

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

On February 19th the great penitential season of Lent begins. Often we think first of the sacrifices that we are called upon to make in Lent, such as numerous services, strict fasts, the renunciation of worldly entertainments, and so forth. But, rather than focusing on the burdens that Lent places on us, let us instead view Lent as a time of spiritual opportunity.

We begin Lent with the rite of forgiveness, and so we start the season of penitence by explicitly following the command in the Lord’s Prayer to “forgive us our trespasses as we forgive those who trespass against us.” The intent of this phrase is clear: we must forgive the sins of others if we expect to be forgiven ourselves. So, by forgiving our fellow men, and by confessing our sins, we start Lent with the clean slate of divine forgiveness.

During Lent we undertake great spiritual “exercises” of regeneration through prayer, fasting, and charity. But it is also a time of greater devotion, reflected in devotional services such as the Akathistos, as well as in our spiritual duty of increased prayer at home. It is a time to renew our relationship with God, specifically by praying more – and more attentively. It is, as well, a time for us to pray for others. Just as we start Lent by forgiving each other, we ought to spend Lent praying for each other, and remembering all those who have “fallen asleep” in the Lord.

Whether Lent will be a time of spiritual growth, or a waste of time, is entirely up to each and every individual to decide for himself. The Mystical Body of Christ, the Holy Church, has provided us with the tools of fasting and prayer to recharge our spiritual energy. Let us take heed to spiritually nourish ourselves and grow in Christ, rather than to suffer the famine of inattention to our souls and the triviality of the gross materialism that so pervades the secular society around us.

Parish Council President’s Message

Dear parishioners and friends,

This month, as we embark on our Lenten journey, 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 2018, knowing that we’re not alone, but that we have each other as brothers and sisters in the — “household of God.” Going through 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 offenses and that you pray for me.

Yours in Christ,
Reader Stephen Wasilewski

Excerpt from the Church Fathers

“Persevere in labors that lead to salvation. Always be busy in spiritual actions. In this way, no matter how often the enemy of our souls approaches, no matter how many times he may try to come near us, he’ll find our hearts closed and armed against him.” – *St. Cyprian of Carthage*

“To put into practice the teachings of our holy faith, it is not enough to convince ourselves that they are true; we must love them. Love united to faith makes us practice our religion.” – *St. Alphonsus Ligouri*

Lives of the Saints

St. Auxentius of Bithynia – commemorated on February 14th

St. Auxentius of Bithynia was a hermit born about AD 400 in Syria, and died February 14, 473, on Mount Scopas. Auxentius was in the Equestrian Guard of Eastern Roman Emperor Theodosius II (418-450) and was known as a virtuous, learned and wise man. He was, moreover, a friend of many of the pious men of his era.

Distressed by worldly vanity, St. Auxentius was ordained to the holy priesthood, and then received monastic tonsure. After this he went to Bithynia and found a solitary place on Mount Oxia, not far from Chalcedon, and there he began the life of a hermit. This thickly wooded mountain was afterwards called Mount Auxentius, though today it is called Kayışdağ (in the Kadıköy subprovince of Istanbul) and is the seat of Yeditepe University. The place of the saint’s efforts was discovered by shepherds seeking their lost sheep. They told others about him, and people began to come to him for healing. St. Auxentius healed many of the sick and the infirm in the name of the Lord.

In the year 451 St. Auxentius was invited to the Fourth Ecumenical Council at Chalcedon, where he denounced the Eutychian and Nestorian heresies. Familiar with Holy Scripture and learned in theology, St. Auxentius easily bested those opponents who disputed with him. After the end of the Council, Saint Auxentius returned to his solitary cell on the mountain. With his spiritual sight he saw the repose of St. Simeon the Stylite (459) from a great distance. Saint Auxentius died in 473 on Mount Scopas¹ (in Israel), leaving behind him disciples and many monasteries in the region of Bithynia. He was buried in the Monastery of St. Hypatius in Rufiananas, Syria. The church historian Sozomen commended Auxentius’ sanctity whilst he was still alive and St. Stephen the Younger dedicated the church in his monastery, on Mount Auxentius, to him. His *vita* was written by his disciple, St. Bendemianus. St. Auxentius of Bithynia is venerated as a saint in the Eastern Orthodox Church, Greek Catholic, and Roman Catholic Churches. His feast day is February 14th.

