

# Quo Vadis

The monthly newsletter of Ss. Peter & Paul Russian Orthodox Greek Catholic Church of Bayonne, N.J.  
Vol. 1, Number 6: February 2014

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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

On February 2<sup>nd</sup>, we celebrate the feast of the Meeting of Our Lord Jesus Christ, also known as the Purification of the Virgin Mary. It commemorates the Virgin Mary’s bringing of our infant Savior, on his fortieth day, to the Temple in Jerusalem, along with an offering of two turtledoves.

It was an Old Testament law that, forty days after birth, the first-born son should be dedicated to God and presented at the Temple. The offering of two turtledoves was made as a vicarious substitution for the child. Similarly, in Christian tradition, a newborn child would be baptized on the fortieth day, and his mother purified by the ceremony of “churaching.” In some European countries, such as Italy, traditionally the eldest son would be dedicated to God, destined to serve the Church in the holy priesthood.

The aged priest, Simeon, received the infant Lord and, inspired by the Holy Spirit, exclaimed that Jesus was the Savior of the world, the Light to enlighten the Gentiles, and the glory of Israel. He also foretold that a “sword” would pierce the Virgin Mary’s soul, meaning that she would witness her Son’s death on the Cross.

In English, this feast was also known as “Candlemas,” because this was the day that candles would be blessed. As Our Lord is the Light Who came to vanquish the world’s darkness, so we bless candles, which symbolize the light of Christ. Here is the festal troparion: “Rejoice, O Virgin Theotokos, full of grace, for from thee hath arisen the Sun of Righteousness, Christ our God, Who doth give light to those in darkness. Do thou also, O Righteous Elder, be glad of heart, who receiveth in thine arms Christ, Who hath set free our souls, and hath bestowed upon us resurrection.”

Your servant in Christ,  
Fr. Sophrony

## Parish Council President's Message

Dear parishioners and friends,

The Parish Council has planned three fund-raising events for which we will need your support. These are a spaghetti-and-meatball dinner on May 4, 2014; a parish picnic for Ss. Peter & Paul's Day on June 29, 2014; and a "Slavic" Oktoberfest to be held sometime in October. Your support in volunteering, and attending, these events are essential to their success, so please put these dates on your calendar!

It has also been determined that we need a new set of white priest's vestments for the Paschal season. The cost of the vestments is \$1365. If anybody has an interest in offering a donation for the vestments, please see me about it. To all of our parishioners, benefactors, and friends, the Parish Council thanks you for your continued support of, and love for, the church.

Yours in Christ,  
Stephen Wasilewski

## Excerpt from the Church Fathers

Our lighted candles are a sign of the divine splendor of the one who comes to expel the dark shadows of evil and to make the whole universe radiant with the brilliance of His eternal light. Our candles also show how bright our souls should be when we go to meet Christ.

The Mother of God, the most pure Virgin, carried the true light in her arms and brought Him to those who lay in darkness. We too should carry a light for all to see and reflect the radiance of the true light as we hasten to meet Him.

The light has come and has shown upon a world enveloped in shadows; the Dayspring from on high has visited us and given light to those who lived in darkness. This, then, is our feast, and we join in procession with lighted candles to reveal the light that has shown upon us and the glory that is yet to come to us through Him. So let us hasten all together to meet our God.

The true light has come, the light that enlightens every man who is born into this world. Let all of us, my brethren, be enlightened and made radiant by this light. Let all of us share in its splendor, and be so filled with it that no one remains in darkness. Let us be shining ourselves as we go together to meet and to receive with the aged Simeon the light whose brilliance is eternal. Rejoicing with Simeon, let us sing a hymn of thanksgiving to God, the Father of the light, who sent the true light to dispel the darkness and to give us all a share in His splendor.

Through Simeon's eyes we too have seen the salvation of God which he prepared for all the nations and revealed as the glory of the new Israel, which is ourselves. As Simeon was released from the bonds of this life when he had seen Christ, so we too were at once freed from our old state of sinfulness.

By faith we too embraced Christ, the salvation of God the Father, as he came to us from Bethlehem. Gentiles before, we have now become the people of God. Our eyes have seen God incarnate, and because we have seen Him present among us and have mentally received Him into our arms, we are called the new Israel. Never shall we forget this presence, every year we keep a feast in His honor.

