

# 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

*“Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God ... Verily, verily, I say unto thee, Except a man be born of water and Spirit, he cannot enter the kingdom of God” (John 2:3, 5).*

As we celebrate the great feast of Our Lord’s Baptism (Theophany) on January 6<sup>th</sup>, let us reflect upon the importance of baptism in our salvation. Our Lord’s words in the above quotation from the Gospel according to St. John are clear and to the point – baptism is necessary for salvation. Baptism is the indispensable means of salvation, and this promulgation of the Gospel is a positive ordinance of God. Nobody can be saved without baptism; its necessity for salvation applies to all men without exception.

The reason for the necessity of baptism for salvation is, above all else, that by means of baptism one becomes a member of the Church of Christ, and membership in the Church of Christ is necessary for all men for salvation. The fact that membership in the Church of Christ is a necessary means of salvation is seen from the comparison of the Church with the Ark (a common theme in the Fathers, such as St. Cyprian, St. Jerome, and St. Augustine), which was the means of salvation from the great flood.

Christ ordained affiliation with the Church by founding the Church as the institution of salvation for all men. He endowed the Apostles with His authority, and gave them a universal mandate to teach and baptize and make eternal salvation dependent on the acceptance of His teaching and the reception of baptism. *“He that hears you hears me; and he that despises you despises me; and he that despises me despises him that sent me” (Luke 10:16; cf. Matt. 10:40) ... “And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican” (Matt. 18:17) ... “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit” (Matt. 28:19).* Witness to the words of Our Lord Jesus Christ to the Holy Apostles just before He ascended into heaven: *“Go ye into the world, and preach the gospel to every creature. He that believes and is baptized shall be saved; but he that believes not shall be damned” (Mark 16:15-16).*

The Apostles teach the necessity of the Church for salvation by teaching faith in Christ and His Gospel as a condition for salvation, as St. Peter confesses: *“Neither is there salvation in any other [i.e., than Jesus Christ]: for there is none other*

name under heaven given among men, whereby we must be saved" (Acts 4:12). St. Paul says similarly: "But though we, or an angel from heaven, preach any other gospel unto you than that which we preached unto you, let him be accursed" (Gal. 1:8; cf. Titus 3:10), and so also St. John the Theologian: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that bids him God speed is partaker of his evil deeds" (2 John 1:10-11).

Furthermore, it is the universal conviction of the Fathers that there is no salvation outside of the Church. St. Irenaeus teaches us that "in the efficacy of the spirit all those have no part, who do not hasten to the Church; rather they, by their evil teaching and their evil deeds, rob themselves of life. For where the Church is, there is also the spirit of God, and where the spirit of God is, there is the Church and all grace" (*Adv. Haer.*, III, 24, 1). Origen of Alexandria formally declares "Outside the Church nobody will be saved" (*In Jesu Nave hom.*, 3, 5), and so does St. Cyprian of Carthage, "Outside the Church there is no salvation" (*Epistle 73*). It is only with the greatest hesitancy that the Fathers admit the possibility of salvation for catechumens who depart this life before being baptized, and even then only on the ground of their faith and their desire for baptism (cf. St. Augustine, *On Baptism*, IV, 22, 29; St. Ambrose, *De obitu Valent.*, 51, 53). The notion of "baptism of desire" has, at least, a biblical basis in Our Lord's promise to the good thief: "This day thou shalt be with me in Paradise" (Luke 23:43).

And so, it is firmly held that the Church is the only ark of salvation; he who does not enter it by means of baptism will perish in the flood. We cannot concede the same power of justification in the sight of God, and the same value, to all religions, or to all Christian confessions (i.e., heretics); for there is only one truth. Nevertheless, the Church recognizes the propriety of civil tolerance, by preaching the commandment of neighborly love towards all men – even those in error (cf. the litany after Compline). Therefore, dear brethren, treasure the grace of baptism in your lives, for through baptism you have received the grace of salvation in Our Lord Jesus Christ. Keep yourselves in the state of grace, knowing that the Church is the Ark that will keep you safe against the stormy sea of sin and death.

