

# 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

Why do bad things happen to good people? Why does God allow natural disasters, disease, famine, war, violence and other evils to befall us? One fairly typical response is to view it as a punishment from God. Even the vocabulary of our legal documents—such as insurance contracts—perpetuate this very ancient view in describing natural disasters as “acts of God.” Does God cause natural disasters and other evils?

In one sense, the answer is “yes,” insofar as God causes everything because He is the Creator. Obviously, had God not created the world and everything in it, there would be no evils. So, conversely, since God created the world, and the people who suffer evils as well, He indirectly causes everything that happens to people, both for good and for ill. But this is not what we mean when we speak of “divine punishment.” Rather, when people speak of divine punishment, they ask whether God intentionally and directly intervenes in the course of nature for the purpose of punishing sinners.

In 1755 an earthquake in Lisbon killed about four thousand people, and some tried to make sense of the death and destruction by calling it a “divine retribution.” To this, Voltaire (1694-1778) replied: “Did God in this earthquake select the four thousand least virtuous of the Portuguese?” The question, of course, is to the point. Disease and other misfortunes do not seem to be obviously distributed in accordance with desert. Even the Bible admits as much:

In Job 9:22-23, “therefore, I declare, He destroys blameless and wicked alike. When a sudden flood brings death, He mocks the plight of the innocent.”

In Luke 13:2-3, “Do you suppose that, because these Galileans suffered this fate, these Galileans must have been greater sinners than anyone else in Galilee? No, I tell you; but unless you repent, you will all come to an end like theirs.”

In John 9:3, “It is not that he or his parents sinned . . . he was born blind so that God’s power might be displayed in curing him.”

However, this leaves us with the disquieting conclusion that innocents suffer undeservedly, and God seemingly does nothing to prevent it! It is this apparent discontinuity between undeserved suffering and the goodness of God that we find so disquieting.

The perplexity we feel over this arises because we assume that a “perfect world” (i.e., a world without suffering) is possible. But this is a faulty assumption, because we fail to consider the nature of created existence. Something created is, by its very nature, something out of nothing. It is an existence that is conditioned by the exigencies responsible for its coming into being. As such, it is essentially something that has a bounded existence, subject to the limitations within which it exists. Put more simply, anything created must be something finite. And to anything that is finite, more can always be added. Therefore, to a created world, no matter how good it might be, more goodness can always be added, and so nothing created could ever be supremely perfect.

Only that which is uncreated, and infinite by its very nature, can be supremely perfect. And such a being, existing in supreme perfection, would necessarily have to be changeless and timeless, for any change from supreme perfection would entail a movement to imperfection. Therefore, because creation entails change—even if it is only the change from non-existence to existence—and hence a beginning in time (for with change there is always a “before” and an “after”), the very notion of a perfect created world is inherently incoherent.

We must accept created existence as God’s gift of being, one that offers the hope of attaining beatitude in the future life, rather than guarantees in this life. Besides, there are reasons for supposing that a world without suffering would be a morally static world. Such a world would fail to challenge us—the capacity to freely choose good over evil, and the opportunity to experience the noblest human feelings, such as sympathy, compassion, self-sacrifice, and charity, would be lacking in a world without suffering. Perhaps this is why God, in answering Job, says, “Would you dare deny that I am just, or put Me in the wrong to prove yourself right?” (Job 40:8). And so, together with Job, let us reply, “I know that You can do all things, and that no purpose is beyond You. But I have spoken of things which I have not

understood, things too wonderful for me to know . . . Therefore I yield, repenting in dust and ashes” (Job 42:2-3, 6).

The humility to accept the mystery of God’s ways, admitting that they are far beyond our ken, does not come easily. But if we truly recognize that God alone is the sovereign Lord, we can submit before Him, trusting that in His sovereign goodness, He has arranged all for the right.

