

Quo Vadis

The monthly newsletter of Saints Peter & Paul Orthodox Catholic Church of Bayonne, N.J.
Vol. 10, Number 11: July 2023

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

98 West 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

Many Orthodox think that their tradition rejects purgatory—and some are quite vehement about it! But is this true? Well, it depends on what is meant by “purgatory.” To start off, only a few Orthodox have used the word “purgatory” for what is more commonly referred to as the “intermediate state”—one notable example, however, was Metropolitan Peter Mohyla of Kiev (see footnote on next page). None, however, had a temporal place with literal fire in mind. So, in order to answer this question, it is important to consider what the Roman Catholic Church has actually defined about purgatory.

It may come as a surprise to some Roman Catholics, but the Roman Catholic Church has not defined purgatory as a temporal place with a literal fire—the very notion against which Orthodox object. In fact, the Roman Catholic dogma of purgatory is vaguer than that—simply referring to a concept of postmortem purification. This is why Dr. Ludwig Ott (1906-1985), author of *Fundamentals of Catholic Dogma*, can say, “Out of consideration for the separated Greeks, who reject the notion of a purifying fire, the official declarations of the councils speak only of purifying punishments (*poena purgatoriae*), not of purifying fire.” Granted, some noted private revelations portray purgatory as no picnic, but if we’re talking about official teaching, the Roman Catholic Church does not teach that purgatory is a physical location experienced in time with a literal fire. As Pope Benedict XVI puts it, purgatory, for Roman Catholics, is best seen as an encounter with Christ—not a literal fire experienced temporally: “Some recent theologians are of the opinion that the fire which both burns and saves is Christ himself, the Judge and Savior. The encounter with him is the decisive act of judgment. Before his gaze all falsehood melts away. This encounter with him, as it burns us, transforms and frees us, allowing us to become truly ourselves.”

Contrast this with Eastern Orthodox priest and apologist Fr. Andrew Damick’s concept of “Catholic purgatory”: “Orthodoxy agrees that there is a certain purgation needed for the souls of the departed destined for heaven, but that experience has never been codified with the temporal model of years of

suffering employed by Rome in the purgatory doctrine.” But do Eastern Orthodox have a similar concept in their tradition to the authentic Roman Catholic teaching on purgatory? The *Confession of Dositheus*, adopted by the Orthodox Synod of Jerusalem (1672), states in no uncertain terms:

“And the souls of those involved in mortal sins, who have not departed in despair but while still living in the body, though without bringing forth any fruits of repentance, have repented—by pouring forth tears, by kneeling while watching in prayers, by afflicting themselves, by relieving the poor, and finally by showing forth by their works their love towards God and their neighbor, and which the Catholic Church has from the beginning rightly called satisfaction. [Their souls] depart into Hades, and there endure the punishment due to the sins they have committed. But they are aware of their future release from there, and are delivered by the Supreme Goodness, through the prayers of the priests, and the good works which the relatives of each do for their departed.”

Even without appealing to the Orthodox Synod of Jerusalem, the renowned Romanian Orthodox theologian Fr. Dumitru Staniloae, after going to great length to deny what he perceives to be the Roman Catholic view, presents the Orthodox view of the afterlife in which he states, in *The Experience of God, Vol. 6: The Fulfillment of Creation*: “This makes it possible for those in hell who are not radically different from those on the lowest levels of paradise to pass over to paradise before the Last Judgment, through the prayers of the saints and those on earth . . . Up until the Last Judgment, those in hell who do not totally lack faith in Christ can also be moved to the paradise of communion with Christ . . . These are persons who through their kindness and their reduced faith did not commit acts that damaged the life and salvation of others—acts such as homicide; abortions; unbecoming sexuality outside marriage; depriving others of necessary things . . . or those who repented of these things before death but not in a degree corresponding to their evil deeds.”

