

# Quo Vadis

The monthly newsletter of Saints Peter & Paul Orthodox 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

On January 6th we celebrate the feast of the Holy Theophany of Our Lord Jesus Christ. You might notice the similarity of this feast and the feast of the Nativity (Christmas); for example, the Vigil for both feasts starts with Great Compline, rather than Great Vespers, because the rubrics for both feasts call for a ‘Vespereal Liturgy’ on the day before. Furthermore, for both feasts the day before is a Strict Fast. The liturgical similarity between the two feasts is due to the fact that they were historically connected, in which the period from Christmas Day to Theophany was known as the ‘twelve days of Christmas’. Indeed, before the First Ecumenical Council (AD 325) set the date for the Nativity of Our Lord Jesus Christ on December 25th, the events of the Nativity and the Theophany were celebrated together on the same feast day of January 6th (as is still the practice of the Armenian Church).

But the connection between the feasts is not just historical; it is also theological. The feast of the Nativity is, in fact, a theophany (from θεοφάνεια, “manifestation of God” in Greek) of Our Lord Jesus Christ. The event of the incarnation is a manifestation of God in the flesh, the Child born in Bethlehem is none other than the person of the divine Son of God become man. He is, as I mentioned in last month’s *Quo Vadis*, the “Theanthropos” (“God-Man”). The divinity of Our Lord Jesus Christ was recognized by the Magi, who came from the East (probably Babylonia, then part of the Parthian Empire) to adore him. The adoration of Jesus Christ by the Magi is a manifestation of God precisely because the Magi performed an act of ‘adoration’, for in theological vocabulary ‘adoration’ means an act of worship given to God alone, as distinguished from ‘veneration’, which is the honoring of someone worthy of honor. In other words, the Magi came to Bethlehem specifically to worship the infant Jesus Christ as God.

In Orthodoxy, we celebrate another theophany on the feast of Holy Theophany, that of the Baptism of Our Lord Jesus Christ in the Jordan River. The Baptism of Our Lord Jesus Christ is perhaps the central theophany of the New Testament, for this particular manifestation of God manifests not only Jesus Christ as God, but three persons of the Holy Trinity: The Father, in the voice from heaven, who said “This is my

Beloved Son ...”, the Son, the man being baptized, who is proclaimed the Beloved Son, and is recognized as such by St. John the Baptist, and the Holy Spirit, who descends upon Jesus Christ in the form of a dove. The importance of this event is demonstrated by the fact that it is narrated by all four gospels, having equal importance in each as marking the commencement of Our Lord’s public ministry. Clearly the theologically richest manifestation of God, Who is the Holy Trinity, would be a trinitarian revelation, such as we have in the instance of Our Lord’s Baptism.

And so, just as we did at Vigil on Christmas Eve, so on Theophany Eve we intone the refrain “God is with us” in between verses taken from the Book of Isaiah, because both feasts are theophanies in which God, indeed, is with us. The Word of God became flesh, and dwelt among us, and we have beheld His grace and glory, as the only-begotten Son of God. And this same only-begotten Son is the “Beloved Son” Who was baptized in the Jordan River, so that He might offer us regeneration by water and the Spirit, for the sake of our salvation. As Orthodox Christians, we ought to celebrate Holy Theophany with the same solemnity and festivity as we celebrate Christmas, as the two feasts are certainly of equal magnificence. Let all of us endeavor to joyously welcome this feast’s blessing by being ourselves blessed with the holy water that is consecrated on the feast. And may the spirit of the ‘twelve days of Christmas’ be with all of you, so that “God is with us” all year long!

## Excerpt from the Church Fathers

*“Be like the grasshopper and make night musical. Nightly wash your bed and water your couch with your tears. Watch and be like the sparrow alone upon the housetop. Sing with the spirit, but sing with the understanding also (1 Corinthians 14:15). And let your song be that of the psalmist: ‘Bless the Lord, O my soul; and forget not all his benefits; who forgives all your iniquities; who heals all your diseases; who redeems your life from destruction.’ Can we, any of us, honestly make his words our own: I have eaten ashes like bread and mingled my drink with weeping? Yet, should we not weep and groan when the serpent invites us, as he invited our first parents, to eat forbidden fruit, and when after expelling us from the paradise of virginity he desires to clothe us with mantles of skins such as that which Elijah, on his return to paradise, left behind him on earth (2 Kings 2:13)? Say to yourself: ‘What have I to do with the pleasures of sense that so soon come to an end? What have I to do with the song of the sirens so sweet and so fatal to those who hear it?’”*

