

# Quo Vadis

The monthly newsletter of Saints Peter & Paul Orthodox Catholic Church of Bayonne, N.J.

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

98 West 28<sup>th</sup> Street, Bayonne, N.J. 07002

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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 June 29<sup>th</sup> we celebrate our parish’s patronal feast day. According to Orthodox tradition, the patronal feast day is second only to Easter Sunday in importance for a parish, surpassing Christmas and all other feasts. Yet, a disturbing phenomenon has been gradually occurring in Orthodox church life in America over the past half century, that of the steady erosion of long-standing traditions and customs. We see this in particular with respect to the celebration of patronal feasts.

To past generations of Orthodox, the feast day would be celebrated with great solemnity. The bishop would be invited to celebrate a Hierarchical Liturgy, the overwhelming majority of the parishioners would be in attendance, and a festal banquet would be held. Oftentimes, a *molieben* (prayer service) to the patron saint would be said at the conclusion of Divine Liturgy, and the lesser blessing of water would sometimes be done before Divine Liturgy. Today, very few parishes in the Orthodox Church in America celebrate their patronal feast with this kind of solemnity. And as a result, the vitality of Orthodox life in America is slowly being diminished.

Our parish founders chose the Holy Apostles Peter and Paul as their patron saints, so it not only dishonors our patron saints, Peter and Paul, but also our parish founders, when we fail to take the patronal feast day seriously. So this year, let us at very least resolve to attend Divine Liturgy on June 29<sup>th</sup>, which happens to fall on a Sunday, and then perhaps next year we might do more, such as having a banquet in a local restaurant after Divine Liturgy, and thus gradually begin to reverse the erosion of tradition in our parish. We can reclaim, if we are willing to do so, what we have lost through past neglect; and parish by parish such efforts can make American Orthodoxy stronger tomorrow than it is today.

## **Parish Council President's Message**

Dear parishioners and friends,

I would like to thank everyone who made our Spaghetti & Meatball Dinner fundraiser, held on May 4, 2014, a success! We made a profit of \$690. The second fundraiser that was envisioned, a parish picnic on Saints Peter and Paul Day (June 29<sup>th</sup>), will not occur as originally planned because of the fact that we are not sufficiently prepared to take on a fundraiser of such magnitude this year. I am somewhat disappointed that this is the case, but we shall instead have a “potluck” indoor picnic such as we’ve had in the past. The next fundraiser will be a “Slavic Oktoberfest,” which is scheduled for October. I am asking everyone to work together on this fundraiser, of which more details will be announced shortly. Hopefully, we can make it an even greater success than the Spaghetti & Meatball Dinner.

I would also like to thank Robert Pierce for his donation of icons of the Raising of St. Lazarus and of the Last Supper. May God grant to Robert “many years”!

Yours in Christ,  
Stephen Wasilewski

## **Excerpt from the Church Fathers**

Like a deer longs for springs of water, so my soul longs for you, O God. Now just as those deer long for springs of water, so do our deer. Fleeing Egypt – that is, fleeing worldly things – they have killed Pharaoh and drowned all his army in the waters of baptism.

Now, after the devil has been killed, they long for the springs of the Church: the Father, the Son, and the Holy Spirit. We can find the Father described as a spring in Jeremiah: They have abandoned me, the fountain of living water, to dig themselves leaky cisterns that cannot hold water. About the Son, we read somewhere: They have forsaken the fountain of wisdom. Finally, of the Holy Spirit: Anyone who drinks the water that I shall give will have a spring inside him, welling up to eternal life. Here the evangelist is saying that the words of the Savior come from the Holy Spirit. So you see it very clearly confirmed that the springs that water the Church are the mystery of the Trinity.

These are the springs that believers long for. These are the springs that the souls of the baptized seek, saying My soul thirsts for God, the living God. The soul does not just feel like seeing God, it longs for him fervently, it is on fire with thirst for him. Before they received baptism, the catechumens spoke to each other and said, When shall I come and stand before the face of God? What they asked for has now been given them: they have come and stood before the face of God. They have come before the altar and been confronted by the mystery of the Savior.

