

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

This month is the “core” of the Lenten penitential season, but by its end our spiritual pilgrimage to the Cross and Tomb of Our Lord Jesus Christ will be in sight. Through our liturgical celebration of Holy Week, and on Pascha, we metaphorically “travel back in time” to be witnesses of the events of Our Lord’s Passion, Crucifixion, and Resurrection!

On Lazarus Saturday we are present, with the sisters Martha and Mary, to witness Our Lord’s raising of His friend Lazarus from the dead – and event that demonstrated before all of the world the life-giving power of Our Lord Jesus Christ, and as we are told in the Gospel according to St. John, was to be the reason that the priests and Pharisees conspired to put Him to death. On Palm Sunday we are amongst the crowds of Jerusalem, waving palm branches and crying out, “Hosanna, blessed is He who comes in the name of the Lord, the King of Israel!” (John 12:13).

On Holy Thursday and Good Friday, let us listen to His final discourses and sharing in the gifts of His Body and Blood at the Mystical Supper. Let us be present with Our Lord Jesus Christ through the sufferings of His Passion, keeping watch while He prayed in the Garden of Gethsemane and witness His suffering unjust arrest, false accusation, trial, scourging, and judgment. Let us follow Him on the Way of Sorrows as He carried His Cross to the “Place of the Skull,” and share in His agony as He was nailed to the Cross – standing with the Virgin Mary, the Apostle John, Mary Magdalene, and Mary, the wife of Cleopas. Let us see the pain, the wounds, the blood, and the death of our beloved Lord, by which He secured the universal atonement of the whole world, once and for all. Our Lord gave us His life so that we may live. On the Cross He forgave our sins so that we might be set free from the penalty of sin, which is death. So let us say, with the Roman centurion Longinus, “Truly this was the Son of God!” (Mark 15:39).

On Holy Saturday, after Joseph of Arimathea took Our Lord’s body, prepared it for burial, and laid it in a sepulcher; we lament His death, as did the myrrh-bearing women. But our lamentation is turned into joy, for on account of Our Lord’s power, death is overthrown, for Our Lord is the Lord of the living, not of the dead. Our Lord triumphed over death in the glory of His resurrection on the third day, bestowing to us the promise of risen life. And so, let us say, along with St. Paul (and St. John Chrysostom, quoting the apostle): “O Death, where is thy sting? O Hades, where is thy victory?” (1 Corinthians 15:55).

Christ is risen and Life reigns supreme; and so, early in the morning, we come to the sepulcher and find Our Lord is indeed risen. Let us, as did St. Mary Magdalene, go and tell the disciples the good news of the glorious resurrection of Our Lord Jesus Christ! And so, our spiritual pilgrimage has the Risen Lord Jesus as its end on the day of Bright and Holy Pascha. Let us partake of the “cup of life,” the Holy Eucharist, and be united with our living Lord, who drank of the “cup of poison,” the Cross, so that we may be saved. And let us joyfully sing: “Christ is risen from the dead, trampling down death by death, and upon those in the tombs, bestowing life!”

Parish Council President’s Message

Dear parishioners and friends,

On March 14th we will be celebrating a joint Pre-Sanctified Liturgy with St. Mary’s. And on April 4th, we will join St. Mary’s again for the Sacrament of Holy Unction. These joint services with St. Mary’s are tangible indicators of the strength of our historic relationship with St. Mary’s. If we are “brothers” and “sisters” to each other within our own parish family, then our friends at St. Mary’s are like our “cousins.” So, in keeping with this metaphor, when we gather together with the people of St. Mary’s, it is like a spiritual “family gathering.” Together with Fathers Sophrony and John, I encourage all of you to help maintain this bond between our neighboring parishes by committing yourselves to attending these joint services!

Also, in the Lenten spirit of charity, please consider making a donation toward the replacement of the church’s air-conditioning system. Any donation, regardless of size, will help towards our goal and will be truly appreciated. Thank you in advance for your generosity!

