

# Quo Vadis

The monthly newsletter of Ss. Peter & Paul Russian Orthodox Greek 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

Christ is Born! Glorify Him! On December 25<sup>th</sup>, we celebrate the Nativity of Our Lord Jesus Christ. Although the exact date of Our Lord’s birth is not known, the twenty-fifth day of December is a theologically appropriate date. Coming a few days after the winter solstice, when the hours of daytime lengthen (in the northern hemisphere), it is a proper time for us to celebrate the advent into the world of the spiritual Sun of Righteousness, Our Lord Jesus Christ. As the Gospel according to St. John tells us, “In Him was life; and the life was the light of man. And the light shineth in the darkness (1:4-5) . . . That was the true Light that lighteneth every man and cometh into the world (1:9) . . . And the Word was made flesh, and dwelt among us, and we have beheld His glory, the glory as of the only begotten of the Father, full of grace and truth (1:14).”

On Christmas Day, we celebrate the incarnation, this coming in the flesh, of the only begotten Son of God, our Savior. It is a feast celebrating the manifestation of God made man, Who came into the world and became a human being so that by partaking in our humanity, He might offer to us participation in His divinity. Our Lord Jesus Christ is the center of all creation, as He united two realms, heaven and earth, in His incarnation. He is, Himself, the divine bridge, joining together and reconciling God and man. Indeed, several of the Church Fathers, most notably St. Maximus the Confessor, held the opinion that even if there had been no original sin, the Son of God would have become incarnate anyway, in order to offer us the gift of “theosis” (deification), to actualize in us the divine image and likeness in which we were created. Our Lord Jesus Christ is the “Theanthropos” (God-Man), representing in Himself the plenitude of the divine plan for us – transforming and perfecting our nature in Himself, and thereby making us “sons of light” and “children of God.”

To all of you, I wish a Merry Christmas and the bounteous joy in the grace of Our Lord Jesus Christ, the Son of God, and Savior of the world! Christos Razhdajetsja! Slavitje Jeho!

Your servant in Christ,  
Fr. Sophrony

## Parish Council President's Message

Dear parishioners and friends,

I want to remind everyone about the church library that is downstairs in the church hall bookcase. The library officially opened last October as part of our 90<sup>th</sup> anniversary celebration. The books for the library came from various sources – some were already in the church and others were donated by parishioners in honor, or in memory, of their loved ones. If you are interested in borrowing a book, you can talk to me or any other member of the Parish Council.

The Christmas season is upon us and we will start decorating the church with Christmas flowers and pine. Your envelope packet contains a "Christmas Flowers" envelope; please donate generously this year. Thank you in advance for your support. And a Merry Christmas to all of you!

Yours in Christ,  
Stephen Wasilewski

## Excerpt from the Church Fathers

The Divine Word, who once for all was born in the flesh always in His compassion desires to be born in the Spirit in those who desire Him. He becomes an infant and molds himself in them through the virtues . . . The modes of the virtues and the principles of those things that can be known by nature have been established as types and foreshadowing of those future benefits. It is through these modes and principles that God, who is ever willing to become human, does so in those who are worthy. And therefore whoever, by the exercise of wisdom, enables God to become incarnate within him or her and, in fulfillment of this mystery, undergoes deification by grace, is truly blessed, because that deification has no end.

*St. Maximus the Confessor, Ad Thalassium, 22.*

## Lives of the Saints

*St. Lucy of Syracuse, Virgin and Martyr – Commemorated on December 13<sup>th</sup>*

St. Lucy was born in Syracuse, Sicily during the reign of the Emperor Diocletian (284-305), and was from the cradle raised in the Faith of Christ by her widowed mother, Eutychia. From an early age she secretly made a vow of virginity and declined to enter into the state of marriage. She accompanied her long-suffering mother to the tomb of St. Agatha, another renowned Sicilian saint, and there her mother was cured of her illness. St. Lucy then disclosed to her mother the vow she had taken, and her mother, in gratitude for her recovery, left her free to follow her pious inclinations.

The young nobleman who had sought her in marriage, with the previous encouragement of her mother, was so enraged by her refusal to marry him, that he denounced her as a Christian to the prefect, Paschasius. The infamous prefect sentenced her to be defiled in a brothel, but God miraculously intervened to save her virginity, and gave her the grace to overcome the tortures that she would endure while in prison. The heathen next attempted to burn her alive, but she was not harmed by the fire. Finally, in the year 304, she was killed by a sword thrust into her throat.

