

Quo Vadis

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

On June 24th we celebrate the nativity of St. John the Baptist, the patron of our parish’s R.B.O. lodge, founded in 1906 as the “St. John the Baptist Society of the Russian Brotherhood Organization,” and each year the lodge has usually held its annual meeting on the Sunday nearest this feast. The baptism, for the forgiveness of sins, with which St. John the Baptist baptized, prefigured our baptism in Jesus Christ, in which we receive the gift of the life-giving Holy Spirit, not only for the forgiveness of sins, but also for the regeneration (or new life) of rebirth in Jesus Christ.

St. John the Baptist baptized in preparation for the coming of the Kingdom of God. It completed the repentance required in preparation of the Kingdom, a “washing” symbolizing the radical cleansing of all previous sins. But for us the Kingdom of God is already a present reality. We have received the new life that comes with being reborn in water and Spirit. The water cleanses and purifies, but the Spirit regenerates and gives new life. Our Lord Jesus Christ came into the world not only to reconcile to God a world mired in sin, but also to regenerate it, by His sending of the Holy Spirit. And so He said, in his meeting with Nicodemus, that unless a man is born again of water and of the Spirit, he cannot enter into the Kingdom of God (John 3:5). You must be born again! (John 3:7). Likewise, in His interview with the Samaritan Woman (St. Photina) at Jacob’s Well, Our Lord Jesus Christ spoke of the gift of living water, and whosoever drinks of the water that He gives shall never thirst again, it shall be a well springing up to everlasting life (John 4:14).

On the bright and holy day of Pascha, we celebrated the promise of everlasting life that Our Lord Jesus Christ bestows by His third-day resurrection. On the feast of the Ascension, Jesus Christ told us “for John truly baptized with water; but ye shall be baptized with the Holy Spirit” (Acts 1:5). He promised the Holy Apostles, and through them He promised to us, that the Holy Spirit shall come (Acts 1:8). And so indeed, the Holy Spirit came on the day of Pentecost, just as Our Lord promised, sounding like the rushing

of a mighty wind, and appearing as tongues of fire (Acts 2:2-3). The same Holy Spirit is with us, the Spirit of God who dwells within us, and we have seen and known His power.

So let us “live in the Spirit,” with the regenerated life of the Kingdom of God, which is the gift sent to us from above by Our Lord Jesus Christ. Let the Holy Spirit be the bond of love among us, just as He is the bond of the love of the Father and the Son, so that we may be one, just as the Father and the Son are one (cf. John 17:21). And may all of you know the blessing of a life in the Spirit all of your days, in the unity of the Holy Catholic and Apostolic Church, established on the day of Pentecost.

Excerpt from the Church Fathers

There was therefore a pouring out upon us of the Spirit, but upon the Lord Jesus, when He was in the form of man, the Spirit abode, as it is written: “Upon Whom you shall see the Spirit descending from heaven, and abiding upon Him, He it is Who baptizes in the Holy Spirit” (John 1:33). Around us is the liberality of the Giver in abundant provision, in Him abides forever the fullness of the Spirit. He shed forth then what He deemed to be sufficient for us, and what was shed forth is not separated nor divided; but He has a unity of fullness wherewith He may enlighten the sight of our hearts according to what our strength is capable of. Lastly, we receive so much as the advancing of our mind acquires, for the fullness of the grace of the Spirit is indivisible, but is shared in by us according to the capacity of our own nature. God, then, sheds forth of the Spirit, and the love of God is also shed abroad through the Spirit; in which point we ought to recognize the unity of the operation and of the grace. For as God shed forth of the Holy Spirit, so also “the love of God is shed abroad in our hearts through the Holy Spirit” (Romans 5:5); in order that we may understand that the Holy Spirit is not a work, Who is the dispenser and plenteous Fount of the divine love.

— St. Ambrose of Milan (339–397), On the Holy Spirit, I, 93-94.

