

Quo Vadis

The monthly newsletter of Saints Peter & Paul Orthodox Catholic Church of Bayonne, N.J.
Vol. 7, Number 5: January 2020

Editor: V. Rev. W. Sophrony Royer, Ph.D.

98 West 28th Street, Bayonne, N.J. 07002

“Quo Vadis?” is a Latin phrase meaning “Where are you going?” It refers to a Christian tradition regarding St. Peter. According to the apocryphal *Acts of Peter*, Peter is fleeing from likely crucifixion in Rome, and along the road outside the city, he encounters the risen Jesus. Peter asks Jesus “Quo vadis?” Jesus replies “Romam vado iterum crucifigi” (“I am going to Rome to be crucified again”). St. Peter thereby gains the fortitude to return to the city, to eventually be martyred by being crucified upside-down. The phrase also occurs a few times in the Latin *Vulgate* translation of the *Holy Bible*, notably in John 13:36 when Peter asks Jesus the same question, to which He responds, “Whither I go, thou canst not follow me now, but thou shalt follow me.” The Church of Domine Quo Vadis in Rome is built where, according to tradition, the meeting between St. Peter and the risen Jesus Christ took place.

This parish newsletter is called **Quo Vadis** for a reason: to ask the question of where *you* are going in life. Is your life’s journey leading you towards Our Lord and Savior Jesus Christ? St. Peter, at a pivotal moment in his life, when he understandably felt like running away, found the courage to go where Jesus Christ would have him go. Where are *you* going? Will *you* follow Jesus Christ?

Rector’s Message

“Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning.” (James 1:17)

In the above passage,¹ St. James points out the origin of all good. Goodness comes “from above,” from heaven, where God in a special manner dwells, from whom “every best gift,” (in Greek, *πασα δοσις αγαθη*, every good giving), “and perfect gift” proceeds, by which it is implied, that not alone every good gift, but the very giving thereof, comes from God. Some interpreters say, that “every best gift,” and “perfect gift,” refer to the same thing, and are repeated for the sake of greater emphasis. Others make the former refer to all natural gifts, and the latter, which is called “perfect,” or superlative, to the supernatural gifts of grace. In this verse, two things are asserted, viz., that everything coming from God is good and excellent; and that God alone is the source of all good. “The father of lights,” He is called “father,” because the first source and author “of lights,” which may refer to the natural lights of the sun, moon, and stars. Light is emblematic of good, as darkness is of evil, or “lights” may be understood of the intellectual, spiritual lights, whether of nature, grace, or glory; and from God, as their great source, proceed all the good gifts, represented by the light of the heavenly bodies, and the gifts of intellectual knowledge, whether natural or supernatural, actual or habitual. To Him, then, we should have recourse, in order perfectly to understand these sublime paradoxes put forward by St. James, regarding the blessings of tribulation, and the joy they should cause in us, and as father of all light and knowledge, He will enlighten our understanding to perceive them.

“With whom there is no change ...” St. James represents God, as a great luminous sun or body of light, diffusing His radiance and blessings throughout all creation; but He removes from Him all the imperfections of our present sun. He need not change from place to place, as our sun, which in its

¹ In the epistle reading for January 15, 2020 according to the Orthodox Lectionary.

apparent daily motion, makes its place different at morning, noon, and night. To this, the word “change” most probably means, in reference to God, that there is no change in Him, in reference to the distribution of His gifts, now dispensing good; again, evil. “Nor shadow of vicissitude,” in reference to the natural sun, refers to its annual motion, when it apparently moves towards the tropics, and from them; and according to its proximity or distance are the shadows it casts, shortened or lengthened. It is to this alternate lengthening and lessening of the different shadows, that the Greek words for “shadow of alteration,” τροπης αποσκιασμα, refer. In reference to God, it means that God is the constant and superabundant source of good, not dealing it out at one time with a sparing, at another, with a liberal hand.