## Parish Council President's Message

Dear parishioners and friends,

As we enter 2018, I offer my thanks to all for your contributions, support, and prayers in 2017. Our parish, for the first time in a very long time, closed the fiscal year with a gain, though it must be noted that there were no major maintenance expenditures in last fiscal year. Furthermore, we are looking into replacing the church air-conditioning system which, as you already know, hasn't been working for the past two summers. So, with that being said, I am asking our parishioners to respond favorably to the pledge drive that we resolved to undertake at our last annual parish meeting. I am confident that if everyone gives something that we can meet or even surpass the goal we set for this pledge drive. Thank you in advance for your support!

The shopping cards from Acme, ShopRite, and Stop & Shop are still available at the candle stand, and I encourage each parishioner to participate in this program. Please remember that every time you buy groceries with these cards, you help support our church at no additional cost to you. I would also like to thank Bayonne Community Bank for its "Pay It Forward" program, which has recently brought a very much needed additional \$5,000 to our church. Thanks to Russell Wyskanycz, for all his work in getting us into the "Pay It Forward" program, and to everyone who linked their accounts to our church's membership in the program. On behalf of the Parish Council, I wish everyone a blessed and happy civil New Year. May God grant our parish and its parishioners many blessed years!

Yours in Christ,  
Reader Stephen Wasilewski

## Excerpt from the Church Fathers

"As, then, circumcision began with Abraham, and the Sabbath and sacrifices and offerings and feasts with Moses, and it has been proved they were enjoined on account of the hardness of your people's heart, so it was necessary, in accordance with the Father's will, that they should have an end in Him who was born of a virgin, of the family of Abraham and tribe of Judah, and of David; in Christ the Son of God, who was proclaimed as about to come to all the world, to be the everlasting law and the everlasting covenant, even as the aforementioned prophecies show."

*St. Justin Martyr, Second Apology for the Christians Addressed to the Roman Senate, XLIII.*

## Lives of the Saints

*St. Nina of Georgia – commemorated on January 14<sup>th</sup>*

Nina (or Nino) was born c. 280 in the small town of Colastri, in the Roman province of Cappadocia, although some sources disagree with this. On her family and origin, the Roman Catholic Church and the Eastern Orthodox Church have different traditions.

According to the Eastern Orthodox tradition, she was the only child of a famous family. Her father was Roman general Zabulon and her mother Susanna. On her father's side, Nina was related to St. George and on her mother's to the Patriarch of Jerusalem, Houbnal I. During her childhood, Nina was brought up by the nun Sarah of Bethlehem. Nina's uncle, who was the Patriarch of Jerusalem, oversaw her traditional upbringing. Nina went to Rome with the help of her uncle, where she decided to preach the Christian gospel in Iberia (Georgia), known to her as the resting place of Christ's tunic. According to the legend, Nina received a vision where the Virgin Mary gave her a grapevine cross and said:

*"Go to Iberia and tell there the Good Tidings of the Gospel of Jesus Christ and you will find favor before the Lord; and I will be for you a shield against all visible and invisible enemies. By the strength of this cross, you will erect in that land the saving banner of faith in My beloved Son and Lord."*

St. Nina entered the Iberian Kingdom in the Caucasus from the Kingdom of Armenia, where she escaped persecution at the hands of the Armenian King Tiridates III. She had belonged to a group of thirty-five virgins, along with martyr Hripsime, who preached Christianity in Armenia. They were all, with the exception of Nina, tortured and beheaded by Tiridates. All thirty-five of the virgins were soon canonized by the Armenian Orthodox Apostolic Church, including Nina (as St. Nune). Contrasting with this, the Roman Catholic tradition, as narrated by Rufinus of Aquileia, says Nina was brought to Iberia not by her own will, but as a slave, and that her family lineage is obscure.

Nina reached the borders of the ancient Georgian Kingdom of Iberia from the south about 320. There she placed a Christian cross in the small town of Akhalkalaki and started preaching the Christian faith in Urnisi, finally reaching Mtskheta (the capital of Iberia). The Iberian Kingdom had been influenced by the neighboring Persian Empire which played an important role as the regional power in the Caucasus. The Iberian King Mirian III and his nation worshiped the gods Armazi and Zaden. Soon after the arrival of Nina in Mtskheta, Nana, the Queen of Iberia requested an audience with the Cappadocian.