Yours in Christ,
Reader Stephen Wasilewski

Excerpt from the Church Fathers

“But the pious confession of the believer is that, with a view to our salvation, . . . the Creator of all things incorporated with Himself a rational soul and a sensible body from the all-holy Mary, ever-virgin, by an undefiled conception, without conversion, and was made man in nature, but separate from wickedness: the same was perfect God, and the same was perfect man; the same was in nature at once perfect God and man.”

— St. Hippolytus of Rome, *Against Beron and Helix*, Frag. VIII (AD 210).

Lives of the Saints

St. Mathilda of Ringelheim, Queen of Germany – commemorated on March 14th

The details of St. Mathilda’s life come from brief mentions in the *Res gestae saxonicae* by the monastic historian Widukind of Corvey (c. 925-after 973), and from two hagiographies: the *Vita antiquior*, written about 974, and *Vita posterior*, circa 1003. Mathilda was born in Enger near Herford, in the Westphalian part of the German of Saxony. She was the daughter of the local count Dietrich and his wife Reinhild, a noblewoman of Danish and Frisian descent. Mathilda’s biographers traced her ancestry back to the legendary Saxon leader Widukind (c. 730-807), who presumably was buried in the Enger church. Her sister Frederuna married Count Wichmann the Elder, a member of the Billung dynasty.

As a young girl she was sent to Herford Abbey, where her grandmother Mathilda was abbess and where her reputation for beauty and virtue – and possibly also her extensive Westphalian dowry – is said to have attracted the attention of the Saxon duke Otto the Illustrious, who betrothed her to his son and heir, Henry, about 20 years her senior. By the conjugal union, the Ottonian dynasty (Liudolfings) considerably enlarged their possessions in the western parts of Saxony. Henry’s previous marriage with Hatheburg of Merseburg was annulled. Mathilda and Henry were married at the Pfalz of Wallhausen in 909 (or 913).

As the eldest surviving son, Henry succeeded his father as Duke of Saxony in 912 and upon the death of King Conrad I was elected King of East Francia (later Germany) in 919. He and Mathilda had three sons and two daughters: Hedwig (c. 910-965), who married the West Frankish duke Hugh the Great and became the mother of Hugh Capet, the first King of France of

the House of Capet; Otto (912-973), who succeeded his father as Duke of Saxony and King of Germany from 936, and crowned Holy Roman Emperor in 962; Gerberga (913-984), married (1) Duke Giselbert of Lorraine and (2) King Louis IV of France; Henry (919-955), appointed Duke of Bavaria from 948; and St. Bruno (925-965), who became Archbishop of Cologne in 953 and Duke of Lorraine in 954.

In 929 Mathilda received the estates of Quedlinburg, Pöhlde, Nordhausen in Thuringia, Grona (near Göttingen), and Duderstadt as her *wittum*.¹ After her husband died in 936 at Memleben, Mathilda and her son, now King Otto I of East Francia, established Quedlinburg Abbey near Halberstadt in Saxony (present-day Saxony-Anhalt, Germany) in Henry's memory. The abbey was a convent of noble canonesses, where her granddaughter, also named Mathilda, became abbess in 966. At first the Queen Mother remained at the court of her son. During quarrels between the new king and his rebellious brother Henry, Mathilda seemed to have favored her younger son, as he was born after his father's accession to the throne. In turn, a cabal of royal advisors is reported to have accused her of decreasing the royal treasury in order to pay for her charitable activities. After a brief exile at her Westphalian estates in Enger, where she established a college of canons in 947, Mathilda was brought back to court at the urging of King Otto's first wife, the Anglo-Saxon princess Edith of Wessex.

Mathilda died after long illness on March 14, 968 in Quedlinburg Abbey, outliving her husband by 32 years, and having seen the restoration of the Holy Roman Empire when her eldest son Otto was crowned Holy Roman Emperor in 962. Mathilda's and Henry's mortal remains are buried in the crypt of St. Servatius Church in Quedlinburg. Medieval chroniclers like Liutprand of Cremona and Thietmar of Merseburg celebrated Mathilda for her devotion to prayer and almsgiving. Her first biographer compared her to the Frankish queen Radegund, known for leaving her husband's side in the middle of the night and sneaking off to church to pray. St. Mathilda founded many religious institutions, including the canonry of Quedlinburg, which became a center of ecclesiastical and secular life in Germany under the rule of the Ottonian dynasty. She also founded the convents of St. Wigbert in Quedlinburg, and in Pöhlde, Enger, and Nordhausen. Mathilda's surname refers to Ringelheim, where her comital Immedinger relatives established a nunnery about 940.