The name "Lucy" (or "Lucia") is derived from the Latin word for "light" ("lux"), and so she is often invoked for afflictions of the eyes; in fact, icons of her commonly depict her holding a plate with two eyeballs resting on it. There is a tradition that she was blinded by her torturers, and the Church of San Giovanni Maggiore in Naples, Italy even claims to possess her eyes.

## Modern Theological Classics

“I pray not for the world, but for them which Thou hast given Me, for they are Thine . . .  
Whom Thou hast given Me, that they may be one, as we are” (Jn. 17:9, 11)

God is the one and only source and giver of Life. God is Life itself. He brought all of creation into existence from nonexistence. He called Adam to life by the “breath of life,” making him a “living being” (Gen. 2:7). Mankind strives ceaselessly to attain this life, for “God did not create death; He created all things that they might have life” (Wis. 2:23). Eve, therefore, became “the mother of all living” (Gen. 3:20).

Indeed, God the Father is the source of life and *Life* itself: “I am Being (I AM THAT I AM) . . . thus say to the children of Israel, I AM hath sent me to you” (Ex. 3:14). “I am the Alpha and the Omega, who is and who was and who is to come, the Almighty” (Rev. 1:8).

God gives life to all things (1 Tim. 6:13). “God has given us eternal life, and this life is in His Son . . . He that has the Son has life” (1 Jn. 5:11-12). God the Father is the ultimate source of His divine Son and Word, and the Holy Spirit, “for from Him and through Him and to Him are all things” (Rom. 11:36). God the Father is the Living God (Mt. 16:16). He has “Life in Himself” (Jn. 5:26). From Him all fatherhood on earth and in heaven gets its name (Eph. 3:15). The work of Jesus Christ is to the glory of God the Father (Phil. 2:11). Love is a way of life, for “he who does not love does not know God, for God is love” (1 Jn. 4:8).

The Son of God, Jesus Christ, is the true Life which He possesses in Himself (Jn. 1:4). Eternal life is to know the one, true God, and Jesus Christ whom He has sent (Jn. 17:3), who is the Son of the Living God (Mt. 16:16), Jesus Christ is the “Way, the Truth and the Life” (Jn. 14:6). He has the “words of eternal life” (Jn. 6:68). He is the “Living Water,” and the water He gives lead us into everlasting Life (Jn. 4:10, 14). “Our hands have handled the Word of Life . . . for the Life was manifested and we have seen it . . . the eternal Life which was with the Father and was manifested to us” (1 Jn. 1:1, 2). He is the “Resurrection and the Life” (Jn. 11:25), “a life-giving Spirit” (1 Cor. 15:45).

The hope of all Christians is that Christ should live in them, as he lived in the Apostle Paul (Gal 2:19). With Christ we are walking “in a newness of life” (Rom. 6:4). If we die with Christ, we shall also “live with Him” (Rom. 6:8). Being dead unto sin, we are “alive unto God through Jesus Christ our Lord” (Rom. 6:11). The wages of sin are death, but the free gift of God is “eternal life through Jesus Christ our Lord” (Rom. 6:23). In Him are the words of life (Acts 5:20). We shall be saved by His life (Rom. 5:10). The “divine power” of Jesus Christ “has granted to us all things that pertain to life and godliness” (2 Pet. 1:3). These gifts of eternal life – with divine love, fullness, and unity – are granted through Jesus Christ to the Church: “I appoint for you a Kingdom as my Father appointed it to me, that you may sit and drink at the table in my Kingdom” (Lk. 22:29).

Through the Holy Spirit Christians receive new life; they become “a new creation” and “children of God” (Jn. 3:1-13; Acts 8:14-25; Rom. 8:14-16), thereby also become the “temple of God” (Eph. 2:20-22). The Holy Spirit is the “power of the Most High” (Lk. 1:35). The Spirit of the Son is sent into our hearts by God, making of us “sons of God” who cry, “*Abba, Father!*” (Gal. 4:6). “Know you not that you are the temples of God, and that the Spirit of God dwelleth in you? For the Temple of God is holy, which temple you are” (1 Cor. 3:16-17). And again: “you are the temple of the living God” (2 Cor. 6:16). By the Holy Spirit we possess the love of God, and through our Lord Jesus Christ we have joy in God (Rom. 5:5, 11).