Queen Nana, who suffered from a severe illness, had some knowledge of Christianity but had not yet converted to it. Nina, restoring the Queen's health, won to herself disciples from the Queen's attendants, including a Jewish priest, Abiathar, and his daughter, Sidonia. Nana also officially converted to Christianity and was baptized by Nina herself. Mirian, aware of his wife's religious conversion, was intolerant of her new faith, persecuting it and threatening to divorce his wife if she did not leave the faith. He secluded himself, however, from Nina and the growing Christian community in his kingdom. His isolation to Christianity did not last long because, according to the legend, while on a hunting trip, he was suddenly struck blind as total darkness emerged in the woods. In a desperate state, King Mirian uttered a prayer to the God of St. Nina:

*"If indeed that Christ whom the Captive had preached to his wife was God, then let Him now deliver him from this darkness, that he too might forsake all other gods to worship Him."*

As soon as he finished his prayer, light appeared and the king hastily returned to his palace in Mtskheta. As a result of this miracle, the King of Iberia renounced idolatry under the teaching of St. Nina and was baptized as the first Christian King of Iberia. Soon, the whole of his household and the inhabitants of Mtskheta adopted Christianity. In 326 King Mirian made Christianity the state religion of his kingdom, making Iberia the second officially Christian country after Armenia. After adopting Christianity, Mirian sent an ambassador to Constantinople, asking Emperor Constantine I to have a bishop and priests sent to Iberia. Constantine, having learned of Iberia's conversion to Christianity, granted Mirian the new church land in Jerusalem and sent a delegation of bishops to the court of the Georgian King. Roman historian Tyrannius Rufinus in *Historia Ecclesiastica* writes about Mirian's request to Constantine:

*"After the church had been built with due magnificence, the people were zealously yearning for God's faith. So an embassy is sent on behalf of the entire nation to the Emperor Constantine, in accordance with the captive woman's advice. The foregoing events are related to him, and a petition submitted, requesting that priests be sent to complete the work which God*

*had begun. Sending them on their way amidst rejoicing and ceremony, the Emperor was far more glad at this news than if he had annexed to the Roman Empire peoples and realms unknown.”*

In 334, Mirian commissioned the building of the first Christian church in Iberia which was finally completed in 379 on the spot where now stands the Svetitskhoveli Cathedral in Mtskheta. Nina, having witnessed the conversion of Iberia to Christianity, withdrew to the mountain pass in Bodbe, Kakheti. St. Nina died soon after; immediately after her death, King Mirian commenced with the building of monastery in Bodbe, where her tomb can still be seen in the churchyard. St. Nina's feast day is January 14<sup>th</sup> in the Eastern Orthodox Church and December 15<sup>th</sup> in the Roman Catholic Church. "Nino" and its variants remains the most popular name for women and girls in the Republic of Georgia and it continues to be a popular name for baby girls.

## Modern Theological Classics

### THE RULE OF PRAYER

Different as we are, there is still a certain conformity in the development of our spiritual lives. So the experiences of others can serve as guides even in the life of prayer. This may be illustrated by a parable. We read an account of a journey to some distant land and we feel if we were here ourselves. Later when we really get an opportunity to visit the same places, we recall the details we have read about and we can recognize them. This happens also with regard to prayer and to the phenomena of the spiritual life in general. We read what others have experienced and when we follow their advice we may have the same experience. It is amazing that the spiritual directions given by the Fathers of the Church are consistent with one another regardless of when and where the Fathers lived. This is splendidly documented in the *Philokalia*,<sup>1</sup> a basic work on the life of prayer and spiritual struggle. It is a large anthology containing teachings of the Fathers from the fourth century to the fourteenth, a thousand years. The conformity in the spirit of their teaching has been compared with the open sea where a large number of vessels are sailing in the same direction, propelled by the same wind. The same Spirit of God guided the teaching of the Fathers, which is based not on theory but on experience. Furthermore, man's basic nature and his basic problems have remained the same through the ages.