— St. Jerome (342-420), Letter 22 (to Eustochium), ch. 18

## Lives of the Saints

*St. Paula of Rome – commemorated on January 26th*

St. Paula of Rome (AD 347–404) was an ancient Roman saint and early Desert Mother. A member of one of the richest senatorial families which claimed descent from King Agamemnon, St. Paula was the daughter of Blaesilla and Rogatus, from the great clan of the Furii Camilli. At the age of 16, Paula was married to the nobleman Toxotius, with whom she had four daughters, Blaesilla, Paulina, Eustochium, and Rufina, and a son, also named Toxotius.

At the age of 32, Paula was widowed. She continued to dedicate herself to her family, but became more interested in religion as time went on. Through the influence of St. Marcella and her group, Paula became an enthusiastic member of this semi-monastic group of women. In 382, she met St. Jerome, who had come to Rome with St. Epiphanius and Bishop Paulinus of Antioch. Born in Dalmatia, Jerome had studied in Rome as a youth and had traveled to Germany and Aquileia, and for some years had lived in the East as an ascetic and scholar.

St. Blaesilla soon became a widow and died in 384; Paulina, who was married to the senator St. Pammachius, died in 395; Rufina died in 386; and St. Eustochium accompanied her mother to the East,

where she died in 419. Her son, Toxotius, at first not a Christian, but baptized in 385, married in Laeta, daughter of the pagan priest Albinus, in 389. Of this marriage was born St. Paula the Younger, who in 404 rejoined St. Eustochium in the Holy Land and in 420 closed the eyes of St. Jerome. These are the names which recur frequently in the letters of St. Jerome, where they are inseparable from that of Paula. It is believed that St. Eustochius of Tours was the brother of Paula the Younger and the son of Toxotius.

A year after the death of her husband, St. Paula pursued a pilgrimage to tour all of the holy sites, traveling with large entourages of both men and women, including her daughter, St. Eustochium, and St. Jerome himself. St. Paula could undertake this voyage due to her widow status which left her a significant fortune allowing her exemption from remarriage. Additionally, having had a male heir and two married daughters provided supplementary financial insurance. Her travels are documented by St. Jerome in his later epistle addressed to St. Eustochium, which discusses how St. Paula participated in the environments they toured. He discusses that St. Paula exemplified an intimate and emotional connection with the sights, experiencing visual vividness of biblical events at each locale. Concluding her journey, St. Paula decided to remain in Bethlehem to develop a monastery and spiritual retreat with St. Jerome.

Once settled in Bethlehem, Ss. Paula and Jerome built a double monastery including one for St. Paula and her nuns and another for St. Jerome and his monks. The addition of a roadside hostel was also constructed to serve as an economic source to fund the monasteries. This development took three years to complete and was primarily sourced by St. Paula who, during this time of construction, stayed at another double monastery called Mount Olives. This monastery segregated each gender from one another during manual labor and meals, but practiced prayer in the same locale. Additional separation, within the nuns' monastery, included three different communities of women based on social rank who were divided in separate living quarters. During its functioning, Ss. Jerome's and Paula's retreat attracted large crowds of visitors both from Christian backgrounds and general travelers from a variety of regions including Ethiopia, Persia, and India. Along with this, aristocratic refugees were also drawn to the locale due to St. Jerome's extensive network of followers. The result of this inclusion, alongside their growing admittance of monks and nuns, left Ss. Paula's and Jerome's retreat to face financial hardship, having their resources strained. In order to recover costs, which were also depleted by St. Paula's considerable donations to the needy, St. Jerome sold his family's property in Italy and Dalmatia.

It is St. Jerome's writings in a letter to St. Eustochium that provide the most insight on St. Paula's life during her years of service at the monastery. She is noted as maintaining her ascetic devotion through intensive studies of the Old and New Testaments, often under the guidance of St. Jerome. With this, she also practiced a strict fasting regimen, abstinence, and pursued a destitute lifestyle "to preserve a singular attachment to God" as stated by St. Jerome. While practicing this life of isolation, St. Paula still continued to interact with local clergy and bishops and maintained devout attention to teaching the nuns under her sovereignty. St. Jerome's letter moreover indicates St. Paula's first-hand connection with relics from Christ's passion, "she was shown the pillar of the church which supports the colonnade and is stained with the Lord's blood. He is said to have been tied to it when he was scourged." St. Jerome made explicit in his letter how St. Paula, through these practices, became a recognized figure in the Christian community. At one point, in traveling to Nitria, she was earnestly received by renowned monks from Egypt, and once her death arrived on January 26, 404, her funeral was noted as having a significant portion of Palestine's population arrive in her honor. A year after her passing, St. Paula was recognized by the Church as a saint, with her feast day on January 26th.