*St. Sophronius of Jerusalem, Orat. 3 de Hypaphante, 6.7.*

## Lives of the Saints

*St. Dorothy, Patroness of Gardeners – Commemorated on February 6th*

The Virgin-martyr Dorothy, along with the Martyrs Christina, Callista, and Theophilus, lived in Caesarea-in-Cappadocia, and suffered under the Emperor Diocletian in AD 300. St. Dorothy was a pious Christian maiden, distinguished by her great beauty, humility, prudence, and God-given [ed. the name "Dorothy" means "God-given" in Greek] wisdom, which astonished many. Arrested upon the orders of the governor Sapricius, she steadfastly confessed her faith in Christ and was subjected to tortures.

Failing to break the saint, the governor sent to her two women, the sisters Christina and Callista, who once were Christians, but fearing torture, they renounced Christ and began to lead impious lives. He ordered them to get St. Dorothy to offer sacrifice to the pagan gods, but the very reverse happened. St. Dorothy convinced them that the mercy of God is granted to all who repent, so they corrected themselves and returned to Christ. The tormentors tied them back to back and burned them in a vat of tar. Through martyrdom, Christina and Callista atoned for their sin of apostasy, receiving from God not only forgiveness, but crowns of victory.

St. Dorothy was again subjected to tortures, but she gladly endured them and accepted the death sentence. She cried out with joy, thanking Christ for calling her to Paradise and to the heavenly bridal chamber. As they led the saint to execution Theophilus, one of the governor's counselors, laughed and said to her, "Bride of Christ, send me an apple and some roses from the Paradise of your Bridegroom." The martyr nodded and said, "I shall do that."

At the place of execution, the saint requested a little time to pray. When she finished her prayer, an angel appeared before her in the form of a handsome child presenting her three apples and three roses on a pure linen cloth. The saint requested that these be given to Theophilus, after which she was beheaded by the sword.

Having received the gracious gift, the recent mocker of Christians was shaken, and he confessed Christ as the true God. His friends were astonished, and wondered whether he was joking, or perhaps mad. He assured them he was not joking. Then they asked the reason for this sudden change. He asked what month it was. "February," they replied [ed. February was the twelfth, and last, month of the Roman calendar]. "In the winter, Cappadocia is covered with ice and frost, and the trees are bare of leaves. What do you think? From where do these apples and flowers come?" After being subjected to cruel tortures, St. Theophilus was beheaded with a sword.

The relics of St. Dorothy are in Rome in the church dedicated to her, and her head is also in Rome, in a church of the Virgin Mary at Trastevere.

## Modern Theological Classics

In the Gospel of St. John, the oneness of the Church is likened by our Lord to the oneness of the Father and the Son in the Holy Spirit, the oneness of the Holy Trinity itself: "You are in me and I in you, so that they may be one in us." "Father, keep those whom Thou hast given me, that they may be one as we are one" (Jn. 17:21, 24).

The essence of this unity of mankind in the Holy Trinity, the main principle of life in the Church, is love—love, which our Lord Jesus Christ, in His prayer to the Father, established as the very foundation of the Church (Jn. 17:26). Christ commanded His Apostles to live in such a unity of love (Jn. 13:34-35). This principle of love is fundamental to the essence of the Church, for "God is love" (1 Jn. 4:8). Therefore the Church grounds its love in Christ, for Jesus Christ, the God-Man, loved His Church as He loved His own Body: Christ loved the Church and gave Himself for her; Christ loves, nourishes and cherishes the Church (Eph. 5:25, 29). Therefore, Alexis Khomiakov declared, "Love is the crown and glory of the Church" (Alexis S. Khomiakov, *The Church is One*, p. 109).

Accordingly, Christ calls His Church to a response of love: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," since those who love their neighbor are not far from the Kingdom of God (Mt. 23:37-40); Mk. 12:30-43).

Nevertheless, as our Lord affirms, "Without Me you can do nothing" (Jn. 15:5). Therefore, in order for the faithful to live in Christ and in His Church, it is necessary for them to be reborn, that is, to be regenerated into new life: "Except a man be born again, he cannot see the Kingdom of God" (Jn. 3:3, 5). New life in the incarnate Son of God, our Savior Jesus Christ, opens the way for the believer to enter Christ's Kingdom, His Church:

*In the Person of Jesus Christ humanity became a participant in the divine nature, and without the Incarnation of the Son of God, it would have been impossible to unite people to the Church. Thus the incarnate Son of God—the God-Man Jesus Christ—is the foundation of the Church on earth.*  
(Archimandrite Hilarion Troitsky, *Khristiantva net bez Tserkvi*, p. 4).