## **Parish Council President’s Message**

Dear parishioners and friends,

This month we’ve entered into the preparatory Sundays before Great Lent, in which we hear the Gospel readings of the penitent tax-collector Zacchaeus, the Publican and the Pharisee, the Prodigal Son, and of the Final Judgment. Finally, we end the preparation with the Rite of Forgiveness on Cheesefare Sunday, so that we may begin the great fast with a clean slate in our relationships with each other. Thus prepared, let us focus on the fasting, the penitence, and the increased number of services as an opportunity to set right our relationship with God, rather than as a burden to be endured.

As we embark on our Lenten journey, starting on February 23<sup>rd</sup>, let us gather together as a spiritual family and attend as many church services as we are able. Let us make this Lenten pilgrimage together in 2015, knowing that we’re not alone, but that we have each other as brothers and sisters in the “household of God.” Going through Great Lent together, we can then stand together on Easter Sunday, singing “Christ is Risen” in unison! I humbly ask for your forgiveness of my faults, and ask that you accept my apology for my offences and that you pray for me.

Yours in Christ,  
Reader Stephen Wasilewski

## **Excerpt from the Church Fathers**

Christ . . . therefore was carried into the temple, being yet a little child at the breast: and the blessed Symeon being endowed with the grace of prophecy, takes Him in his arms, and filled with the highest joy, blessed God, and said; “Lord, now lettest Thou Thy servant depart in peace according to Thy Word, for mine eyes have seen Thy Salvation, Which Thou hast prepared before the face of all the nations, the Gentiles’ light for revelation, and a glory of Thy people Israel.” For the mystery of Christ had been prepared even before the very foundation of the world, but was manifested in the last ages of time, and became a light for those who in darkness and error had fallen under the devil’s hand. These were they “who serve the creation instead of the Creator,” worshipping moreover the dragon, the author of evil, and the impure throng of devils, to whom they attached the honor due to God: yet were they called by God the Father to the acknowledgment of the Son Who is the true light. Of them in sooth He said by the voice of Isaiah, “I will make signs unto them, and receive them, and they shall be multiplied, as they

were many: and I will sow them among the nations, and they who are afar off shall remember Me.” For very many were they that were astray, but were called through Christ: and again they are as many as they were before; for they have been received and ransomed, having obtained as the token of peace from God the Father, the adoption into His family and the grace that is by faith in Jesus Christ. And the divine disciples were sown widely among the nations: and what is the consequence? Those who in disposition were far from God, have been made near. To whom also the divine Paul sends an epistle, saying, “Now ye who some time were afar off have been made near in the blood of Christ.” And having been brought near, they make Christ their glorying: for again, God the Father has said of them, “And I will strengthen them in the Lord their God, and in His Name shall they glory, saith the Lord.” This also the blessed Psalmist teaches, speaking as it were unto Christ the Savior of all, and saying, “Lord, they shall walk in the light of Thy countenance, and in Thy Name shall they exult all the day, and in Thy righteousness shall they be exalted: for Thou art the glorying of their strength.” And we shall find also the prophet Jeremiah called out unto God, “Lord, my strength and my help, and my refuge in the day of my evils, to Thee shall the heathen come from the end of the earth and say, Our fathers took unto themselves false idols, in which there is no help.” Christ therefore became the Gentiles’ light for revelation: but also the glory of Israel. For even granting that some of them proved insolent, and disobedient, and with minds void of understanding, yet is there a remnant saved, and admitted unto glory through Christ. And the first fruits of these were the divine disciples, the brightness of whose renown lightens the whole world. And in another sense Christ is the glory of Israel, for He came of them according to the flesh, though he be “God over all, and blessed forevermore. Amen.” And Symeon blessed also the holy Virgin as the handmaid of the divine counsel, and the instrument of the birth that submitted not itself to the laws of human nature. For being a virgin she brought forth, and that not by man, but by the power of the Holy Ghost having come upon her.

*St. Cyril of Alexandria, Commentary on Luke, Sermon IV.*

## **Lives of the Saints**

*St. Agatha of Palermo, Virgin and Martyr – commemorated on February 5<sup>th</sup>*

St. Agatha was the fifteen year old daughter of affluent and respected Christian parents from the Sicilian city of Palermo. During the persecution under the Emperor Decius (249-251), the city prefect of Catania, Quintianus, having heard of Agatha’s beauty and wealth, sent a cohort of soldiers to bring her to trial as a Christian. At Catania, she was housed with a certain rich woman who had five daughters. They all attempted to tempt St. Agatha with fine clothes, amusements and entertainment, urging her to offer sacrifice to the pagan gods, but the saint disdained all these things. The more they tried to move her, the more resolute she became, and she prayed that she might soon face martyrdom.