Regularity is the prime condition for learning to pray, according to the experience of praying people and the guidance of the Church. A specific time of day should be set aside for prayer. By doing so we train ourselves in spiritual discipline as well. We must force ourselves to pray – so praying is a struggle to the end of our lives. The Psalmist says: "Seven times a day I praise Thee" (Ps. 119:164). Perhaps we do not set aside seven moments in the day for prayer, but mornings and evenings are natural times to pray. What words do we use when we pray? Every member of the Church should have a copy of the Church's prayer book. It contains morning prayers, evening prayers, and prayers in preparation for Communion and other needs. All the prayers in the Orthodox prayer book were written by the Holy Fathers. Therefore they are a school of prayer for us. They teach us to approach God in the right spirit, humbly and with pure heart, like the Fathers did when they prayed. Besides using the prayers in the prayer book we can of course always pray in our own words as well. The time of prayer should also include a reading of suitable length from the Bible. In addition to the Scripture a chapter from a book on spiritual life by an Orthodox Father should be included in our daily spiritual nourishment.

In order to learn to pray we should have our own rule of prayer. This means that we set regular times each morning and evening for prayer and we read a certain set of prayers at those times. As soon as we wake up we offer to God the few minutes it takes to say the morning prayers. Likewise in the evening before going to bed we read the prayers in the prayer book. This, then, is our rule of prayer. Regularity is more important than the number of prayers. It is true that sometimes our heart may be like a fireplace that has not been heated for a long time, in which a lot of wood must be burned before it warms up.

### AT THE ICON CORNER

The great seventh century ascetic Isaac the Syrian describes the essence of prayer in the following way: "The ladder that leads to the Kingdom of Heaven is hidden within you, in your own soul. Cleanse yourself from sin and you will discover the

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<sup>1</sup> The *Philokalia* (Greek: φιλοκαλία "love of the beautiful, the good", from φιλία [philia] "love" and κάλλος [kallos] "beauty") is a collection of texts written between the 4th and 15th centuries by spiritual masters of the Eastern Orthodox mystical tradition. They were originally written for the guidance and instruction of monks in "the practice of the contemplative life." The collection was compiled in the 18th century by St. Nicodemus the Hagiorite and St. Macarius of Corinth.

rungs by which to ascend and enter the Kingdom of Heaven.” Although the encounter with God takes place in our souls, as Isaac the Syrian says, it is important to remember that we are by no means spirits but walk in our bodies in the material world. Therefore prayer has to do with man’s whole being, including his body and the environment in which he lives.

We worship God in church in a certain way, in forms created by the Holy Spirit through the centuries. Our prayer at home also presupposes a certain outward form. When we move into a new house or apartment, the home is blessed in a religious service. The icons in all the rooms are permanent tokens of this consecration. They are reminders that God is with man in his everyday life. Every room tells us that God came close to man in Christ in order to remain with him. “And lo, I am with you always, to the close of the age” (Matt. 28:20). These were Christ’s last words when He parted from His disciples and returned to heaven. When we pray in church we have God’s people – the members of the congregation or other worshippers – visibly around us. When we pray at home we have Christ’s instruction: “When you pray, go into your room” (Matt. 6:6). But even so we are not alone. The icon in the corner of the room where we pray is a window into the Kingdom of God and a bond with its members.

Usually in the most central position is the icon of the Mother of God with the Son of God born Man in her arms, for this icon above all bears witness to the closeness of God. It gives us confirmation of the fundamental fact relating to our salvation: God became Man. On both sides of this central icon there may be other icons, depicting our friends in heaven whose spiritual struggle is over. Among these there is often the icon of the holy person whose name the worshipper received at baptism as well as icons of other saints who have become particularly close to him. He knows the stories of their lives and has experienced the power of their intercessions. Before we start reading the prayers in the prayer book we ask these friends in heaven to join us in our prayer by saying the initial blessing: “Lord Jesus Christ, Son of God, through the prayers of Thy most pure Mother and of all the saints, have mercy on us.” Thus we begin our prayers with the awareness of our own unworthiness and the weakness of our prayer.

