.

So widespread became her fame that another, heathen, king in England set his heart of having her for a wife to his son, Aether. So he sent an impressive embassy to entreat King Maurus to give Ursula in marriage to Aether. King Maurus would not have his daughter wed a heathen, and when courteous words and gifts would not sway him, the ambassadors resorted to threats. Maurus’ kingdom was small, and its soldiers few, and so he, and his queen, and councilors, and all the people were in sore distress. On the evening of the second day, Ursula shut herself in her chambers and prayed all night with tears, telling how she had vowed to live as a holy virgin all her years, having Christ alone for a spouse. But if His will were that she should wed a heathen prince, she prayed that wisdom might be given her to turn the hearts of the heathens to Christ, and the power to comfort her father and mother and all her people. At dawn an Angel appeared to her in dream, telling her that God shall give her wisdom and teach her tongue what it should speak.

When it was day, Ursula arose to bless and glorify God, and putting on a bejeweled mantle resembling the starry sky, and crowned with a diadem, she addressed her father, his councilors, and the ambassadors of the heathen king. She agreed to take Aether for her husband, but asked that three graces be granted to her. The first grace was that the heathen king, and his queen and son, be baptized. The second grace was that she be granted a three year postponement of the marriage so that she may travel to Rome in order to venerate the relics of the saints. The last grace was that she would take ten fair maidens, and each of these a thousand more, to join her in her holy pilgrimage. The ambassadors readily agreed to Ursula’s terms, and Aether, and his father and mother, and all their people, were baptized into the Holy Faith.

Ursula and her company then set sail in eleven ships which crossed the North Sea, sailed up the Rhine to Basel, Switzerland, and then went to Rome. On their way back, they were taken captive by a horde of pagan Huns. Their chieftain, called Soldan, proclaimed, “Either deny your God, or I will slay you all with the sword. So shall you die a sorrowful death and see your land no more.” Ursula and her companions, having already tasted of the sweetness of Paradise, refused to renounce Christ and bravely embraced holy martyrdom. So Soldan commanded that they all be slain with the sword, but when he saw how exceedingly lovely St. Ursula was as she stood in

the middle of the holy martyrs, he announced that he would spare her if she would become his wife. When she rebuked him, he was moved with anger and setting an arrow on the string of a bow, he pierced the heart of the glorious maiden, and thusly St. Ursula went to God. The martyrdom of St. Ursula and the 11,000 maidens took place about AD 453 in the city of Cologne.

Another legend, of Gallic origin, is found in Geoffrey of Monmouth's "Historia Regnum Britanniae": the usurper Maximus (as Geoffrey calls the Emperor Maximian), having conquered Armorica (Brittany), sent there from Great Britain 100,000 colonists and 30,000 soldiers, and gave the government of Armorica to a Breton prince, Conan Meriadocus. The latter decided to bring women from Great Britain to marry them to his subjects, to which end he appealed to Dionotus, King of Cornwall, who sent him his daughter Ursula, accompanied by 11,000 noble virgins and 60,000 common women. As the fleet which carried them sailed towards Armorica, a violent storm destroyed some of the ships and drove the rest to coast of Germany, where the virgins were slain by the Huns. The inconsistencies and anachronisms of Geoffrey's account are obvious; however, this account has been regarded by several writers as containing the germ of the true history of St. Ursula and the 11,000 maidens.

After setting aside the manifest fables, two essential traits remain of what is authentic history: the British origin of the saints and their massacre by the Huns. Another essential fact is that Clematius, a Roman senator, rebuilt a basilica in Colonia Agrippina (Cologne) that had originally been built to honor a group of virgins who had been martyred there, according to a fifth century inscription. The Order of the Ursulines, founded in 1535 by Angela Merici, and especially dedicated to the education of young women, helped to spread the veneration of St. Ursula around the world. The educational mission of the Ursulines was also responsible for having St. Ursula named the patron saint of students. In 1969 the commemoration of St. Ursula and her companions was removed from the General Roman Calendar; however, they are still mentioned in the Roman Martyrology. The village church of Llangwryfon, in western Wales, is dedicated to St. Ursula, as she is believed to have originated from this area.