The Church as the Body of Christ participates in the divine life of the Holy Trinity. The Church is one, and all who participate in the life of the Church are united one to another in God. For God is one, and one is Christ the Lord, and one is the Holy Spirit, and so too one is the Church as the possessor and bearer of God's life.

Fr. Sergius Bulgakov continues this reflection regarding the divine-human quality of the Church:

*The idea that the Church is the Body of Christ—who in turn is the God-Man, true God and true Man—evokes the thought that the Body of the Incarnate Christ is the Church, and that in the Church humanity is deified, since members of the Church truly participate in His divine life.* (Archpriest Sergius N. Bulgakov, *Nevesta Aqntsa*, p. 281).

Likewise, St. Theophan declares:

*The whole of humanity with its divine source in Christ, is the living Body of the Incarnate Word of God, historically revealed as the God-Man, our Savior Jesus Christ. This living Body of Christ is the Church, which already possesses all necessary means for attaining the future peaceful and perfect life.* (St. Theophan, "Commentary on the Epistle to the Ephesians," in *Tolkovanie: poslaniia sv. Pave k Efeseiam*, pp. 123-124).

God Himself continually supports the supernatural life of regenerated humanity, the life of the Church, since it is theanthropic life in the Holy Trinity. In order for a person to enter into the Kingdom of God, the Church, one must first be born again of water and the Holy Spirit (Jn. 3:5-7). Thus the Church can initially be defined as the unity of human life in the divine life of the Holy Trinity, the life of all newly born believers in Christ, the Son of the living God. The Holy Scriptures present the Church as a local community or as the sum of local communities, all of which are united by the one and the same divine life. The one universal Church of Christ possesses the fullness of divine life, in which all who are united to Christ participate.

The Church is composed of two elements or, we may even dare to say, two natures. One is divine and eternal life, which represents the inner essence, or nature, of the Church's being—her love, unity, and holiness. The other is the Church's human form consisting of life in this world and the life of all those who have departed "this life" as members of the Church of Christ. The human element in the Church is visible and includes the holy sacraments, the hierarchy, Church structures, the Holy Scriptures and Holy Tradition.

*The main quality of the Church is that under the external forms of life there exists divine grace as the acting power of God. The Church is thus this divine life of grace both in this world and in the world beyond. She is the unending, permanent deification of man and the world itself. The most significant aspect of the life of the Church is this undivided unity between the external forms of the Church and her divine content.* (Archpriest Sergius N. Bulgakov, "Ocherki ucheniia v Tserkvi," in *Put'*, no. 1 [1925], p. 55).

Sacraments, since they possess divine as well as material elements, exemplify this "undivided unity." And the Church herself leads both a transcendent and immanent, a heavenly and earthly, existence. Such unity between the divine and human aspects of the Church's life is a mystery beyond all understanding. Thus the life of the Church herself is a mystery of faith, one that is revealed or opened only to the living experience of its members. This is why we believe in one, holy, catholic and apostolic Church.

Again, in Sergius Bulgakov's words:

*The Church is the unity of action between the Holy Spirit and her human members. The Church in its essence, as the unity of divine-human life, belongs to the realm of Divinity; the Church is from God. As a God-founded society, the Church exists within human history as Christ's Kingdom within this world but not of this world (Jn. 18:37). The life of the Church is perceived by faith as a unique life, patterned after the oneness of the life of the Holy Trinity. The Church is one as well as holy,*

*because of the fundamental presence in her life of the Holy Trinity. She is holy, undefiled, and cannot err, since her essence is hidden in God. She unites the eternal and the temporal, the uncreated and the created, in her sacraments, her hierarchy, and in the Word of God. The divine, invisible life of Jesus Christ is invisibly united with His concrete humanity, thus creating a bridge between heaven and earth, uniting in the Church the eternal God with His creation. The Church is the Incarnation of our Savior Jesus Christ, existing in the world until the end of the world. The Church is the locus of the Holy Spirit, who descended on the day of Pentecost to animate the Church. Thus the Church is the revelation of the Holy Trinity within the world.*  
(Archpriest Sergius N. Bulgakov, *Ibid.*, p. 55).

It can be said that the Church is the ladder from earth to heaven, by whose rungs God descends to earth and human persons ascend to heaven. Although she is of divine nature, by the will of God, the Church nevertheless necessarily possesses human and earthly forms of life, in the experience of all those who have accepted new life in the community of believers, in Christ, and in His Church.