St. Paula helped St. Jerome in his translation of the Bible from Hebrew and Greek into Latin.<sup>1</sup> The work was done at her suggestion, and she provided the reference works necessary for the undertaking. Being versed in Hebrew, she edited St. Jerome's manuscripts. She and her daughter St. Eustochium copied the work for circulation. An anecdote about St. Jerome, of twelfth-century origin, tells that Roman clergy

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<sup>1</sup> The Vulgate, the official Bible of the Roman Catholic Church.

hostile to Jerome planned to have him expelled from the city by planting a woman's robe next to his bed. When Jerome awoke in the middle of the night to attend the service of Matins, he absentmindedly put on the female robes. He was thus accused of having had a woman in his bed. This story acknowledges, while at the same time discrediting as a malicious slander, St. Jerome's close friendships with women, such as he is presumed to have had with Paula and several other aristocratic women. When St. Jerome died on September 30, 420, he was buried beneath the north aisle of the Church of the Nativity, near the graves of St. Paula and her daughter, St. Eustochium.

## Modern Theological Classics

### VI. The Characteristic Features of the Christian Message

What are the characteristic features of Christianity? The innermost center and the whole substance of the Christian Good. Tidings is the boundless *condescension of God*, the inrush of God into the world, the concrete, historical, supreme and unique revelation of God's infinite love, the Son of God having descended to become one of us and ascended, thus enabling us to ascend with Him. We have spoken in the last chapter of the sense of a subjugating, overpowering Presence, or Reality, transcending all and, at the same time, so near and taking hold of us, as the basic feature of mystical experience. Now, if we compare this with the experience of primitive Christianity, what do we see? We find in the primitive Christian experience the same sense of a mystical Presence, *but* connected with a *definite historical* Person, manifested in the flesh. Something, or rather Somebody, quite concrete, definite, unique, historical, "that which we have seen with our eyes and which we have gazed upon and *our hands have handled.*" And this we the Word of Life, the Life Eternal (1 John 1:1-2).

The whole Gospel narrative, meaning the whole primitive preaching, is permeated by the sense of a transcending, overpowering Presence. The keynote is struck at once in the opening words of the Gospel according to Mark: "The beginning of the Gospel of Jesus Christ, Son of God. As it has been written by Isaiah the Prophet: Lo, I send my messenger before Thy face, which shall prepare Thy way before Thee. The voice of once crying in the wilderness, Prepare ye the way of the Lord, make His paths straight!" John, the great prophet, appears then on the scene, but he speaks of the coming of One infinitely greater than he, John, is unworthy to stoop down and to unloose the latches of His shoes! This keynote dominates and permeates all that follows. The first chapter of Mark reproduces the happenings crowded into one eventful day on the shores of the lake of Galilee. He addresses His call to simple fishermen, and they leave all and follow Him. He heals "many that were sick of diverse diseases" and casts out demons. The faith kindled by Him is so great that a roof is opened in order that a paralytic might be lowered on his bed to where Jesus was. This sense of a transcending Presence permeates all of the other Gospels as well. Remember how Peter, in the story of the miraculous fishing (Luke 5), is overcome by a sense of awe: he feels that he is in the presence of Someone Who transcends the limits of the purely human: "Depart from me, for I am a sinful man, O Lord!" One could say that the binding thread coming through all the narratives of Luke's gospel, especially from chapter 4 to chapter 12, is the awareness of an overpowering Presence, introduced by the scene in the synagogue of Nazareth, where Jesus applies to Himself the words of the prophecy of Isaiah: "The Spirit of the Lord is upon Me, therefore He has anointed Me," etc. "And all bore witness and wondered at the words of grace proceeding from His mouth."