During her interrogation under Quintianus, the holy martyr was swayed neither by flattery nor threats, and was subjected to cruel tortures. When they failed at trying to remove her breasts with metal tongs, they used knives. The holy Apostle Peter then appeared to her in prison and healed all her wounds. St. Agatha was led to torture again, and Quintianus was

astonished to see her completely healed, without trace of cutting. Then the torture began once more. At this very moment, an earthquake took place in the city and many buildings were destroyed. Among those killed were two of Quintianus' advisors. The terrified inhabitants rushed to Quintianus, demanding an end to Agatha's tortures. Fearing a revolt by the people, Quintianus sent St. Agatha back to prison. There the saint, offering thanks to God, peacefully surrendered her soul to the Lord. According to Western tradition, St. Agatha is a patron saint of nurses.

## Modern Theological Classics

### *"I believe . . . in one, holy, catholic, and apostolic Church"*

Jesus Christ came to call sinners to repentance (Mt. 9:13). The holiness of the Church does not depend on her membership, whose idea is to be "holy and undefiled" (Eph. 1:4), for the ideal is always more full and complete than the reality. In the Church elements of good and evil live together, for in the Church there are not only vessels of "gold and silver, but also of wood and of earth" (2 Tim. 2:20). As with the net containing different kinds of fishes, or the field where wheat and tares grow together, and harvesting and separating of them will be accomplished by God at the end of the world (Mt. 13:47-48, 24-30, 36-43).

Meanwhile, "the Lord knows those who are his" (2 Tim. 2:19), and false prophets will be known by their fruits, since "the corrupt tree brings forth evil fruit" (Mt. 7:15-17). On the other hand, the quest for "purity of heart" and other virtues commanded by Christ charts the way toward moral perfection and salvation in the Kingdom of God (Mt. 5:3-12; Lk. 6:20-23). The Orthodox Church knows that multitudes of canonized saints have acquired such virtues. They have become members of the heavenly Church, and they now stand before the throne of God (Rev. 7:9).

No other essential quality of the Church was so severely assaulted by heretics as holiness, culminating in the heresy of the Donatists during the fourth and fifth centuries. In brief, the Donatists taught that the holiness of the sacraments depended on the personal qualities of the bishop who performed them. If Donatists found a bishop to be even allegedly "unworthy," they considered the sacraments to be "invalid." Thus they undermined the very holiness of the Church herself, for they made that holiness contingent on the personal moral quality of those who performed the sacraments.

Knowing that the holiness of the Church lies uniquely in Jesus Christ and the Holy Spirit, St. Augustine categorically rejected the Donatist teaching. He explained that the "holiness of the sacraments" belongs to the Church herself, and not to any particular individual. Members of the hierarchy are empowered by the Church to celebrate the sacraments. But it is the Church that possesses divine grace and the gifts of sanctification, independently of the moral qualities of her servants. According to St. Augustine, the holiness of the Church lies precisely in the divine grace and power of Jesus Christ and the Holy Spirit, expressed in and through the Church's sacraments.

To conclude this section, we refer to the words of St. John of Kronstadt concerning the holiness of the Church:

Everything with which the Church is feeding us is the truth, as the breath and teaching of the Holy Spirit. Thus the Church is a true paradise on earth. I express my deepest gratitude and thanks to our all-holy, all-blessed and all-wise Mother, the Church of God, for sanctifying and preparing me to become a heavenly citizen here on earth. I pay my gratitude to the Church for prayers, services, sacraments and fasting, through which I receive peace and joy, together with spiritual and physical health. I offer praise to our pure and undefiled Mother, the Church of God, who enlightens me by the heavenly Truth and leads me to spiritual life and blessedness (*My Life in Christ*, vol. 2, 17, 43, 70).