She was venerated as a saint immediately after her death, with her feast day on 14 March. In 1856–58 the Neo-Gothic St. Mathilda's Church was erected in Quedlinburg, according to plans designed by the Austrian architect Friedrich Schmidt. The Melkite Greek Catholic community of Aleppo, Syria built a church dedicated to St. Mathilda in 1964. There is also a renowned stained glass window dedicated to St. Mathilda in the parish church (built 1838-41) of Coole, Ireland.

Modern Theological Classics

POINTS TO REMEMBER

In the preceding chapter, the book entitled *The Way of the Pilgrim* was recommended because it shows in a simple way how to practice unceasing prayer of the heart. However, it must be pointed out that the examples given in the book are exceptional cases which we cannot always apply to ourselves. In order that the reader may avoid going astray in a mysticism of the imagination or in a mere technique of meditation when he practices the prayer, we list here a number of points for the Christian to keep in mind concerning prayer.

- When you pray you meet God in person.
- In order to succeed in your life of prayer, try sincerely to make your conscience clear in relation to God, your neighbor and earthly possessions.
- Nevertheless, do not hesitate to approach God in prayer, however bad you may feel yourself to be; all our sins are but a drop compared to the ocean of God's love.
- Begin your prayers humbly every day as if you were doing it for the first time; prayer does not accumulate interest, as the Fathers say.

¹ *Wittum* is a medieval Latin legal term, known in marital and ecclesiastical law that initially referred to steps taken by a husband to provide for his wife in the event that she would become a widow. In old German law, the *wittum* was a purchase price to be paid by the groom to the head of the bride's family in order to receive guardianship authority over the bride. Later it was a grant from the husband to the woman to provide for her in widowhood, mostly made in usufruct for life on land). *Wittum* is in particular to be granted for the maintenance of the widow of the monarch or the widow of a prince of a royal house.

- Tune your mind to the sense of the presence of God and say the prayer unhurriedly, paying attention to every word; otherwise your prayer will be flung to the winds. When you notice that your thoughts have gone astray, simply bring them back to the words of the prayer without being disconcerted.
- Repeat the Jesus Prayer in its longer or shorter form, whichever way feels better at the time: “Lord Jesus Christ, Son of God, have mercy on me, a sinner!” or “Lord Jesus Christ, our God, have mercy on us!” or “Jesus, Son of God, have mercy on me!”
- When you are alone, sometimes recite the prayer aloud and sometimes silently in your mind.
- When you are praying, do not form any mental image of God, heaven, or anything else; imagination, according to the Fathers, is a coarse mental faculty which is not suited to prayer.
- Pay no attention to impure or blasphemous thoughts or images that may appear while you are praying; they are not your own but come from the evil spirit and will disappear if you take no notice of them.
- Do not try to find the place of your heart by any special methods; this is suitable only for those who live in the stillness of complete solitude; fix your attention on the words of the prayer, and your heart will come along in its own time.
- We must force ourselves to pray throughout our lives; it is just this struggle to which Christ refers when He says that the kingdom of heaven has suffered violence, and men of violence take it by force (Mt. 11:12).
- The only feeling for which one should consciously strive in prayer is that of contrition and unworthiness; other feelings are gifts of God’s grace which He grants to us according to the measure of our humility.
- Beware of taking credit for the fruits of prayer, such as concentration, emotion, tears. Often God in His mercy permits us at first to taste the sweetness of prayer, but then leaves us on our own in order to test our faithfulness and to show us what we are without the help of His grace.
- You can recite the Jesus Prayer in church during a service and then all that you hear and see is like oil for the flame of your inner prayer. During the Divine Liturgy, however, it is better to concentrate on the words of common prayer. According to the Fathers, the most important communion with God is Holy Communion, and the Jesus Prayer comes next.
- Every day read a chapter of the Bible and one from the writings of the Fathers concerning prayer. Such reading is important in a time when living models and guides are lacking.
- Adopt a suitable rule of prayer and stick to it like a close friend; yet do not allow it to enslave you.
- Lastly, the most important thing to remember: Keep your heart free from hatred, envy, and condemning thoughts, so that God may hear your prayer. Forgive everyone so that God may forgive you, and be merciful to all, so that God may have mercy on you. It is with good reason that the Fathers say: Your neighbor is your salvation.