According to St. Theophan the Recluse:

*The Church of Christ, the Heavenly Jerusalem, the Mother of us all (Gal. 4:26; Heb. 12:22), lives on earth. However,*

- \* The Church is called heavenly because of her heavenly foundation;*
- \* The Church is called heavenly because the heavenly powers are acting in her;*
- \* The Church is called heavenly because of her closeness to heaven, with which she is united in perfect wholeness;*
- \* The Church is called heavenly because her goals of existence are heavenly;*
- \* The Church is called heavenly because she is filled with heavenly elements;*
- \* The Church is called heavenly because as Mother of us all, she gives birth to us, then prepares us to become citizens of the Heavenly Kingdom.*

(St. Theophan, "Commentary on the Epistle to the Galatians," in *Tolkovanie: poslanie sv. apostola Pavla k Galatam*, p. 343).

Although the Church is the Heavenly Jerusalem, she is nevertheless an earthly, historical reality which mystically contains in herself heavenly, divine powers that manifest themselves in the holy sacraments, the hierarchy, divine services, the divine Word of God, and in the gifts of the Holy Spirit: faith, hope, and love. This is possible because the character of the divine sacraments is such that the power or grace of God is intrinsic to them, hidden and revealed in visible, material forms. The invisible divine nature of the sacraments is manifested by visible earthly realities (bread, wine, oil, and water).

*The Church in its nature exists on the border between present, earthly reality and future, heavenly reality. The Church is the Way into the Kingdom of God, just as the Church is the Kingdom of God in its earthly aspect. In the Church, the temporal is united with the eternal. . . . The Church is the Body of Christ, already existing in glory, in eternity, at the throne of God. In her cosmic fullness she embraces the heavenly powers (Eph. 1:20-23). But this does not exclude the fact that the same Body of Christ continues to grow in its fullness (Eph. 4:11-16).*

(Bishop Kassian Bezobrazov, *Khristos i pervoe khristianskoe pokolenie*, pp. 271-278).

We can distinguish these two elements, divine and human, by analyzing the names of the Church as they are given in the Holy Scriptures. These names demonstrate that the divine being of the Church is united with human, earthly elements: The Body of Christ, animated by the Holy Spirit; the Bride of Christ; the House or Household of God; the House of the Holy Spirit; the Temple of the Living God; the Assembly of God; the New Israel; the Heavenly Jerusalem; the Church of Christ. In all these names attributed to the Church we can see the perfect unity of the two elements, divine and human. In fact, the word *ekklesia*, the *Qahal Yahweh*, means "the People of God" or "the Assembly of God," which expresses the union of God with man. The term *ekklesia* contains in itself an important element of "visibility." The fact that our Lord Jesus Christ called His society of believers the *ekklesia* has

special significance for apologetics with those who believe the Church to be essentially invisible. The expression *ekklesia* implies a fundamental aspect of *visibility*, since in it there participate both spiritual realities and physical, human elements.

Archbishop Gregory Afonsky, *Christ and the Church*, pp. 21-26. **To be continued.**

## Our Carpatho-Rusyn Heritage

### The Union of Ungvar

The Union with Rome began with Basil Taraszovics, who was imprisoned. While imprisoned, two bishops had taken his place: Porphyrius Ardan (1640-1643) and Sophronius Juszko (1643). Very little is known about them, and there are no documents of their origins and activities. Through the intercession of the Hapsburg emperor, Basil Taraszovics was released from prison under the condition that he give up his authority as bishop of Munkacs and live in exile, at Kallo. Following a second imprisonment and his renunciation of his union with Rome, Basil Taraszovics remained Bishop of Munkacs until his death in 1648.

Meanwhile, the diocesan clergy began to consider Union with Rome as a possible remedy to their unfortunate conditions. Archimandrite Parthenius Petrovics contacted Bishop George Jakusics of Eger with the idea of a meeting with the Greek Rite clergy. Bishop Jakusics consented to a meeting at Ungvar (Uzhgorod) with sixty-three Greek Rite clergymen present, which the bishop chaired. Discussion focused on the obligations of their acceptance of the Pope as the visible head of the Church and the conditions of the Union with Rome. A Profession of Faith was drafted and signed at the Castle of Ungvar on April 24, 1646. The conditions of the Union were: (1) to keep the Greek Rite in their churches; (2) to elect their own bishops, with the Pope to approve the elected; (3) the exercise of the same discipline, rights and privileges as those held by Roman Rite clergy. The minutes of the meeting were sent to the Primate of Hungary, Archbishop George Lippay of Esztergom, for his approval, after which they were to be forwarded to Rome.