The idea prominent in the whole of the apostolic preaching is *fulfillment*. "This day this scripture is fulfilled in your ears." The promises of God are being fulfilled *now*, here, before our eyes. The central event in the history of the world is taking place. Kings and prophets have yearned—vainly—to see and hear that which now is revealed to the eyes and ears of the disciples. *Here* and *now* is the Center, the Refuge, the place of Rest, the place of Reunion with God, the entrance to the Kingdom. "Lo, the Kingdom of Heaven is among you." "Come unto Me all you that travail and are heavy laden." The Gospel narratives—especially in Luke—often describe the encounter between a repentant sinner and the merciful Lord; for example, the stories of Zacchaeus, of the good thief, the repenting woman who poured precious balm on

Christ's feet, the publican and the pharisee. The idea and the experience of the mystical encounter with one's Savior, so central in the New Testament experience in its most decisive, most primitive and fundamental strata. But, as we have seen, it is more than that. The decisive Center of history has been attained and revealed, the fulness of times has come. All that had come before was a preparation; now is the plenitude, the fulfillment, the consummation. "It is consummated!" (not "finished," as it is rendered in the King James Version—*telestai*—John 19:30).

We understand why the idea of *witness*—or rather the fact of being a witness—is so characteristic of the apostolic preaching. The preaching is not a proclamation of abstract ideas or, in the first place, moral precepts. It is something different, something most striking, and peculiar—it is the proclamation of that which they "have seen with their eyes and heard with their ears and what their hands had handled." They are speaking of *facts* belonging to the texture of *history*, to the texture of their life, their understandings. They have been with Him, they have talked with Him, they have touched Him with their hands, they have eaten with Him, even "after His resurrection from the dead" (Acts 10:41). This is most concrete, most definite and palpable, but it is not all. Witness-bearing means more than that. It includes simultaneously two planes, two realities, or rather *one* Reality given simultaneously in two real aspects: the *Word of God* that really *became flesh*. This is the Johannine vision ("we have seen ... His glory"): divine Reality and Flesh which the Word became, bound together in a most intimate, indissoluble way and the witness is a contemplation and proclamation of these two realities which are but *One*—in the Son of God, Who took abode among us and whose glory we have contemplated. This "Johannine" standpoint is the real presupposition of the whole preaching, it is the substance of this witness, of Christianity.

Fact, historical, circumscribed by time and environment, and—divine Reality, the unique inrush, the breaking-through of God into the history of man. His Presence among us in flesh and factual history. On this fact, historical and mystical, on this divine concreteness and historicity, the whole salvation is founded. Without this historical fact, there is no salvation. Paul, after having spoken in his First Epistle to the Corinthians of the gifts of the Spirit, and the heights of the spiritual life, suddenly returns with all his emphasis to simple historical fact. As in the second chapter, he had already written: "I determined not to know anything among you, save Jesus Christ and Him crucified," so now he makes this celebrated profession of faith which is the first Christian "symbolorum fidei": "Now, I declare unto you, brethren, the gospel which I preached unto you, which also ye have received and wherein also you stand; by which also ye are saved, if ye hold fast that which I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received., how Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures and that He appeared to Cephas, then to the twelve ..." That is the basis of faith, that is wherein the salvation depends; His death and His resurrection. "If Christ is not risen, our preaching is in vain and your faith is in vain ... But Christ is then, the first-fruit of the ones that were dead." That which has been preached, wherein they stand and whereby they are saved, is *that which has taken place in history*, the unique event of the Gospel story, the inrush of God into history—He who has been among us and whom we have seen and touched with our hands.

So Christianity is built on fact, is witness to a fact, for it is not only something based on fact. It is the presenting of an historical fact (which was, at the same time, Mystical Presence) and, simultaneously, the being laid hand upon, even now, *by His Presence*, the invisible, but most real, Presence of the Glorified Lord *even now among us*— "And lo, I am with you always, even unto the end of the world!" (Matt. 28:20), "Not I live, Christ lives in me" (Gal. 2:20). Historical fact and Mystical Presence, this Presence among us and possessing us even now—that is the characteristic feature of Christianity. Both this Fact and Mystical Presence, which are in an indissoluble way united together, are the opening of the gates of His mercy, the manifestation of His *boundless condescension*, the inrush and revelation of the active, saving, self-humiliating, self-sacrificing, boundlessly condescending Love of God (cf. John 3:16 and 1 John 4:10). *This* is peculiar to the Christian message: an historic fact, an historical Person ... and in this Person "all the

plentitude of the Godhead indwelling bodily” (Cor. 2:9), and in this fact, the salvation and sanctification of the world, the victory over the powers of death and evil.