In other words, there are some who die with faith in Christ, but are imperfectly penitent. These souls can be aided by the prayers of the faithful, which will result in them being transitioned from hell to heaven before the Final Judgment. This is essentially the same as the Roman Catholic view of purgatory, as hell can refer to purgatory in Roman Catholic theology, among its other usages. The Roman Catholic view also says there is no postmortem repentance for those who die impenitent, and Fr. Staniloae is careful to note this transition is only for those who have repented of grave sins before death, though imperfectly. The group Fr. Staniloae describes refers not to those who die without repentance (the damned), nor to those who die perfectly penitent (the blessed)—but to a third group that dies in a state of imperfection. Simply put, this is what Roman Catholicism identifies as the souls in purgatory.

While generally rejecting the term “purgatory,” Orthodoxy acknowledges an intermediate state after death and before final judgment, and offers prayers for the dead. The Eastern Orthodox Church holds that it is necessary to believe in this intermediate postmortem state in which souls are perfected and brought to full divinization, a process of growth rather than of punishment, which some Orthodox have even called purgatory.¹ Fr. John Meyendorff, the renowned Byzantinist and Dean of St. Vladimir’s Seminary, describes the intermediate state thusly: “At death man’s body goes to the earth from which it was taken, and the soul, being immortal, goes to God, who gave it. The souls of men, being conscious and exercising all their faculties immediately after death, are judged by God. This judgment following man’s death we call the

¹ The *Orthodox Confession* of Metropolitan Peter Mohyla (1596–1646), adopted (in a Greek translation by Meletios Syrigos) by the 1642 Synod of Iași (in Romania), professes that “many are freed from the prison of hell . . . through the good works of the living and the Church’s prayers for them, most of all through the unbloody sacrifice, which is offered on certain days for all the living and the dead” (q. 64); and, under the heading “How must one consider the purgatorial fire?”: “the Church rightly performs for them the unbloody sacrifice and prayers, but they do not cleanse themselves by suffering something. The Church never maintained that which pertains to the fanciful stories of some concerning the souls of their dead who have not done penance and are punished, as it were, in streams, springs and swamps.” (q. 66). Metropolitan Peter Mohyla was glorified as a saint by the Ukrainian Orthodox Church (Moscow Patriarchate) in 1996.

Particular Judgment. The final reward of men, however, we believe will take place at the time of the General Judgment. During the time between the Particular and the General Judgment, which is called the Intermediate State, the souls of men have foretaste of their blessing or punishment." (*Byzantine Theology*, pp. 220-221).

Orthodox theology does not generally describe the situation of the dead as involving suffering or fire, although it nevertheless describes it as a "direful condition." The souls of the righteous dead are in light and rest, with a foretaste of eternal happiness; but the souls of the wicked are in a state the reverse of this. Among the latter, such souls as have departed with faith but "without having had time to bring forth fruits worthy of repentance ... may be aided towards the attainment of a blessed resurrection [at the end of time] by prayers offered in their behalf, especially those offered in union with the oblation of the bloodless sacrifice of the Body and Blood of Christ, and by works of mercy done in faith for their memory." (*Catechism of St. Philaret of Moscow*, qq. 372 and 376).

It has become "fashionable" among some Orthodox in recent decades to exaggerate the differences between Orthodox tradition and the West, but an objective examination of the actual teaching, rather than a caricature, of both traditions shows that although some Orthodox frequently take great pains to deny the Roman Catholic doctrine of purgatory, even to the extent of denying the Orthodox Church's own councils, the concept of purgation still finds its way into Orthodox theology. Many Orthodox think that they have a significantly different view of the afterlife compared to Roman Catholics, but in actuality they hold to a doctrine which in fact isn't distant from the Roman Catholic position, and so the theological divide between East and West may be less than we may think.

Excerpt from the Church Fathers

Just as Jesus redeemed us by His precious blood, so by the precious blood of the martyrs others may also be redeemed. Martyrdom is "a golden work ... the cup of salvation." The martyr offers himself to God as a sacrifice, as a priest, in union with the sacrifice of Christ: he offers, with himself, all that he has on earth, fortune, family, children.

— Origen (185–253), [Exhortation to Martyrdom](#)

Lives of the Saints

St. Marcella of Chios, Virgin-martyr – commemorated on July 22nd

St. Marcella was born and lived in Volissos,² Chios, Greece. She was raised as a devout Christian by her mother. St. Marcella lived during the fourteenth century – during most of which Chios was under Genoese rule. At a young age, her mother died and St. Marcella continued to study the Bible, pray to God and live a life according to what she was taught.