## Modern Theological Classics

According to the apostle Paul, the Church is the body, of which Jesus Christ is the head. It is a single living organism, united by divine-human life (Eph. 1:22; 4:4, 12, 15-16, 25; 5:23, 30; Col. 1:18, 24; 2:19; 3:15; Rom. 12:4-5; 1 Cor. 6:15; 10:17; 12:13-27). The body possesses all the divine powers of sanctification which belong to the head. St. Theophan the Recluse explains: "As the members of our bodies together with the head constitute one living organism which is ruled by the head, so also believers through their baptism are integrated into Christ—they "put on Christ"—by the power of the Holy Spirit. Thus they are created together with Him into one divine-human organism, the Church; and thus they are truly 'members of Christ' (1 Cor. 6:15)." ["Commentary on the Epistle to the Ephesians," in *Tolkovanie ... k Efesiam*, 123).

The apostle Paul thus presents for our edification a most majestic vision of the consequences of God's plan for our salvation in Jesus Christ:

... which he accomplished in Christ when He raised Him from the dead and made Him sit at His right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in that which is to come; and He has put all things under His feet and has made Him the Head over all things for the Church, which is His Body, the fullness of Him who fills all in all (Eph. 1:20-23).

Reacting to this passage, St. John Chrysostom offers these amazing words:

Whereto God raised the Church! As though He were lifting it up by some engine, He has raised it up to a vast height, and set it there on the throne: for where the Head is, there is the Body also. There is no interval to separate between the Head and the Body. The fullness of Christ is the Church: and rightly, for the complement of the Head is the Body, and the complement of the Body is the Head. [“Commentary on Ephesians,” in *Tvorenje*, Homily 3].

The Church as all-embracing fullness, is where the head is, sharing in Christ’s glory and authority in heaven and on earth. On earth the Church is the vehicle or the institution, where Christ the Redeemer and Savior incorporates into His believers, the most intimate unity of love and life. The Church, according to St. Augustine, is Christ: “inasmuch He is present in all places, and bears all humanity in Himself. The whole Christ is the head and the body. He is one principle, one source, one head, from which Christians derive the fullness of the divine life.” [quoted in Emile Mersch, *The Whole Christ*, 393].

Elsewhere St. Paul explains the reason for such preeminence: “He is the head of the body, the Church; He is the beginning, the firstborn from the dead, that in everything He might be preeminent.” For it pleased the Father “to reconcile all things to Himself through Him, whether things on earth or things in heaven, making peace by the blood of His cross” (Col. 1:18-20).

The unity of the head and the body is clearly shown in the writings of Origen. He states: “The Church is the body of Christ. But must we consider it as the trunk, distinct from the head and governed by it? Or is it not the entire Church of Christ, rather the body animated by His divinity and filled with His Spirit, after the analogy of the human body, of which the head is itself a part?” [“Contra Celsum” in *The Ante-Nicene Fathers*, vol. 2, 6:48].

The unity of Christ with the Church is “a great mystery” (Eph. 5:32) in which the faithful spiritually and organically are incorporated into Christ, being animated, sanctified, and eventually saved by His divine power. The Church as the body of Christ is “the fullness of Him who fills all in all” (Eph. 1:23). This “fullness” (in Greek, *pleroma*) can be understood in two ways: as the fullness that fulfills, or as the fullness which is fulfilled. In both ways the mystery is truly wonderful.

Jesus Christ, the head of the Church, is the fullness of all creation on earth and in heaven (Eph. 1:3; Col. 1:17; 1 Cor. 8:6). He himself is the absolute fullness of “all in all” as the head of the Church, His body. This body lives and breathes by Him, it is ruled by Him, and it exists for the purpose of completing the work of Christ on earth. Thus the Church is constantly *becoming*

the fullness of “all in all” through its Head. Christ fills the Body with all His divine qualities and powers, animating her permanently by His presence and by His living Spirit.

