

Quo Vadis

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

Vol. 4, Number 10: June 2017

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

In the twelfth century, the Jewish philosopher Maimonides (1135-1204) wrote a book titled *A Guide for the Perplexed*. Over eight hundred years ago, Maimonides was convinced of the fundamental harmony between reason and faith; that truth, whether disclosed by correct reasoning or by the revelation of the Word of God, is always simply truth. Therefore, the truths of reason and revelation are ultimately one and the same. In his *A Guide for the Perplexed* (II, 23-26) Maimonides lists the articles of faith as the oneness of God; the ineffability of God’s nature; the creation of the world from nothing, and by God’s will; and, finally, that sin comes from man, and not from God. These fundamental truths provide us with a certain anchor in the tempestuous “sea” that we navigate in our pilgrimage of life.

Why is it, then, that we find today’s Christians often behaving in ways that belie the truths of the eternal law of God? For example, according to the Pew Research Center, 89% of Americans say they believe in God (and this statistic is down from 95% ten years ago), yet only 51% attend worship services at all and only 22% do so on a weekly basis. Consider the words of the Holy Apostle: “Not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more as you see the day drawing near” (Hebrews 10:25). Do *you* believe this? What we are observing today is not only a rise of atheism in the Western world but, perhaps even more disturbingly, a rise in *de facto* atheism—living, rather than believing, as though there is no God.

Even the vocabulary used by the Obama Administration reflected this shift, by its references to freedom of “worship” instead of freedom of “religion.” Such vocabulary is precisely the same as that which was used in the Constitution of the now defunct U.S.S.R. Mere freedom of “worship” is a restricted right that fails to cover the many other ways of expressing ... and of living ... religious faith. As proof, we can cite instances in which the rules of the Affordable Care Act (“Obamacare”) prevented faith-based institutions, such as Catholic hospitals, from serving the community as they had in the past because they could not

comply with certain rules of the ACA due to reasons of religious faith. The religious order of the Little Sisters of the Poor, for example, was forced to sue the federal government (and recently won the lawsuit) because “Obamacare” rules trampled on their First Amendment rights of freedom of religion. And as we seen from the historical example of the Soviet Union, “freedom of worship” not only fails to protect religious liberty, but doesn’t even protect the right to worship either! In fact, we Orthodox should understand that fact better than anyone!

Listen to the words of the Prophet Amos (5:21-24), spoken in the name of God, Who is a just God. “I hate and despise your festivals; I do not take pleasure from your pious meetings. Although you offer me burnt offerings and your grain offerings, I will not accept them. The peace offering of your choice animals I will not eye. Away from me with the noise of your songs! The melody of your harps I will not hear. Let justice roll down like water, righteousness like an eternally flowing stream.” From the Word of God we have heard that God despises injustice and hypocrisy and, I would add, that we ought to think of injustice as the moral equivalent of heresy; i.e. that injustice [and hypocrisy] is to morality what heresy is to doctrine—namely, falsehood and deceit. If today’s Christians live no differently than non-believers, and their actions continue to belie what they profess to believe, then they become *de facto* atheists. Then God will turn a deaf ear to our liturgies, and festivals, and offerings, and songs, no matter how splendid they may be.

But, as human beings we are vulnerable to the weaknesses of the flesh, and the dimness of the mind, and our ready capacity to justify to ourselves virtually any desire we may have or act. Indeed, we indulge in veritable gymnastics in logic (or, perhaps, illogic) in order to justify ourselves—we may fool ourselves, but we cannot fool God. We are sinners and are often unfaithful, like Gomer, the unfaithful wife of the Prophet Hosea, who nevertheless loved her just the same. God still loves us even while despising our faithlessness and sin. Consider the example of King David. The Prophet Nathan brought word of God’s judgment to King David for his sins, and grave they were. But David won God’s forgiveness by his repentance. His story tells us that it is not too late—we too can be forgiven—if only we would confess our sins and repent. Let us place our trust in those articles of faith that are clearly and distinctly true. And so, while we might find ourselves confused, not always knowing the truth, let us not yield to doubt or, even worse, to the skepticism and relativism that are so rife in Western societies today, but rather let us armor ourselves in faith, knowing that truth is real and that God is Truth!