Lives of the Saints

St. Aquilina of Byblos, Virgin-martyr – commemorated on June 13th

St. Aquilina, a native of the Phoenician city of Byblos, suffered under Emperor Diocletian in the third century. Her father's name was Eutolmius. She was raised in Christian piety by her parents. She received her catechism from Euthalius, Bishop of Byblos. When she was only twelve years old, she persuaded a pagan friend to convert to Christ through her example and teachings. One of the servants of Governor Volusian accused her of teaching others to reject paganism. She was taken before the governor where she firmly confessed her belief in Christ and said that she would not renounce Him. Volusian tried to influence her through persuasion and flattery, but seeing her confidence, he ordered her to be tortured.

She was struck upon the face, then stripped and flogged. Heated metal rods were then drilled through her ears, and St. Aquilina fell down as if dead. The torturers thought that she had actually died, and gave orders that her body be thrown outside the city to be eaten by dogs. However, later that night, an angel appeared to Aquilina, roused her and said, “Arise and be healed. Go and denounce Volusian, so that he and his plans may come to nothing.” Aquilina regained consciousness and went before the magistrate, who sentenced her to be decapitated in the morning, saying that she was a sorceress who refused his imperial decrees. Before the executioner could carry out the sentence, the martyr gave up her spirit. The Christians buried her body outside the city where her tomb became a site for pilgrimage and cures.

Later her holy relics were transported to Constantinople where a great basilica was built in her honor near the Forum of Constantine in the Philoxene quarter. This basilica was later destroyed in a fire. She is commemorated on June 13th in the Eastern Orthodox and Roman Catholic Churches.

Modern Theological Classics

The "Shepherd of Hermas"

HIS THOUGHTS

REPENTANCE

The fourth command contained a dialogue between Hermas and the angel of penitence regarding the subject of repentance, and the forgiveness of sins after acquiring baptism. ["Sir," I said, "I would like to question you still further." "Speak," he said. "Sir," I said, "I have heard from certain teachers that there is no other repentance except the one when we went down into water and received forgiveness of our former sins." He said to me, "You have heard correctly, for that is so. For the one who has received forgiveness of sins ought never to sin again, but live in purity. But since you inquire so precisely into everything, I will show this to you also, but not for giving a pretext, either for those who are about to believe, or for those who have just believed in the Lord. For they do not have repentance of sins, but forgiveness of their former sins. So to those who were called before these days, the Lord established repentance; for since the Lord knows the heart and knows everything beforehand, he knew the weakness of men and the cunningness of the devil, that he would do something evil to the servants of God and act wickedly toward them. So being full of compassion, the Lord had mercy on what he had made and established this repentance, and authority over this repentance was given to me. But I tell you, after that great and holy calling, if anyone sins who has been tempted by the devil, he has one repentance. But if he continually sins and repents, it is of no advantage to such a man, for he will hardly live" (cf. 1 John 3:4-10) I said, "I was given new life when I heard these things so precisely from you; for I know that if I no longer continue in my sin, I will be saved." "You will be saved," he said, "and everyone else who does these things."] Command 4:3.

a) It is noted that the angel of penitence opens the door of repentance before those who lapsed in a great sin after baptism. Perhaps what was meant was the renunciation of faith during tribulation and persecution when there were many arguments in the church about the possibility of the acceptance of their repentance. However, he offered the penitent a final opportunity so that advantage is not taken of God's patience and mercies as an excuse for repeated falling. In this instance the angel does not talk about falling into the weaknesses from which all suffer, but about specific sins which touch the sanctity of one's life as a whole.

b) Repentance here appears as communal. No sinner is excluded: the unclean, the apostate ... the only excluded person is the one who is determined not to repent.

c) There we also notice that repentance is translated into work or to a working life of faith. The penitent is a stone until he is handled by the twelve maidens: faith, chastity, strength, patience, simplicity, love, etc. (Command 9). Its goal is the enjoyment of the spiritual membership of the Church, the eternal building founded on Christ the Lord, the Rock accommodating all the human race, and the Door open for each penitent member. (Ibid).

d) Repentance is a personal private lifestyle and not mere obvious practices. This life is not experienced outside the ecclesiastic communal life. The believer remains a worthless stone, its color does not change to whiteness and brightness unless the maidens take him inside the tower to join his brethren, and become a bright cohesive structure. The ninth similitude states that there is no place in the tower (i.e. the Church) for a non-repentant believer, and no salvation except by entering the tower. Through repentance we enjoy the true ecclesiastic life, through the true ecclesiastic life we are saved from sin and rejoice in the glorious life of sanctity.