Modern Theological Classics,

SENSING GOD’S PRESENCE

What happens when we start reading prayers before our icon? We may soon find ourselves only reading the words while our thoughts go their own way. This may also have happened to us while we were standing in church listening to the prayers being read or sung. There our wandering thoughts did not interfere with the course of the service, but it is a different

¹ Mount Scopus is a mountain, located in the northeast of Jerusalem. Its Hebrew name means “mountain of spectators” as it is one of the few places from where you can see the Dead Sea and the Dome of the Rock. This is the reason why it has always been considered a place of military interest; thus the Roman general (later emperor) Titus, the army of the First Crusade, and General Allenby settled here their camps. Currently, about 3,000 soldiers Allenby’s troops are laid to rest in its hillside cemetery. Here the Hebrew University was founded in 1925, its buildings now dominating the mountain’s skyline.

matter when we are praying alone. Prayer is prayer only when our thoughts stay with it. What should we do? We should go back to the point in the prayer where our thoughts went astray. When they scatter again after a moment, we must go back, time and time again. And we should slow down our reading and try to pay attention to every word. However, we may have another kind of experience. We may feel our hearts being warmed by the words of the prayer. Then the thoughts stay with it more easily. Perhaps we have experienced this in church, with the result that we did not find the service too long.

As a result of the Fall, the Fathers explain, our human nature, our thoughts and feelings as well as our bodies, are easily scattered. But in prayer, through God's grace, our nature becomes whole again. The Apostle refers to this when he says: "The Spirit himself intercedes for us with sighs too deep for words" (Rom. 8:26). This experience, if it comes to us, is a special gift from God. Very few people are granted to keep this gift very long. It is taken away, but through it we are permitted to "taste and see how good the Lord is," so that we may know what we should strive towards or what right prayer is.

This raises the question of the role of feelings in prayer. Should we try to pray in such a way that our feelings accompany it? The only suitable feeling is that of contrition and of our unworthiness. "The sacrifice acceptable to God is a broken spirit; a broken and contrite heart, O God, thou wilt not despise," says Psalm 51. It is in the spirit of this psalm that we should prepare ourselves for prayer, thinking of our unworthiness, but also remembering God's love towards sinners. When we stand at our icon corner in the spirit, we begin to sense God's presence in our hearts. This sense should be our constant companion.

THE RIGHT SPIRIT AND THE SPIRIT OF DELUSION

It is a great gift if a sense of God's presence awakens in us when we are praying or reading the Bible. This sense, also called remembrance of God, should be retained afterwards. As long as it prevails we can readily distinguish right from wrong and are able to experience the truth of the Psalmist's words: "Because he [God] is at my right hand, I shall not be moved" (Ps. 16:8). One might even say that in this we experience what the Apostle reminds us when he asks: "Do you not know ... that God's Spirit dwells in you?" (1 Cor. 5:16).

But the more precious God's gift is present in us the nearer is our spiritual enemy, trying to delude us. When a certain brother, referring to the above psalm, eagerly told his elder that he always saw God at his right hand, the elder said: "It would be better for you always to see your own sins in front of you." Thus we are warned of the spirit of delusion which is always lying in wait for one who prays. The sense of God's presence is right only when it arises within one's sense of unworthiness and sinfulness. It is like a light morning mist rising from earth that is wet with dew – from a heart softened by tears of repentance.

"I tell you this, brethren: flesh and blood cannot inherit the kingdom of God" (1 Cor. 15:50). Any sensual excitement or ecstasy is a delusion of the tempter posing as an angel of light, even if miracles happen and signs are seen as well. These words of the Lord are important: "On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' And then I will declare to them, 'I never knew you; depart from me, you evildoers!'" (Mt. 7:22-23).