Through the holiness of the Church, which is the divine power and the divine life that proceed from the head and quicken the whole body, we are called to be “a holy nation” (1 Pet. 2:9), having our hearts unblemished in “holiness before God” (1 Thess. 3:13). Thus, we can become like those whom St. Paul addressed to his letter to the Romans (6:22): “Now that you have been set free from sin and have become servants of God, the return you receive is holiness, and its end, everlasting life.”

The Church in her essence is Catholic (full, universal, conciliar, *sobornaia*). She is beyond space and time. She embraces all nations, races, genders. She is the fullness of Christ, in whom heaven and earth are united (Eph. 1:20-23). The Church embraces the world, where the good seeds are planted by Jesus Christ (Mt. 12:37, 28). Our Lord Jesus Christ became incarnate in order to save the world as a whole (Jn. 3:16-17). He is the light of the world (Jn. 8:12). He is the world’s light and life (Jn. 1:4). The gospel of Christ must be preached to all nations (Mk. 16:15; 13:10), that is, to the entire inhabited earth (Mt. 28:19), even to its very ends (Acts 1:8). The Church will last forever, for the Holy Spirit will abide in her forever (Jn. 14:16). Thus the catholicity of the Church is an essential quality that derives from the eternal Kingdom of Christ.

St. Cyril of Jerusalem gives two meanings for the term catholicity. Defining the word “ecclesia” as the “gathering together” in “assembly of all men,” he states:

The Church is called catholic, because it extends over all the world, from our end of the earth to the other, and because it teaches the fullness of universal doctrines, subjecting the whole of the human race to righteousness and possessing all spiritual gifts (*Catechetical Lectures*, 18:3-4).

We can say that in the catholic Church there is no difference of nationalities, countries or genders, but there all persons constitute “one new man” in the body of Christ, being “fellow citizens with the saints in the household of God” (Eph. 2:15, 19). Catholicity is not to be understood merely as a geographic concept, for since the time of its inception the Church was not only one and holy; it was also catholic. And this catholicity expressed the inner quality of the Church characterized by the fullness and unity of the living organism which is the body of Christ.

This aspect of catholicity is described most beautifully and simply by St. Ignatius of Antioch. He describes the catholic Church (*ekklesia katholiki*) in these terms: “Where the Bishop is, let there also be the whole people; just as where Jesus Christ is, there is the catholic

Church” (*Ep. to the Smyrneans*). From this perspective, every local church in the world, headed by a canonically ordained bishop, is catholic. Its identity is grounded in sacramental fullness, expressed through faith and holiness, and especially through the eucharist celebrated by the bishop.

Father Georges Florovsky summarizes for us the deepest meaning of the Church catholicity:

The Church is Catholic, not only because it is an all-embracing entity, not only because it unites all its members, all local churches, but because it is Catholic in every aspect: in its smallest part and in every act and event of its life. The very nature of the Church is Catholic; the very web of the Church’s Body is Catholic. The Church is Catholic because it is one Body of Christ. It is union in Christ and oneness of the Holy Spirit, and this unity and oneness represents the highest degree of wholeness and fullness. The measure of Catholic unity is that ‘of one heart and one soul’ (Acts 6:32). Where this is not the case, the life of the Church is limited and restricted. The ontological blending of persons is, and must be, accomplished in oneness with the Body of the Church. They cease to be exclusive and impenetrable. The cold separation into “mine’ and ‘thine’ disappears.

Explaining further the meaning of Catholicity, Father Georges speaks of another aspect: the meaning of “sobornost,” the perfect inner unity of the living organism of the whole Body of Christ. The Church catholic is also conciliar (*sobornaia*), for:

The Church is a unity not only in the sense that it is one and unique; it is a unity striving to reunite a separated and divided mankind. This kind of unity constitutes the “sobornost” or catholicity of the Church. (*G.V. Florovsky, The Church of God, 58-60*).

