

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 Vigil services for Christmas and Theophany start with Great Compline. And in Great Compline, we hear the invocation, “God is with us! Understand all you nations and submit yourselves, for God is with us!” The invocation that “God is with us!” reminds us that as a Church we are not alone. It is also worth remembering that our Church exists to be what God wants it to be. We are called by God to build His Church—to do His will, not our own. Only our faith in God, and our hope in His almighty power and grace, and our love for His goodness, will guide us through our feelings of fear and uncertainty.

The theological virtues (called *theological* because they have God as their object) of faith, hope, and love are our vital resources for accomplishing our vocation as Christians to preach the Good News of Our Lord Jesus Christ, crucified and risen from dead. And it is the preaching of the Good News to all people that is the evangelism that our world needs. The earliest Christians understood this vocation, despite the incredible odds against them.

To reinvigorate our faith, let us start by renewing and strengthening our relationship with Our Lord and Savior Jesus Christ, in order to become more committed to our spirituality, and thereby better equipped to meet the spiritual hunger of all who come to us searching for Christ. Then we will be true disciples of Christ, and prepared to cooperate with His grace in making our Church into what He wills it to be. And to this let us say, “Amen!” (“So be it!”).

Parish Council President’s Message

Dear parishioners and friends,

As we start a new year, I would like to reflect on the past year. In 2014 we had two inaugural fundraisers—the Spaghetti & Meatball Dinner and the Slavic Oktoberfest—which made a combined profit of \$2,700. We look forward to these two events again in 2015, and we are considering the addition of a third fundraiser, possibly a cocktail party with a “tricky tray.” We also had an impressive increase of \$5,153 in our weekly donations, and an increase of \$532 in Christmas donations, from the previous year. Unfortunately, we closed out the fiscal year with an operating loss of \$8,142. With that in mind, I ask you to consider an increase in your contributions to the church, whether it be by adding a little each week to your envelopes or by buying more candles and/or shopping cards or by making special donations. Thank you in advance for your support.

On behalf of the Parish Council, I would like to wish everyone a Blessed and Happy New Year. May God grant our parish, and all its members, many blessed years!

Yours in Christ,
Reader Stephen Wasilewski

Excerpt from the Church Fathers

Our Lord made a covenant with us through baptism in order to give us eternal life. There is in baptism an image both of death and of life, the water being the symbol of death, the Spirit giving the pledge of life. The association of water and the Spirit is explained by the twofold purpose for which baptism was instituted, namely, to destroy the sin in us so that it could never again give birth to death, and to enable us to live by the Spirit and so win the reward of holiness. The water into which the body enters as into a tomb symbolizes death; the Spirit instills into us his life-giving power, awakening our souls from the death of sin to the life that they had in the beginning. This then is what it means to be born again of water and the Spirit: we die in the water, and we come to life again through the Spirit.

To signify this death and to enlighten the baptized by transmitted to them knowledge of God, the great sacrament of baptism is administered by means of a triple immersion and the invocation of each of the three divine Persons. Whatever grace there is in the water comes not from its own nature but from the presence of the Spirit, since baptism is not a cleansing of the body, but a pledge made to God from a clear conscience. As preparation for our life after the

resurrection, our Lord tells us in the gospel how we should live here and now. He teaches us to be peaceable, long-suffering, undefiled by desire for pleasure, and detached from worldly wealth. In this way we can achieve, by our own free choice, the kind of life that will be natural in the world to come.

Through the Holy Spirit we are restored to paradise, we ascend to the kingdom of heaven, and we are reinstated as adopted sons. Thanks to the Spirit we obtain the right to call God our Father, we become sharers in the grace of Christ, we are called children of light, and we share in everlasting glory. In a word, every blessing is showered upon us, both in this world and in the world to come. As we contemplate them even now, like a reflection in a mirror, it is as though we already possessed the good things our faith tells us that we shall one day enjoy. If this is the pledge, what will the perfection be? If these are the first fruits, what will the full harvest be?