But the victory—let us repeat it again and again—as been achieved on the Cross, and His Cross is not only the supreme revelation of the boundless condescending Love of God, but also the center, the back-bone and pivot of our own new life. We enter this new life only by participating in the Cross of Christ, crucifying thereon our “old Adam” and partaking in the perfect obedience of Christ. Christianity is therefore much more than a message: it is a new reality, a new life, a painful and courageous transfiguration of the old man into the “new creature,” into a “member of the body of Christ.” “The old things have passed away. Behold! Everything has become new!” It is a promise and a beginning of—let us repeat it—a *New Reality*, already revealed and given to us in the coming, the death, and the resurrection of Christ, which are the “leaven” of the new order of being. This leaven has to permeate the whole lump.

Therefore, the sense of the “fulfillment” that has already taken place (“It is fulfilled!”) is most organically, in an indissoluble way, connected in Christianity with the expectation of the future total revelation of the glory when God will be “all in all” (1 Cor. 15). In so hoping, we are eagerly “stretching forward,” but this stretching forward cannot be separated, on the other hand, from the sense of mystical possession, of intimate union: the Treasure is here, is given. We are bearers thereof, although in “earthen vessels.” However, we do not possess: *Christ takes hold of us*. “Not I live, Christ lives in me.” “Christ has to be glorified in me, be it in life or in death.” Therefore, “I have decided to know nothing except Christ, and Him crucified,” for here is the center, the spring, of the New Reality. The world still “lies in wickedness,” but the victory has been *won already*. In the final revelation of the power of God, in the Lord’s second and final triumphant coming this will be wholly manifested. However, this victory—through death and resurrection—is already this back-bone and the substance of the message: “Be of good cheer: I have overcome the world.”

*Dr. Nicholas Arseniev,<sup>2</sup> “The Revelation of Life Eternal,” pp. 61-64*

## Recipe of the Month

### Celery Root and Carrot Soup

*A classic, creamy soup brightened with fresh ginger!*

#### **Ingredients:**

½ large celery root (celeriac), peeled, chopped  
½ pound carrots, peeled, chopped  
¼ cup plain whole-milk yogurt  
2 tablespoons honey  
2 teaspoons ground coriander  
1 teaspoon finely grated peeled ginger  
Salt and freshly ground pepper to taste  
Celery leaves and chopped Granny Smith apple (for serving)

#### **Directions:**

1. Place celery root and carrots in a large pot; add 6 cups water. Bring to a simmer over medium heat; cook until tender, 30–35 minutes. Let cool slightly. Purée in a blender with yogurt, honey, coriander, and ginger until smooth; season with salt and pepper.
2. Serve soup topped with celery leaves and apple.

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<sup>2</sup> Dr. Nicholas Arseniev (1888-1977) was an Orthodox lay theologian, born in St. Petersburg, Russia of a prominent family whose members included several diplomats. In December 1919, he and his family came under suspicion of counter-revolution from the NKVD and was imprisoned. After release in 1920, he escaped from Russia, and became a professor at the University of Königsberg. After the Second World War, he migrated to the United States, and became professor of New Testament and Apologetics at St. Vladimir’s Orthodox Theological Seminary in Yonkers, New York. Professor Arseniev was known for his knowledge of obscure languages and research on Christian mysticism and Russian piety.

## Prayer for Protection from the Corona Virus

O God Almighty, Lord of heaven and earth, and of all creation visible and invisible, in thine ineffable goodness, look down upon us, Thy people gathered in Thy Holy Name. Be our helper and defender in this day of affliction. Thou knowest our weakness. Thou hearest our cry in repentance and contrition of heart. O Lord who lovest mankind, deliver us from the impending threat of the Corona Virus. Send Thine angel to watch over us and protect us. Grant health and recovery to those suffering from this virus. Guide the hands of physicians and nurses, and preserve those who are healthy that we may continue to serve our suffering brothers and sisters in peace, that together we may glorify thy most honorable and majestic name of the Father and of the Son and of the Holy Spirit, both now and ever and unto ages of ages. Amen.

## Parish News

### Blessing of Homes

Due to social distancing protocols for COVID-19, annual house blessings are not recommended this year. However, if you want your house blessed this year regardless, Fr. Sophrony will come. Call the Rectory at 201-436-3244 to make an appointment.

### Supermarket Gift Cards

One way in which you can easily help raise funds for the parish—at no additional cost to you—is to buy and use the gift cards for Acme, Shop-Rite, and Stop & Shop supermarkets that are available for sale in the church vestibule. Then, every time you go grocery shopping, you would be helping your parish! They also, of course, make good gifts!