Of His own will He brought us forth by the word of truth, that we should be a kind of first-fruits of his creatures. (James 1:18)

As an illustration of the good gifts conferred on us by God, the Apostle adduces that most excellent of good gifts: our spiritual regeneration in baptism. “Of His own will,” i.e., without any merits of ours; and hence, this was on his part a perfectly gratuitous gift. “Hath He begotten us,” most probably refers to our spiritual birth in baptism, whereby a new spiritual existence was conferred on us. “By the word of truth,” may refer to the form of baptism; or, more probably, to the word of God, conceived through faith, which in adults is an indispensable condition for receiving a new spiritual regeneration in baptism. The same idea is, very likely, conveyed here, as in Ephesians 5:26: “By the laver of water, in the word of life.” “That we might be some beginning,” in Greek, απαρχην, first fruits, “of His creature,” may refer to the members of the Church, who are selected by God, in preference to all other men, as His choice portion out of the rest of the mass of mankind. Others understand the words, of those who were first called to the Church and the faith; they were taken from the Jews, and they were the first fruits of such, as were, through their instrumentality in all future ages, to be associated to the Christian Church.

As we commemorate the Baptism of Our Lord Jesus Christ on the sixth day of January, let us take to heart the Apostle’s message: of the superabundance of God’s gifts, both natural and supernatural, to us and of the constancy of God’s goodness towards us. But let us remember, above all, that most perfect gift which creates us anew, in Spirit and truth ... the gift of spiritual regeneration, of the cleansing and life-giving waters of baptism. It is the transformative gift that converts us from sinners to believers; it is the regenerative gift that imparts to us new life, a life in Christ; it is the conciliating gift that set aright our relationship with God, the gift of sonship, which makes us by grace what Our Lord Jesus Christ is by nature; it is the ecclesial gift of the first fruits of grace, of membership in the Church, which is the Mystical Body of Christ. Having received the gift of Christ Himself on the feast of His Nativity, let us receive the gift of the life of Christ, of spiritual regeneration in Christ, on the feast of Epiphany!

Parish Council President’s Message

Dear parishioners and friends:

As we begin the New Year, let us strengthen our fellowship with Christ and His Church. Friendship with Christ begins with the cultivation of our personal relationship with Him, and our understanding of His teachings according to the Gospels, heard in church each Sunday. By drawing ourselves closer to Christ and His Church, we will be able to achieve great things for ourselves and our families. Remember, nothing is impossible for those who trust in Christ and entrust themselves to Him.

One of the ways in which we can strengthen our relationship with Christ is through almsgiving. By showing concern for others in need, we practice charity (*caritas*) or love (*agapē*), one of the theological virtues which, in Christian theology, means an unlimited loving-kindness toward all others. It exceeds, though it also includes, benevolent giving. Charity is at the very heart of Christianity because God *is* Love (1 John 4:8). We can demonstrate our love for God by giving some of what we have to those in need of a helping hand.

Therefore, I encourage all parishioners and friends of Ss. Peter and Paul's to take an active part in our current food drive for Bayonne's needy, and not just for the sake of the needy, but for your own sake as well, for it is through the practice of charity, in the full theological sense, that we come closer to God – by cultivating the virtue of charity or love in ourselves, we make ourselves more like God. Only through unlimited, truly generous love – *caritas* or *agapē* – can our limited human love be transformed into divine love, in and through the grace of Jesus Christ and His Holy Church.

Yours in Christ,
Robert Pierce

Lives of the Saints

St. Devota, Virgin-Martyr – commemorated on January 27th

St. Devota is the patron saint of Corsica and the Principality of Monaco. She was killed during the persecutions of Emperors Diocletian and Maximian in AD 303. She is sometimes identified with another Corsican saint, Julia, who was described in Latin as “Deo devota” (“devoted to God”). The hypothesis is that this description was misinterpreted as a proper name.²

Tradition holds that she was a Corsican woman born around AD 283 at Mariana. A young virgin, she had decided to devote herself fully to the service of God. Devota was part the household of senator Euty chius. During the Diocletian persecution, the prefect Barbarus arrived in Corsica with a fleet and when he learned that the senator was harboring a Christian in his house, demanded that she be given up and compelled to perform the requisite sacrifice to the imperial cult. Euty chius refused, and not wishing to confront him directly, Barbarus arranged to have him poisoned. Devota was imprisoned and tortured for her faith. Her mouth was crushed, and her body was dragged through rocks and brambles. She was martyred at Mariana by being racked or stoned to death.