St. Basil the Great, On the Holy Spirit, cap. 15, 35-36.

Lives of the Saints

St. Genevieve of Paris, Virgin and Patron of Paris – commemorated on January 3^d

St. Genevieve was born about the year 422, at Nanterre near Paris. Her father's name was Severus and her mother's Gerontia. According to the custom of the time, she often tended her father's flocks on Mt. Valerien. She was seven years old when St. Germanus of Auxerre came to her village on his way to Great Britain to combat the heresy of Pelagius. The child stood in the midst of the crowd gathering around the holy man, who singled her out and foretold her future sanctity. At her desire the holy Bishop led her to a church, accompanied by all the faithful, gave her a brass medal with the image of the Cross one it to wear around her neck, and consecrated her to God as a virgin.

At the age of fifteen, St. Genevieve came to Paris to enter the monastic life; as she progressed in monasticism, she received from God the gifts of clairvoyance and of working miracles. In time, the Parisians came to consider St. Genevieve as a holy vessel. When Attila the Hun was reported to be marching on Paris, the inhabitants of the city prepared to evacuate, but St. Genevieve persuaded them to avert the scourge by fasting and prayer, assuring them of the protection of Heaven. The event verified the prediction, for the barbarian suddenly changed the course of his march.

The life of St. Genevieve was one of great austerity, constant prayer, and works of charity. St. Genevieve considered the Saturday evening Vespers service to be very important, since it symbolizes how our whole life should be, saying: "We must keep vigil in prayer and fasting so the Lord will find us ready when he comes." She died in the year 512. According to tradition, the Church of Ss. Peter & Paul, build by Frankish King Clovis, became her resting place. Her holy relics were later transferred to the Church of St. Etienne du Mont in Paris. Most of her relics, and those of many other saints, were destroyed during the godless French Revolution.

Modern Theological Classics

“I believe . . . in one, holy, catholic, and apostolic Church”

Previously, we dealt with subjects responding to the divine origin and divine nature of the Church; presently, we want to speak of the *qualities* of the Church—qualities that reflect the essence of the Church and that differentiate the Church from any other earthly society.

As the Orthodox Church teaches us, and the Holy Scriptures confirm, the Church as the Body of Christ is organically united with her head. Thereby, she is able to participate fully in the essential qualities that characterize her head. The Church is one, for she rests upon the one cornerstone (Eph. 2:20). She is holy, for the Church is constantly being built into a holy temple by the Spirit (Eph. 2:21-22). The Church is catholic, for she is the fullness of Christ, embracing all nations and all times (Eph. 2:14, 20). And the Church is apostolic, since she is built on the holy apostles (Eph. 2:20).

These outstanding qualities of the Church may be qualified as *essential* qualities, insofar as they derive from, flow from, and represent the essence of the Church with which they are organically united. The Church in her essence cannot exist without these essential qualities, just as these qualities cannot exist apart from the Church. The Church in its inner nature is described by key adjectives that reveal her essential qualities: one, holy, catholic, and apostolic.

Oneness is the most important quality of the Church. Oneness, in fact, is of her very essence. Without it, the Church could not exist. The Church is not only numerically one. She is unique, possessing the fullness of one head, one faith, one baptism, and one divine life of the Holy Trinity (Eph. 4:4-6). Oneness is the essence of the Church, just as the Son is one with the Father (Jn. 17:21, 23) through the Holy Spirit (1 Jn. 4:13).

The Church is one in her origin and foundation. She constitutes one body, of whom Jesus Christ is the founder, the foundation and the head (1 Cor. 3:11; Eph. 1:23; 2:20; Mt. 16:18). The Church unites all her earthly and heavenly members in the oneness of divine life in Christ and the Holy Spirit. For Christ, being the true life, granted this life to his followers by sending the Spirit. Christ unites all things in Himself, as the head of the Church (Jn. 17:23; Eph. 1:22-23).