On the other hand, the body completes the head, for even the perfect head remains incomplete without the body. Christ, the redeemer and savior, receives fulfillment in His body, the Church. Thus it can be said that the unity of the head and the body is the *sine qua non*, the necessary condition for the fulfillment of God’s plan of salvation. This understanding of the body of Christ as constituting Christ’s fullness enables us to see that the Church is a reality that extends beyond any concrete visible, human institution or society. For the body of Christ embraces all earthly and heavenly powers, since it is also the heavenly Jerusalem (Heb. 12:22-23).

Christ is the head of the Church, which is His body. The body lives by the divine life of the head. It grows and develops through its head, which is the divine principle of its life (Eph. 4:16), “from whom all the body, nourished and knit together by joints and ligaments, grows with the increase that is from God” (Col. 2:19). The final goal of the Church is to pursue this growth, “until we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect manhood, to the measure of the stature of the fullness of Christ” (Eph. 4:13).

The Church as the living body of Christ constitutes of a multitude of members, spiritually and organically united to each other and to their head. Every member essentially is needed for every other, and all together they form the Church: “For as we have many members in one body, but all the members do not have the same function, so we, being many, are one body in Christ and individually members of one another,” having different gifts according to the grace given to us, in proportion to our faith (Rom. 12:4-6).

As St. Paul’s first letter to the Corinthians makes clear (12:12-27), the diversity of members of the body is not simply an image of beauty; it is an essential condition of the life of the Church. We are all members of one another, St. Paul says. The members are not strangers to one another but are members of one body, working together in one accord. Each member is essential to maintain the health of all. “For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ” (1 Cor. 12:12).

The unity of the Church thus lies in its multiplicity. It is a “unity in diversity.” Not every member of the body is equal in service, for “to each of us grace was given, according to the measure of Christ’s gift” (Eph. 4:7). But all members are needed to serve the whole body, each member supporting every other. Each is indispensable. The unity of all is neither juridical nor mechanical. It is a spiritual, organic unity, created through baptism and nurtured through faith, new life and love in the one body, which is animated by the one Spirit, with one hope: “one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all” (Eph. 4:4-6).

Jesus Christ, who ascended into heaven, bestows upon the Church all that is necessary for her existence and growth. “His gifts were that some be apostles, some prophets, some

evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, with the goal of achieving the measure of the stature of the fullness of Christ” (Eph. 4:10-13).

Jesus Christ is the head of the Church and the savior of the body. The Church is subject to Christ, who loves her and gave Himself for her. Through His saving action the one unique Church, the body of Christ, is holy, glorious, without blemish, “not having spot or wrinkle, or any such thing.” The members of his body may be likened to his very flesh. The Lord nourishes and cherishes the Church as his own flesh, united to Him in the most intimate possible relationship, for “no man ever hated his own flesh.” The unity of Christ with his members, then, is the “great mystery”: the Whole Christ is both head and body, each one completing and fulfilling the other (Eph. 5:23-30). Love is the essential quality that permeates the body of Christ, for it was the love and sacrifice of Christ that gave birth to the Church. By His love the Church is “nourished” and “cherished” (Eph. 5:2, 25, 29). And through knowledge of the love of Christ, the “fullness of God” is achieved (Eph. 3:19).

*Archbishop Gregory Afonsky, Christ and the Church, pp. 57-61. **To be continued.***

## **Our Carpatho-Rusyn Heritage**

### Transcarpathia Today

Upon the dissolution of the Soviet Union in 1991, the people of the Transcarpathia Oblast voted, in December 1991, for self-rule within an independent Ukraine. With an 89% voter turnout, 78% voted in favor of autonomy. But with the Russian majority in the Odessa Oblast casting a similar vote, the Ukrainian government, fearing secession, refused to honor either referendum.

Today’s Transcarpathia Oblast, with a population of 1.3 million, is predominantly Rusyn, though some 50,000 Russians, along with several other smaller minorities, such as Ukrainians, Gypsies, Germans, Slovaks, Hungarians, Romanians, and Armenians, also live in Transcarpathia. Including neighboring countries, there are about 1.5 million Carpatho-Rusyns in Europe today, who are a recognized minority in Slovakia, the Czech Republic, Hungary, Poland, Romania, Croatia, and Serbia. In Ukraine, they are third in population after Ukrainians and Russians, though their status as a distinct ethnicity remains unrecognized by the Ukrainian government.