Around the time of her eighteenth birthday, the virtuous Marcella had to flee the fury of her violent father. There are variant accounts given about the reasons for that. In one version, while St. Marcella's late mother had been a Christian, her father was an idolater and he tried very hard to force his daughter to become an idolater too; this seems anachronistic, since by the fourteenth century paganism was long since extinct in Greece. By another version, the problem was that St. Marcella's father was consumed with incestuous lust for her, and she fled in horror when he declared his intentions. Whatever her reason for being afraid of her father, St. Marcella fled to nearby mountains and hid in a bush. Her father found her with the help of a local herdsman, and they set fire to the bush to force her to show.

² Volissos is also claimed to be one of the possible birthplaces of Homer; Herodotus makes a reference to Homer having lived and written his marvelous epics, the *Iliad* and the *Odyssey*, in this village.

St. Marcella ran to the sea to escape but her father aimed an arrow at her and wounded her. As believed by the local people, the blood of the saint dyed the rocks and to this very day, during the festivities for her feast day, at a specific time, her blood becomes visible on these rocks for all the faithful who bear witness to this miracle. It is further believed that as she was injured, she prayed to Jesus – her final moments spent in prayer requesting that the rocks would open for her to hide from her father and this happened. However, the opened rock enabled her to hide all of her body inside, but not her head. Her father decapitated her and threw the head into the sea. Her head floated to the nearby beach of Komi.

For many years, the locals could not locate the head until one day an Italian (i.e., Genoese) warship was in the area. In the evening, the Italians could see a bright light coming from the distance and when they got closer they witnessed a head, floating in the water, lit by upright floating candles. Immediately, they realized that this was a sacred miracle they were witness to and they took the head of the saint back to their homeland. Local tradition also has it that holy water springs from the rocks that mark her martyrdom. Many pilgrims visit this location and every year on her feast day of July 22nd, during the commemoration services for the saint. If a pilgrim's faith is strong, a local tradition is that the water in the rock-pool will feel extremely warm to touch, and the sea is said to boil on that day. Today there is a church on the cave of St. Marcella. The rock in which she was killed is said to spring holy water. The icon of St. Marcella is one of the most revered and is said to be miraculous.

Modern Theological Classics

The Epistle to Diognetus

THE AUTHOR

Nothing is known of the author. The epistle is frequently ascribed to St. Justin the Martyr. It is not mentioned by Eusebius, or in any other ancient account of St. Justin's works; and its style is wholly different from that of St. Justin. Marcion, Apelles, Aristides are mentioned as the authors. N. Bonwetsch and R. H. Connolly thought that Hippolytus of Rome was the author, while P. Andriessen believed that Quadratus composed it. The information we have about Quadratus from Eusebius, Jerome, Photius, and the Apocryphal letter that St. James addressed to him agrees with the contents of the Epistles to Diognetus. J. B. Lightfoot states: "The writer was Pantaenus, the master of Clement (c. 180-120). Clearly it is Alexandrine, as its phraseology and its sentiments show. Moreover he treats the account of the creation and the garden of Eden (ch. 12) spiritually to represent the Church of Christ; and Pantaenus is singled out with two or three other early fathers by Anastasius of Sinai in two passages as exhibiting this mode of treatment."

WHO IS DIOGNETUS?

It is hard to acknowledge this person and his social position, for many had this same name in the early centuries. Through this epistle we can say that he was a high-ranked pagan, who asked his Christian friend to explain the Christian faith, the nature of its worship, how it differed from pagan and Jewish worship, the change it brought about in Christian life (especially love of our neighbor), and why Christianity appeared only now, and not earlier. According to H. Lietzmann he was perhaps the tutor of Marcus Aurelius. Henry I. Marou believed he was a well-known official in the Roman empire, while P. Anderiessen believed him to be the emperor Hadrian, and that the word "Diognetus" was one of his honorable titles, which means "the carrier of heaven." He introduced the letter, saying: "I see, most excellent Diognetus, that you are exceedingly anxious to understand the religion of the Christians, and that your inquiries regarding them are distinctly and carefully made, as to who is God they trust and how they worship Him, that they all disregard the world and despise death, they take no account of those who are regarded as gods by the Greeks, and do not observe the superstition of the Jews, also the nature of the affection which they have for each other, and why this new development or interest has entered into men's lives now and not before." 1.