To express the character of the one Church, Jesus Christ Himself called the Church His “kingdom” over which He holds “kingship” (Jn. 18:36; cf. Mt. 16:18). The Church is “one body and one spirit” (Eph. 4:4; 1 Cor. 12:12). She is one body, whose head, Jesus Christ, reigns over one flock (Jn. 10:16). She is one vine (Jn. 15:1-6), whose branches or members are called, in hope of salvation, to be “holy and undefiled before God in love” (Eph. 1:4).

The Church was one at the time of the apostles, comprising a “little flock” of one hundred and twenty members in a perfect unity, possessing the divine “power of Christ” (2 Cor. 12:9). And the Church remains one down to our present day, not only “inwardly” in faith and life, but also “outwardly” in that she possesses the canonical structure and apostolic succession of hierarchy (Eph. 4:11-13; 1 Cor. 12:28; Acts 20:28).

Often in the past, and even in present times, the Church suffered pain and anguish, being torn apart by heretics, schismatics, and generally by human pride and ignorance. She suffered and continues to suffer from those who “speak on their own authority and seek their own glory” (cf. Jn. 7:18). Some of her members separate themselves from the body because they are not a “hand” or other specific organ, playing a desired role in that body (1 Cor. 12:15). Thus they revolt against the foundation, order, and authority of the Church. Then, too, there are many persons who do not live by the life of the Church, by the breath of the Spirit, and who therefore do not recognize the truth that the body must be “fitly joined together in love” (Eph. 4:16), to grow into the fullness of Christ (Eph. 1:23). Instead, these people regard the Church as something accidental, as a place where they can satisfy their personal ambitions, desires, or even their careers. In the eyes of the Church, individual, personal “wisdom” is nothing other than “foolishness” (1 Cor. 1:21-23). For no matter how long these people might exist in the Church, studying and learning, they are “never able to come to the knowledge of truth” (2 Tim. 3:7).

According to St. Basil the Great, “He who separates himself from the Church walks neither by love nor by the commandments of Christ” (Letter 66). St. Basil knows of the existence in his time of “heretics, schismatics and unlawful assemblies.” Heretics are those who “alienate themselves from the Church in matters relating to the actual, truth faith. Schismatics are those who separate themselves for some ecclesiastical reason and over questions capable of mutual solution. Unlawful assembly refers to gatherings held by disobedient priests or bishops, or by uninformed lay people” (Canon 1). According to St. Basil, “pride and exaltation, self-sufficiency and self-importance” that are rooted in the human mind, are responsible for the various divisions within the Church (Letters 215, 239). The great saint offers us one excellent piece of advice: “Indeed, it would be monstrous to feel pleasure in the schisms and divisions of the Church and not to consider that the greatest good consists in the knitting together of the members of the body of Christ” (Letter 94).

The holiness of the Church, as one body and one spirit, goes hand in hand with the oneness of the Church, for both of these qualities are rooted in the divine nature and divine life of the Holy Trinity. This holiness proceeds from the head of the Church, Jesus Christ, who unites the faithful with the Father by the Holy Spirit (Jn. 15:1).

The Church is holy because “the root is holy, and so are the branches” (Rom. 11:16). The high priest of the Church is Himself “holy and undefiled” (Heb. 7:26), and the Holy Spirit dwells within the Church with his holy gifts (Rom. 8:14-16), that she might grow into “the holy temple in the Lord” (Eph. 2:21).

The Church is holy, for she is sanctified by Jesus Christ, Who has “purchased her with His own blood” (Acts 20:28). For “Christ also loved the Church, and gave Himself for her, that He might sanctify and cleanse her, not having spot or wrinkle, to be holy and without blemish” (Eph. 5:25-27). It is He “Who gave Himself for us, that He might redeem us, and purify unto Himself a peculiar people, zealous of good works” (Titus 2:14), “to present you holy and blameless, and above reproach in His sight” (Col. 1:22).