According to St. Epiphanius, the work of Christ and the Holy Spirit are one:

*Jesus Christ is sent by the Father, and the Holy Spirit, is also sent; Jesus Christ speaks in the saints, the Holy Spirit speaks also. Christ heals, and the Holy Spirit likewise heals. Christ sanctifies, and so does the Holy Spirit. In fact grace, filial adoption, good works, salvation, eternal glory, in other words, all the manifestations of divine life are referred to Christ and to the Holy Spirit alike (quoted in F. Prat, Theology of St. Paul, vol. 2, pp. 291-292).*

“God the Father is the source and the origin of Life. The Son of God can be defined as the essence of Life. In Him was revealed the true meaning of divine Life. The Holy Spirit is the Power of Life or the Breath of Life” (S. S. Verhovskoy, Bog i chelovek, p. 272).

The incarnation of the Word of God is the revelation of God’s love entering the world. The incarnation is the source and foundation of divine life within in the Church, whose purpose is “to give eternal life to as many as Thou hast given me.” “This is eternal life, that they might know you” (Jn. 17:2-4; cf. 1 Jn. 5:13). “He who has the Son has life, and he who has not the Son of God does not have life” (1 Jn. 5:12). Because the Son came into the world, we have life through Him (1 Jn. 4:9). Because of His great love for us, God made His Son “the propitiation for our sins” (1 Jn. 4:10, 12). Our unity with Christ, therefore, must be a living, organic unity: “I am the vine, you are the branches” (Jn. 15:4-6); and He promises that He will be with His Church “until the end of the world” (Mt. 28:20).

On the Incarnation, the classic work of St. Athanasius the Great of Alexandria, will forever be of great significance to Orthodox Christians for explaining the essence of Christianity by pointing toward the goal of Christian life. Let us consider a few of the messages St. Athanasius presents.

Through the incarnation, the abyss that separated man from God, the creature from the Creator, was once and for all closed by the coming of Christ the Word. In Him man has received the possibility to participate in the divine life and to attain deification (2 Pet. 1:4). This constitutes his salvation, which is the goal of human life. In this saving act lies the essence of Christianity, and it is realized precisely within the Church.

The Word assumed human nature in order to deify mankind. He overcame death not only for Himself, but for all of us: “by the grace of the resurrection, banishing death from them like straw consumed by the fire” (On the Incarnation, 8). Being by nature God, the Word was united with all mankind by assuming human nature, and by reason of His one Body he came to dwell among men. St. Athanasius declares that, “the Word was made man, that we might be made god” (On the Incarnation, 54).

Archbishop Gregory Afonsky, Christ and the Church, pp. 13-16. **To be continued.**

## Our Carpatho-Rusyn Heritage

### The Conditions of the Greek Rite Rusyns in Hungary: c. 900-1350

When the Magyars occupied Pannonia, around AD 900, they were a pagan people. But as they settled down in their new home, slowly their leaders began embracing Christianity. Among the first was the prince Gyula, ruler of Transylvania, who was baptized in Constantinople. His son-in-law, Geza, Grand Prince of Hungary, converted to Christianity sometime after his marriage, and became Hungary’s first Christian ruler. He was succeeded by his only son, Stephen, as Grand Prince in 997, though he had to battle a relative who was supported by Hungary’s pagan masses. On Christmas Day 1000, Stephen was crowned Hungary’s first king, with a crown sent by Pope Sylvester II. Stephen established at least one archbishopric, six bishoprics, and three Benedictine monasteries, and Hungary enjoyed a lasting peace during his lengthy reign. Stephen enjoyed a close friendship with Byzantine Emperor Basil II, and was also on friendly terms with Holy Roman Emperor Henry II, who was his brother-in-law. The saintly king’s tomb at the basilica of Szekesfehervar became a popular shrine, where miracles were said to have occurred.