ITS FEATURES

1. The "Epistle to Diognetus" is an apology of Christianity composed in the form of a letter. It has much in common with the writings of the apologist Aristides. But there seems to be no direct dependency. On the other hand the author made use of the works of St. Irenaeus.

2. Although it is true that the only sentence quoted by Eusebius of the apology does not occur in this epistle, there is a gap between verses 6 and 7 of the seventh chapter in which the fragment of the apology would fit very well.

- 1 - This epistle expresses the sweetness of its writer in his defense for the faith, and his faithful witness to the Christian life. It is very accurate, simple and clear, written as open answers for the questions of his friend, Diognetus.
- 2 - In his defense, the writer explains the following two points:
 - (a) How can a man worship an idol made by a human hand, made of a corruptible material, which can be stolen?! "These things you call gods, to whom you are slaves, these you worship; and you end by changing into their image." 2.
 - (b) The soul is dis comforted by the sacrifices of animals blood. "Those who think to perform sacrifices to Him with blood, fat, and whole burnt offerings, and to honor Him with such honors, seem to me in no way different from those who show the same respect towards deaf images; for one class thinks it fit to make offerings to things unable to participate in the honor, while the other class to One Who is in need of nothing." 3.
- 3 - He reveals the superiority of the Christian life and conduct in his days, as it appears in the following points:
 - (a) Christians reveal the superiority of their faith through their daily life.
 - (b) Christian faith is a divine gift, that surpasses the mind, but faith is not against the mind. "For it is no earthly discovery, as I said, which was committed to them, neither do they care to guard so carefully any mortal invention, nor have they entrusted to them the dispensation of human mysteries. But truly the Almighty Creator of the Universe, the invisible God Himself from heaven planted in men the truth and the holy teaching which surpasses the wit of man, and fixed it firmly in their hearts, not as any man might imagine, by sending (to mankind) a subaltern, or angel, or ruler, or one of those that direct the affairs of earth, or one of those who have been entrusted with the dispensation in heaven, but the very Artificer and Creator of the Universe Himself, by whom He made the heavens, and enclosed the sea in its proper bounds. Whose mysteries all the elements faithfully observe, from Whom (the sun) has received even the measure of the courses of the day to keep them, Whom the moon obeys by shining at night, Whom the stars obey as they follow the course of the moon, by Whom all things are ordered and bounded and placed in subjection, the heavens and the things that are in the heavens, the earth and the things that are in the earth, the sea and all the things that are in the sea, fire, air, abyss, and the things that are between the two. Him He sent unto them. Was He sent, think you, as any man might suppose, to establish a sovereignty, to inspire fear and terror? Not so. But in gentleness and meekness has He sent Him, as a king might send His son who is a king. He sent Him, as sending God; He sent Him, as (a man) unto men; He sent Him, as Savior, using persuasion, not force: for force is not an attribute of God." 7.
 - (c) Christians are not a separate nation, who want to set their own kingdom, have their own language and independent customs. Christian faith in fact is an openness of heart to the whole of mankind. In this, Christians differ from the Jews. "For Christians are not distinguished from the rest of mankind either in locality or in speech or in customs. For they dwell not somewhere in cities of their own, neither do they use some different language, nor practice an extraordinary kind of life."
 - (d) The nature of the church is heavenly, nevertheless she believes in her actual life that she practices on earth. "They find themselves in the flesh, and yet they live not after the flesh. Their existence is on earth, but their citizenship is in heaven." 5.

(e) The Church insists on loving the world faithfully. The evil world attacks the Church but cannot injure her. The world can deprive the church from temporary wealth to live in poverty, nevertheless, the church enriches many through her poverty. "They love all men, and they are persecuted by all. They are ignored, and yet they are condemned. They are put to death, and yet are endued with life. They are in beggary, and yet they make many rich. They are in want of all things, and yet they are glorified in."