Holiness of life must become the goal of every Orthodox Christian. “As He who called you is holy, you also must be holy in all your conduct” (1 Pet. 1:15). We are to be “perfect, as the Father in heaven is perfect” (Mt. 5:48), “holy and undefiled before God” (Eph. 1:4). The entire Church and every faithful member constitute the holy temple of the Holy Spirit. “The Spirit of God dwells in you” (1 Cor. 3:16-17), to make of us “the temple of the living God” (2 Cor. 6:16). It is in the life of this temple, the Church, that “the love of God is poured out into our hearts by the Holy Spirit” given to us (Rom. 5:5).

All holiness and sanctification in the Church proceeds from the head of the Church. Jesus Christ Himself established the apostolic hierarchy of the Church, with the purpose of “perfecting the saints” (Eph. 4:12). He gave us His most sacred teachings to sanctify us through the truth (Jn. 17:19), to sanctify the faithful by means of the sacraments (Eph. 5:26), and to preserve the purity and sanctity of the Gospel of Christ (Gal. 1:7-9). The faithful are sanctified by the holiness of the Church. And the Church, having her source of holiness in our Lord Jesus Christ, is never defiled by the sins of her members, but remains always pure and infallible. In the words St. Augustine addressed against the Donatists: “Jesus Christ is the principle, the source and the head of all Christian life in the Church . . . in consequence of its origin, this life can have nothing in common with the sins of the faithful or their bishops.”

Archbishop Gregory Afonsky, Christ and the Church, pp. 69-73. To be continued.

Our Carpatho-Rusyn Heritage

Lemko-Rusyn Literature

Literary developments among Rusyns living in Lemkowszczyzna, north of the Carpathian Mountains, can be divided into four basic periods. The first consists of so-called “old literature” and includes original and translated religious texts, legal and related documents, religious and lyrical poems based on folk tradition, historical epics, and transcriptions of oral folklore.

The oldest surviving examples of religious manuscripts date from the beginning of the sixteenth century. At that time there was a “circle of scribes” in Sanok and Odrzechowa who copied material for use in Lemko parishes. Among the surviving manuscripts, all from the sixteenth century, are the Gospel from Szlachtowa; the Epistles and Gospel from Wojkowa; the Gospel from Krynica; the Interpretative Gospel from Odrzechowa; the Liturgicon from Kostarowce; and the Miscellany from Bonarowka. Particularly interesting are the “interpretative” Slavonic gospel texts—intended for popular education, they were supplemented by didactic explanations in vernacular Lemko-Rusyn that provided an understanding of Christianity in a simple, and often apocryphal, narrative form. They also contain ecclesiastically appropriate tales based on oral folk tradition. The impact of the Protestant Reformation, with its emphasis on translations of religious and other writings into vernacular languages, encouraged Lemko translations not only of interpretative Gospels but also other genres. Particularly noteworthy was the activity of the eighteenth-century priest John Pryslopsky, from Kamianna, who translated into Lemko vernacular (together with his own explanatory notes) the Psalms, a large portion of the “Magnum speculum exemplorum” (“The Great Mirror”), excerpts from the life of St. Patrick of Ireland, and even the entire Gospel. From his pen came several church books—the Bohohlasnyk,

Liturgicon, and Hirmologion—for use in the Kamianna parish. Aside from Pryslopky's translations, other examples of Lemko religious literature are the acrostics of Stefan Krynytsky and the Collection of Religious Verses and Songs (mid-18th century), which also included secular historical and romantic songs.