When God appeared of old to Elijah on Mount Horeb, He was not in the strong wind, nor in the earthquake, nor in the fire, but in a still small voice (1 Kings 19:11-12). The working of God's Spirit is like the still small voice in the heart of one who prays. "Learn from me; for I am gentle and lowly in heart (Mt. 11:29). In prayer we encounter Christ when we pray in His name. We spoke earlier of how we must immediately try to destroy with prayer all evil thoughts and fantasies, which attempt to enter our consciousness – we must dash them in the tradition of prayer called the Jesus Prayer, a treasure of early Christianity which has been preserved by the Orthodox Church and which in recent years has drawn the attention of the whole of Christendom.

THAT OUR JOY MAY BE FULL

During the persecutions of the Christians Bishop Ignatius of Antioch was sentenced to be thrown to the wild beasts. On his way to Rome he wrote seven epistles to different congregations. In these he mentions as his other name Theophorus, which means either God-bearer or God-borne. There is a tradition that he was the child whom Jesus took in his arms when He was speaking to His disciples about who was the greatest. When Ignatius had been brought to Rome and the moment was approaching when he was to be taken to be torn by the wild beasts, the soldiers asked him why he kept repeating the word Jesus unceasingly. He answered that it was written in his heart. The story is told that when the beasts had torn him to pieces and one of the soldiers cleaved his heart open with his sword, there really was the word Jesus written in gold letters. It makes

no difference whether we regard this story as a miracle or a pious legend. In any case both this and the name Theophorus given to Ignatius show how ancient is the practice of praying in Jesus' Name. Jesus exhorted us in His farewell speech to pray in His Name and this was heeded from the very beginning.

In the New Testament we see that from the beginning the Name of Jesus contained special power. Thus when Peter had healed a lame man and was asked: "By what power of by what name did you do this?" he answered: "Be it known to you all that it was by the Name of Jesus Christ of Nazareth" (cf. Acts 4:7-10). Jesus Himself laid stress on praying in His Name when He comforted His disciples, who would remain in this world:

Whatever you ask in my Name, I will do it, that the Father may be glorified in the Son; if you ask anything in my Name, I will do it. Truly, truly, I say to you, if you ask anything of the Father, he will give it to you in my Name. Hitherto you have asked nothing in my Name; ask, and you will receive, that your joy may be full. (Jn. 14:13-14; 16:23-24)

Praying in the Name of Jesus Christ has been a source of joy for all generations, even to this day. This tradition of prayer has been kept especially among the hermits and in the monasteries since the fourth century, but praying in the Name of Jesus is just as much the privilege of every Christian. So it is well for us to use this tradition of prayer called the practice of the Jesus Prayer, that our "joy may be full" too.

THE JESUS PRAYER

The words of the Jesus Prayer are: Lord Jesus Christ, Son of God, have mercy on me, a sinner. A shorter form is also used: Jesus, Son of God, have mercy on me. The Martyr Bishop Ignatius repeated the name of Jesus unceasingly. In the same way the Jesus Prayer is meant to be uttered continuously. It fulfills the Apostle's direct exhortation: "Pray constantly" (1 Thess. 5:17).

How then does the Jesus Prayer become an unceasing prayer? We start by repeating the words continuously: Lord Jesus Christ, Son of God, have mercy on me, a sinner. We can repeat them aloud, almost voicelessly, or only silently in our minds. However, we shall learn from experience that unceasing prayer is not so simple. It has to be practiced with deliberate effort. We can set aside specific times in the day for saying the Jesus Prayer. It is also good to include the Jesus Prayer in our own rule of prayer. For instance, when we read our morning prayers we can recite it, say, ten times before each prayer. We can also sometimes start the Jesus Prayer right after the opening prayers, instead of reading the morning prayers, and then continue it for five or ten minutes, for as long as our time of prayer usually lasts. In our evening prayers we can practice the Jesus Prayer the same way. However, the Jesus Prayer is exceptional in that it is not meant to be said only at fixed times. The Orthodox Prayer Book says: "At work and at rest, at home and on journeys, along or among other people, always and everywhere repeat in your mind and heart the sweet name of the Lord Jesus Christ, saying: Lord Jesus Christ, Son of God, have mercy on me, a sinner."