CONCLUSION

This book appears at a time when there is much talk about the so-called charismatic movement. The name of the movement comes from the fact that it aims at the special gifts of grace, *charismata*, such as prophesying and speaking in tongues, which appeared in Apostolic times. People ask whether a corresponding movement can appear in the Orthodox Church as well. The answer to this question will be a summary of all that has been said above about the Orthodox Church.

We remember that historically the one and only fountainhead of the Orthodox Church is the outpouring of the Holy Spirit at Pentecost on the fiftieth day after Christ’s Resurrection. The second century saint, Bishop Irenaeus of Lyons, writes: “Where the Church is, there is the Spirit of God, and where the Spirit of God is, there is the Church and all grace. The nature of the Church has not changed since that time. The Church is still the Church of the Holy Spirit according to Christ’s promise: “And I will pray the Father, and He will give you another Counselor, to be with you forever” (Jn. 14:16). Thus the Church as such is already a *charisma*, the gift of grace of the Spirit of God among men.

The Church is the Church of the Holy Spirit, but what about the members of the Church? In speaking of the Eucharist we stressed the common participation of all members of the Church in the celebration of the Liturgy. We considered the matter from the point of view of common worship, since the very name liturgy means a public service. But the same matter can also be approached from the point of view of each individual faithful. The Church members do not participate in the celebration of the Liturgy only in order to make the Liturgy public worship, but also because they have all received the gift of grace, the *charisma*, for this liturgical service. When they are born again in Holy Baptism through water and the Spirit, they were at the same time appointed a “royal priesthood” for liturgical duty.

The early Church writer Hippolytus of Rome tells how the bishop laid his hands on the newly baptized and prayed that the grace of the Holy Spirit would prepare them for liturgical service:

O Lord God, who hast made them worthy of remission of sins through the Holy Spirit's washing unto rebirth, send into them Thy grace so that they may serve Thee according to Thy will: for to Thee belongs glory, to the Father and to the Son and to the Holy Spirit in Thy Holy Church, both now and ever and unto ages of ages. Amen.

The Apostle too is referring to this receiving of the Spirit when he says: "For by one Spirit we were all baptized into one body – Jews or Greeks, slave or free – and all were made to drink of one Spirit" (1 Cor. 12:13).

The laying-on of hands was part of the ritual of baptism in the Apostolic Age, but it can be assumed that chrismation, which soon became a permanently established custom, was also already known at that time. "But it is God who establishes us with you in Christ, and has commissioned us; he has put his seal upon us and given us his Spirit in our heart as a guarantee" (2 Cor. 1:21-22). The words from the sacrament of chrismation are consistent with the above Biblical quotation: "The seal of the gift of the Holy Spirit. Amen!"

The ceremony for joining the Church through baptism includes details which are the same as in the conferring of clerical orders: tonsuring, laying on of hands, dressing in white, and the procession around the baptismal font or the Holy Table. This indicates that baptism too was recognized as an appointment to liturgical service, to the duty of the people of God as a royal priesthood. When a person is baptized and chrismated during the Liturgy he also participates in the celebration of the Holy Eucharist for the first time.