After her death, the governor of the province ordered for her body to be burnt to prevent its veneration. However, it was saved from the flames by Christians. Her body was placed on a boat bound for Africa. Gratianus, the boat's pilot; Benedict, a priest; and Apollinaris, his deacon; believed it would receive proper Christian burial there. However, a storm overtook the boat. A dove appeared and guided the boat to present-day Les Gaumates, today part of the Principality of Monaco, where a chapel dedicated to St. George stood. In her honor a chapel was built, which stands in Monaco still. Traditionally, flowers are said to bloom before their season on January 27, the saint's feast day. The present-day Sainte-Dévôte Chapel is first mentioned about 1070, belonging to the abbey of Saint Pons. The chapel was rebuilt and expanded several times. It became a priory in the thirteenth century and in 1536 was acquired by Honoré I, Lord of Monaco. The chapel became a parish church in 1887.

The “Legend of Saint Devota” is one of the Principality of Monaco's oldest traditions – it has influenced national culture in fields as diverse as religion, folklore and popular beliefs, history, literature, the arts, painting, music, coins and stamps. This legend, passed on through a medieval document, holds a special place in the heart of the Monegasque people and over the centuries has been awarded a permanent place in the principality's history. Reports of miracles soon sprung in connection with the tomb. During incursions by Moors, St. Devota's relics were translated to safety at the monastery of Cimiez. They were returned to Monaco, to a church restored much later by Antonio I, Prince of Monaco.

In 1070, Antinope, the captain of a Florentine ship, attempted to steal the reliquary containing St. Devota's relics. The legend states that a violent wind impeded him from escaping with the relics.

² This is an unlikely hypothesis for two reasons. First, the Church commemorates Saints Devota and Julia of Corsica on different dates, January 27 and May 22, respectively. Second, the date of St. Julia of Corsica's death is most probably on or after AD 439, more than a century after that of St. Devota (AD 303). Furthermore, some scholars believe that St. Julia may have lived in the seventh century, and been killed by Moors rather than Roman authorities, placing her death much later than that of St. Devota.

Arrested, Ugo Grimaldi ordered his ears and nose to be cut off. Antinope's boat was then burnt on the beach of Monaco. In the sixteenth century, St. Devota was invoked for protection against the Genoese and the Pisans. Their ultimate failure to take away the independence of Monaco was attributed to the divine protection of Devota. An end to the outbreak of the plague in 1631 was attributed to St. Devota, as well as the expulsion of the Spanish on the night of November 17, 1641 – a galley taken from the Spanish was rebaptized "Devota."

Monegasque coins bearing the effigy of Devota were issued in the sixteenth century, beginning in the reign of Honoré II, Prince of Monaco. During his reign, St. Devota became the patron of Monaco. St. Devota was recently selected as the main motif of a collector's coin: a €5 silver commemorative coin, minted in 2004 for the 1700th anniversary of the saint's death. On the reverse of the coin, a statue of the saint can be seen. Next to it, a representation of the dove guiding the boat to the coast of Monaco, as recorded in the legend, can be observed. A series of postage stamps bearing St. Devota's likeness were issued in 1944 as well as 1992.

Joseph Méry put the "Legend of Saint Devota" into verse. The first book written in Monegasque language by the Monegasque poet, Louis Notari, is entitled "A legenda de Santa Devota" ("The Legend of Saint Devota"). It was composed in 1927 and is important because until then the Monegasque language had been utilized only for speech.

Her cult became important to Monaco and the Grimaldi royal family. Since 1874 it has been the custom that on the evening before her feast day a symbolic fishing boat is brought in procession into Port-Hercule and set alight outside the Église Sainte Dévote. This is followed by a display of fireworks which lights up Port-Hercule. On January 27, Mass is celebrated in the Cathedral of Our Lady of the Immaculate Conception attended by Prince Albert II and Princess Charlene. It is followed by a Solemn Procession of the Relics, to request protection for the Royal Family and the Principality. Receptions in the Monte Carlo Opera House also take place. Prince Albert II of Monaco participates in this ceremony.

In the 1687, some of St. Devota's relics were transported from Monaco to the Jesuit church of Sant'Ignazio on Corsica. Between 1727 and 1751, attempts were made to receive from the Vatican official recognition of St. Devota as special patroness of Corsica. These were refused, but the diffusion of her cult continued, and Pasquale Paoli created a short-lived "Order of Saint Devota" in 1757 during the movement for Corsican independence.