Is this possible? Can anyone devote himself to prayer to such a degree that he can really follow this advice? The best answer to this question can be found by reading the book *The Way of the Pilgrim*, which has been published in a number of different languages. We shall return to the use of the Jesus Prayer in the next chapter; here, we shall examine the prayer itself more clearly. If we include the Jesus Prayer in our rule of prayer, we will notice, even after practicing it a short time, that it is easier for us to keep hold of our thoughts when we say this prayer than when we read other ones. This is a special advantage of the Jesus Prayer and other short prayers of the same nature; they are more conducive to concentration than those which contain many thoughts. Practicing the Jesus Prayer between other prayers also helps us to read those with greater concentration.

The Jesus Prayer is said to be a perfect prayer because it contains the same basic saving truths as the sign of the Cross, namely our faith in the Incarnation and in the Holy Trinity. When we say the words "Lord Jesus Christ, Son of God" we acknowledge that our Savior is both man and God. The name Jesus was given to Him as a human being by His mother, while the words "Lord" and "Son of God" point directly to Jesus as God. The other basic truth of our Christian faith, the Holy Trinity, is included in our prayer as well. When we address Jesus as the Son of God, not only is God the Father included, but the Holy Spirit too, for the Apostle Paul says: "no one can say 'Jesus is Lord' except by the Holy Spirit" (1 Cor. 12:3).

Another reason why we say that the Jesus Prayer is perfect is because it contains the two aspects of Christian prayer. When we say "Lord Jesus Christ, Son of God," we reach up towards God's glory, holiness and love, and then with the sense of

our sinfulness we humble ourselves in repentance: have mercy on me, a sinner. The contrast between us and God finds expression in the words "have mercy." In addition to penitence these words also express the consolation we receive from God's acceptance of us. The Jesus Prayer seems to breathe the Apostle's confidence: "Who is to condemn? Is it Jesus Christ, who died, yes, who was raised from the dead, who is at the right hand of God, who indeed intercedes for us?" (Rom. 8:34). The heart of the Jesus Prayer, the name of Jesus, is the saving word: "You shall call His name Jesus, for he will save his people from their sins" (Mt. 1:21).

THE PRACTICE OF PRAYER

It is understandable that brothers and sisters living in monasteries and convents practice unceasing prayer – they have an opportunity to do this and they have rosaries for this purpose. But how can an ordinary Christian who goes to work and lives among people practice unceasing prayer? The question naturally comes to mind, especially if one is already familiar with literature dealing with the unceasing prayer of the heart, such as *The Way of the Pilgrim*, *Christ Is in Our Midst*, *The Art of Prayer*, and Valentine Zander's *Saint Seraphim of Sarov*.

Is it really true that we have no time or opportunity to practice the Jesus Prayer? How many things are that we habitually do as soon as the day begins: washing, dressing, having breakfast, and so on? That is a time when our thoughts are free to repeat the words of the prayer. It is really important that as soon as we wake up that we should concentrate and tune our minds to remembrance of God's presence and start to recite in our minds: 'Lord Jesus Christ, have mercy on me, a sinner.' Even a person who lives in the midst of a family has a chance to pray in his mind if only he remembers to do it and limits his conversation to what is necessary and useful to himself and others. As far as the morning paper, the morning concert, and the morning news on the radio are concerned, it is for each person to consider his choice between these and prayer. Even a good thing has to be sacrificed sometimes in order to get something better in its place. Our journey to work may take a long time. What is to keep us from concentrating on the words of the prayer while we are on the way?

Nowadays our work may be purely mechanical, perhaps just a repetition of the same movements. Here is our chance. Our hands will do their work and our minds – our thoughts and hearts – will work in the companionship of Jesus Christ. Then that monotonous work may even become pleasant, like an assignment from God. And because the practice of the Jesus Prayer improves our ability to concentrate, we need not fear that our mechanical work will be done without concentration.

However, it may be that our work is anything but mechanical. It may really demand all our thought and attention. How can we pray in that case? Certainly then it is not possible to concentrate long on reciting the name of God. Still we can do it from time to time. If we get into the habit of reciting the name of Jesus Christ in this way even for half a minute at a time – and it is possible to arrange such a pause for oneself in almost any work – remembrance of God's presence will remain as an undercurrent in our soul.