Mountains comprise the majority of Transcarpathia, and the region has a typically Alpine combination of forests, mountains, waterfalls and fast-flowing rivers contrasting with picturesque meadows and quaint villages of wooden houses and churches. The countryside is heavily forested with beech, spruce, birch, and hornbeam trees, with diverse animal life including wolves, bears, foxes, lynx, eagles, wild boar, hares, and wild goats. In 2006 the United Nations Carpathian Convention took effect, aimed at conserving the region’s rich wildlife, natural resources, and cultural heritage, while promoting forestry, mining, and tourism without spoiling the environment. Transcarpathia’s considerable natural resources include timber, mineral water (over 500 natural springs), salt, gold, mercury, and marble. Tourism includes

skiing, hunting, spas and resorts. Viniculture is also a significant industry in Transcarpathia, and more than a few of Transcarpathia's inhabitants make their own homemade vodka.

Companies from countries such as Germany, Austria, Sweden, the United Kingdom, and the United States now operate in Transcarpathia. Sweden's IKEA operates a saw mill and a furniture plant. Two new electronics-making plants in Uzhgorod are American-owned, while in nearby Mukachevo a Singapore-based competitor has built a third plant. Russia also maintains interests in the region: in Mukachevo, many Moscow-based businesses have established offices for trade with the West. One of the largest Soviet-built early-warning radar facilities and missile tracking systems is located in Mukachevo, and has been jointly used by both Russia and Ukraine. Three railroads, four highways, gas and oil pipelines, and electric lines traverse Transcarpathia, and a new gas pipeline, which will transport natural gas from Siberia to Western Europe, is pending construction.

Transcarpathia's capital of Uzhgorod (formerly Ungvar) has a unique Central European feel to it. Located on the banks of the river Uzh, with a population of 130,000, Uzhgorod is over one thousand years old and has many historical sites, including Ungvar Castle, which dates back to the tenth century. The city's name derives from the Uzh River, which means "eel," and the Russian word for "city." The interwar period of Czechoslovak control has left the city with streets lined with trees in a Western European fashion, and with small blocks of modern "Art Deco" influenced apartment buildings. The city hall built during this period would be perfectly at home in Italy, and the red tiled roofs of many of the buildings give the city a Southern European feel. This contrasts sharply with the later Soviet-style architecture that also appears in the city. A notable contrast in styles is evident between the Western Baroque style of the Greek Catholic Cathedral and the Oriental Russian style Orthodox Cathedral. Russian is spoken freely in this culturally mixed city as a practical way of communicating between Russians, Ukrainians, Hungarians, Slovaks, Romanians, Gypsies, Germans, Poles, and the dominant local Carpatho-Rusyns. Over the course of its long history, Uzhgorod has flown 37 different flags, and while Uzhgorod can be considered the capital of the Carpatho-Rusyns, it is also an international city at a crossroads in Europe, where East meets West.

*This segment was the result of original research by V. Rev. W. Sophrony Royer, Ph.D.*

## **Parish News**

### Parish Council Meeting

The Parish Council shall meet on Monday, October 20, 2014 at 7:00 PM. All Parish Council members are expected attend this meeting.

### Bayonne "R" Club

The Bayonne "R" Club will have its annual flea market on two consecutive Saturdays: October 4<sup>th</sup> and 11<sup>th</sup>. The doors will open at 10:00 AM. The efforts of all volunteers and donors in this project will be greatly appreciated.

## Slavic Oktoberfest

Our parish's Slavic Oktoberfest—a buffet of Slavic and German specialties with beer and wine—will take place on Sunday, October 26, 2014 at 11:30 AM. Tickets are \$20 per person—advance purchase only. For tickets and information, see Marge Kovach or Stephen Wasilewski. Ticket purchases will also by phone and e-mail at (732) 815-9765 or mjkovach@aol.com, or (201) 960-4352 or stephen12375@aol.com. Checks should be payable to “Ss. Peter & Paul R.O.G.C. Church.”