Welcomed into the Body of Christ and reborn in the springs of life, they confidently say: I will go up to your glorious dwelling-place and into the house of God. The house of God is the Church, the 'dwelling-place' where dwells the sound of joy and thanksgiving, the crowds at the festival.

So then, you who have followed our lead and robed yourselves in Christ, let the words of God lift you out of this turbulent age as a net lifts the little fishes out of the water. In us the laws of nature are turned upside down – for fish, taken out of water, die; but the Apostles have fished us out of the sea that is this world not to kill us but to bring us from death to life. As long as we were in the world, our eyes were peering into the depths and we led our lives in the mud. Now we have been torn from the waves, we begin to see the true light. Moved by overwhelming joy, we say to our souls: Put your hope in the Lord, I will praise him still, my Savior and my God.

*St. Jerome, Sermon on Psalm 41 (on the Trinity).*

## **Lives of the Saints**

*St. Paulinus of Nola, Bishop and Confessor – commemorated on June 22<sup>nd</sup>*

Pontius Meropius Paulinus was born at Bordeaux in 353 of a senatorial family. His father was praetorian prefect in Gaul. The merit of young St. Paulinus was such that before he was twenty-six years of age he was raised to the dignity of Consul. He married a Spanish lady named Therasia, who brought him much landed property, and in her person united various accomplishments with sincere piety.

For fifteen years St. Paulinus displayed his talent in honorable employments in Gaul, Italy, and Spain. His conversations with St. Ambrose at Milan, with St. Martin, whom he met at Vienne, and with St. Dionysius, Bishop of Bordeaux, inclined his heart to greater perfection and caused him to desire retirement from the world. Reverses of fortune opened his eyes more and more to the instability of human things, and his pious young wife encouraged him in his desire for perfect consecration to God. They both retired to Spain, where they spend four years, from 390 to 394, in a little country solitude. There, their only son, an infant, died. They buried him at Alcala. From that time they lived, by their mutual consent, in perpetual chastity. Both sold their goods and gave the money to the poor. Some time after, St. Paulinus was promoted to holy orders, and in 394 he proceeded to Italy and took up his abode in a lonely village cottage near Nola in Campania, where St. Felix was revered, to whom he was devoted.

He spent fifteen years in his retirement when, after the death of St. Paul, Bishop of Nola, he was chosen to succeed him in 409. His reputation for sanctity had spread even before he left Spain. Persons of the first rank traveled from the remotest boundaries of the Empire to see him, but he remained completely insensible to their applause. He had always been an enemy of vanity and the love of praise even before he had renounced the world. He would not dwell at Rome or Jerusalem, because he desired to live unknown to the world. He was taken prisoner by the Goths who ravaged Italy in 410. His sanctity brought him in contact with some of the most eminent saints of his age, among them St. Ambrose and St. Augustine. This great saint and noble-hearted man, this amiable contemporary of the great Doctors of the fourth and fifth centuries, died in peace in the year 431.

## Modern Theological Classics

*"I will build my church; and the gates of hell shall not prevail against it" (Mt. 16:18)*

The Church-*Ecclesia* is the gathering of those who are the "chosen generation." It is the society of those who have heard and accepted the call of our Lord Jesus Christ for salvation, those who confess Him to be the Son of the living God (Mt. 16:16). He came as the incarnate Lord, to gather together as one those in heaven and on earth (Eph. 1:10): "For the Son of Man is come to save that which was lost" (Mt. 18:11). Jesus Christ and His Kingdom is the source of life for the Church Herself. The Church is the realization and the continuation of the saving work of Christ in the world.

Thus, the earthly, visible Church of Christ is the society of people who truly believe in Jesus Christ, and who constitute His mystical, spiritual Body. Through faith, the sacraments and its hierarchy, under the power of the Holy Spirit and the invisible authority of Christ Himself, the Church continues until the end of the world. It carries forth the work of sanctification and salvation of the faithful begun by our savior and redeemer during His earthly life, with the purpose and goal of guiding all people along the pathway towards eternal life in the Kingdom of God.