In 1820, the first bishop of the diocese of Corsica proclaimed both Ss. Devota and Julia to be the principal patron saints of Corsica. In 1893, a church was dedicated to St. Devota on the island. Her cult was officially approved in 1984 by the Bishop of Ajaccio. The new Roman Martyrology commemorates her on January 27, with the description, "At Mariana, on the island of Corsica, in memory of Saint Devota, virgin and martyr." January 27th is also St. Devota's feast day in the Eastern Orthodox Church.

Excerpt from the Church Fathers

"The Israelites witnessed marvels; you also will witness marvels, greater and more splendid than those which accompanied them on their departure from Egypt. You did not see Pharaoh drowned with his armies, but you have seen the devil with his weapons overcome by the waters of baptism. The Israelites passed through the sea; you have passed from death to life. They were delivered from the Egyptians; you have been delivered from the powers of darkness. The Israelites were freed from slavery to a pagan people; you have been freed from the much greater slavery to sin. Do you need another argument to show that the gifts you have received are greater than theirs? The Israelites could not look on the face of Moses in glory, though he was their fellow servant and kinsman. But you have seen the face of Christ in his glory. Paul cried out: We see the glory of the Lord with faces unveiled ..."

In those days Moses raised his hands to heaven and brought down manna, the bread of angels; the new Moses raises his hands to heaven and gives us the food of eternal life. Moses struck the rock and brought forth streams of water; Christ touches his table, strikes the spiritual rock of the new covenant and draws forth the living water of the Spirit. This rock is like a fountain in the midst of Christ's table so that on all sides the flocks may draw near to this living spring and refresh themselves in the waters of salvation. Since this fountain, this source of life, this table surrounds us with untold blessings and fills us with the gifts of the Spirit, let us approach it with sincerity of heart and purity of conscience to receive grace and mercy in our time of need. Grace and mercy be yours from the only-begotten Son, our Lord and Savior Jesus Christ; through him and with him be glory, honor and power to the Father and the life-giving Spirit, now and always and forever. Amen."

– St. John Chrysostom (349-404), *Catecheses*, III, 24-27 (Sources Chrétiennes, 50, 165-167)

Modern Theological Classics

I. The Principles of Religious Concern

Dostoyevsky can be considered especially near to us in our present catastrophic times, full of tragedies and cruel disappointment, of doubts and misgivings, and also of craving for faith and sometimes also of an immense power of regenerated faith in God. Dostoyevsky's quest for God is deeply permeated by an undaunted spiritual courage and by a high-minded and noble radicalism. He does not flinch from the most decisive, vital, and ultimate issues, even if the face of things sometimes terrifies him. He saw but two issues: God or godlessness, the others are of no moment. And he also had the terrific vision of a world which his void – void of sense, void of God. He has felt what Pascal sometimes felt: "Le silence de ces espaces infinis m'effraie" ("the silence of these endless spaces frightens me"). Looking at Holbein's picture of the maimed body of Christ taken down from the cross for burial, he shudders. To him nature seems like a wild beast tearing to pieces all that we value: it did not even halt before this One who was the noblest of all that the Earth had ever produced, the crown of the creation. His body was so mangled and maimed, that no hope of His resurrection would dawn on the mind of those who had seen it. Or rather, Nature presents itself to our eyes, as an immense engine of newest construction, relentless and regardless in its cold destructive power: tearing to pieces under its weighty wheels the highest and the holiest of all which was on earth. So there is no Justice, no Hope. The immense Abyss of the Universe is Void. But Dostoyevsky's soul cannot accept this.

On the other hand, he is too courage and honest to turn his gaze away, he dares to fathom with his eyes the depth of the abyss. This experience, so radical and so genuine, can be overcome and counter-balanced only by another experience – as genuine, but more powerful and more subjugating, not by theories and words. This he found in the person of Jesus Christ, in His Cross, and in his pardoning mercy, and in the new life – Life Eternal – streaming forth from Christ. But Dostoyevsky remained honest to the end, he did not want to sacrifice sincerity. In the famous dialogue of the two brothers in "Brothers Karamzov" he concentrated all the power of the atheistic vision, of the atheistic arguments which presented themselves to his mind. "In the whole of Europe did I not find such force of atheism, as I have embodied in the conversation of the two brothers. Not as a little boy do I believe in God. My 'Hosanna' has passed through a furnace of doubts." So he writes in his Notebook. What was the chief power in this "case of atheism" as expounded by Ivan Karamazov and what was Dostoyevsky's answer? It was the problem of suffering, especially of unjust suffering of innocent people and of little children. How could one explain it? Can we consider it, as a necessary step towards the future harmony? In that case I reject this harmony, says Ivan. But perhaps in the Kingdom of Heaven all will be forgotten and forgiven and the mother will press to her heart the murderer of her little child? But this also appears unacceptable to Ivan. The price is too high, we cannot afford it. "In deepest reverence I return the entrance ticket to the future bliss," it is beyond our means, we cannot pay it. "Not God do I deny, but His world I cannot accept." But that is insurrection!