(f) The relation between the church and the world is the same as that between the soul and the body. She is the yeast of the whole human society, and the light that guides them to the right way. "In a word, what the soul is in a body, this is what the Christians are in the world. The soul is spread through all members of the body, and the Christians through diverse cities of the world. The soul has its abode in the body, and yet it is not of the body. So Christians have their abode in the world, and yet they are not of the world. The soul which is invisible is guarded in the body which is visible: so Christians are recognized as being in the world, and yet their religion remains invisible. The flesh hates the soul and wages war against it even though it has done no wrong except that it forbids it from indulging in pleasures; so the world hates Christians, though it receives no wrong from them, because they set themselves against its pleasures. The soul loves the flesh which hates it, and the Christians love those that hate them. The soul is enclosed in the body, and yet holds the body together; so Christians are kept in the world as in a prison house, and yet they themselves hold the world together." 6.

(g) Christians subject to the state's law. They are good citizens, and work hard for the benefit of their country. "They obey the established laws, and they surpass the laws in their own lives." 5.

(h) The church practices communal life in everything except in the conjugal life. "They have their meals in common, but not their wives." 5.

- 4 - The writer calls his friend Diognetus to accept the Christian faith. "This is the faith if you so desire, first apprehend full knowledge of the Father. For God loved men for whose sake He made the world, to whom He subjected all things that are in the earth, to whom he gave reason and mind, whom alone He permitted to look up to heaven, whom He created after His own image, to whom He sent His Only-Begotten Son, to whom He promised the kingdom which is in heaven, and will give it to those that have loved Him. And when you have attained to this full knowledge, with what joy do you think you will be filled, or how will you love Him that so loved you before? And loving Him you will be an imitator of His goodness. And marvel not that a man can be an imitator of God, he can, if God wills it." 10.

ITS DISCOVERY

A short but precious document, It was unknown in Christian literature until Henry Stephens, the learned publisher of Paris issued it in Greek and Latin in 1592 under the name of Justin the Martyr. The copy of Stephens is still preserved in the university library at Leiden. The only codex definitely known is the Strasbourg codex of the thirteenth or possibly the fourteenth century, which had originally belonged to Jann Reuchlin (c.1522), and even this was destroyed in the accidental fire of Strasbourg during the Franco-Prussian War in 1870 together with the other manuscript and treasures contained therein. The Strasbourg manuscript contained several spurious or doubtful writings of Justin the Martyr, at the close of which was the Epistle to Diognetus likewise ascribed to him.

(Fr. Tadros Y. Malaty, "The Apostolic Fathers," pp. 168-173)

Recipe of the Month

Greek Potato Salad

This Greek potato salad is nice and light, easy to make, hard to mess up, and easily multiplied. Use freshly chopped oregano and rosemary in the dressing if you prefer.

Ingredients:

- 12 red potatoes
- ¼ cup chopped green onion
- ¼ cup olive oil
- ¼ cup red wine vinegar
- 1½ teaspoons fresh lemon juice
- ½ teaspoon garlic powder
- ½ teaspoon onion powder
- ½ teaspoon coarse salt, or to taste
- ½ teaspoon ground black pepper, or to taste
- ¼ teaspoon dried oregano
- ¼ teaspoon white sugar
- ¼ teaspoon dried rosemary, crumbled
- 1 pinch ground red pepper

Directions:

(1) Place red potatoes into a large pot and cover with salted water; bring to a boil. Reduce heat to medium-low and simmer until tender, about 25 minutes. Drain and chill in freezer until cold, about 30 minutes.

(2) Slice potatoes into chunks and place in a large salad bowl; toss potatoes with green onion.

(3) Whisk olive oil, red wine vinegar, lemon juice, garlic powder, onion powder, salt, black pepper, oregano, sugar, rosemary, and red pepper in a bowl. Pour dressing over potatoes and toss to coat. Serve immediately or chill until serving time.