The true meaning of the Church can only be found in the teaching, actions, and decisions of Jesus Christ. When He came into the region of Caesarea Philippi, Jesus asked His disciples, "Who do the people say that I am?" They answered that the crowds think Him to be either John the Baptist, Elijah, Jeremiah, or one of the other prophets, returned to life. Evidently Jesus was not satisfied with their answer, for He then rephrased the question: "And who do you say that I am?" The apostle Peter, replying in the name of all the apostles, confessed: "You are the Christ, the Son of the living God" (Mt. 16:13-16).

In response to this confession, Jesus pronounced Peter "blessed," since this truth was revealed to him, not by flesh and blood, but by "my Father who is in heaven." Then He added: "And you are Peter [*Petros*], and on this rock [*petra*] I will build my Church, and the gates of Hell shall prevail against it" (Mt. 16:17f.).

Bishop Sylvester (*Uchenie o Tserkvi v pervie tri veka Khristianstva*, 12) interprets the words of Jesus Christ concerning the Apostle Peter's confession, in this way: "Your confession is hard and firm as a rock. Therefore I call you Peter; and on this rock-solid confession I will build my Church." And he continues: "If beneath the image of the rock on which the Church was to be built there stands the person of the Apostle Peter, then Peter may be called 'the rock of the Church,' inasmuch as his confession of faith made him to be a rock."

On the same subject St. Augustine (*Commentary on the Gospel of John*, 21:5) declares that the Church is founded upon a rock [*petra*], from which Peter received his name: "For *petra* (rock) is not derived from the Peter, but Peter from *petra*; just as Christ is not called such from 'Christian,' but 'Christian' is derived from Christ. On this account the Lord said, 'On this rock I will build my Church,' because Peter had confessed, 'Thou art the Christ, the Son of the living God.' On this rock of Peter's confession He said He would build His Church. For the Rock [*petra*] was Christ; and Peter himself was also build on this foundation."

Thus it is faith in Jesus Christ, the Son of the living God—a firm, true and living faith revealed not by flesh and blood, or by earthly desires and impulses, but by God the Father—that, according to Christ Himself, becomes the foundation of His Church on earth. By bestowing on Peter the keys to the Kingdom of Heaven, Christ presented the Church to the world as the divinely-founded society of salvation—His Kingdom (cf. Mk. 1:15; 9:1; Mt. 3:2; 4:17; 12:21; Lk. 9:2; 10:9; 10:9; 11:20; 17:21; 18:16; 22:29f.).

Not only was the Church founded by the will of Christ, by His power and love, but He is the foundation, the cornerstone and the head of the Church, which He purchased with His own blood (Acts 20:28). And His Church, as the Kingdom of the Spirit and of freedom, is open to all mankind, without national, political, ethnic or social limitations within time and space, for Jesus Christ abides with His Church until the end of the world (Mt. 16:18; 28:20; Lk. 17:21).

Speaking of the relationship of Jesus Christ to His Church, St. Theophan the Recluse ("Commentary on Ephesians," in *Tolkovanie ... k Efesiam*, 125) declares: "Christ fulfills the Church. His light of knowledge is innate to the Church. His holiness is granted to those who love holiness. He is compassionate and blesses those who are merciful. To Him belongs every visible, spiritual gift within the Church, for through those gifts He saves the faithful. In the Church, Christ is everything; He is all in all." Truly Jesus Christ, dwelling within the Church, is the source of the Church's divine life (Jn. 15:1-6), which flows into the Church as from the head into the body (Eph. 4:15f.).

The work of the Son of God for the salvation of the world embraces the whole life of the Church on earth. This work cannot be fully and completely described, for "even the world itself could not contain all the books that should be written" (Jn. 21:25). Nevertheless, in the Holy Scriptures we know our Lord Jesus Christ to be the Prophet and the Messiah, who called Himself the only Teacher and Master (Mt. 23:8-10). The reason for His incarnation was so that He might teach the truth (Jn. 18:37). As Prophet, Jesus was "mighty in deed and word before God and all

the people” (Lk. 24:19), preaching the gospel of the Kingdom and healing every sickness and disease (Mt. 9:35).