The answer of the other brother – the believing one – is the Cross of Christ. God is not the distant ruler who distributes pains and rewards among men, surveying them from afar, but He has Himself become our companion in suffering. He has descended into the deepest abyss of human distress and dereliction, bearing as man the whole weight of human pain and sorrows unto the death on the Cross. Thus, suffering and even death are sanctified and hallowed through His Presence. The Cross of the Son of God becomes in this way the justification of the plans of God concerning the world. But Ivan makes his last and decisive thrust – in the magnificent, strange and troubling “Legend of the Great Inquisitor.” It is a poem written by him in his student’s days. The person of the Great Inquisitor is Ivan himself, a projection of Ivan’s soul. The whole meaning of his long, beautiful, paradoxical and disturbing speech is that the Inquisitor – as Alyosha, the younger brother suddenly discovers, interrupting the story of Ivan – *does not believe in God*. He loves the image of Christ, he is accustomed to it from his earliest years, he has suffered for His Name, he acts and works in the name of Christ, but he does not believe in Him, he does not believe in God. That is the tragedy of the Great Inquisitor, the tragedy of Ivan and – more – *the challenge of Ivan*. He, too, knows the image of Christ, he loves and recognizes its incomparable beauty and grandeur, but *he does not believe* in it. The last word on Ivan’s side has been spoken, his heaviest argument has been thrown on the scale. Beautiful, noble and touching is this image, this Personality, but his teaching is impractical, it does not answer our needs and thus, Ivan will not believe. He had believed once, but no more.

What can be the answer to this? The answer can be only one. In the concluding part of the “Legend” we read: The Prisoner (Christ) has remained silent to all the approaches and invectives of the Inquisitor. The Inquisitor wants Him to speak. “Say a word, condemn me, curse me, that is more tolerable to me than Thy silence.” But the Prisoner does not say a single word. Suddenly He rises in silence, approaches the old man and deposes on the bloodless lips of the nonagenarian a kiss – a kiss of pardon. The Inquisitor is deeply shaken, he turns the key in the lock, and opens the heavy door and lets the Prisoner out of the prison into the dark streets of Sevilla. Here Dostoyevsky himself speaks through the mouth of Ivan, in this conclusion of the legend. There is *one* answer, *one* proof – and no other proof can be given – the subjugating power of His Presence. *His* Presence and *His* Power to forgive, *His* *condescending Presence*, full of forgiveness, of majesty and mercy, is the answer, the only answer: He Himself meeting our soul.

What is the source and the criterion of faith, the criterion of the ultimate Truth, as revealed to us? The answer is the Spirit of God. Only through God can we come to know God. We have already spoken about this in the previous paragraphs.

Paul writes to the Corinthians: “No man can say that Jesus is the Lord, but by the Holy Spirit” (1 Cor. 12:3). So, also the Lord Jesus Himself had said to Peter: “Blessed art thou, Peter Bar-Jonah: for not flesh and blood has revealed it to thee, but My Father which is in heaven” (Matt. 16:17). In the second chapter of his First Epistle to the Corinthians, Paul gives us a deep-going sketch of what we may call Christian epistemology. The riches of God are revealed by the Spirit of God, and only by Him: “For the Spirit searches all things, yea the depths of God. For what man knows the things of a man, save the spirit of the man which is in him? Even so, the things of God no one knows save the Spirit of God. But we received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us by God. Which things we speak, not in words which man’s wisdom teaches, but which the Spirit teaches ...” Thus, the preaching of the Good Tidings was not in the “persuasive words of human wisdom, but in the demonstration of the Spirit and power.”