Parish Council President’s Message

Dear parishioners and friends,

As we enter the month of June, we come upon the second fast of the calendar year—the Ss. Peter & Paul Fast, starting on June 12, 2017 and lasting until Ss. Peter & Paul Day (June 29th). Please make every effort to attend church services during this time, and let us celebrate our patronal feast of Ss. Peter & Paul as a parish family.

I would like to thank Robert Pierce for spearheading the project of fixing the wooden processional cross which sits on the right side of the church. This cross has been damaged for quite some time and in danger of falling. With the help of Ken Bianchini and John McGuckin, the cross now sits securely on a new pole. Many years to everyone involved!

Finally, I would like to take this opportunity and wish every father, grandfather, great-grandfather, and godfather a Happy Father’s Day on June 18th.

Yours in Christ,
Reader Stephen Wasilewski

Excerpt from the Church Fathers

The aim of all those who live in God is to please our Lord Jesus Christ and become reconciled with God the Father through receiving the Holy Spirit, thus securing their salvation, for in this consists the salvation of every soul. If this aim and this activity is lacking, all other labor is useless and all other striving is in vain. Every path of life which does not lead to this is without profit.

St. Symeon the New Theologian, in Writings from the Philokalia

Lives of the Saints

St. Onuphrius the Great – commemorated on June 12th

St. Onuphrius was one of the Desert Fathers who made a great impression on Eastern spirituality in the third and fourth centuries, around the time that Christianity was emerging as the dominant faith of the Roman Empire. At this time many Christians were inspired to go out into the desert and live in prayer in the harsh environment of extreme heat and cold, with little to eat and drink, surrounded by all sorts of dangerous animals and robbers.

It is thought that St. Onuphrius lived in the fourth century; the account of Paphnutius the Ascetic, who encountered him in the Egyptian desert, forms the sole source for our knowledge of the life of St. Onuphrius. Even the authorship is uncertain; "Paphnutius", a common name of Egyptian origin in the Upper Thebaid, may refer to St. Paphnutius of Scetis, a fourth century abbot of Lower Egypt, rather than St. Paphnutius the Ascetic. "But Paphnutius the Great [i.e. Paphnutius the Ascetic]," Alban Butler writes, "also had a number of stories to tell of visions and miraculous happenings in the desert, some of them in much the same vein as the story of Onuphrius." The name Onuphrius is thought to be a Hellenized form of a Coptic name Unnufer, ultimately from the Egyptian: *wnn-nfr* meaning "perfect one", or "he who is continually good", an epithet of the god Osiris. A tradition, not found in Paphnutius' account, states that Onuphrius had studied jurisprudence and philosophy before becoming a monk near Thebes and then a hermit.

According to Paphnutius's account, Paphnutius undertook a pilgrimage to study the hermits' way of life and to determine whether it was for him. Wandering in the desert for sixteen days, on the seventeenth day, Paphnutius came across a wild figure covered in hair, wearing a loincloth of leaves. Frightened, Paphnutius ran away, up a mountain, but the figure called him back, shouting, "Come down to me, man of God, for I am a man also, dwelling in the desert for the love of God." Turning back, Paphnutius talked to the wild figure, who introduced himself as Onuphrius and explained that he had once been a monk at a large monastery in the Thebaid but who had now lived as a hermit for seventy years, enduring extreme thirst, hunger, and discomforts. He said that it was his guardian angel who had brought him to this desolate place. Onuphrius took Paphnutius to his cell, and they spoke until sunset, when bread and water miraculously appeared outside of the hermit's cell.

They spent the night in the prayer, and in the morning Paphnutius discovered that Onuphrius was near death. Paphnutius, distressed, asked the hermit if he should occupy Onuphrius' cell after the hermit's death, but Onuphrius told him, "That may not be, thy work is in Egypt with thy brethren." Onuphrius asked Paphnutius for there to be a memorial with incense in Egypt in remembrance of the hermit. He then blessed the traveler and died. Due to the hard and rocky ground, Paphnutius could not dig a hole for a grave, and therefore covered Onuphrius' body in a cloak, leaving the hermit's body in a cleft of the rocks. After the burial, Onuphrius' cell crumbled, which Paphnutius took to be a sign that he should not stay.