In peaceful work this is possible, but what if there is a countless number of miscellaneous things, all to be remembered and attended to? Responsibility, great numbers of duties and cares weigh heavily on our minds – but where do they actually come from? Do they not come at least partly from the fact that all those worries and duties seem to bombard us simultaneously so that we are unable to control our thoughts, but instead are controlled by them? However, if we practice prayer regularly, especially the Jesus Prayer, we will learn to concentrate and to control our minds. The same duties and worries will still exist, but now we will know how to take up one at a time and so will be saved from the mental affliction which is nowadays called stress and which is caused by our being weighed down by everything at once.

It is doubly important for someone who has suffered from stress for a long time to change his basic attitude towards this life. It is good to remember these words of the Gospel: "For what will it profit a man, if he gain the whole world and forfeits his life?" (Mt. 16:26). Pensioners make up a considerable part of our society today. Free from work and often living alone, their situation is ideal for the cultivation of prayer. Becoming at home with the unceasing prayer of the heart would bring real consolations in many and would provide a meaningful task: to prayer for others also.

Archbishop Paul Olmari,² *The Faith We Hold*, pp. 78-89.

² Archbishop Paul Olmari (1914-1988) was Primate of the Orthodox Church of Finland, and Archbishop of Karelia and All Finland, from 1960 to 1988. The spiritual vitality and growth which he brought to the Finnish Orthodox Church made him a nationally respected religious leader and a respected voice throughout the Orthodox world.

Recipe of the Month

Hungarian Noodle Kugel

Kugel is a popular German, Hungarian, and Polish baked casserole, most commonly made from egg noodles. It was also traditional among Ashkenazic Jews, often served on Shabbat and Yom Tov. The name of the dish comes from the Middle High German 'kugel', meaning "sphere, globe, ball" – a reference to the round, puffed-up shape of the original dishes, though today kugels are usually baked in square pans. The first kugels were made from bread and flour and were savory rather than sweet. About 800 years ago, cooks in Germany replaced bread mixtures with noodles. Eventually eggs were incorporated. The addition of cottage cheese and milk created a custard-like consistency common in today's dessert dishes. Polish cooks added raisins, cinnamon and sweet curd cheese to noodle kugel recipes. In Romania, it's called Budinca de Macaroane/Paste Fainoase (Macaroni/Pasta Pudding), and became a traditional Romanian dish (originating among the Szekely Hungarians and Saxon Germans in Transylvania). In Lithuania, this dish is called "Kugelis." It is a baked potato pudding, and is a traditional Lithuanian dish. The main ingredients are potatoes, onions, and eggs. It may be spiced with salt, black pepper, bay leaves, and/or marjoram, and is savory. The recipe below is a traditional Hungarian one that would have been quite common in the Carpathians.

Ingredients:

12 tablespoons margarine spread (melted); 12 oz. apricot preserves; 1 tablespoon sugar (divided); 8 oz. sour cream
8 oz. cottage cheese; 3 large eggs; 12 oz. medium egg noodles (cooked and drained); 1 teaspoon ground cinnamon.

Directions:

1. Preheat oven to 375°F. Grease 13 x 9-inch baking dish with 1 tablespoon melted margarine spread; set aside.
2. Combine apricot preserves, 1/2 cup sugar, sour cream, cottage cheese, eggs and remaining spread in large bowl. Fold in egg noodles.
3. Spoon noodle mixture into prepared baking dish. Combine remaining 1 tablespoon sugar with cinnamon in small bowl. Evenly sprinkle onto noodle mixture. Bake 45 minutes or until center is set. Let stand about 30 minutes before serving.

Parish News

Memorial Saturdays

The Memorial Saturdays of the Lenten season this year are February 10th, March 3rd, March 10th, and March 17th. Fr. Sophrony will also say the Litany of the Departed at Divine Liturgy on St. Theodore Saturday (February 24th). Given the date of the first of these Memorial Saturdays, please confirm any changes to your lists of the faithful departed by Sunday, February 3rd.