Let us recapitulate. The Spirit is the bearer and revealer of the knowledge of God, and the same Spirit is *the source of sanctity*, it sanctifies those to whom it is given. But this Spirit – being the Spirit of Love – is given to those who are united in Love. This, as we already have stated, is the meaning of the Church: to grow together in Love and Truth, as members of the Body of Christ, being enlightened and permeated by the Spirit. The Spirit of sanctity and love – the Spirit of God, vouchsafed to the brethren

united in love, this Spirit of God, living in the Church, is the ultimate criterion of Truth, being Himself the Truth. That is the “witness of the Spirit,” the witness of the Spirit working in the brethren *united by love*: there is no other approach to the mysteries of God. The mystery of Love can be understood only by love! Of course not by our psychological data, by our natural disposition – but by the breath of Love which is God Himself.

Dr. Nicholas Arseniev,³ “The Revelation of Life Eternal,” pp. 15-18

Recipe of the Month

Ukrainian Red Beet Borscht

A Ukrainian recipe for the classic beet soup that’s as authentic as it gets. It can be served vegetarian-style by omitting the sausage. Perfect for cold winter nights!

Ingredients:

- 1 (16 oz.) package pork sausage
- 3 medium beets, peeled and shredded
- 3 carrots, peeled and shredded
- 3 medium baking potatoes, peeled and cubed
- 1 tablespoon vegetable oil
- 1 medium onion, chopped
- 1 (6 oz.) can tomato paste
- 3/4 cup water
- 1/2 medium head cabbage, cored and shredded
- 1 (8 oz.) can diced tomatoes, drained
- 3 cloves garlic, minced
- salt and pepper to taste
- 1 teaspoon white sugar, or to taste
- 1/2 cup sour cream, for topping
- 1 tablespoon chopped fresh parsley for garnish

Directions:

1. Crumble the sausage (if using) into a skillet over medium-high heat. Cook and stir until no longer pink. Remove from the heat and set aside.
2. Fill a large pot halfway with water (about 2 quarts), and bring to a boil. Add the sausage, and cover the pot. Return to a boil. Add the beets, and cook until they have lost their color. Add the carrots and potatoes, and cook until tender, about 15 minutes. Add the cabbage, and the can of diced tomatoes.
3. Heat the oil in a skillet over medium heat. Add the onion, and cook until tender. Stir in the tomato paste and water until well blended. Transfer to the pot. Add the raw garlic to the soup, cover and turn off the heat. Let stand for 5 minutes. Taste, and season with salt, pepper and sugar.
4. Ladle into serving bowls, and top with sour cream, if desired, and garnish with fresh parsley.

³ 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.

Parish News

Parish Council Meeting

The next meeting of the parish council is Sunday, January 26, 2020 after Divine Liturgy.

Christmas Card Collection

We are collecting the front sides of Christmas cards for recycling by the nuns of Holy Transfiguration Monastery. So please bring your Christmas cards to church rather than tossing them in the trash.

General Confession

General Confession shall be held on Saturday, January 4, 2020 after Great Vespers. If service is cancelled in the event of inclement weather, it will be held on Saturday, January 18, 2020 instead.

Rector's Vacation

Fr. Sophrony will be away January 7-15, 2020. A substitute priest shall say Divine Liturgy on Sunday, January 12, 2020. In the event of an emergency while Fr. Sophrony is away, please call Fr. John Fencik at 201-436-6604 or the nearest Orthodox priest.

Blessing of Homes

Fr. Sophrony will bless homes in Bayonne on Saturday, January 18, 2020; the date for those living outside Bayonne shall be announced in the weekly bulletin. A sign-up sheet for house blessings is in the church vestibule – please sign up, or call the Rectory, by January 6, 2020. If you require a change in schedule, or cancellation, after you've signed up, call the Rectory at 201-436-3244.

"Souper Bowl" Project

Our parish is collecting cans of soup and other non-perishable foods for donation to St. Mary's food pantry. A bin for placing the donated food items will remain in the church until February 2, 2020. Thank you for co-operating in this project!

Parish Council Election

The results of the parish council election held on November 24, 2019 are: President – Mr. Robert Pierce; Vice-President/Trustee – Reader Philip Benda; Recording Secretary – Mrs. Margaret Kovach; Financial Secretary – Mr. Russell Wyskanycz; Treasurer – Mr. Stephen Wanko; Trustees – Dr. Andrea Bacsik, Miss Tais Fedetz, Mr. Victor Wasilewski; Auditors – Mr. Stephen Cimbolic, Mr. John Wanko.