The principle of “sobornost” lies in the unity of essence and the unity of life shared by the three persons of the Holy Trinity who constitute one Divine Being. So also the body of the Church is one in essence, consisting of the variety in plurality of its members. It is the unity of the divine life of Christ and the Holy Spirit, the life that permeates the whole body of the Church. This life expresses the reality of the gathering together of all the faithful, not only as a visible unity in a particular place, but in a much deeper sense, as a living “unity in variety” or “oneness in multiplicity.” For the truth is entrusted to the whole Church in its essential unity, by the love of our Lord Jesus Christ. And that truth is preserved in the Church by the Holy Spirit. *Archbishop Gregory Afonsky, Christ and the Church, pp. 73-78. To be continued.*

## Our Carpatho-Rusyn Heritage

### Lemko-Rusyn Literature

The third period in Lemko history coincides with the interwar years of the twentieth century. This was a time of emancipatory efforts toward Lemko self-identity, in literature mirrored best in the works of Ivan Rusenko and Dimitry Vyslotsky. As the author of deeply patriotic and inspirational verses, Rusenko became a new national awakener. Rusenko’s native homeland, the object of his fervent love, was not the larger Rus’ of all the East Slavs, but rather one that coincided only with the Lemko region, or by extension *Carpathian Rus’* from Uzhgorod

in the east to Szczawnica in the west—where, as he said, “the people have been reborn.” Vyslotsky, a contributor to the pre-World War I newspaper “Lemko” and later the spiritual father of the Lemko immigration in North America, is best remembered for his service on behalf of Lemko journalism. He wrote engaging plays and short stories in a realistic and satirical style about Lemko life. Both Rusenko and Vyslotsky, and other writers with whom they cooperated, created a distinct Lemko orientation in the region’s literary evolution and their work provided a solid foundation for the subsequent standardization of a contemporary Lemko literary language.

The interwar period also witnessed the struggle to introduce a Ukrainian national identity among the Lemkos. This led to the development of Ukrainian-language propagandistic literature aimed specifically at Lemkos. Some Ukrainophile authors, including the editors of the L’viv-based newspaper “Nash Lemko” (established to counteract the official organ of the Lemko Association, “Lemko”), were themselves of Lemko origin, while others were non-Lemkos who wrote propagandistic historical prose works and contemporary short stories specifically for Lemko audiences. It was also during the interwar period that the short-lived poetic talent of the greatest Lemko lyricist, Bogdan I. Antonych, appeared on the scene: through his unique imagery and pantheistic vision Antonych immortalized his native Lemkowszczyzna far beyond its borders.

The fourth and most recent period in the development of Lemko literature is represented by works from the post-deportation (1945-1947) era, whether among Lemkos resettled in Ukraine or those scattered throughout Poland. This period is characterized by the predominance of poetry. The first stage in this evolution saw the dominance of epic and lyrical forms that were closely tied to folk poetry and that described the supposedly happy existence in the past in which Lemkos had led in their native mountainous homeland. Since in these early postwar years it was possible only to publish in the Lemko section of Poland’s Ukrainian-language newspaper, *Nashe Slovo*,” Lemko literary works were frequently propagandistic in nature. In contrast to this folk literary orientation is the evolution of lyricism which, since the early 1970s, has been based on sophisticated contemporary poetic form. The essence of such verse is found in expressions of longing and sorrow for the lost Carpathian homeland.

It was in the early 1980s, however, that Lemko literature experienced a decisive renaissance. At this time the decline of Communist rule and the possibilities of free expression began to unfold in Poland. The result since then has been the growth of Lemko self-expression characterized by a struggle for survival and the preservation of traditional Lemko values. The goal is not simply to preserve Lemko values for their own sake, but to adapt them to contemporary conditions on the basis of equality with the values of other peoples among whom the Lemkos live. The present-day poets, like their predecessors, have been very active in the civic and cultural life of Lemkowszczyzna. Not surprisingly, because of their deportation and the extensive destruction and decline of their homeland since World War II, tragedy is the dominant motif in a poetic world filled with strong emotions. Using contemporary free-verse, which at times is also translated into Polish, Lemko poets invite their readers to become engaged in the writer’s world of hopes and desires. By contrast, contemporary Lemko prose and drama are much less developed, and what does exist is rather traditional in style, either short prose works (usually humorous tales) or plays filled with the descriptions of Lemko life.