THE TRINITARIAN FAITH

Hermas never mentioned the name "Jesus Christ." He always called Him "Son of God" or "the Lord." In the ninth similitude he confused between the Holy Spirit and "the Son of God." (similitude 9:1:1). In the similitudes 5:6:5-7 he spoke about the Holy Spirit as the Incarnate Creator. This is how a confusion took place in his perception of the Trinity, unless the error occurred since an early age in the transcription.

1 - If the book of the "Shepherd" was a fervent call for repentance, in actual fact, it was a call to join the ecclesiastic membership of the penitent congregation who enjoyed God's grace and His redeeming act. We saw, especially in the ninth parable, how God (the tower owner) removed from His church the unsuitable stones, and refused their return to become an indivisible part of the structure except by practical repentance supported by the Son of God, the Rock accommodating the whole human race.

2 - According to Hermas, the church was the first of all creation. The world was created only for our sake (vision 2:4:1).

3 - Hermas did not overlook the church's weaknesses, rather he spoke of it elaborately in the third vision. Even with the presence of these weaknesses, he was full of hope in God who built the church, steadfast, like a tower (Vision 3:8:9).

4 - He spoke indirectly about priesthood. He praised the love of the spiritual bishops and explicitly rebuked the clergy (priests) and deacons for their mistakes.

5 - Irrespective of the virtues or weaknesses of the clergy, he looked to the church as the mother of Christians. As a mother she advises her children. [Listen to me, children, by the mercy of the Lord, who fed you righteousness drop by drop, I brought you up in much simplicity, innocence, and reverence in order that you might be righteous and purified from all evil and perversity. But you do not wish to cease from your evil.] vision 3:9:1.

6 - He spoke about the unity of the church within itself and its union with her Christ. He saw her tower as one single stone (Command 9:9:7), and the rock on which she was founded as one block.

BAPTISM

1 - No one enjoys membership of the church unless he is baptized: [I asked her, "Why is the tower built on water, lady?" "As I told you before," she said, "you are a sly one concerning the Scriptures and you seek diligently. Well, if you seek, you will find the truth. Hear then why the tower is built on water: because your life is saved and shall be saved through water. And the tower has been established by the word of the Almighty and His Glorious Name, and is supported by the unseen power of the Master."] Vision 3:3:5.

2 - Baptism is called the seal [Before a man has borne the name of the Son of God, he is dead, and whenever he receives the seal he sets aside the deadness and receives life. So water is the seal. Therefore they go down into the water dead, and they come up alive. Thus to them this seal was proclaimed, and they used it to enter into the kingdom of God.] Simil. 9:16:3,4. It is noted that baptism is going down inside the water similar to a tomb and coming out of it similar to the resurrection of Christ the Lord. It is done by immersion as a communion in the death of Christ and rejoicing in His resurrection, as St. Paul says "so we are buried with Him in death through baptism in order that, just as Christ rose from the dead through the Father's glorious power, so we too shall conduct ourselves in a new way of living." (Rom. 6:4)

3 - Hermas maintained that the apostles and teachers went down to Hades to baptize those who reposed in virtue and faith in the Son of God before the coming of Christ that they may become dead stones in the eternal tower. He viewed baptism as being necessary even for the people of the Old Testament who slept in the hope of salvation ... This is an exaggerated view; however, it reveals the extent of significance of baptism during the apostolic time in order to enjoy salvation.

MORALS

1 - J. Quasten states that it is worthy to note, and an important fact that Hermas distinguishes between the "counsel" and the "commandment". The "command" orders us to what one is to be committed to. "Counsel," however means that a person does what follows a counsel out of one's own free will. [If you do something good beyond the commandment of God, you will gain greater glory for yourself, and you will be honored before God more than you would have been otherwise.] Simil. 5:3:3. Some of the acts where we practice what is beyond the commandments are: fasting, chastity and martyrdom. It is like Christianity, it does not stop at a certain limit, nor does it know an end for the commandment, for the believer is eager to deny himself daily by fasting. He becomes sublime with his feelings, offering a pure soul to the heavenly Groom, and the will to die, for the sake of the One who died for his sake.

