

Quo Vadis

The monthly newsletter of Ss. Peter & Paul Russian Orthodox Greek Catholic Church of Bayonne, N.J.
Vol. 1, Number 5: January 2014

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

98 W. 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 January 6th we celebrate the feast of the Epiphany, or Theophany, of Our Lord Jesus Christ. Derived from Greek, “Epiphany” means a “manifestation from above,” and “Theophany” means a “manifestation of God.” Both terms are theologically appropriate, and tend to be used interchangeably, though “Theophany” is more specific and tends to be used more frequently in Orthodox tradition. Exactly what “manifestation of God” is being celebrated?

Originally, the feast celebrated three divine manifestations: (1) the incarnation of Our Lord Jesus Christ; (2) the adoration of Our Lord Jesus Christ by the Magi; and (3) the baptism of Our Lord Jesus Christ. Today, only the Armenian Church celebrates all three on the same day, January 6th. For the rest of Christendom, the first of these, that of the incarnation of Our Lord Jesus Christ, has been celebrated on December 25th since A.D. 325, when the First Ecumenical Council established the Nativity of Our Lord Jesus Christ as a separate feast. However, the Nativity of Our Lord is indeed as “manifestation of God,” that is, God manifested in the flesh.

European tradition acknowledged the connection between Christmas and Epiphany in the “twelve days of Christmas.” For this reason, the Vigil for both Christmas and Theophany starts with Great Compline, a service having as one of its central features the intoning of the refrain “God is with us” in between verses taken from the Book of Isaiah. In some European countries, such as Spain, gifts would not be exchanged until Epiphany, but the reason for this is that in Roman Catholic liturgical practice, Epiphany is primarily a celebration of the adoration of the Magi, with Our Lord’s baptism being of only secondary importance. The adoration of Our Lord by the Magi is a manifestation of God precisely because the Magi performed an act of “adoration.” In theological vocabulary, the term “adoration” refers to an act of worship rendered to God alone, as distinguished from “veneration,” the rendering of honor to anyone worthy of it. In other words, the Magi came to Bethlehem to worship the infant Jesus Christ as God.

However, in the Orthodox Church, the adoration of Our Lord by the Magi is celebrated on the Sunday after Christmas, and so it is the baptism of Our Lord Jesus Christ that is celebrated on Theophany by the Orthodox. This is clearly evident from both the liturgical texts and the iconography used for the feast, which depict Our Lord's baptism in words and images.

The reason for giving priority to the Baptism of Our Lord is that this particular divine manifestation not only manifests Jesus Christ as God, but manifests all three persons of the Holy Trinity: the Father in the voice from heaven, the Son in the man being baptized, who is proclaimed as the "Beloved Son," and is recognized as such by St. John the Baptist, and the Holy Spirit in the dove descending from above. Moreover, the baptism is narrated by all four gospels, having equal importance as the beginning of Our Lord's public ministry.

Clearly, the fullest manifestation of God, Who is the Holy Trinity, would be a Trinitarian manifestation, such as we have in the accounts of Our Lord's baptism. Nevertheless, all manifestations of God are implicitly included in the feast of Theophany, given the liturgical background of the feast. Thus, we discover incredible theological richness in this feast, making it worthy of equal solemnity as Christmas. It is truly lamentable that so few people celebrate this feast at all, that church attendance is often only a fraction of what it is on Christmas, and that the venerable tradition of the "twelve days of Christmas" is rapidly disappearing and is in danger of becoming incomprehensible to future generations.

As committed Christians, we ought to celebrate Theophany with the same solemnity and festivity as Christmas. We ought to endeavor to attend the services of the feast and to joyously welcome the feast's blessing by having our homes, and ourselves, blessed with the newly consecrated holy water. May the spirit of the "twelve days of Christmas" be with all of you, so that "God is with us" all year long!

Your servant in Christ,
Fr. Sophrony

Parish Council President's Message

Dear parishioners and friends,

As we enter 2014, the new "Building Fund" envelope will be available in the next batch of envelopes starting on January 5th. This fund shall be used for repair projects around the church and for the acquisition of church furnishing and liturgical items. We ask that you give generously each month toward this fund so that we can be prepared for future projects. Thank you in advance for your support.