Old secular literature from the Lemko region begins with the Latin-language writings of the renowned humanist Paulus Ruthenus (ca. 1470-1517). Although composed in an entirely Polish cultural milieu, the origins of the author, and his very self-designation, "Paul the Ruthenian," justify placing him within the context of Lemko creative literature. Other examples of Latin poetry modeled on Roman classical literature are found among Lemko authors even as late as the first half of the nineteenth century, such as the poetry of Theodore Kuryllo. But local Rusyn vernacular was also in use. One example is a unique text, the Records from the Village of Odrzechowa (1549), which provides a good insight into local life and village self-government. The sixteenth century witnessed as well the first examples of Lemko-Rusyn translations from secular, in particular Polish, literature. The famous Chronicle of Marcin Bielski appeared in a Lemko-Rusyn translation under the title "The Cosmos, or a Description of the Entire World" (1584), while during the first half of the eighteenth-century there appeared a Lemko-Rusyn translation of the Polish translation of the well-known medieval work the "Gesta Romanorum." Original Rusyn-language verses, dealing with historical and religious themes, by anonymous authors are recorded in the margins of seventeenth-century collections of festal religious texts.

The second period in the evolution of Lemko literature begins in the mid-nineteenth century and is closely connected to the national awakenings that were then taking place among the peoples of central and eastern Europe. In this period Lemkowszczyzna came to be considered a distinct dialectological and ethnographic as well as cultural and national entity. One of the chief aspects of Lemko literary life was its close ties with eastern Galicia, both in terms of literary form and access to publishing in Old Ruthenian and Russophile-oriented publishing houses.

There were also efforts to introduce vernacular Lemko as a literary language. Such a view reflected an increasing tendency toward formulating a clearer idea of a distinct Carpathian homeland, although within the context of an East Slavic/"common Russian" patriotic framework. This understanding was especially noticeable in descriptive prose works that elaborated on the peculiarities, customs, and mentality of the local inhabitants, which had a decisive impact on the formulation of Lemko self-image. Memoirs represented yet another example in which the local geographic and cultural situation was emphasized.

The most important genre at this time was, in fact, belletristic prose, including tales, short stories, novellas, and in rare cases, novels. Historical prose was especially popular—in particular, the epic tales of Volodymyr Khyliak. Another talented prose writer was Peter Poliansky, whose two-volume collection, "Carpathian novellas" (1888), was translated into German and Italian. Perhaps the most important practitioner of historical prose was Basil Chernetsky. Poetry, on the other hand, did not achieve any notable advances during this second period; at best, poetry seemed only an afterthought to other literary activity for the writers of this period.

Drama was generally dominated by didactic plays intended for amateur stages and village audiences. There were, however, a few more ambitious efforts inspired by romantic drama of a historical-philosophical and religious character. In particular, satirical and didactic

works occupied a significant place in the Lemko literature of the second period. Many were written in a journalistic style and published in East Galician journals and other publications. It was not until 1911, however, that the first specifically Lemko publication appeared. This was the biweekly and later weekly newspaper "Lemko," which allowed for the existence of a new creative context and marked the beginning of the use of Lemko-Rusyn vernacular as a literary language.

*Paraphrased from the series of articles authored by Dr. Helena Duc-Fajfer. **To be continued.***

Parish News

Preparation for the Blessing of Your Home

When you have your home blessed, you ought to have a container for the holy water and a candle placed on a table (an icon of the Theophany is desirable, but optional). Ideally, you should have already brought some of the newly consecrated holy water home with you (**do not use last year's holy water**), but if you haven't had the opportunity to get to church, the priest will have a vessel of holy water with him. All the doors in the house, including bathroom doors, ought to be open. When the priest is ready to go through the house, sprinkling holy water, the head of the household ought to carry the lit candle before him and guide him through the house. When the priest is finished, he will offer you a cross to kiss and will sprinkle your head with holy water.

House Blessing Schedule

Saturday, Jan. 10th: Olga DeMay, Helen Pirniak, Mr. & Mrs. Stephen Cimbolic (Bayonne), Lillian Sokol, Mr. & Mrs. Theodore Benda, Mr. & Mrs. Russell Wyskanycz, Eva & Philip Benda, Maria Suchowacki, Joseph Hromy.

Sunday, Jan. 11th: Christopher Bygonaise, Tais Fedetz, Victor Wasilewski, Stephen Wasilewski, Mr. & Mrs. Jerome Kovach, Mr. & Mrs. Stephen Cimbolic (Clark), Mr. & Mrs. Jay Pryblyski.