Church Air-Conditioning

A gentle reminder to all parishioners and friends of our parish of the pledge drive to raise funds for the replacement of the church's air-conditioning system. Any donation, regardless of size, will help towards our goal and will be truly appreciated. Thank you in advance for your generosity!

FOCA Youth Event

The "R" Club is having an ice-skating excursion at the Kospi Ice Rink (at Bayonne High School) on Sunday, February 11, 2018, with a "social" to follow in our parish hall. Price for skating, skate rental and social is \$12/adult and \$10/child. Social only is \$7/adult and \$5/child. Reservations required by February 4th. Contact Marge Kovach at (732) 815-9765 or mjkovach@aol.com.

In Memoriam

Mrs. Valentina Benda, age 98, formerly of Staten Island, New York, passed into blessed repose on December 21, 2017. Fr. Sophrony's aunt, Mrs. Domenica Cusano, passed into blessed repose on December 23, 2017. Memory Eternal! Vicnaja Pamjat!

Special Donations

Please note that for Special Donations in March 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 February 18, 2018.

February 11, 2018

St. John's Cross offered by Mary Macinsky in memory of John Yendrey (anniversary of repose).

February 18, 2018

Sanctuary Lamp offered by Fr. Sophrony Royer in memory of Ernest Alexander Royer (5th anniversary of repose).

Schedule of Services

February 1-2, 2018 [Presentation of Christ]

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

February 3-4, 2018

5:00 PM (Saturday) – Great Vespers
9:30 AM (Sunday) – Divine Liturgy

February 10-11, 2018

9:30 AM (Saturday) – General Panichida
5:00 PM (Saturday) – Great Vespers
9:30 AM (Sunday) – Divine Liturgy

February 17-18, 2018

5:00 PM (Saturday) – Great Vespers & General Confession
9:30 AM (Sunday) – Divine Liturgy & Rite of Forgiveness

February 19-22, 2018 [First Week of Lent]

6:00 PM (Monday) – Great Canon of Repentance
6:00 PM (Tuesday) – Great Canon of Repentance
6:00 PM (Wednesday) – Great Canon of Repentance
6:00 PM (Thursday) – Great Canon of Repentance

February 24-25, 2018

9:30 AM (Saturday) – Divine Liturgy w. Blessing of Kolyva
5:00 PM (Saturday) – Great Vespers
9:30 AM (Sunday) – Divine Liturgy

February 28, 2018

9:30 AM (Wednesday) – Liturgy of Pre-Sanctified Gifts

Orthodoxy Sunday Vespers is at Ss. Peter & Paul's Orthodox Church, 76 Whitehead Ave., South River, N.J. on February 25 th at 4:00 PM.
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Daily Bible Readings

- 1 John 1:8-2:6; Mark 13:31-14:2
- Heb. 7:7-17; Luke 2:22-40
- 2 Tim. 3:1-8; Luke 20:46-21:4
- 1 Cor. 6:12-20; Luke 15:11-32
- 1 John 2:16-3:10; Mark 11:1-11
- 1 John 3:11-20; Mark 14:10-42
- 1 John 3:21-4:6; Mark 14:43-15:1
- 1 John 4:20-5:21; Mark 15:1-15
- 2 John 1:1-13; Mark 15:22-25, 33-41

- 1 Cor. 10:23-28; Luke 21:8-9, 25-27, 33-36
- 1 Cor. 8:8-9:2; Matt. 25:31-46
- 3 John 1:1-15; Luke 10:29-40, 22:7-39
- Jude 1:1-10; Luke 22:39-42, 22:45-23:1
- Jude 1:11-25; Luke 23:2-34, 44-56
- Rom. 14:19-23, 16:25-27; Matt. 6:1-13
- Rom. 13:11-14:4; Matt. 6:14-21
- 2 Tim. 2:1-10; John 15:17-16:2
- Heb. 11:24-26, 11:32-12:2; John 1:43-51

- Note: there are no Liturgy readings on February 14, 16, 19, 20, 21, 22, 23, 26, 27, and 28. Consult the Lectionary Wall Calendar for the Old Testament readings on those dates.