The shopping gift cards for A&P, ShopRite, and Stop & Shop are a huge success and are available at the candle desk in the church vestibule. Please remember that every time you shop for groceries, you could be supporting our church.

On behalf of the Parish Council, I would like to thank Bill and Olga DeMay for the generous donation of \$10,500 given in memory of Peter DeMay. I would also like to thank the Board of Directors of the Richmond County Savings Foundation for the foundation's contribution of \$5,000 to our church, earmarked for the church stairs repair. And finally, I would like to thank Philip and Eva Benda for the generous donation of \$1,000 given in memory of Benedict Benda. May God grant to all of you, many years!

Yours in Christ,
Stephen Wasilewski

Excerpt from the Church Fathers

The Lord was baptized, not to be cleansed Himself but to cleanse the waters, so that those waters, cleansed by the flesh of Christ which knew no sin, might have the power of Baptism. Whoever comes, therefore, to the washing of Christ lays aside his sins.

St. Ambrose of Milan, Commentary on the Gospel of Luke, 2, 83.

Lives of the Saints

St. Timothy, Bishop and Martyr – Commemorated on January 22nd

St. Timothy was of Lystra in Lycaonia (in modern-day Turkey), born of a Greek father and a Jewish mother. He was educated in the assiduous reading of the Jewish Scriptures. His mother, Eunice, and his grandmother, Lois, as well as St. Timothy himself, embraced the Christian faith during St. Paul's first visit to Lystra (Acts 14:6-12), about the year 52, since they were already Christians upon his return on the second missionary journey. It was at that time that St. Timothy was highly recommended by the Christians of Lystra, and the Apostle chose him as a missionary companion.

Since St. Timothy was uncircumcised, the Apostle performed the rite upon him to facilitate his preaching among the Jewish colonists in the regions of Phrygia and elsewhere. Thereafter, St. Timothy was seldom parted from St. Paul, who employed him in some difficult and confidential missions. St. Paul loved St. Timothy, and in his epistles called him his beloved son, remembering his devotion and fidelity with gratitude.

St. Timothy accompanied the Apostle on his last missionary journey and was left at Ephesus to take charge of the church there as its bishop. The Apostle, shortly before his death, wrote St. Timothy to come to him before the winter for a last farewell (2 Timothy 4:9). St. Timothy ended his life as a martyr. The pagans of Ephesus celebrated a festival in honor of their idols and carried them through the city in procession. St. Timothy, zealous for the glory of God, attempted to halt the idolatrous procession by preaching true faith in Christ. The pagan crowd angrily surrounded him, beat him, dragged him along the ground, and finally stoned him to death. This martyrdom took place in the year 93.

In the fourth century the holy relics of St. Timothy were transferred to Constantinople and placed in the Church of the Holy Apostles, near the tombs of Ss. Andrew and Luke. The Orthodox Church honors St. Timothy as one of the Apostles of the Seventy. In Russian practice, the back side of a priest's cross is typically inscribed with St. Paul's words to St. Timothy: "Be an example for the believers in your speech, your conduct, your love, faith, and purity" (1 Timothy 4:12).

Modern Theological Classics

According to St. Cyril of Alexandria, through the Incarnation of the Son of God, our Savior Jesus Christ, humanity and divinity—the flesh and the eternal Word—are united without change occurring in either nature. Jesus of Nazareth is one with the Word—the God-Man: one Person in two natures, who is and who offers us true, incorruptible and eternal life. Upon assuming full human nature, Christ united our human nature and His divine nature, thereby bestowing on us creatures the possibility of eternal life.