Special Donations

Special Donations may be offered at \$10/week for the Altar Vigils, and \$5/week for any one of the following: Sanctuary Lamp, St. John's Cross, St. Nicholas' Cross, and Triple Candelabra, and may be offered in memory of the departed or in honor of the living. Please note that for Special Donations in August to be acknowledged in "Quo Vadis," the donation must be recorded in the Special Donations register in the church vestibule by July 30, 2023.

July 2, 2023

Sanctuary Lamp offered by Fr W. Sophrony Royer in memory of V. Rev. Archimandrite Anthony Falsarella (40th Day & anniversary of birth).

July 9, 2023

Sanctuary Lamp offered by Fr W. Sophrony Royer in memory of Louise Evelyn LeBlanc.

July 23, 2023

Sanctuary Lamp offered by Fr W. Sophrony Royer in memory of Wilfred J. Royer (anniversary of birth).

July 30, 2023

Altar Vigils offered by Tais Fedetz in memory of Matushka Geraldine Fedetz (anniversary of repose).

Sanctuary Lamp offered by John and Helen Wanko in memory of Rose Brelinsky (anniversary of repose).

Sacramental Bread offered by Tais Fedetz for the health and salvation of her family, friends, and all who labor on behalf of the church.

Parish News

Parish Council Meeting

Parish Council is meeting in the church hall on Monday, August 7, 2023 at 5:00 PM.

Rector's Vacation

Fr. Sophrony will be away from the evening of July 17, 2023 until the morning of July 28, 2023. A substitute priest shall say Divine Liturgy on Sunday, July 23, 2023. In the event of an emergency while Fr. Sophrony is away, please call Fr. John Fencik at 201-436-6604 or the nearest Orthodox priest.

Schedule of Services

July 1-2, 2023

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

July 8-9, 2023

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

July 15-16, 2023

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

July 23, 2023

9:30 AM (Sunday) – Divine Liturgy

July 29-30, 2023

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

Daily Bible Readings

1. Romans 6:11-17; Matthew 8:14-23
2. Romans 6:18-23; Matthew 8:5-13
3. Romans 12:4-5, 15-21; Matthew 12:9-13
4. Romans 14:9-18; Matthew 12:14-16, 22-30
5. Romans 15:7-16; Matthew 12:38-45
6. Romans 15:17-29; Matthew 12:46-13:3
7. Romans 16:1-16; Matthew 13:4-9
8. Romans 8:14-21; Matthew 9:9-13
9. Romans 10:1-10; Matthew 8:28-9:1
10. Romans 16:17-24; Matthew 13:10-23
11. 1 Corinthians 1:1-9; Matthew 13:24-30
12. 1 Corinthians 2:9-3:8; Matthew 13:31-36
13. 1 Corinthians 3:18-23; Matthew 13:36-43
14. 1 Corinthians 4:5-8; Matthew 13:44-54
15. Romans 9:1-5; Matthew 9:18-26
16. Romans 12:6-14; Matthew 9:1-8
17. 1 Corinthians 5:9-6:11; Matthew 13:54-58
18. 1 Corinthians 6:20-7:12; Matthew 14:1-13
19. 1 Cor. 7:12-24; Matthew 14:35-15:11
20. 1 Corinthians 7:24-35; Matthew 15:12-21
21. 1 Corinthians 7:35-8:7; Matthew 15:29-31
22. Romans 12:1-3; Matthew 10:37-11:1
23. Romans 15:1-7; Matthew 9:27-35
24. 1 Corinthians 9:13-18; Matthew 16:1-6
25. 1 Corinthians 10:5-12; Matthew 16:6-12
26. 1 Corinthians 10:12-22; Matthew 16:20-24
27. 1 Cor. 10:28-11:7; Matthew 16:24-28
28. 1 Corinthians 11:8-22; Matthew 17:10-18
29. Romans 13:1-10; Matthew 12:30-37
30. 1 Corinthians 1:10-18; Matthew 14:14-22
31. 1 Corinthians 11:31-12:6; Matthew 18:1-11

**Remember to support the
parish every time you shop!**



*ShopRite, Stop & Shop, and Acme gifts cards
available for purchase in the church vestibule.*