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

## Parish News

### Chinese New Year Supper

The Bayonne Alpha “R” Club’s annual Chinese New Year supper is scheduled for Saturday, January 31, 2015 after Great Vespers.

### Carpathian Club Event

The Carpathian Club is having a Super Bowl Sunday “social” starting at 3:00 PM on Sunday, February 1, 2015. Club members and friends are welcome – contact Stephen Wasilewski if you plan to attend.

### “R” Club Youth Ice-Skating Event

The N.J. District of F.O.C.A. (“R” Club) is sponsoring an ice-skating event at the Korpi Ice Rink located on the campus of Bayonne High School, from 2:00-3:15 PM on Sunday, February 8, 2015. A “social” will follow at Ss. Peter & Paul Church Hall. Price for skating, skate rental, and “social” is \$12/adult, \$10/child; for the “social” only is \$7/adult, \$5 child. Contact Marge Kovach at (732) 815-9765 or [mjkovach@aol.com](mailto:mjkovach@aol.com) by February 2, 2015 for reservations.

### Parish Council Meeting

The Parish Council is meeting on Wednesday, February 18, 2015 at 7:00 PM.

### Memorial Saturdays

The Memorial Saturdays of the Lenten season this year are February 14, March 7, March 14, and March 21. Fr. Sophrony will also say the Litany of the Departed at Divine Liturgy on St. Theodore Saturday (February 28). Given the date of the first of these Memorial Saturdays, you will need to confirm any changes to your lists of the faithful departed by Sunday, February 8<sup>th</sup>.

## Special Donations

*Please note that for Special Donations in March 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 February 15, 2015.*

### February 8, 2015

**St. John’s Cross** offered by Mary Macinsky in memory of John Yendrey (anniversary of birth).

## Schedule of Services and Events

### January 31-February 1, 2015

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

### February 1-2, 2015

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

### February 7-8, 2015

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

### February 14-15, 2015

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

### February 18, 2015

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

### February 21-22, 2015

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

### February 23-28, 2015

6:00 PM (Mon.) – Compline w. Great Canon  
6:00 PM (Tue.) – Compline w. Great Canon  
6:00 PM (Wed.) – Compline w. Great Canon  
6:00 PM (Thu.) – Compline w. Great Canon  
6:00 PM (Fri.) – Akathistos to Divine Passion  
9:00 AM (Sat.) – Divine Liturgy

## Daily Bible Readings

1. **2 Tim. 3:10-15 & Luke 18:10-14**
2. **Heb. 7:1-17 & Luke 2:22-40**
3. 2 Pet. 2:9-22 & Mark 13:14-23
4. 2 Pet. 3:1-18 & Mark 13:24-31
5. 1 John 1:8-2:6 & Mark 13:31-14:2
6. 1 John 2:7-17 & Mark 14:3-9
7. 2 Tim. 3:1-9 & Luke 20:46-21:4
8. **1 Cor. 6:12-20 & Luke 15:11-32**
9. 1 John 2:18-3:10 & Mark 11:1-11
10. 1 John 3:11-20 & Mark 14:10-42
11. 1 John 3:21-4:6 & Mark 14:43-15:1

12. 1 John 4:20-5:21 & Mark 15:1-15
13. 2 John 1:1-13 & Mark 15:22-25, 33-41
14. 1 Cor. 10:23-28 & Luke 21:8-9, 25-27, 33-36
15. **1 Cor. 8:8-9:2 & Matt. 25:31-46**
16. 3 John 1:1-15 & Luke 19:29-40, 22:7-39
17. Jude 1:1-10 & Luke 22:39-42, 45-23:1
19. Jude 1:11-25 & Luke 23:2-34, 44-56
21. Rom. 14:19-26 & Matt. 6:1-13
22. **Rom. 13:11-14:4 & Matt. 6:14-21**
28. **Heb. 1:1-12 & Mark 2:23-3:5**

\* *Sunday & Holy Day readings printed in boldface*