In the Eucharistic experience of the Church we become communicants of life eternal, since we are *contained in* Christ and vivified by Him. We constitute the Body of Christ by being incorporated into Him. Once He unites human nature to Himself, that nature becomes fully life-giving, since it is united with the eternal, divine Word. Christ's humanity becomes the Body of Life itself, in whom the fullness of God dwells corporally (Col. 2:9). The Word makes His Body, the Church, a life-giving Body, since He conveys His own power and life to it. How is this done? St. Cyril answers: "We can neither fully understand nor clearly explain. We must venerate the mystery in silence, and in faith that passes understanding." Christ's Body is life-giving because it is the temple of the Word, the Church of the living God. Thus, according to St. Cyril, Christ in His humanity assumes our infirmities and our death, in order that we may receive eternal life by being united to the life-giving Word. Since Christ *is* Life, He has made His humanity absolutely universal and life-giving. He is the life of men, the mediator, and head of His Body, the Church.

St. Cyril pursues this theme in his reflections on the Holy Trinity. Our return to God the Father, he writes, is effected through our Savior Jesus Christ, but only through the participation and sanctifying work of the Holy Spirit, who elevates us to the Son and thereby unites us to the Father. In the Holy Spirit we become sharers and partakers of the divine nature. Moreover, the manner of the divine unity (John 17:21), with the identity of essence shared by the Persons of the Holy Trinity, is to be mirrored or reflected in the unity of the faithful. This occurs through their nature by which God's human creatures are joined to one another and united to God in Christ, who assumed our human nature in order that we might share in His divine nature.

St. Cyril's teaching on the Eucharist is most realistic, revealing, and beautiful. The Holy Eucharist is the center of unity between God and man. It is the sacrament of communion with Christ through His Body and Blood. In the Eucharist the three persons of the Holy Trinity work together to accomplish our salvation:

Christ comes to us corporally as Man, uniting Himself with us through the mystery of the Eucharist. But as God He comes spiritually by the power and love of the Holy Spirit, who enters into us, to infuse a new life in us and to make us partakers of His divine nature. Thus we see that the bond of our union with God the Father through our mediator Jesus Christ in the Holy Spirit. For when we receive within us corporally and spiritually the true Son who is essentially united with the Father, we have the glory of participating and communicating in the divine nature.

In the Eucharist, the Church proclaims the death of the Only-begotten Son of God and announces His resurrection and ascension to heaven. We who partake of the consecrated gifts are sanctified by the precious Body and Blood of Christ, and thereby we come to enjoy a divine indwelling of Christ in ourselves. For being God, He embodies life in His very nature; and when He becomes one with mankind by assuming human nature, He bestows life upon us. In the Eucharist God Himself infuses the power of life into bread and wine, changing them into His own Body and Blood so that we may receive them as the source of life. Thus the Body of life within us proves to be a "life-giving seed."

St. Cyril speaks of the similarity between the Incarnation and the Eucharist. Just as the incarnate Word – Life Itself – by uniting Himself with human nature, elevated it to His own image and made it capable of imparting life, so also in the Eucharist Christ enters into us, transforms us into His own image, and gives us life eternal. Just as that Body which the Word made His own is life-giving, so we who partake in His sacred Body and Blood are wholly vivified. For the Word abides in us, both divinely by the Holy Spirit, and humanly by His sacred Body and precious Blood. The Body of Christ within us binds us into unity, for that Body is never divided.

Therefore, we believe:

The Word of God, by uniting Himself in an ineffable and mysterious union with a body born of the Virgin, has made the Body life-giving, since the Word, being God, is Life itself. His purpose was to make us partake of Himself in a manner both spiritual and material, to make us victorious over corruption and to destroy the law of sin that reigned in our members.

Jesus Christ is God and Man in one Person. Through His Body, which is His Church, He blesses those who believe in Him and makes them co-corporal with Himself and with one another. They are thus bound together in unity with Christ by means of His one holy Body, the Church. For this reason the Church is called the Body of Christ, and we separately His members (Eph. 1:2; 1 Cor. 12:27). Since we are united with the one Christ through His sacred Body, we belong no more to ourselves, but to Christ.