2 - Each person has two angels, the angel of piety who exhorts a person to virtuous life, e.g. righteousness, purity, sanctity...etc. and the angel of evil who provokes him towards evil. Both angels want to dwell in the heart; the first one is gentle, meek and humble, while the second is violent, hateful and foolish (Simil. 6:2:1-4).

3 - Hermas regards wealth as a deterrent to spiritual life, it can often lead to denying the Lord (Vision 3:6:5-7).

MARRIAGE

In his opinion, it is not possible for either spouse to remarry because of the adultery of the other party. However, either may separate, and if the other party shows remorse this is to be well received (Command 4:1:8). It is possible to remarry after the death of a spouse, though if the person remains unmarried he/she will be awarded a greater honor and glory before the Lord (Ibid 4:4:1-2).

TEXTS

Elias Moawad, Metropolitan of Aleppo, states [Until 1856 "The Shepherd" was not known except in a Latin translation which probably dated back to the second century. This was first printed in Paris in 1513. In 1857 a second Latin translation was printed from a manuscript of the 14th century; this was probably based on the first translation; it is thought that it dated back to the fourth or fifth century.]

As to the Greek manuscript of "The Shepherd," the first who found it was C. Simonides, in 1855 in the Monastery of St. Gregory on Mount Athos. This manuscript, which was transcribed in bold writing, dated back to the 14th century. It was comprised of ten sheets, the last one was lost. Simonides removed the 5th, 6th and 9th sheets from the pages of the manuscript. He carefully copied the remaining sheets and did not name the monastery in which it was found. He then sold the three original pages together with the copied sheets to Leipzig Library and that was how nine-tenths of the Greek manuscript of "The Shepherd" came to be known. Anger and Dindorf published it in Leipzig in 1856. Simonides then, little by little, came to the world with new manuscripts for "The Shepherd," until he made it reach ten manuscripts. The oldest of which he claimed that he discovered in Mount Sinai in 1852, dating back to the first century, consequently it was the oldest manuscript in the world. When Simonides promised to bring Hermas' manuscript as it was, the Berlin Police at the instruction of Alexander Licargo (University Professor at that time, who later became the Archbishop of Syrius, then Tineus) took hold of his room and the preparatory work on the manuscript. This compelled him to leave Germany and set his eye upon England, where he continued his work as a swindler. In 1859 he published in London a research titled "The meagre from a plenty about the Apostolic Father Hermas." At the end of the research he published a copy of two old manuscripts of his work based on the Latin translation. In 1880, by coincidence, Spiridon Lambrose was in the Monastery of St. Gregory at Mount Athos and studied the Hermas manuscript and through his companion he transferred the remaining six sheets and published them at Cambridge in 1888. This publication was presented with a long research about how the manuscript existed. Thus it became clear that all what Simonidis presented was spurious.

Perhaps the oldest original version of "The Shepherd" is comprised from the remnants of two papyrii in University of Michigan—Ann Arbor. They date back to the end of the third century. They include something about the second and fifth Similitudes and the second Command. Also, one-quarter of "The Shepherd," up to the fourth Command, was found among the manuscripts of the Codex Sinaiticus. These were found by C. von Tischendorf in 1859 and were printed in Leipzig in 1863. They were part of the Appendices of the New Testament. There are also Coptic, Ethiopian, and Persian translations of "The Shepherd."

(Fr. Tadros Y. Malaty, "The Apostolic Fathers," pp. 160-167)

Recipe of the Month

Armenian Chicken Lula Kebab

Freshly grinding chicken thighs with lamb fat gives these kebabs a rich, savory flavor and juicy, tender texture. Armenian restaurants grind the meat in-house, and you can, too, with a grinder. Or ask your butcher. If you don't have a meat grinder, no problem: The F&W test kitchen developed an alternative (and less rich) version you can make using pre-ground meat (see Note). From "Food & Wine" magazine.