The scholars Peter W. Parshall and Rainer Schoch, of the U.S. National Gallery of Art, wrote that Onuphrius' life "fits the mold of countless desert hermits or anchorites... [However] despite its predictability, Paphnutius' *Life of Onuphrius* is marked by several unique details... the years of Onuphrius' youth were passed in a monastery that observed the rule of strict silence; a hind instructed him in Christian rites and

liturgy. During his sixty years in the desert, Onuphrius' only visitor was an angel who delivered a Host every Sunday..."

Both the Eastern Orthodox and Roman Catholic Churches mark his feast day on June 12th. St. Onuphrius' way of life spread across the Middle East, Eastern Europe (including Russia), and Western Europe. The legend of St. Onuphrius was depicted in Pisa's *camposanto* (monumental cemetery), and in Rome, a church, Sant'Onofrio, was built in his honor on the Janiculum Hill in the fifteenth century. Anthony, Archbishop of Novgorod, writing around AD 1200, stated that Onuphrius' head was conserved in the church of Saint Acindynus in Constantinople. For several decades Orthodox seminarians in Poland have begun their spiritual training in the monastery of St. Onuphrius in Jablechna. It is said that the saint himself chose the place for it, appearing nearly four hundred years ago to fishermen and leaving them an Icon of himself on the banks of the river Buh.

There is a monastery in Jerusalem dedicated to him. The monastery is located at the far end of Gai Ben Hinnom, the Gehenna valley of hell, further it is situated within the site of a Second Jewish Temple cemetery and is built among and includes many typical burial niches common to that period. The monastery also marks the location of Hakeldama, the purported place where Judas Iscariot hanged himself. St. Onuphrius was venerated in Munich, Basel, and southern Germany, and the Basel humanist Sebastian Brant (who named his own son Onuphrius) published a broadside named *In Praise of the Divine Onuphrius and Other Desert Hermit Saints*. St. Onuphrius was named co-saint patron of the city of Palermo in 1650. Sicilians traditionally pray to Saint Onuphrius when they have lost something. The prayer has many variants but it generally mentions the miraculous properties of St. Onuphrius' hair. It is widely accepted that repeating the prayer whilst looking for something like keys, a misplaced ring or anything else, will greatly help in finding it sooner.

Images of St. Onuphrius were conflated with those of the medieval "wild man". In art, he is depicted as a wild man completely covered with hair, wearing a girdle of leaves. He is depicted at Snake Church (Yılanlı Kilise) in the Göreme valley open-air museum in Cappadocia, Turkey. He was also depicted in a painting, dating from 1520, by Hans Schüefelein. He became the patron saint of weavers due to the fact that he was depicted dressed only in his own abundant hair and a loin-cloth of leaves. His name appears variously as Onuphrius and Onophrius; and in different languages as Onofre (Portuguese, Spanish), Onofrio (Italian), etc. In Arabic, the saint was known as Abū Nufir or as Nofer, which, besides being a variant of the name Onuphrius, also means "herbivore." The English given name Humphrey has also been derived from the name of the saint.

Modern Theological Classics

THE LITURGY AS A BAPTISMAL FEAST

In the first centuries it was most usual for people to become members of the Church as adults. A person received baptism and became a member of the Church after he had learned the truths of the faith. In practice this instruction of catechumens, people preparing for baptism, took place mainly in connection with the Holy Liturgy. But those preparing for baptism were allowed to be present only during the first part of the Liturgy. Still today this part of the Liturgy is called the Liturgy of the Catechumens. Its central feature is the scriptural reading and the teaching, or sermon. After hearing the Word explained, the catechumens took part in prayers offered on their behalf. These included petitions to "make them worthy in due time of the laver of regeneration," or baptism, and to "unite them to Thy Holy, Catholic and Apostolic Church." Then, after receiving the bishop's blessing, the catechumens departed from the service. Only the faithful who had already been baptized could remain in the church, and hence the second part of the Liturgy is still called the Liturgy of the Faithful.