The one God is true divine life, and by keeping God's commandments we can enter into eternal life (Matt. 19:17). For "by the righteousness of one [man] there came upon all men the justification [that leads] to life" (Rom. 5:18). God is the source of life and of the existence of all things. To strive toward the image and likeness of God is the highest and most wonderful goal of every Christian, to be perfect, even as our Father is perfect (Matt. 5:48). "For we are His workmanship, created in Christ Jesus unto good works" (Eph. 2:10).

Thus Jesus Christ is the way to the truth and to eternal life: "I am the vine, you are the branches" (John 15:6). This means that the Church is one, holy, catholic, and apostolic because the Lord is one and holy. As our Lord is the Way, the Truth, and the Life (John 14:6), so also is the Church; for the Church is one with Christ: body of His Body (cf. Eph. 5:30). She is bonded to Him as the branch is grafted onto a living vine. The Church is growing in Him and constantly nourished by Him. The Church must never be imagined as separate from Jesus Christ, or from the Father or the Holy Spirit.

Man's desire for true life is fulfilled for those who believe in Jesus Christ. In Him human persons inherit eternal life, for those who live in God do not die (John 3:36; 6:40; 6:47). Divine in its origin, the Church as the divine life of the Holy Trinity given to believers is destined to live and act on earth according to worldly conditions. The Church is powerful, for she is founded on the divine love, power, and will of God the Father, who desires our

salvation in Jesus Christ. Everything that comes directly from the divine source of the Holy Trinity and is received by the Church, is holy, pure, and undefiled. These qualities belong to the true nature of the Church. This divine life of the Holy Trinity, this divine presence and power, now dwells within the Church in a living unity with the human element, creating divine-human life.

Divine life and divine grace, which sanctify the Church, constitute her perfect divine nature. Human actions within the Church, even those performed in the name of the Church, are nevertheless often far from being perfect. They often reveal human weaknesses and sin. For this reason it is important for any Orthodox Christian not to identify human iniquity and human sinfulness with the theanthropic being of the Church.

Believers in Jesus Christ become participants of true life, since that life dwells mystically in their souls as the Kingdom of God (Luke 17:21). Those who seek true life can find it only in God, as our Lord declares: "He that believeth in me has eternal life" (John 6:47). That divine life is revealed in the Church together with the means of achieving it. St. Cyprian of Carthage affirmed: "No one can have God as Father who does not have the Church as Mother." God gave His servants to the Church so that they might achieve eternal life (Eph. 4:11-12).

The "fullness of time" is the time of the divine incarnation and redemption, the beginning of the coming of new and true life into the world. This divine, true life was fully revealed in the Church. For the Church united all those who are in one Lord, one faith, one baptism, and one God and Father of all. Thereby, the one Christian Church is comprised of "one Body, one Spirit" (Eph. 4:4). Just as we cannot think of our Lord Jesus Christ as the Redeemer apart from the true life that flows from Him, so we cannot think of Christianity apart from the Church, which bears this divine life.

*Archbishop Gregory Afonsky, Christ and the Church, pp. 17-21. **To be continued.***

Our Carpatho-Rusyn Heritage

The Conditions of the Greek Rite Rusyns in Hungary: c. 1350-1646

King Lajos the Great (1342-1382), with his enthusiasm for Latin Rite Catholicism, began ruthless and systematic attacks against the Greek Rite to destroy it and replace it with the Latin Rite. The Romanian Greek Rite was, in particular, gravely oppressed. The Rusyns in Hungary, facing the heavy yoke of Latinization, simply joined the Orthodox Church. When Byzantine Emperor John VIII Palaeologos (1425-1448) turned to Rome for help against the Turks, the Greek Orthodox Church agreed to a Union with Rome under certain conditions at the Council of Florence in 1439. The Rusyn faithful had their doubts about this Union, because for centuries they were oppressed by the Latin Rite hierarchy. They doubtless knew that neither the Pope nor the Hungarian King would relinquish their inveterate aim of destroying the Greek Rite. Eventually, the Union of Florence terminated with the fall of Constantinople to the Turks on May 29, 1453.