King Stephen upheld the Greek Rite in which he was baptized, though after his marriage to Gisela of Bavaria the Latin Rite began making inroads in Hungary. At Veszprem he established a convent for Greek Rite nuns. The Rusyns were devoted to their Greek Rite, and worshipped in the Old Slavonic language. Two Hungarian kings, Andrew I (1047-1060) and Geza I (1074-1077), were married to Rusyn princesses. Andrew I established the monastery at Visegrad for Greek Rite monks, and Geza I received his crown, a splendid work of art made of gold and enamel, from Byzantine Emperor Michael VII. Geza’s wife was a Byzantine princess, the niece of Byzantine

Emperor Nicephorus III. Though King Laszlo I (1077-1095) was a Catholic of the Latin Rite, the prudent sovereign recognized that the great part of his subjects were of the Greek Rite, and said that glorifying God in Latin or in Slavonic is the same, and he himself always received holy communion in both species, even though that was not the norm of the Latin Rite. During Laszlo's reign, the Greek and Latin Rites were coequal in Hungary, though there are numerous examples of how the king favored the Greek Rite; for example, his edict concerning fasting: "Those subjects of the Latin Rite who refuse to fast according to Hungarian custom [i.e., the custom of the Greek Rite, ed.] may leave the country."

Conditions changed under King Kalman (1095-1117): in 1112, a national council declared that the Church's language is the "scientific" Latin language, without which no one can become a priest; even those who were ordained before the council must learn Latin or be dismissed from their duties. This declaration had a disheartening effect on the Greek Rite Church, and inclined many people to transfer to the Latin Rite. Moreover, in 1105 the great Greek Rite episcopal See of Nyitra was suppressed, and became a Latin Rite See in 1110. At best, the Greek Rite was merely tolerated, rather than being nurtured. The reign of King Kalman was a great setback for the Rusyn people, though they remained steadfast to their Greek Rite, and their language, nationality, and culture. The unfortunate fact was that the good will of the Popes mattered more to the Hungarian kings than did the welfare of their subjects. Even the Magyar language was a casualty of this policy: Latin, rather than Magyar, became the language of literature and culture. Some Hungarians still remained very much attached to the Greek Rite, and were persecuted for it, because the Latin Rite was favored by the kings.

The reign of King Imre (1196-1204) offered a brief respite from the Latinization policy. King Imre had even petitioned Rome to establish a new Greek Rite episcopal See. In 1204 Pope Innocent III (1198-1216) asked the Bishop of Varad and the Abbot of Veszprem to examine the Greek Rite situation, but rather than being a serious response to the king's petition, this move was simply a stalling strategy. The Pope, in fact, wrote to King Imre accusing him of neglecting the Latin Rite, noting that in the whole realm there was only one Latin Rite monastery, whereas Greek Rite monasteries were numerous. Later the same year King Imre died, and so did his petition. Pope Innocent III wanted the Greek Rite episcopal Sees Latinized as well, which had previously been administered separately from the Latin Rite hierarchy. In 1227 Pope Gregory XI (1227-1241) sent his envoys to Hungary with the express instructions to convert the Greek Rite faithful to the Latin Rite. While Greek Rite monasteries, convents, and churches were being destroyed, the kings remained silent; meanwhile, under Kings Andrew II (1205-1235) and Bela IV (1235-1270), Greek Rite episcopal Sees were systematically being suppressed. In this environment, it became exceedingly difficult to obtain Greek Rite clergy to replace those who died, and so the Greek Rite churches of Rusyns, over time, were staffed by clergy, mainly recruited from the neighboring principality of Galich, who were under the jurisdiction of the Orthodox Metropolis of Kyiv, which in turn was subject to the Patriarch of Constantinople. Since the condition of schism between the Churches of Rome and Constantinople had barely been noticed in Hungary, the ecclesiastical allegiance of their clergy mattered little to the Rusyn people, so long as they were Greek Rite and celebrated the divine services in the Old Slavonic language.

Upon the death of King Andrew III in 1301, the Arpad dynasty of Hungary came to an end. The kingdom came under the rule of the foreign Angevin kings, who belonged to a cadet branch of France's Capetian dynasty. New laws were issued which subjected Greek Rite clergy to numerous restrictions; similar developments were also taking place in neighboring Poland. Time and again appeals were made propagating a Union with Rome, which in fact meant Latinization. One such example is King Lajos the Great's sending of envoys to Transylvania with the express purpose of urging the Greek Rite faithful to union with Rome. In the summer of 1366, the king ordered the arrest of all the Greek Rite clergy in Kovar and Kraso counties, who were to be replaced by Latin Rite priests from Dalmatia. The Greek Rite Romanians in Transylvania were threatened with the loss of their clergy as well. The Romanians of Matamaros county, whom the king persecuted because they would not accept the Latin Rite, simply migrated to Moldavia. The vacated villages of Matamaros county were then settled by Rusyns from Podolia, led by their prince, Fedur Koriatovics. For a time, the alliance between Koriatovics and King Lajos (King of Hungary, 1342-1382; King of Poland, 1370-1382) strengthened the status of the Rusyn people in Hungary, but in 1365 Koriatovics was then captured and executed by his enemies in Podolia. With his death, the Rusyn people lost their political influence, because the territories granted Koriatovics, who died without issue, by King Lajos were simply taken over by the Crown. Indeed, the castle of Munkacs was given by the king to the queen mother, Elizabeth. The castle