## In Memoriam

Wilfred Royer, age 90, passed into blessed repose on September 13, 2014. Memory Eternal!

## **Special Donations**

*Please note that for Special Donations in November to be acknowledged in **Quo Vadis**, it will be necessary for the donation to be recorded in the Special Donations register in the church vestibule by October 19, 2014.*

### October 5, 2014

St. Nicholas' Cross offered by John & Helen Wanko in honor of Keira Canova's birthday.

### October 19, 2014

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

### October 26, 2014

St. Nicholas' Cross offered by De May Family in memory of Eva De May (anniversary of birth).

## Donation of Candles

Fr. Sophrony donated 35 votive candles for the altar's seven-branch candelabra in memory of Ernest Alexander Royer and Donald Gilbert Royer.

## Icon Donation

A framed icon of St. Maxim Sandowicz, commemorating the centennial of the saint's martyrdom, was donated by Philip Benda in memory of the reposed members of the Benda and Tomaszkievicz families.

## Schedule of Services and Events

### September 30-October 1, 2014

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

### October 4-5, 2014

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

### October 11-12, 2014

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

### October 20, 2014

7:00 PM (Mon.) – Parish Council Meeting

### October 18-19, 2014

6:00 PM (Sat.) – Vespers & Gen. Confession  
9:30 AM (Sun.) – Divine Liturgy

### October 22, 2014

7:30 PM (Wed.) – Carpathian Club Meeting

### October 25, 2014

9:30 AM (Sat.) – General Panichida

### October 25-26, 2014

6:00 PM (Sat.) – Great Vespers w. Lity  
9:30 AM (Sun.) – Divine Liturgy  
11:30 AM (Sun.) – Slavic Oktoberfest

- *October 9, 2014 is Fr. Sophrony's fiftieth birthday*

## Daily Bible Readings

1. **Heb. 9:1-7 & Luke 10:38-42, 11:27-28**
2. Eph. 4:14-19 & Luke 6:12-19
3. Eph. 4:17-25 & Luke 6:17-23
4. 1 Cor. 14:20-25 & Luke 5:17-26
5. **2 Cor. 6:16-7:1 & Luke 6:31-36**
6. Eph. 4:25-32 & Luke 6:24-30
7. Eph. 5:20-26 & Luke 6:37-45
8. Eph. 5:25-33 & Luke 6:46-7:1
9. Eph. 5:33-6:9 & Luke 7:17-30
10. Eph. 6:18-24 & Luke 7:31-35
11. 1 Cor. 15:39-45 & Luke 5:27-32
12. **2 Cor. 9:6-11 & Luke 7:11-16**
13. Phil. 1:1-7 & Luke 7:36-50
14. Phil. 1:8-14 & Luke 8:1-3
15. Phil. 1:12-20 & Luke 8:22-25
16. Phil. 1:20-27 & Luke 9:7-11
17. Phil. 1:27-2:4 & Luke 9:12-18
18. 1 Cor. 15:58-16:3 & Luke 6:1-10
19. **2 Cor. 11:31-12:9 & Luke 8:5-15**
20. Phil. 2:12-16 & Luke 9:18-22
21. Phil. 2: 17-23 & Luke 9:23-27
22. Phil. 2:24-30 & Luke 9:44-50
23. Phil. 3:1-8 & Luke 9:49-56
24. Phil. 3:8-19 & Luke 10:1-15
25. 2 Cor. 1:8-11 & Luke 7:2-10
26. **Gal. 1:11-19 & Luke 16:19-31**
27. Phil. 4:10-23 & Luke 10:22-24
28. Col. 1:1-2, 7-11 & Luke 11:1-10
29. Col. 1:18-23 & Luke 11:9-13
30. Col. 1:24-29 & Luke 11:14-23
31. Col. 2:1-7 & Luke 11:23-26

- *Sunday & Holy Day readings printed in boldface*