Ingredients:

- 2 pounds boneless, skinless chicken thighs, cut into 1-inch pieces
- 1 pound lamb fat, cut into 1-inch pieces (lamb fat can be found at halal butchers)
- 1 medium-size (8-oz.) yellow onion, cut into 1/2-inch wedges (about 2 cups)
- 3½ teaspoons salt
- 1½ teaspoon black pepper
- 10 large metal skewers (1 inch wide x 23½ inches long)
- Ghee (clarified butter), at room temperature, for brushing

Directions:

Step 1: Place chicken and lamb fat on a baking sheet lined with parchment paper; spread into a single layer. Freeze, uncovered, until partially frozen, about 30 minutes. Meanwhile, place meat grinding attachments, an 8 mm. (coarse) grinding plate, and a 4½ mm. (medium) grinding plate in freezer until well chilled, 15 to 30 minutes.

Step 2: Fit meat grinder with chilled grinder attachments and 8 mm. grinding plate. Position a large bowl under grinder. Grind alternating pieces of chicken, lamb fat, and onion wedges through feed tube into bowl for even distribution according to manufacturer's instructions. Remove 8 mm. grinding plate, and insert 4½ mm. grinding plate. Pass chicken mixture through grinder once more.

Step 3: Spread chicken mixture into a ½ inch-thick layer on a baking sheet. Sprinkle evenly with salt and pepper. Loosely cover with plastic wrap; let stand at room temperature 20 minutes. Uncover and, using your hands, fold mixture together to evenly incorporate seasonings. Spread into a ½ inch-thick layer on baking sheet. Loosely cover with plastic wrap; let stand at room temperature 20 minutes. If using right away, freeze mixture, covered, until very cold but not icy, about 30 minutes. Or transfer mixture to an airtight container, and store in refrigerator until ready to shape kebabs, up to 3 days.

Step 4: Open bottom vent of a kettle grill completely. Light charcoal chimney starter heaping full of briquettes. When briquettes are covered with gray ash, pour them onto the bottom grate, and arrange charcoal in an even layer into an 8 inch-wide strip down middle of bottom grate. Do not place top grate on grill. Arrange 2 skewers in an "L" shape, resting on rim of grill, with 1 skewer parallel to coal strip and 1 skewer perpendicular to coals. These will be used as a rack to suspend the kebabs.

Step 5: While charcoal chimney is heating, shape the kebabs. Fill a medium bowl with water. Scoop 7 ounces (about 1 cup) chicken mixture from bowl; shape into a meatball, gently compacting it with your hands. Holding 1 dry skewer in one hand and meatball in the other hand, press meat onto skewer about 6 inches down from the pointed skewer tip. Wet your hand with water in bowl, and squeeze meat on skewer to shape into an even tube around the skewer, about 9 inches long and 2½ inches down from pointed skewer tip, rewetting hand as needed to prevent sticking. Using your thumb and pointer finger on either side of the skewer, pinch to remove and straighten the top and bottom ends of the meat tube, removing about ½ ounce (¾ inch) from each end. Put excess meat in bowl with remaining chicken mixture. Using a wet hand, press meat to flatten into a 7-inch-long rectangular tube (about 1½ inches wide) that begins about 3¼ inches down from pointed skewer tip. Using your thumb and pointer finger on either side of skewer, starting from pointed skewer tip end, make 7 divots on 1 side of meat tube with your thumb, about ½ inch deep, running down length of meat. Divots should go about three-fourths of the way through meat to

skewer. Place kebab on a rimmed baking sheet, resting outer ends of skewer on rim of baking sheet to suspend kebab so meat doesn't get smashed. Chill prepared skewer until ready to grill. Repeat shaping and skewering procedure with remaining chicken mixture and remaining 7 skewers.

Step 6: Working in batches if needed, rest pointed ends of skewers on prepared "L"-shaped rack with handles overhanging the edge of grill and meat perpendicular to the charcoal strip. Grill, uncovered, turning often, until lightly browned on both sides, 3 to 5 minutes, repositioning kebabs over coals as needed to avoid large flare-ups.

Step 7: Rotate skewers 90 degrees so that they're parallel to charcoal strip. Continue cooking over indirect heat, uncovered, flipping and repositioning kebabs as needed, until kebabs are cooked through and a thermometer inserted in thickest portion of meat (without touching thermometer probe to skewer) registers 165°F, 5 to 8 minutes. Remove kebabs from grill.