In September 1648, following the death of Basil Taraszovics, four hundred the Greek Rite clergy elected Parthenius Petrovics as the new Bishop of Munkacs, and sent a request asking for Pope Innocent X's approval. At the national synod of the Roman Catholic clergy were holding in Trnava, Bishop-elect Petrovics announced that he and all the priests who elected him, and likewise the faithful under their care, had decided to unite with Rome and requested of the national synod to: (1) accept them as Uniates; (2) acknowledge Parthenius Petrovics as their bishop; (3) recommend them to the good will of the King. The synod entrusted Archbishop Lippay with the task of procuring confirmation of Parthenius Petrovics as Bishop of Munkacs from both the Holy See and the King. Despite the fact that Petrovics had already been consecrated by three Orthodox bishops, Archbishop Lippay twice wrote to the Pope that he sanctioned the episcopal consecration and asked for papal confirmation. While awaiting an answer from Rome, Lippay appointed, of his own accord, Petrovics as the "Apostolic Visitor of the Hungarian Ruthenians" on September 5, 1651.

Failing to receive a response from Rome, Archbishop Lippay sent a new communication, dated July 19, 1652, to the Sacred Congregation for the Propagation of the Faith, asking for the confirmation of the "irregularly consecrated" Bishop Parthenius Petrovics. The Sacred Congregation for the Propagation of the Faith requested further information, which Archbishop Lippay sent on July 2, 1654. On November 16, 1654 the matter was then transferred to the Sacred Congregation of the Holy Office. Upon this Sacred Congregation's recommendation, on May 13, 1655 Pope Alexander VII finally gave Archbishop Lippay permission to confirm Parthenius Petrovics. Archbishop Lippay then solemnly announced to the Uniate clergy, on July 12, 1655, that Parthenius Petrovics was a "true, lawful bishop" confirmed by the Pope, with jurisdiction over all Ruthenians in Hungary. Thus, after nine years, the Union of Ungvar was finally completed.

Archbishop Lippay also fulfilled the desire of the Uniate clergy that Bishop Parthenius Petrovics be recommended to the King (Emperor). In a royal diploma, Emperor Leopold I, in his capacity as King of Hungary, appointed Parthenius Petrovics as bishop, with the regal powers of patronage, on November 10, 1659. After the promulgation of the royal diploma, Archbishop Lippay issued as solemn public decree, dated January 4, 1660, in which he proclaimed Parthenius Petrovics as a lawful bishop of Munkacs appointed by the King.

*Paraphrased from: John Slivka, The History of the Greek Rite Catholics in Pannonia, Hungary, Czechoslovakia, and Podkarpatska Rus' 863-1949, pp. 71-88. **To be continued.***

[Editor's Note: The lengthy process of Parthenius Petrovics' confirmation appears a very strange tale. Archbishop George Lippay sent his request, twice, directly to Pope Innocent X, though as an accomplished cleric familiar with the ways of the Roman Curia he must have known that proper protocol dictated communication through the Vatican bureaucracy. Furthermore, there is documentary evidence that Petrovics' principal Orthodox consecrator knew of Lippay's pending appointment of Petrovics as Apostolic Visitor, suggesting Lippay's knowledge and tacit consent of Petrovics' episcopal consecration at the hands of the Orthodox hierarchy. Lastly, there is Lippay's eventual appointment, on his own authority, of Petrovics as Apostolic Visitor before having received a response from Rome. Archbishop Lippay knew well that the success of the Union hinged on obtaining Parthenius Petrovics' confirmation as Bishop of Munkacs by the Pope, so it strongly appears to be the case that the Primate of Hungary was attempting to present Rome with a *fait accompli*, which Rome eventually, and grudgingly, accepted.]

## Parish News

### In Memoriam

Maria Suchowacki's mother, Pelagia Szewczyk, passed into blessed repose in Harrisburg, Pennsylvania on January 7, 2014. Memory Eternal!

### Memorial Saturdays

The Memorial Saturdays of the Lenten season this year are February 22, March 15, March 22, and March 29. Fr. Sophrony will also say the Litany of the Departed at Divine Liturgy on St. Theodore Saturday (March 8). Given the date of the first of these Memorial Saturdays, you will need to give Fr. Sophrony your names of the faithful departed by Sunday, February 16, 2014.