thereafter became the property of the Serbian Brankovics family, who resettled many Serbians in the Carpathians, who were of the Greek Rite and became subjects of the Orthodox eparchy of Munkacs. During the days of the Brankovics, many priests came with the Serbian settlers, which greatly assisted in supplying the Rusyn people, who understood the Serbian language, with desperately needed clergy. Though the Rusyns never *formally* proclaimed themselves separated from Rome, in actual fact, first their bishoprics had been suppressed, and then they were simply forgotten, and so by the end of the fourteenth century came entirely under the ministrations of the only clergy they had, the Orthodox. According to historian Nikolaj Beskid, the last Greek Rite Rusyn bishop in Hungary that was subject to Rome was a certain Bishop Jacob, of whom there is no further mention after 1401.

*Paraphrased from: John Slivka, The History of the Greek Rite Catholics in Pannonia, Hungary, Czechoslovakia, and Podkarpatska Rus' 863-1949, pp. 42-61. **To be continued.***

## Parish News

### Parish Confessions

All parishioners ought to go to confession during the Nativity Fast. Confessions may be heard after any Vespers. For those unable to attend a Vespers, Fr. Sophrony shall be available to hear confessions on Sunday mornings in the month of December, subject to the following condition: confessions will be heard between 8:30 and 8:50 AM – no confession will be heard after 8:50 AM on a Sunday morning. Confessions at other times are by appointment only.

### Blessing of Homes

A schedule for house blessings in January 2014 shall be printed in the January issue of *Quo Vadis*. In order that such a schedule may be planned, with an approximate order in which houses will be blessed on a given date, Fr. Sophrony will need to know in advance which parishioners are desirous of having their home blessed. A sign-up sheet shall be posted in the church vestibule starting on November 24, 2013, or you may call the Rectory by Dec. 22, 2013 in order to be entered into the house blessing schedule.

### Other Parish News

Two new icon stands, which were acquired for displaying the icons of Our Lady of Iveron and St. Nicholas, were donated in memory of Mary Angeli by her family. Our condolences to our choir director, Emily Fencik, whose maternal grandmother in Illinois passed into blessed repose on November 9, 2013. Memory Eternal!

### Bethany School for Girls

Our parishioner Marge Kovach has been entrusted with taking charge of the Diocese of New York & New Jersey's annual Christmas charity project, which is for the benefit of the Bethany School for Girls located in Bethany, West Bank (Cisjordan) – the very town where Ss. Lazarus, Martha, and Mary lived, and where Our Lord raised Lazarus from the dead. The Bethany School for Girls was established over 75 years ago by the Russian Ecclesiastical Mission in Jerusalem, and is staffed by the nuns of the St. Mary Magdalene Russian Orthodox Convent in Gethsemane. To contribute, please make checks payable to the "Diocese of New York & New Jersey," and mailed to the attention of Marge Kovach, 8 Ginesi Drive, Clark, N.J. 07066. Thank you for your support!