## Schedule of Services

### January 1, 2021

9:30 AM (Fri.) – Divine Liturgy

### January 2-3, 2021

5:00 PM (Sat.) – Great Vespers  
9:30 AM (Sun.) – Divine Liturgy

### January 5-6, 2021

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

### January 9-10, 2021

5:00 PM (Sat.) – Great Vespers  
9:30 AM (Sun.) – Divine Liturgy

### January 16-17, 2021

5:00 PM (Sat.) – Great Vespers  
9:30 AM (Sun.) – Divine Liturgy

### January 23-24, 2021

5:00 PM (Sat.) – Great Vespers  
9:30 AM (Sun.) – Divine Liturgy

### January 30-31, 2021

5:00 PM (Sat.) – Great Vespers  
9:30 AM (Sun.) – Divine Liturgy

During this time of crisis, please remember that the church needs your support. You may mail your contributions to the parish's mailing address of: 98 W. 28th Street, Bayonne, N.J. 07002. Thank you for your continued support of Ss. Peter & Paul's, and may God bless you for your generosity.

## Daily Bible Readings

1. Colossians 2:8-12; Luke 2:20-21,40-52<sup>3</sup>
2. 1 Timothy 3:14-4:5; Matthew 3:1-11
3. 2 Timothy 4:5-8; Mark 1:1-8
4. Hebrews 11:17-23, 27-31; Luke 17:20-25
5. Hebrews 12:25-26, 13:22-25; Luke 17:26-37
6. Titus 2:11-14; 3:4-7; Matthew 3:13-17
7. James 1:19-27; Luke 18:31-34
8. James 2:1-13; Luke 19:12-28
9. Ephesians 6:10-17; Matthew 4:1-11
10. Ephesians 4:7-13; Matthew 4:12-17
11. James 2:14-26; Luke 19:37-44
12. James 3:1-10; Luke 19:45-48
13. James 3:11-4:6; Luke 20:1-8
14. James 4:7-5:9; Luke 20:9-18
15. 1 Peter 1:1-2, 10-12, 2:6-10; Luke 20:19-26
16. 1 Thessalonians 5:14-23; Luke 12:32-40
17. Colossians 1:12-18; Luke 18:18-27
18. Hebrews 3:5-11, 17-19; Luke 20:27-44
19. Hebrews 4:1-13; Luke 21:12-19
20. Hebrews 5:11-6:8; Luke 21:5-7, 10-11, 20-24
21. Hebrews 7:1-6; Luke 21:28-33
22. Hebrews 7:18-25; Luke 21:37-22:8
23. Ephesians 2:11-13; Luke 13:18-29
24. Colossians 3:4-11; Luke 18:35-43
25. Hebrews 8:7-13; Mark 8:11-21
26. Hebrews 9:8-10, 15-23; Mark 8:22-26
27. Hebrews 10:1-18; Mark 8:30-34
28. Hebrews 10:35-11:7; Mark 9:10-16
29. Hebrews 11:8, 11-16; Mark 9:33-41
30. Ephesians 5:1-8 Luke 14:1-11
31. Colossians 3:12-16; Matthew 25:14-30

## Special Donations

*Please note that for Special Donations in February to be acknowledged in Quo Vadis, it is necessary for the donation to be recorded in the Special Donations register in the church vestibule by January 24, 2021.*

January 3, 2021

**Altar Vigils** offered by Tais Fedetz in memory of V. Rev. Archpriest Nicholas Fedetz (10th anniversary of repose). **Sanctuary Lamp** offered by John & Helen Wanko in memory of Gregory Grudinoff (anniversary of birth). **St. John's Cross** offered by the Suchowacki Family in memory of Antonina Rotko (anniversary of repose). **St. Nicholas' Cross** offered by Elizabeth Zuber in memory of Walter and Mary Milk.

January 10, 2021

**Altar Vigils** offered by the Suchowacki Family in memory of Pelagia Szewczyk (anniversary of repose).

January 24, 2021

**Altar Vigils** offered by the Zuber Family in memory of Tatiana Zuber (anniversary of birth) and Stefan Zuber (anniversary of repose). **Sanctuary Lamp** offered by Fr. W. Sophrony Royer in memory of Laura Marie Royer.

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<sup>3</sup> *Second Readings for 1/1/2021: Hebrews 7:26-8:2; Luke 6:17-23.*