The participation of all the faithful in the Eucharistic worship is just as necessary as the participation of the priest who serves the Liturgy. Belonging to the Church means membership in the people of God, and it means the *charisma* of the royal priesthood. However, this *charisma* does not mean separate priestly service by an individual, but always participation in the public service of the people of God in the church. Thus every member of the Church has received the *charisma* of general priesthood and is a charismatic in the broad sense of the word. This does not mean that in addition to the general *charisma* belonging to all the Church members there cannot also be special *charisma* in the Church, granted to certain persons only, for the service of the Church.

In our discussion of the Eucharist it was pointed out that as adult baptism became less frequent, the understanding that baptism is rebirth by water and the Spirit receded into the background. In this respect there is indeed a need for improvement which could be called charismatic revival, because its aim would be to become conscious of the *charisma* of baptism and the Holy Spirit. There are two things which must be realized in order to achieve that aim: more conscious participation in the Eucharist, and a deepening of our personal life of prayer. The Eucharist and the Jesus Prayer complete and support one another.

Can special *charismata*, such as prophesying, speaking in tongues and healing the sick, appear in the Orthodox Church? In answer we can say first of all that throughout the history of the Church, those people who have had special gifts of grace, many of whom are numbered among the saints, have not sought these gifts themselves but have come to spiritual maturity through deepest humility. Secondly, we may ask whether the Church in our day needs the same gifts of grace that were present during the Apostolic Age. According to predictions by the Fathers, there will be no signs at all in the last days, but the temptations will be so great that anyone who then perseveres in the faith will have greater glory in the Kingdom of Heaven than those who work signs and miracles. What has been said about becoming aware of the grace of baptism is difficult enough for the Christian of today. St. Gregory of Sinai teaches: "Become what you already are. Find Him Who is already yours. Listen to Him Who never ceases speaking to you. Own Him Who already owns you."

Archbishop Paul Olmari,² *The Faith We Hold*, pp. 90-96.

² 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

Lenten Chocolate Cake

This recipe was taken from Baba's New Millennium Cookbook (printed by St. John the Baptist Russian Orthodox Greek Catholic Church, Little Falls, New Jersey). The frosting recipe was added by a parishioner of Ss. Peter and Paul's. The original recipe simply calls for sprinkled powder sugar on top and fresh strawberries on the side.

Cake Ingredients:

3 cups flour; 6 tbsp. cocoa; 2 cups sugar; 2 tsp. baking soda; 1 tsp. salt; 3 tbsp. vinegar; 3/4 cups vegetable oil; 2 tsp. vanilla; 2 cups cold water.

Cake Directions:

Put flour, cocoa, sugar, baking soda and salt in large mixing bowl and mix well, then add liquids. Mix well. Pour batter into a greased and floured 9 x 13 pan. Bake at 350 degrees for 45 minutes.

Frosting Ingredients:

2/3 cup cocoa; 3 cups powdered sugar; 1/2 cup (1 stick) non-dairy margarine; 3 to 4 tbsp. water; 1 tsp. vanilla extract.

Frosting Directions:

Combine powdered sugar and cocoa together in a separate bowl. With a mixer, cream the margarine in a large mixing bowl. At a low speed, alternately add the dry ingredient mixture and water. Once all ingredients are incorporated, add vanilla and beat at medium speed for 1 to 2 minutes, until creamy. If desired, add more water until frosting is spreading consistency.

- *Correction to last month's Kugel recipe: the list of ingredients omitted ½ cup of sugar in addition to 1 tbsp. of sugar.*

Parish News

Memorial Saturdays

The remaining Memorial Saturdays of the Lenten season this year are March 3rd, March 10th, and March 17th. Please confirm any changes to your lists of the faithful departed, if you have not already done so, as soon as possible.

Parish Confessions

All parishioners ought to go to confession during Great Lent. Confessions may be heard after any Friday evening Akathistos or any Saturday evening Vespers. Those who legitimately cannot attend services on Friday or Saturday evenings may call the Rectory to make arrangements for confession at another time.

Joint Pre-Sanctified Liturgies

Ss. Peter & Paul's and St. Mary's will be jointly celebrating the Liturgy of the Pre-Sanctified Gifts on March 14, 2018 at 7:00 PM, with St. Mary's as the host parish, and with a Lenten supper after service. Ss. Peter & Paul's will not be hosting a joint Liturgy of the Pre-Sanctified Gifts this year.