Another form of the initial and final blessing which is used is: “Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy on us.” The Holy Fathers appealed to here are the spiritual fathers: bishops, priests, elders and each Christian’s own confessor. Spiritual fatherhood is a tradition going back to the early Church. The Apostle himself writes: “For though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the gospel” (1 Cor. 4:15). Fatherhood is by nature a man’s role, and in the same way spiritual fatherhood – priesthood – has always been a service belonging to a man. In it he continues Christ’s high priestly service, and Christ acts through him in the Holy Eucharist. Consequently, the role of the Virgin Mary as the Mother of God has been raised to a more glorious position than that of the Cherubim and Seraphim. In praising the Mother of God as blessed, in accordance with her own prediction (Lk. 1:48), the Church at the same time praises the work of all mothers. The biological and spiritual tasks given to mankind correspond and are complementary to one another.

But let us return to the icon corner. There it is like being in church. We light the lamp or a candle. We read prayers from the prayer book, following our own rule of prayer. We have already mentioned that each room in the home should have an icon, and this of course includes the children’s rooms. Even an infant should be brought to the icon to see the flame burning in front of it. The very early years are immensely important for a child’s spiritual development. Within the home it would be a very good practice for the whole family to gather in a suitable room in front of the icon to start the day and to end it. Thus the family too would have its own short common rule of prayer, which each could then continue in his own room. In their common prayer the different members of the family could take turns reading the prayers. The Apostle writes: “So whether you eat or drink, or whatever you do, do all to the glory of God” (1 Cor. 10:31). This is why we say grace, blessing the food and giving thanks, which in turn brings God’s presence into the Orthodox home.

Archbishop Paul Olmari,<sup>2</sup> *The Faith We Hold*, pp. 73-77.

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<sup>2</sup> Archbishop Paul Olmari (1914-1988) was Primate of the Orthodox Church of Finland, and Archbishop of Karelia and All Finland, from 1960 to 1988. The spiritual vitality and growth which he brought to the Finnish Orthodox Church made him a nationally respected religious leader and a respected voice throughout the Orthodox world.

## Recipe of the Month

### Tourtière Du Québec (French-Canadian Meat Pie)

*Tourtière, a meat pie consisting of lightly spiced ground pork layered between flaky pastry, is a traditional Québécois dish served by generations of French-Canadian families. It is a traditional part of the Christmas réveillon and the holiday meal on the Fête des Trois Rois (Epiphany) in Québec. On Christmas, a slice of tourtière would be eaten on returning home from the midnight Messe Solemnelle (Solemn High Mass) before going to sleep. On Epiphany (January 6<sup>th</sup>), the tourtière served to the males in the household would have a pea hidden inside – he who got the slice with the pea in it would be King for the Day. There are regional variations – any ground or shredded meat, such as pork, beef, venison, rabbit, beaver, or chicken, or a combination of meats, may be used depending on the region. The tradition of Québec City and the surrounding area is a meat pie made entirely of ground pork.*

#### **Ingredients:**

1 ½ lbs. lean ground pork; 1 cup mashed potatoes; ½ cup water; 1 medium onion (minced); 1 small clove garlic (minced); ½ tsp. salt; ½ tsp. ground black pepper; ¼ tsp. cinnamon; ¼ tsp. clove; ¼ tsp. nutmeg; ¼ tsp. paprika; 2 chopped carrots (optional); 1 beaten egg yolk, 2 nine-inch pie crusts.

#### **Directions:**

In large skillet, brown meat with onion and garlic. Drain fat. Stir in water and optional chopped carrots. Bring to a boil. Reduce heat and simmer 7-8 minutes. Remove from heat and add mashed potatoes and spices. Spoon into bottom pie crust. Cover with top pie crust, crimping the edges, and cut steam vents in top crust. Brush beaten egg yolk lightly on the top crust. Cover edges with strips of foil to keep from browning too fast. Bake at 375°F until golden, about 40 minutes. Serve warm.

## Parish News

### Parish Council Meeting

The Parish Council is meeting on Sunday, January 21, 2017 after Divine Liturgy.