The incarnate Son of God was sent to be “a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people” (Heb. 2:17). Jesus Christ came to save us and to give His life as a ransom for many (Mt. 20:28; Mk. 10:45). We are saved by the sacrifice of the Body and Blood of Jesus Christ in the Eucharist, the sacrament which grants us unity with Christ Himself: “This cup is the New Testament [Covenant] in My Blood, which is shed for you” (Lk. 22:20; Mt. 26:28). The bread that I give is “My flesh, which I gave for the life of the world; He that eats My flesh and drinks My blood will live in Me and I in him” (Jn. 6:56-57).

As the result of His death on the Cross, Jesus Christ was glorified through His resurrection, His ascension into heaven, and His sitting at the right hand of God the Father. He was exalted in His human nature, receiving authority and power in heaven and on earth as the intercessor before God (cf. 1 Jn. 2:1f.). Jesus opened to redeemed humanity, the means of salvation in and through the Church, by which we receive the fruits of His redeeming work.

Jesus Christ “came down from heaven” (Jn. 3:13) and entered the world to do the will of God (Heb. 10:7). He gave His apostles an example that they should do as He did to them (Jn. 13:15), He who is “humble and lowly in heart” (Mt. 11:29). He Himself embodied the moral ideal of perfection, whose origin is in God the Father (Mt. 5:48) as it is in Himself, whose words shall never pass away (Mt. 24:35). He gave a new commandment, “that you love one another as I have loved you” (Jn. 13:34; 15:12-13, 17), even to the point of loving your enemies (Mt. 5:44).  
*Archbishop Gregory Afonsky, Christ and the Church, pp. 41-44. **To be continued.***

## **Our Carpatho-Rusyn Heritage**

### The Rusyn National Revival: 1848-1918

The rise of nationalism throughout Europe during the nineteenth century also reached the Carpatho-Rusyns. They became particularly active as a group following the revolution of 1848 and after what turned out to be Hungary’s failed war of independence against Hapsburg Austria. The short revolutionary period of 1848-1849 produced three important results: the abolition of serfdom; the arrival on the throne of a new Hapsburg emperor, Francis Joseph II (who was to rule until 1916); and the beginnings of a Rusyn national revival. The Rusyn national revival was largely the work of two individuals. One was the Greek Catholic priest Alexander Dukhnovych, who in the 1850s founded the first Rusyn cultural society in Presov, published the first literary almanacs and elementary school books, and wrote the lines to what became the Rusyn national credo: “Ja Rusyn byl, jesm’ y budu” (“I was, am, and will remain a Rusyn”). His name was also associated, perhaps incorrectly, with the Rusyn national anthem, “Podkarpatski rusyny, ostavte hlubokyj son” (“Subcarpathian Rusyns, arise from your deep slumber”). The other was Adolph Dobrianskij, a member of the Hungarian parliament and

Austrian government official who between 1849 and 1865 attempted to create a distinct Rusyn territorial entity within the Hapsburg Empire.

Following political changes in the Hapsburg Empire during the 1860s, the last decades of the nineteenth century turned out to be a difficult time for Carpatho-Rusyns. In 1867, the empire was transformed into the Austro-Hungarian Dual Monarchy, which in practice meant that the Hungarian authorities could rule their “half” of the state without any intervention by the imperial government in Vienna. By the 1870s the Hungarian government had set out on a course to enhance the status of the Magyars and their language and culture. As a result, the Carpatho-Rusyn national revival was largely stopped by the rise of Hungarian chauvinism. This was also a period when the inhabitants of many Rusyn-inhabited villages, especially in the lowland regions of Borsod, Abauj, Zemplen, and Ung counties, adapt either a Slovak or Magyar national identity. The Magyarization program went largely unopposed by the Greek Catholic bishops of Munkacs and Eperjes, and was even actively supported by a few bishops such as Bishops Stephen Pankovics of Munkacs and Stephen Novak of Eperjes. Magyarization became especially pronounced in the 1890s, partly as a means of defusing “pro-Russian” Slavophilism among the Rusyn people. To function within such an environment, some Rusyns, particularly those of higher social status, yielded to Magyarization. While it cannot be known with certainty how many individuals lost their original ethnic identity due to this pro-Magyar atmosphere, a telling statistic is that almost 60% of the members of the National Committee of Magyars of the Greek Catholic Faith were assimilated Rusyn intellectuals.