This preparation for baptism in connection with the Liturgy usually went on throughout the six weeks of Lent. Then on Great Saturday or Easter Day itself the catechumens were led into the baptistery or to a shore where they were baptized. From there the newly baptized together with the whole congregation walked in solemn procession into the church. In the church the bishop laid his hands upon the newly baptized or—in later practice—anoined them with holy chrism as a sign of the gift of the Holy Spirit. Having thus become members of the Church, the newly baptized could now be present for the first time at the Liturgy of the Faithful, participating in the Eucharist and receiving Holy Communion.

From what has been said it is clear that preparation for baptism was not only a matter of learning the articles of Christian belief theoretically, but also an important part of it consisted in gradually beginning to participate in the liturgical life of the Church, entering into its spirit and thus really “binding one’s soul in the sacrament of redemption by the bond of faith.”

THE EASTER OF THE BAPTIZED

Baptism is participation in Christ’s death and resurrection. The Apostle writes about it in this way: “We were buried therefore with Him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life” (Rom. 6:3-4).

Easter as the baptismal feast as such went out of use in the Eastern Church as early as the eleventh century, but its most distinctive features still survive in the Easter service. As in the past, when the congregation carrying the lighted candles walked in procession with the newly baptized from the place of baptism to the church, so now on Easter night the Christians go in procession around the church as if it were their common baptismal feast.

Then, when the tidings of Christ’s resurrection have been proclaimed for the first time at the entrance of the church, we step from the darkness into a church flooded with light. There, as Matins begins, we hear the singing of the Easter canon, in which our baptism is referred to as if it had just taken place:

*Yesterday I was buried with Thee, O Christ: Today I rise with Thee in Thy resurrection.
Yesterday I was crucified with Thee: Do Thou glorify me with Thee in Thy kingdom.*

And soon, as the Liturgy begins, we are again reminded of our baptism in the song: “As many of you as have been baptized into Christ have put on Christ. Alleluia!”

Baptism is the most decisive event in our lives. But how little attention it has received! Participation in the Feast of the Resurrection, our common baptismal feast, is a vivid reminder of how “we too might walk in newness of life.” And what is that newness of life which is present at the Easter Feast? We experience it when we take part in the Eucharist. Thus it is most natural and important that all baptized members of the Church should partake of Holy Communion also, and most particularly in the Liturgy of Easter night.

THROUGH THE LITURGY INTO THE CHURCH

Nowadays people become members of the Church in infancy through holy baptism. Holy Communion too is received in infancy. Hence entering into the spirit of the Holy Liturgy and conscious participation in the sacrament of redemption depend at first on the child’s parents and godparents, on the strength of whose faith the child has been baptized. The practical instruction given at home while a small child is taken to Communion in church is continued later in religion classes in school.

Because Communion is received in infancy, the Orthodox Church does not hold confirmation classes as such, but is classes of a similar nature for young people. One important task in these classes as well as in those at school is to teach everything about the Liturgy that the early Church taught in preparation for baptism.

An adult wishing to join the Orthodox Church can prepare for it as was done in the early Church, by making himself familiar with the liturgical life of the Church. This is in fact what usually does happen. As he attends church he first gets acquainted with the services and learns to take part in them. Then “in due time”—as the prayer for the catechumens puts it—God’s grace will awaken in him the desire to be able to share in the Eucharistic community of the faithful. This sharing is made possible—provided that he has already been baptized—through the sacrament of Chrismation. Because it signifies joining the Church, the *ecclesia*, Chrismation should be conferred, as it was in the early Church, in connection with Liturgy, when the Church is concretely present as a congregation, as a gathered Eucharistic community.