### Carpathian Club

The installation ceremony for the officers-elect of the Carpathian Club will be on Sunday, February 23, 2014 at the end of Divine Liturgy. The Carpathian Club is having a Super Bowl Sunday "social" starting at 3:00 PM on February 2, 2014. Club members and friends are welcome. Please contact Stephen Wasilewski if you plan to attend.

### "R" Club Event

The N.J. District of F.O.C.A. ("R" Club) is sponsoring an ice-skating event at the Korpi Ice Rink located in Bayonne High School, intersection of Avenue A and W. 29<sup>th</sup> Street, Bayonne, N.J. A "social" will follow in the Ss. Peter & Paul Church Hall. This event is scheduled for Sunday, February 9, 2014; ice-skating will be 2:00-3:15 PM. Price for skating, skate rental, and "social" is \$12/adult, \$10 child; for the "social" only is \$7/adult, \$5 child. Reservation required by February 3, 2014. Contact Marge Kovach at [mjkovach@aol.com](mailto:mjkovach@aol.com) or (732) 815-9765.

## Special Donations

*The following special donations were received for Sundays during the month of February. Please note that for special donations in March to be acknowledged in **Quo Vadis**, it will be necessary for the donation to be recorded in the Special Donations register in the church vestibule by February 16, 2014.*

### February 2, 2014

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

## Schedule of Services and Events

Sunday: February 2, 2014

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

Sunday: February 9, 2014

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

Sunday: February 16, 2014

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

Wednesday: February 19, 2014

7:30 PM (Wednesday) – Carpathian Club Meeting

Memorial Saturday, February 22, 2014

9:30 AM (Saturday) – General Panichida

Sunday, February 23, 2014

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

Monday, February 24, 2014

7:00 PM (Monday) – Parish Council Meeting

## February Bible Readings

1<sup>st</sup>. 1 Thess. 5:14-23 & Luke 17:3-10  
2<sup>nd</sup>. **Heb. 7:7-17 & Luke 2:22-40**  
3<sup>rd</sup>. 1 Peter 2:21-3:9 & Mark 12:13-17  
4<sup>th</sup>. 1 Peter 3:10-22 & Mark 12:18-27  
5<sup>th</sup>. 1 Peter 4:1-11 & Mark 12:28-37  
6<sup>th</sup>. 1 Peter 4:12-5:5 & Mark 12:38-44  
7<sup>th</sup>. 2 Peter 1:1-10 & Mark 13:1-8  
8<sup>th</sup>. 2 Tim. 2:11-19 & Luke 18:2-8  
9<sup>th</sup>. **2 Tim. 3:10-15 & Luke 18:10-14**  
10<sup>th</sup>. 2 Peter 1:20-2:9 & Mark 13:9-13  
11<sup>th</sup>. 2 Peter 2:9-22 & Mark 13:14-23  
12<sup>th</sup>. 2 Peter 3:1-18 & Mark 13:24-31  
13<sup>th</sup>. 1 John 1:8-2:6 & Mark 13:31-14:2  
14<sup>th</sup>. 1 John 2:7-17 & Mark 14:3-9  
15<sup>th</sup>. 2 Tim. 3:1-9 & Luke 20:46-21:4  
16<sup>th</sup>. **1 Cor. 6:12-20 & Luke 15:11-32**  
17<sup>th</sup>. 1 John 2:18-3:10 & Mark 14:1-11  
18<sup>th</sup>. 1 John 3:11-20 & Mark 14:10-42  
19<sup>th</sup>. 1 John 3:21-4:6 & Mark 14:43-15:1  
20<sup>th</sup>. 1 John 4:20-5:21 & Mark 15:1-15  
21<sup>st</sup>. 2 John 1:1-13 & Mark 15:22-25, 33-41  
22<sup>nd</sup>. 1 Cor. 10:23-28 & Luke 21:8-9, 25-27, 33-36  
23<sup>rd</sup>. **1 Cor. 8:8-9:2 & Matt. 25:31-46**  
24<sup>th</sup>. 3 John 1:1-14 & Luke 19:29-40, 22:7-39  
25<sup>th</sup>. Jude 1:1-10 & Luke 22:39-42, 45-23:1  
26<sup>th</sup>. *No Liturgy Readings*  
27<sup>th</sup>. Jude 1:11-25 & Luke 23:2-34, 44-56  
28<sup>th</sup>. *No Liturgy Readings*

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