Despite the establishment of a few factories, beginning in the 1870s and mostly related to forestry and mineral extractions, and the Hungarian government’s “Highland Program” (intended to improve agricultural production), the Rusyn population continued to experience widespread poverty. Their situation was further exacerbated by an increase in population, land shortage, and an underdeveloped industrial sector incapable of providing large-scale employment. Consequently, thousands of young men, in some cases entire families, were forced to emigrate in search of work. The out-migration was, in part, made easier by the appearance of several new railroad lines designed to connect the Austrian province of Galicia and upper Hungary with the Dual Monarchy’s capitals of Vienna and Budapest. The first Carpatho-Rusyn emigrants moved to the Backa region (in Vojvodina) in the southern part of the Hungarian Kingdom, where colonists began to arrive as early as 1745, and where a new Greek Catholic eparchy was erected (in 1777), with its seat in the small town of Krizevci in eastern Slavonia. A much larger number of Carpatho-Rusyns, estimated at 225,000, left between 1880 and 1914 for the industrial regions of the northeastern United States.

The mid-nineteenth century cultural revival led by Dukhnovych and Dobrianskij was able to preserve a sense of Carpatho-Rusyn national identity. It failed, however, to obtain autonomy or any other political status specifically for Carpatho-Rusyns. All of that was to change with the outbreak of the First World War in 1914. For the next four years, thousands of Carpatho-Rusyns served loyally in the imperial Austro-Hungarian army, where many died or were wounded on the eastern front against Russia or in the killing fields of northeastern Italy. The war years also brought another kind of tragedy, especially for Rusyns in the Lemko region.

In 1914-1915, as tsarist Russia occupied most of Galicia, Austrian officials suspected Lemko Rusyns of treason and deported nearly 6,000 to concentration camps, especially at Talerhof, near the city of Graz in Austria.

When the war ended in late 1918, Austria-Hungary ceased to exist. Carpatho-Rusyn immigrants in the United States had already begun to meet in late 1917 and early 1918 to discuss the political future of their European homeland, and under the leadership of Gregory Zhatkovych they eventually supported the idea of a fully autonomous “Rusyn state” within the new country of Czechoslovakia. The idea of Carpatho-Rusyn autonomy or statehood was also accepted in the European homeland. Around the same time, the postwar “republic” of Hungary responded by creating an autonomous entity called “Rus’ka Krajina” in December 1918, while Carpatho-Rusyn leaders were meeting between November 1918 and January 1919 in various national councils that called for union with either Hungary, Russia, Ukraine, or Czechoslovakia. Finally, in May 1919, the Central Rusyn National Council met in Uzhgorod (Ungvar) and decided that the Rusyns living south of the Carpathians should be united as a “third state” with new republic of Czechoslovakia.

The Lemko-Rusyns north of the mountains expected to join their brethren to the south, but that request was rejected by the Czechoslovak government. Consequently, they created an independent “Lemko-Rusyn National Republic” based in the village of Florynka and headed by Jaroslav Kachmarchyk. The Lemko-Rusyn National Republic lasted for nearly sixteen months until March 1920, when its territory was incorporated into Poland. Finally, the roughly 10,000 Rusyns living in the Vojvodina region of southern Hungary joined a Serbian-dominated national congress and voted, in November 1918, to be part of the new Kingdom of Serbs, Croats, and Slovenes (known as the Kingdom of Yugoslavia as of 1929).

*This segment was the result of original research by V. Rev. W. Sophrony Royer, Ph.D.*

## **Parish News**

### Parish Council Meeting

The next meeting of the Parish Council will be on Monday, June 2, 2014 at 7:00 PM. This meeting, besides having several important issues to discuss, shall also be the last meeting before the summer hiatus.

### Parish “Potluck” Indoor Picnic

As Stephen Wasilewski explained in his president’s message, our parish will be having a “potluck” indoor picnic—just as was done in the past—on Sunday, June 29, 2014, which is our patronal feast day. More information shall be forthcoming after the Parish Council’s next meeting on June 2<sup>nd</sup>.