Special Appointments: Walter Milk

- *For changes in schedule, or cancellations/additions, please call the Rectory by Jan. 6th.*

Parish Council Meeting

The Parish Council is meeting on Wednesday, January 21, 2015 at 7:00 PM.

Welcome to the Orthodox Church

Eric Theodore Musteata, the son of Constantin and Raluca Nicoleta Musteata, was baptized and chrismated in our church on December 13, 2014. His godparents are Mihail and Carmen Antonescu. Many Years!

Special Donations

*Please note that for Special Donations in February 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 January 18, 2015.*

January 11, 2015

Sanctuary Lamp offered by Lindsay, Lauren, and Nick in honor of Deborah Wanko's birthday. **Triple Candelabra** offered by the Suchowacki Family in memory of Pelagia Szewczyk (first anniversary of repose).

January 25, 2015

Sanctuary Lamp offered by Fr. W. Sophrony Royer in memory of Laura Marie Gallien Royer (fortieth anniversary of repose). **St. John's Cross** offered by Mary Macinsky in memory of Joseph Macinsky (anniversary of birth).

Fidelity Charitable Grant

A Fidelity Charitable grant of \$3,000 – through the generosity and recommendation of the Arthur and Marissa Hedge Foundation – was received by our parish in memory of Benedict J. Benda. Our sincere thanks to Marissa Hedge of Morristown, N.J.

Schedule of Services and Events

Dec. 31-Jan. 1, 2015

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

January 3-4, 2015

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

January 5-6, 2015

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

January 10-11, 2015

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

January 17-18, 2015

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

January 21, 2015

7:00 PM (Wed.) – Parish Council Meeting
8:00 PM (Wed.) – Carpathian Club Meeting

January 24-25, 2015

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

January 29-30, 2015

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

Daily Bible Readings

1. Col. 2:8-12 & Luke 2:20-21, 40-52
2. Heb. 11:8, 11-16 & Mark 12:1-12
3. 1 Tim. 3:14-4:5 & Matt. 3:1-11
4. **1 Tim. 4:5-8 & Mark 1:1-8**
5. 1 Cor. 9:19-27 & Luke 3:1-18
6. **Titus 2:11-14, 3:4-7 & Matt. 3:13-17**
7. James 1:1-18 & Mark 8:30-34
8. James 1:19-27 & Mark 9:10-16
9. James 2:1-13 & Mark 9:33-41
10. Eph. 6:10-17 & Matt. 4:1-11
11. **Eph. 4:7-13 & Matt. 4:12-17**
12. James 2:14-26 & Mark 9:42-10:1
13. James 3:1-10 & Mark 10:2-12
14. James 3:11-4:6 & Mark 10:11-16
15. James 4:7-5:9 & Mark 10:17-27
16. 1 Peter 1:1-2, 10-12, 2:6-10 & Mark 10:23-32
17. 1 Thess. 5:14-23 & Luke 16:10-15
18. **1 Tim. 1:15-17 & Luke 18:35-43**
19. James 2:14-26 & Mark 10:46-52
20. James 3:1-10 & Mark 11:11-23
21. James 3:11-4:6 & Mark 11:22-26
22. James 4:7-5:9 & Mark 11:27-33
23. 1 Peter 1:2, 10-12, 2:6-10 & Mark 12:1-12
24. 1 Thess. 5:14-23 & Luke 17:3-10
25. **1 Tim. 4:9-15 & Luke 19:1-10**
26. 1 Peter 2:21-3:9 & Mark 12:13-17
27. 1 Peter 3:10-22 & Mark 12: 18-27
28. 1 Peter 4:1-11 & Mark 12:28-37
29. 1 Peter 4:12-5:5 & Mark 12:38-44
30. **Heb. 13:7-16 & Matt. 5:14-19**
31. 2 Tim. 2:11-19 & Luke 18:2-6

- *Sunday & Holy Day readings printed in boldface*