Lenten Bible Readings

There are no weekday Liturgy readings during Great Lent, on account of there being no Liturgies (other than the Liturgy of the Pre-Sanctified Gifts) on weekdays during Great Lent in Eastern Orthodox liturgical tradition. Liturgy readings are appointed only for Saturdays and Sundays.

Palm Sunday Vespers

Ss. Peter & Paul's is hosting the N.J. District FOCA's Palm Sunday Vespers on April 1, 2018. Service will start at 5:00 PM. A Lenten supper in our church hall will follow after service. The homilist is Most Rev. Archbishop Michael (Dahulich).

Parish Council Meeting

The Parish Council is meeting on Sunday, March 11, 2018 after Divine Liturgy.

Special Donations

Please note that for Special Donations in March 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 February 18, 2018.

March 4, 2018

St. John's Cross offered by Mary Macinsky in memory of Katharyn Yendrey (anniversary of birth).

March 11, 2018

St. John's Cross offered by Mary Macinsky in memory of Mary Ann Yendrey (anniversary of birth).

Schedule of Services

March 2-4, 2018

6:00 PM (Friday) – Akathistos of Divine Passion
9:30 AM (Saturday) – General Panichida
5:00 PM (Saturday) – Great Vespers
9:30 AM (Sunday) – Divine Liturgy

March 7, 2018

6:30 PM (Wednesday) – Liturgy of Pre-Sanctified Gifts

March 9-11, 2018

6:00 PM (Friday) – Akathistos of Divine Passion
9:30 AM (Saturday) – General Panichida
5:00 PM (Saturday) – Great Vespers
9:30 AM (Sunday) – Divine Liturgy

March 14, 2018

7:00 PM (Wednesday) – Liturgy of Pre-Sanctified Gifts
(@ St. Mary's, 89 W. 29th St.)

March 16-18, 2018

6:00 PM (Friday) – Akathistos of Divine Passion
9:30 AM (Saturday) – General Panichida
5:00 PM (Saturday) – Great Vespers
9:30 AM (Sunday) – Divine Liturgy

March 21, 2018

6:00 PM (Wednesday) – Great Canon of Repentance

March 23-25, 2018

6:00 PM (Friday) – Akathistos of Virgin Mary
9:30 AM (Saturday) – Divine Liturgy
5:00 PM (Saturday) – Vigil w. Lity
9:30 AM (Sunday) – Divine Liturgy

March 28, 2018

9:30 AM (Wednesday) – Liturgy of Pre-Sanctified Gifts

March 30-April 1, 2018

6:00 PM (Friday) – Compline w. Canon of St. Lazarus
9:30 AM (Saturday) – Divine Liturgy
5:00 PM (Saturday) – Great Vespers w. Lity
9:30 AM (Sunday) – Divine Liturgy
5:00 PM (Sunday) – Palm Sunday Vespers

Deanery Lenten Vespers

March 4th – Holy Spirit Church, 102 Route 284,
Wantage, N.J. @ 4:00 PM
March 11th – Holy Trinity Church, 120 Dover-
Chester Rd., Randolph, N.J. @ 4:00 PM
March 18th – Holy Assumption Church, 35 Orange
Ave., Clifton, N.J. @ 4:00 PM
March 25th – Holy Trinity Church, 830 Jefferson
Ave., Rahway, N.J. @ 4:00 PM

Daily Bible Readings

3. Heb. 3:12-16; Mark 1:35-44

4. Heb. 1:10-2:3; Mark 2:1-12

10. Heb. 10:32-38; Mark 2:14-17

11. Heb. 4:14-5:6; Mark 8:34-9:1

17. Heb. 6:9-12; Mark 7:31-37

18. Heb. 6:13-20; Mark 9:17-31

24. Heb. 9:24-28; Mark 8:27-31

25. Heb. 2:11-18; Luke 1:24-38

31. Heb. 12:28-13:8; John 11:1-45