### Clergy Continuing Education Symposium

Fr. Sophrony will be at St. Tikhon’s Monastery from June 17<sup>th</sup> to 19<sup>th</sup> to attend the symposium.



## Special Donations

### June 1, 2014

Sanctuary Lamp offered by John & Helen Wanko in memory of Anastasia Grudinoff (anniversary of repose). Triple Candelabra offered by Fr. W. Sophrony Royer in memory of Concetta Gloria Royer (anniversary of repose).

### June 8, 2014

Seven-day Altar Vigils offered by John & Helen Wanko in memory of Lydia Wanko (anniversary of repose). Sanctuary Lamp offered by Kerra & Mia Canova in honor of Kenneth Bianchini's birthday. Eucharistic Bread offered by John & Helen Wanko in memory of Denise Grudinoff (anniversary of repose).

### Donation of New Icons

New icons of the Raising of St. Lazarus and of the Mystical Supper, and an oak tabletop icon stand, were donated by Robert Pierce.

## Schedule of Services and Events

### May 31-June 1, 2014

6:00 PM – Great Vespers  
9:00 AM – Divine Liturgy

### June 2, 2014

7:00 PM – Parish Council Meeting

### June 7-8, 2014

9:00 AM – General Panichida  
6:00 PM – Great Vespers w. Lity  
9:00 AM – Divine Liturgy w. “Kneeling Prayers”

### June 9, 2014

9:00 AM – Divine Liturgy

### June 14-15, 2014

6:00 PM – Great Vespers & General Confession  
9:00 AM – Divine Liturgy

### June 18, 2014

7:30 PM – Carpathian Club Meeting

### June 21-22, 2014

6:00 PM – Great Vespers  
9:00 AM – Divine Liturgy

### June 23-24, 2014

6:00 PM – Great Vespers w. Lity  
9:00 AM – Divine Liturgy

### June 28-29, 2014

6:00 PM – Great Vespers w. Lity  
9:00 AM – Divine Liturgy  
After Liturgy – “Potluck” Picnic

- *June 4, 2014 is Fr. Sophrony's Anniversary of Holy Priesthood.*

## Daily Bible Readings

1. **Acts 20:16-18, 28-36 & John 17:1-13**
2. Acts 21:8-14 & John 14:27-15:7
3. Acts 21:26-32 & John 16:2-13
4. Acts 23:1-11 & John 16:15-23
5. Acts 25:13-19 & John 16:23-33
6. Acts 27:1-44 & John 17:18-26
7. Acts 28:1-31 & John 21:15-25
8. **Acts 2:1-11 & John 7:37-52, 8:12**
9. **Eph. 5:9-19 & Matt. 18:10-20**
10. Rom. 1-7, 13-17 & Matt. 4:25-5:13
11. Rom. 1:18-27 & Matt. 5:20-26
12. Rom. 1:28-2:9 & Matt. 5:27-32
13. Rom. 2:14-29 & Matt. 5:33-41
14. Rom. 1:7-12 & Matt. 5:42-48
15. **Heb. 11:33-12:2 & Matt. 10:32-38, 19:27-30**
16. Rom. 2:28-3:18 & Matt. 6:31-34, 7:9-11
17. Rom. 4:4-12 & Matt. 7:15-21
18. Rom. 4:13-25 & Matt. 7:21-23
19. Rom. 5:10-16 & Matt. 8:23-27
20. Rom. 5:17-6:2 & Matt. 9:14-17
21. Rom. 3:19-26 & Matt. 7:1-8
22. **Rom. 2:10-16 & Matt. 4:18-23**
23. Rom. 7:1-13 & Matt. 9:36-10:8
24. **Rom. 13:11-14:4 & Luke 1:1-25, 57-68**
25. Rom. 8:2-13 & Matt. 10:16-22
26. Rom. 8:22-27 & Matt. 10:23-31
27. Rom. 9:6-19 & Matt. 10:32-36, 11:1
28. Rom. 3:28-4:3 & Matt. 7:24-8:4
29. **Rom. 5:1-10 & Matt. 6:22-33**
30. Rom. 9:18-33 & Matt. 11:2-15

- *Sunday & Holy Day readings printed in boldface*