The baptismal practice of the early Church helps us to understand that the baptism of an infant, his becoming a member of the Church, is not a private occasion for the home either, but it is explicitly a feast common to the whole congregation. When a child is baptized in church during the Liturgy we experience even in one day how baptism and the receiving of the gift of the Holy Spirit make a person a member of the people of God. The newly baptized child—like the adult who joins the Church, as mentioned above—can then already, in the same Liturgy, partake of the sacrament of redemption, Holy Communion, for fulfillment of all spiritual longing.

Archbishop Paul Olmari, * *The Faith We Hold*, pp. 36-41.

Our Carpatho-Rusyn Heritage

Carpatho-Rusyn Cuisine

This year “Quo Vadis” is featuring recipes typical of the cuisine of the Carpathians, as cuisine is an integral component of culture, often persisting long after other components of culture, such as language, have been lost by the descendants of immigrants. The cuisine of the Carpatho-Rusyns is eclectic, broadly incorporating Hungarian, German, Polish, and Ukrainian influences and, notably in the southeastern region, Romanian influences as well. This month features a Carpatho-Rusyn soup:

Zeleny Borsch (Borsch with Herbs)

Ingredients: 6 oz. sorrel • 6 oz. spinach • 3 oz. common nettle • 2-3 potatoes • 2-3 onions • Spring onions • 2 carrots • 2 parsley roots • 3 tablespoons flour • 2 hard-boiled eggs • 3-4 tablespoons sour cream • 3 tablespoons butter • 6 cups meat stock or water • Salt • Sugar • Pepper • Dill • Parsley • Celery

Directions: Soak the beans in water, bring to the boil and cook until tender. Make broth of dried mushrooms and season it with salt and pepper. Remove the mushrooms from the broth, drain and dice. Peel and dice the potatoes and add to the broth. Wash, peel and grate the red beet and carrot, chop the onion and in the vegetables in oil in a skillet. Add the tomato juice and braise. When the potatoes are done, put the fried vegetables, mushrooms and beans in the broth. Bring borsch to the boil, add the chopped cabbage, reduce the heat and cook for 10-15 minutes. Add a pinch of salt, if required. Season with the mashed garlic, cover the saucepan with a lid and leave the borsch to rest. Serve hot, having sprinkled with finely chopped dill or parsley or both.

* 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.

Parish News

Spaghetti & Meatball Dinner

A Spaghetti & Meatball Dinner is scheduled for Sunday, June 4, 2017 at 11:30 AM. The menu consists of salad, Italian bread, spaghetti and meatballs, wine, coffee or tea, and dessert. Tickets are \$20 per person; for information and tickets, contact Marge Kovach at (732) 815-9765.

Parish Council Meeting

The Parish Council is meeting on Sunday, June 11, 2017 after Divine Liturgy.

R.B.O. Annual Meeting

Our parish's lodge of the Russian Brotherhood Organization ("R.B.O.") is having its annual meeting on Sunday, June 25, 2017 after Divine Liturgy. The R.B.O. lodge will also sponsor a light luncheon on that date in joint commemoration of the lodge's patronal feast day (Nativity of St. John the Baptist) and our parish's patronal feast day (Ss. Peter and Paul).

Carpatho-Rusyn Society Event

Dr. Nick Kupersky, Vice-President of the Carpatho-Rusyn Research Center, will be presenting a lecture, "Solid Work-Hardened Slavs: Margaret Bourke-White's Rusyn Photographs," at the Wayne Public Library on Saturday, June 3, 2017 at 1:30 PM. This Carpatho-Rusyn Society event is free; refreshments will be served and all are welcome. The Wayne Public Library is located at 461 Valley Road, Wayne, NJ. For information, send e-mail to crsnewjersey@gmail.com or call Dorothy Bognar at 201-891-4151. See flyer on the church bulletin board.