### Blessing of Homes

**Saturday, Jan. 6<sup>th</sup>:** Olga DeMay, Helen Pirniak, Margaret Cimboric, Mr. and Mrs. Russell Wyskanycz, Maria Suchowacki, Eva and Philip Benda, Stephen Wasilewski.

**Sunday, Jan. 7<sup>th</sup>:** Yvonne Nakhla, Mr. and Mrs. Jay Pryblyski, Mr. and Mrs. Jerome Kovach; Mr. and Mrs. Stephen Cimboric.

- Please call the Rectory at 201-436-3244 in the event you require changes in the schedule.

### In Memoriam

Raymond Royer, Fr. Sophrony's beloved uncle, reposed on November 22, 2017. Sincere sympathy to John Yendrey, whose beloved wife, Louise, reposed on November 24, 2017. Sincere sympathy to Most Rev. Archbishop Michael of New York, whose beloved mother, Ann Dahulich, reposed on December 6, 2017. Memory Eternal!

### Christmas Card Collection

Please bring the front sides your used Christmas cards to church for recycling by the nuns of Holy Transfiguration Monastery.

### Rector's Absence

Fr. Sophrony will be away January 9-15, 2018. A substitute priest shall say Divine Liturgy on Sunday, January 14, 2018. 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.

## 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 21, 2018.

January 7, 2018

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

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

January 28, 2018

**Sanctuary Lamp** offered by Mary Macinsky in memory of Joseph Macinsky (anniversary of birth).

## Schedule of Services

January 1, 2018 [*St. Basil/Circumcision of Christ*]

9:30 AM (Monday) – Divine Liturgy

January 5-6, 2018 [*Theophany*]

6:00 PM (Friday) – Vigil w. Lity

9:30 AM (Saturday) – Divine Liturgy

January 6-7, 2018

5:00 PM (Saturday) – Great Vespers

9:30 AM (Sunday) – Divine Liturgy

January 14, 2018

9:30 AM (Sunday) – Divine Liturgy

January 20-21, 2018

5:00 PM (Saturday) – Great Vespers & General Confession

9:30 AM (Sunday) – Divine Liturgy

January 27-28, 2018

5:00 PM (Saturday) – Great Vespers

9:30 AM (Sunday) – Divine Liturgy

## Daily Bible Readings

1. Col. 2:8-12; Luke 2:20-21, 40-52
2. Heb. 12:25-26, 13:22-25; Mark 8:22-26
3. James 1:1-18; Mark 8:30-34
4. James 1:19-27; Mark 9:10-16
5. 1 Cor. 9:19-27; Luke 3:1-18
6. Titus 2:11-14, 3:4-7; Matt. 3:13-17
7. Eph. 4:7-13; Matt. 4:12-17
8. James 2:14-26; Mark 9:42-10:1
9. James 3:1-10; Mark 10:2-12
10. James 3:11-4:6; Mark 10:11-16
11. James 4:7-5:9; Mark 10:17-27
12. 1 Pet. 1-2, 10-12, 2:6-10; Mark 10:23-32
13. 1 Thess. 5:14-23; Luke 16:10-15
14. 1 Tim. 1:15-17; Luke 18:35-43
15. James 2:14-26; Mark 10:46-52

16. James 3:1-10; Mark 11:11-23
17. James 3:11-4:6; Mark 11:22-26
18. James 4:7-5:9; Mark 11:27-33
19. 1 Pet. 1-2, 10-12, 2:6-10; Mark 12:1-12
20. 1 Thess. 5:14-23; Luke 17:3-10
21. 1 Tim. 4:9-15; Luke 19:1-10
22. 1 Pet. 2:21-3:9; Mark 12:13-17
23. 1 Pet. 3:10-22; Mark 12:18-27
24. 1 Pet. 4:1-11; Mark 12:28-37
25. 1 Pet. 4:12-5:5; Mark 12:38-44
26. 2 Pet. 1:1-10; Mark 13:1-8
27. 2 Tim. 2:11-19; Luke 18:2-8
28. 2 Tim. 3:10-15; Luke 18:10-14
29. 2 Pet. 1:20-2:9; Mark 13:9-13
30. 2 Pet. 2:9-22; Mark 13:14-23
31. 2 Pet. 3:1-18; Mark 13:24-31