For a time conditions improved, as the enlightened King Matthias Corvinus (1458-1490) gave the Rusyns religious freedom and relieved them from paying tithes. The same privilege was also extended to the Serbian and Romanian Orthodox faithful. The reasons for the King's generosity were partly personal and partly political: King Matthias' family was of Romanian ancestry, and his maternal grandparents were Orthodox, and this likely drew his personal sympathy for the Greek Rite. Political interests demanded that he nurse the Greek Rite as well; fearing for his kingdom's independence, he was striving to relieve it from the tutelage of the Latin Rite hierarchy. Many times he had been deceived by Rome; for example, Rome had appointed bishops in Hungary without his knowledge and consent. Indeed, in a letter he acknowledged his willingness to accept the Greek Rite instead of tolerating continued Papal interference in his kingly rights. The King's unswerving love of justice motivated his uncharacteristic sympathy toward the other nationalities, and their religious practices, in his kingdom. Right up to modern times he is remembered in this Hungarian saying: "Meghalt Matyas oda az igazsag" ("Matthias has died, justice is gone").

After the death of King Matthias Corvinus, the Hungarian nobility, who did not want another strong king, deliberately elected Bohemian King Vladislav II as King of Hungary because of his notorious weakness. The new king became the nobility's hapless puppet, making no decision without their consent. The standing royal army was dissolved and the kingdom's defenses sagged as border guards and castle garrisons went unpaid, fortresses fell into disrepair, and initiatives to increase taxes to reinforce defenses were stifled. Hungary's international role declined, its political stability shaken, and its social progress halted. The weakened king faced a major peasant

rebellion in 1514, which was ruthlessly crushed by the nobles, led by John Zapolya. The brutal suppression of the peasants' revolt left the Hungarians a politically disunited people, and this paved the way for the Ottoman invasion of 1526. The early appearance of Protestantism further worsened the internal division in the country. The Hungarians had long held back the Ottoman expansion in southeastern Europe, but with the fall of Belgrade in 1521 meant that most of southern Hungary was indefensible. And so in June 1526 the Ottomans advanced up the Danube River. The decisive battle was fought at Mohacs on August 29, 1526, in which the Hungarians were routed. In the aftermath, Budapest was left undefended, which the Ottomans occupied without a fight. Amid political chaos, the remains of the Hungarian kingdom (the northern and western parts of Hungary, remnants of Croatia, and Bohemia) fell to the Hapsburgs, while the Ottomans controlled southern and central Hungary, and exercised suzerainty over semi-independent Transylvania.

Roman Catholicism appeared to be at the height of its power in Hapsburg-ruled "Royal Hungary," and yet Hungary became one of the frontlines in the clash between Roman Catholicism and Protestantism. Protestantism was being nurtured by George Rakoczi, prince of Transylvania from 1630. In 1643, Rakoczi formed an alliance with Sweden, and in February 1644 he launched a campaign against the Hapsburgs in the Thirty Years War. Peasants who struggled for national liberation in the Kingdom of Hungary supported him. The episcopal see of Munkacs was in George Rakoczi's domain, who expected Bishop Basil Taraszovics' gratitude for his goodwill. So, though the bishop favored union with Rome, he was persuaded to break off negotiations with the Pope. But Taraszovics came to regret this decision, so in 1640 he secretly approached the Primate of Hungary, Archbishop Lippay of Esztergom, to talk about a union. John Baling, captain of the Munkacs fort, soon became suspicious of Taraszovics' activities and became aware of the bishop's intentions from his spies. Baling then notified Rakoczi, who ordered him to arrest Taraszovics. Soldiers came to the monastery church where the bishop was celebrating the Divine Liturgy, approached the altar, and dragged the bishop away, taking him to the fort for imprisonment. Political considerations, however, led Rakoczi to order the release of Taraszovics in the summer of 1641. In December 1641 Baling again became suspicious of Taraszovics, accused him to violating the conditions of his release, and arrested him a second time. After two months in prison, Taraszovics was deprived of his episcopal see and exiled from the territory of Rakoczi. Shortly after Taraszovics left for Vienna, and in May 1642 he placed in the hands of Archbishop Lippay of Esztergom a Profession of Catholic Faith, made in the Imperial Chapel in the presence of the Imperial family. Meanwhile, in 1643 Prince Rakoczi appointed Sophronius Jusko as Bishop of Munkacs. After war broke out between Rakoczi and Emperor Ferdinand III (1637-1657) in 1644, Rakoczi conquered Upper Hungary, including Kallo, and Bishop Basil Taraszovics was taken prisoner and returned to Munkacs in chains. Many clergy visited him in prison and told of the pitiful situation in the eparchy under Bishop Jusko. On hearing these discouraging reports, Taraszovics renounced his allegiance to the Pope of Rome; Sophronius Jusko was removed from office and Basil Taraszovics was then reinstated as Bishop of Munkacs.