## Schedule of Services and Events

### Sunday: December 1, 2013

6:00 PM (Saturday) – Great Vespers  
9:30 AM (Sunday) – Divine Liturgy

### Holy Day: December 6, 2013

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

### Sunday: December 8, 2013

6:00 PM (Saturday) – Great Vespers  
9:30 AM (Sunday) – Divine Liturgy

### Sunday: December 15, 2013

6:00 PM (Saturday) – Great Vespers  
9:30 AM (Sunday) – Divine Liturgy

### Monday: December 16, 2013

7:00 PM (Monday) – Parish Council Meeting

### Wednesday, December 18, 2013

7:30 PM (Wednesday) – Carpathian Club Meeting

### Sunday, December 22, 2013

6:00 PM (Saturday) – Great Vespers  
9:30 PM (Sunday) – Divine Liturgy

### Christmas: December 25, 2013

4:30 PM (Tuesday) – Vigil with Lity  
9:30 AM (Wednesday) – Divine Liturgy

### Holy Day: December 26, 2013

9:30 AM (Thursday) – Divine Liturgy

### Holy Day: December 27, 2013

9:30 AM (Friday) – Divine Liturgy

### Sunday: December 29, 2013

6:00 PM (Saturday) – Great Vespers  
9:30 AM (Sunday) – Divine Liturgy

## December Bible Readings

**1<sup>st</sup>. Eph. 2:4-10 & Luke 18:18-27**  
**2<sup>nd</sup>. 1 Thess. 2:20-3:8 & Luke 20:27-44**  
**3<sup>rd</sup>. 1 Thess. 3:9-13 & Luke 21:12-19**  
**4<sup>th</sup>. 1 Thess. 4:1-12 & Luke 21:5-7, 10-11, 20-24**  
**5<sup>th</sup>. 1 Thess. 5:1-8 & Luke 21:38-33**  
**6<sup>th</sup>. Heb. 13:17-21 & Luke 6:17-23**  
**7<sup>th</sup>. 2 Cor. 11:1-6 & Luke 13:18-29**  
**8<sup>th</sup>. Eph. 2:14-22 & Luke 17:12-19**  
**9<sup>th</sup>. 2 Thess. 1:1-10 & Mark 8:11-21**  
**10<sup>th</sup>. 2 Thess. 1:10-2:2 & Mark 8:22-26**  
**11<sup>th</sup>. 2 Thess. 2:1-12 & Mark 8:30-34**  
**12<sup>th</sup>. 2 Thess. 2:13-3:5 & Mark 9:10-16**  
**13<sup>th</sup>. 2 Thess. 3:6-18 & Mark 9:33-41**  
**14<sup>th</sup>. Gal. 1:3-10 & Luke 14:1-11**  
**15<sup>th</sup>. Col. 3:4-11 & Luke 14:16-24**  
**16<sup>th</sup>. 1 Tim. 1:1-7 & Mark 9:42-10:1**  
**17<sup>th</sup>. 1 Tim 1:8-14 & Mark 10:2-12**  
**18<sup>th</sup>. 1 Tim. 1:18-20, 2:8-15 & Mark 10:11-16**  
**19<sup>th</sup>. 1 Tim. 3:1-13 & Mark 10:17-27**  
**20<sup>th</sup>. 1 Tim. 4:4-8, 16 & Mark 10:23-32**  
**21<sup>st</sup>. Gal. 3:8-12 & Luke 13:18-29**  
**22<sup>nd</sup>. Heb. 11:9-10, 17-23, 32-40 & Matt. 1:1-25**  
**23<sup>rd</sup>. 1 Tim. 5:1-10 & Mark 10:46-52**  
**24<sup>th</sup>. Heb. 1:1-12 & Luke 2:1-20**  
**25<sup>th</sup>. Gal. 4:4-7 & Matt. 2:1-12**  
**26<sup>th</sup>. Heb. 2:11-18 & Matt. 2:13-23**  
**27<sup>th</sup>. Acts 6:8-15, 7:1-5, 47-60 & Matt. 21:33-42**  
**28<sup>th</sup>. 1 Tim. 6:11-16 & Matt. 12:15-21**  
**29<sup>th</sup>. Gal. 1:11-19 & Matt. 2:13-23**  
**30<sup>th</sup>. 2 Tim. 2:20-26 & Mark 12:13-17**  
**31<sup>st</sup>. 2 Tim. 3:16-4:4 & Mark 12:18-27**

\* Readings for Sundays and Holy Days  
are printed in boldface.

## Special Donations

*The following special donations were received for Sundays during the month of December. Please note that for special donations in January 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 December 22, 2013.*

### December 1, 2013

Sanctuary Lamp offered by John & Helen Wanko in honor of Kenneth Bianchini's birthday.

### December 8, 2013

Sanctuary Lamp offered by Fr. Sophrony Royer in memory of Concetta Gloria Royer (on her namesday).

### December 15, 2013

Seven-Day Altar Vigils offered by Russell & Andrea Wyskanycz in memory of Andrew & Juliana Bacsik (birthdays).

### December 22, 2013

Seven-Day Altar Vigils offered by Stephen & Deborah Wanko in memory of June Bianchini (on her birthday).

Sacramental Wine & Bread offered by Russell & Andrea Wyskanycz in memory of Juliana Bacsik (on the anniversary of her repose).