Carpatho-Rusyn Genealogy Conference

St. Mary's Byzantine Catholic Church, 1900 Brooks Boulevard, Hillsborough, NJ is sponsoring a genealogy conference in its church hall on Saturday, June 3, 2017 beginning at 8:30 AM with registration. Kathryn Peters, who has done genealogy for 41 years, will discuss how to begin doing basic genealogy. The other three speakers will then focus on the people who emigrated from the Austria-Hungary to America. The cost is \$40 per person. Some light breakfast items, coffee/tea, a light lunch and drinks will be provided. Seating is limited to the first 72 people who send in their form and payment. Feel free to bring in old baptismal documents or other documents from the old country to be translated for you. The speakers are Tom Peters, noted Rusyn genealogist, John Righetti Custer, former President of the Carpatho-Rusyn Society and Rich Custer, former editor of the *New Rusyn Times* newsletter and an avid researcher. The entry form is on St. Mary's website: <http://www.stmaryhillsboroughnj.org/genealogy>. For further information, contact Tom Peters at rusyn@verizon.net.

Special Donations

*Please note that for Special Donations in July 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 June 18, 2017.*

June 4, 2017

Sanctuary Lamp offered by Reader Stephen Wasilewski and Robert Pierce in memory of John and Marie McGuckin. **St. John's Cross**, **St. Nicholas' Cross**, and **Sacramental Bread** offered by Reader Stephen Wasilewski and Robert Pierce for the health of the McGuckin Family.

June 11, 2017

Seven-day Altar Vigils offered by John & Helen Wanko in memory of Daniel Grudinoff (anniversary of repose). **Sanctuary Lamp** offered by Fr. Sophrony Royer in memory of Antonetta Cusano (25th anniversary of repose).

June 18, 2017

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

Schedule of Services

June 3-4, 2017

9:00 AM (Sat.) – General Panichida
6:00 PM (Sat.) – Great Vespers w. Lity
9:00 AM (Sun.) – Divine Liturgy & Kneeling Prayers

June 10-11, 2017

6:00 PM (Sat.) – Great Vespers & General Confession
9:00 AM (Sun.) – Divine Liturgy

June 17-18, 2017

6:00 PM (Sat.) – Great Vespers
9:00 AM (Sun.) – Divine Liturgy

June 23-24, 2017

6:00 PM (Fri.) – Great Vespers w. Lity
9:00 AM (Sat.) – Divine Liturgy

June 24-25, 2017

6:00 PM (Sat.) – Great Vespers
9:00 AM (Sun.) – Divine Liturgy

June 28-29, 2017

6:00 PM (Wed.) – Great Vespers w. Lity
9:00 AM (Thu.) – 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. Eph. 5:9-19; Matt. 18:10-20
6. Rom. 1:1-7, 13-17; Matt. 4:25-5:13
7. Rom. 1:18-27; Matt. 5:20-26
8. Rom. 1:28-2:9; Matt. 5:27-32
9. Rom. 2:14-29; Matt. 5:35-41
10. Rom. 1:7-12; Matt. 5:42-48
11. Heb. 11:33-12:2; Matt. 10:32-33, 37-38, 18:27-30
12. Rom. 2:28-3:18; Matt. 6:31-34, 7:9-11
13. Rom. 4:4-12; Matt. 7:15-21
14. Rom. 4:13-25; Matt. 7:21-23
15. Rom. 5:10-16; Matt. 8:23-27
16. Rom. 5:17-6:2; Matt. 9:14-17
17. Rom. 3:19-26; Matt. 7:1-8
18. Rom. 2:10-16; Matt. 4:18-23
19. Rom. 7:1-13; Matt. 9:36-10:8
20. Rom. 7:14-8:2; Matt. 10:9-15
21. Rom. 8:2-13; Matt. 10:16-22
22. Rom. 8:22-27; Matt. 10:23-31
23. Rom. 9:6-19; Matt. 10:32-36, 11:1
24. Rom. 3:23-4:8; Matt. 7:24-8:4
25. Rom. 5:1-10; Matt. 6:22-33
26. Rom. 9:18-33; Matt. 11:2-15
27. Rom. 10:11-11:2; Matt. 11:16-20
28. Rom. 11:2-12; Matt. 11:20-26
29. Rom. 11:13-24; Matt. 11:27-30
30. Rom. 11:25-36; Matt. 12:1-6

* June 4th is Fr. Sophrony's 27th anniversary of ordination to the holy priesthood.