FOCA Beefsteak Dinner

FOCA N.J. District Beefsteak Dinner will be held on Saturday, January 11, 2020 at 6:00 PM. The event will be held at The Russian Hall, 46 Woodhull Avenue Little Falls, NJ. The deadline for tickets is January 3, 2020. Any questions or to reserve tickets please contact Daria Miskiv (908-460-0243). Tickets are \$50/adult, \$40/junior (under 16). For more information, see flyer on bulletin board.

FOCA New Year's Ball

FOCA's 83rd annual Novogodny Ball is January 19, 2020 at the Radisson Hotel, Trevese, Pennsylvania, and will feature entertainment by the Kauriga Orchestra, with its diverse selections of folk, ballroom, pop, and rock music. Regular Pricing: Age 23+: \$95, Ages 13-22: \$85, Age 12 and under: \$55 (Dinner and Dancing); Age 23+: \$55, Ages 13-22: \$45, Age 12 and under: \$40 (Dancing and Treats Only). Contact Marge Kovach at mjkovach@aol.com if you plan to attend.

Schedule of Services

January 1, 2020 (St. Basil)

9:30 AM (Wednesday) – Divine Liturgy

January 4-5, 2020

5:00 PM (Saturday) – Great Vespers

9:30 AM (Sunday) – Divine Liturgy

January 5-6, 2020 (Epiphany)

5:00 PM (Sunday) – Vigil w. Lity

9:30 AM (Monday) – Divine Liturgy

January 12, 2020

9:30 AM (Sunday) – Divine Liturgy

January 18-19, 2020

5:00 PM (Saturday) – Great Vespers

9:30 AM (Sunday) – Divine Liturgy

January 25-26, 2020

5:00 PM (Saturday) – Great Vespers

9:30 AM (Friday) – Divine Liturgy

Daily Bible Readings

1. Colossians 2:8-12; Luke 2:20-21,40-52*
2. Hebrews 7:1-6; Mark 12:38-44
3. Hebrews 7:18-25; Mark 13:1-8
4. 1 Timothy 3:14-4:5; Matthew 3:1-11
5. 2 Timothy 4:5-8; Mark 1:1-8
6. Titus 2:11-14; 3:4-7; Matthew 3:13-17
7. Hebrews 9:8-10, 15-23; Luke 21:12-19
8. Hebrews 10:1-18; Luke 21:5-7, 10-11, 20-24
9. Hebrews 10:35-11:7; Luke 21:28-33
10. Hebrews 11:8, 11-16; Luke 21:37-22:8
11. Ephesians 6:10-17; Matthew 4:1-11
12. Ephesians 4:7-13; Matthew 4:12-17
13. Hebrews 11:17-23, 27-31; Mark 8:11-21
14. Hebrews 12:25-26, 13:22-25; Mark 8:22-26
15. James 1:1-18; Mark 8:30-34

16. James 1:19-27; Mark 9:10-16
17. James 2:1-13; Mark 9:33-41
18. Colossians 1:3-6; Luke 14:1-11
19. 1 Timothy 1:15-17; Luke 18:35-43
20. James 2:14-26; Mark 9:42-10:1
21. James 3:1-10; Mark 10:2-12
22. James 3:11-4:6; Mark 10:11-16
23. James 4:7-5:9; Mark 10:17-27
24. 1 Peter 1:1-2, 10-12, 2:6-10; Mark 10:23-32
25. 1 Thessalonians 5:14-23; Luke 16:10-15
26. 1 Timothy 1:15-17; Matthew 15:21-28
27. James 2:14-26; Mark 10:46-52
28. James 3:1-10; Mark 11:11-23
29. James 3:11-4:6; Mark 11:22-26
30. James 4:7-5:9; Mark 11:27-33
31. 1 Peter 1:1-2, 10-12, 2:6-10; Mark 12:1-12

* 2nd reading for St. Basil: Hebrews 7:26-8:2;
Luke 6:17-23

Special Donations

Please note that for Special Donations in February 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 January 19, 2020.

January 5, 2020

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

January 19, 2020

Altar Vigils offered by the Suchowacki Family in memory of Pelagia Szewczyk (anniversary of repose).

January 26, 2020

Sanctuary Lamp offered by Fr. Sophrony Royer in memory of Laura Marie Royer (45th anniversary of repose).