Step 8: Using tongs, slide kebabs off skewers and onto a rice- or lavash-lined platter, if desired. Brush hot kebabs generously with ghee. Serve immediately.

Note: To make a version without a meat grinder, omit chicken thighs, lamb fat, and onion wedges. Stir together 1 ½ lbs. ground chicken (white and dark meat), ¾ lb. ground pork, and ¾ lb. ground lamb. Grate 1 medium-size yellow onion on small holes of a box grater, and add to chicken mixture. Then proceed with Step 3.

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 July to be acknowledged in "Quo Vadis," the donation must be recorded in the Special Donations register in the church vestibule by June 18, 2023.

June 4, 2023

Altar Vigils offered by John and Helen Wanko in memory of Lydia Wanko (anniversary of repose).
Sanctuary Lamp offered by Fr. W. Sophrony Royer in memory of Irene Felice.

June 11, 2023

Altar Vigils offered by John and Helen Wanko in memory of Daniel Grudinoff (anniversary of repose).
Sanctuary Lamp offered by Fr. W. Sophrony Royer in memory of Louis J. Royer. **St. John's Cross** offered by Fr. W. Sophrony Royer in memory of Angelo M. Cusano (70th anniversary of repose). **St. Nicholas' Cross** offered by Fr. W. Sophrony Royer in memory of Antonetta Cusano.

June 18, 2023

Sanctuary Lamp offered by John and Helen Wanko in memory of Anastasia Grudinoff (anniversary of birth).

Parish News

In Memoriam

George Hook, age 93, of Fair Lawn, New Jersey, and a former parishioner of Ss. Peter & Paul's, passed into blessed repose on April 25, 2023. Вічна Пам'ять! Memory Eternal!

Parish Council Meeting

Parish Council is meeting in the church hall on Sunday, June 18, 2023 after Divine Liturgy.

FOCA—N.J. District Event

FOCA N.J. District is having a its first Annual Cornhole Tournament and Family Picnic at Ss. Peter & Paul Church in South River, N.J. on Saturday, June 10, 2023. Everyone is welcomed for food, prizes, and fun – more information can be found in the flyer posted in the church vestibule.

Schedule of Services

June 3-4, 2023

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

June 10-11, 2023

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

June 17-18, 2023

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

June 24-25, 2023

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

June 28-29, 2023 [Ss. Peter & Paul Day]

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

Daily Bible Readings

1. Acts 25:13-19; John 16:23-33
2. Acts 27:1-44; John 17:18-26
3. Acts 28:1-31; John 21:15-25
4. Acts 2:1-11; John 7:37-52, 8:12
5. Ephesians 5:9-19; Matthew 18:10-20
6. Romans 1:1-7, 13-17; Matthew 4:25-5:13
7. Romans 1:18-27; Matthew 5:20-26
8. Romans 1:28-2:9; Matthew 5:27-32
9. Romans 2:14-29; Matthew 5:33-41
10. Romans 1:7-12; Matthew 5:42-48
11. Heb. 11:33-12:2; Matt. 10:32-33, 37-38, 19:27-30
12. Romans 2:28-3:18; Matthew 6:31-34, 7:9-11
13. Romans 4:4-12; Matthew 7:15-21
14. Romans 4:13-25; Matthew 7:21-23
15. Romans 5:10-16; Matthew 8:23-27
16. Romans 5:17-6:2; Matthew 9:14-17
17. Romans 3:19-26; Matthew 7:1-8
18. Romans 2:10-16; Matthew 4:18-23
19. Romans 7:1-13; Matthew 9:36-10:8
20. Romans 7:14-8:2; Matthew 10:9-15
21. Romans 8:2-13; Matthew 10:16-22
22. Romans 8:22-27; Matthew 10:23-31
23. Romans 9:6-19; Matthew 10:32-36, 11:1
24. Romans 13:11-14:4; Luke 1:1-25, 57-68, 76, 80

25. Romans 5:1-10; Matthew 6:22-33
26. Romans 9:18-33; Matthew 11:2-15
27. Romans 10:11-11:2; Matthew 11:16-20
28. Romans 11:2-12; Matthew 11:20-26
29. 2 Corinthians 11:21-12:9; Matthew 16:13-19
30. Romans 11:25-36; Matthew 12:1-8

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



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