*Paraphrased from: John Slivka, The History of the Greek Rite Catholics in Pannonia, Hungary, Czechoslovakia, and Podkarpatska Rus' 863-1949, pp. 63-71. **To be continued.***

Parish News

Preparation for the Blessing of Your Home

When you have your home blessed, you ought to have a container for the holy water and a candle placed on a table (an icon of the Theophany is desirable, but optional). Ideally, you should have already brought some of the newly consecrated holy water home with you (**do not use last year's holy water**), but if you haven't had the opportunity to get to church, the priest ordinarily will have a vessel of holy water with him. All distractions, such as television, ought to be turned off when the priest arrives so that everyone in the house may reverently join in the prayers said by the priest. All of the doors in the house, including the bathroom doors, ought to be open. When the priest is ready to go through the house, sprinkling holy water, the head of the household ought to carry the lit candle in front of the priest and guide him through the house. When the priest is finished, he will offer you a cross to kiss, and will sprinkle your head with holy water. Note: if you have pets in the house, do not put them outside, as Fr. Sophrony customarily blesses the animals with holy water as he goes through the house.

Other Parish News

Our parish has received a contribution of \$5,000 from the Richmond County Savings Foundation, which focuses on supporting charitable organizations whose programs and services advance educational opportunity, enrich cultural development, and strengthen health and human services. Profound thanks to the Richmond County Savings Foundation, and its Board of Directors, as well as to our parish financial secretary, Russ Wyskanycz, who oversaw our application for this grant.

Schedule of Services and Events

Holy Day: January 1, 2014

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

Sunday: January 5, 2014

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

Holy Day: January 6, 2014

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

Sunday: January 12, 2013

9:30 AM (Sunday) – Divine Liturgy

Wednesday, January 15, 2014

7:30 PM (Wednesday) – Carpathian Club Meeting

Sunday, January 19, 2014

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

Monday, January 20, 2014

7:00 PM (Monday) – Parish Council Meeting

Sunday, January 26, 2014

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

Holy Day: January 30, 2014

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

January Bible Readings

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

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

The schedule of house blessings on Jan. 17-21, 2014 will be posted in the church vestibule and the parish website by Jan. 1st. If you don't have internet access and cannot make it to church the first two weeks of January, please call the Rectory at (201) 436-3244 for more information.

Special Donations

*The following special donations were received for Sundays during the month of January. Please note that for special donations in February to be acknowledged in **Quo Vadis**, it will be necessary for the donation to be recorded in the Special Donations register in the church vestibule by January 19, 2014.*

January 5, 2014

St. John's Cross donated by Elizabeth Zuber in memory of Henry Zuber.

January 12, 2014

Sanctuary Lamp donated in honor of Deborah Wanko's birthday by Lauren, Nick, and Lindsay.

January 26, 2014

St. John's Cross donated by Mary Macinsky in memory of Joseph Macinsky (birthday).

Memorial Donations

\$10,500 donated by William DeMay and Olga DeMay in memory of Peter DeMay.

\$1,000 donated by Eva Benda and Philip Benda in memory of Benedict Benda.

Restricted Gift

\$5,000 donated by the Richmond County Savings Foundation for the church stairs repair project.