

Quo Vadis

The monthly newsletter of Saints Peter & Paul Orthodox Catholic Church of Bayonne, N.J.
Vol. 8, Number 11: July 2021

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

“A basic condition for the prayer of the heart is the belief that is it not merely a prayer, but rather true communion with God.”

— Elder Aemilianos of Simonopetra Monastery (Mount Athos)

The above quote from Elder Aemilianos (1934-2019), which we find on the July page of this year’s St. Tikhon’s Lectionary Wall Calendar, tells us of a fundamental reality intrinsic to our spiritual life. Long ago, the Prophet Jeremiah counseled us “to lift up our hands to God in the heavens” (Lamentations 3:41). Thusly, we are to engage with God in ongoing conversation. Night and day we listen as God counsels and instructs us. Night and day we practice awareness of God’s loving, guiding presence. Night and day we commune with God. The prayer of communion with God is the prayer of praying “without ceasing” (1 Thessalonians 5:17), according to the counsel of St. Paul, and further, to “pray in the Spirit at all times, with every kind of prayer and petition. To this end, stay alert with all perseverance in your prayers for all the saints” (Ephesians 6:18). It is the prayer of the “practice of the presence” that Brother Lawrence (1614-1691) described when he said that it did not matter if he was kneeling in prayer in the chapel or washing dishes in the kitchen, he was engaged in the prayer of communion with God.

We may not think that such a prayer is real. We may think it is just for those who are in full time religious work of some kind. But this kind of prayer is real. And it is meant for everyone. It is the expression of the deepest truth about prayer—that it is a relationship with God. It is an ongoing, vital, personal, communicating, communing relationship with the living God. “Deep within us all there is an amazing inner sanctuary of the soul, a holy place, a Divine Center, a speaking Voice, to which we may continuously return. Eternity is in our hearts, pressing upon our time-torn lives, warming us with intimations of an astounding destiny, calling us home unto Itself. Yielding to these persuasions, gladly

committing ourselves in body and soul, utterly and completely, to the Light Within, is the beginning of true life. How, then, shall we lay hold of that Life and Power, and live the life of prayer without ceasing? By quiet, persistent practice in turning all our being, day and night, in prayer and inward worship and surrender, toward Him who calls in the deeps for our souls ... One can live in a well-nigh continuous state of silent prayer, directed toward God, directed toward people and enterprises we have on our heart.”¹

The “Divine Center” within is the creature’s inmost consciousness of God’s presence as its most sacred interior reality. That awareness of the Presence is invariably connected with the “coming to reality,” the reflection of the ontological state of “coming-to-be,” which is the Creator’s fundamental gift to creatures. In the Eastern Church, this “coming to reality” is usually connected with a deep realization of our unworthiness. Only from this basis of true confession of creatureliness (the turning of the heart) can we progress, incomprehensibly, into the inviting and enlivening presence of “He Who Is,” of the One who makes creatureliness transcend its ontological boundaries. The doctrine of the heart, therefore, entails attentiveness to reality—a “vital attention” of the soul, an awareness not only of the attempt of the passions to corrupt the heart but also, and perhaps more fundamentally, an awareness of the movements of the Lord within the heart’s quietened sensibility.

The prayer of communion with God is a way of life in which God becomes our most intimate Other. God is the Light within us and around us. God is our Breath, our Hope, our Wisdom, our Life. We talk to God about everything. We consult with God about everything. We listen to God’s counsel. We find strength in God’s constant presence with us. We return again and again throughout each day and night to our heart’s true Home. Begin to practice turning your heart and mind toward God throughout the day and any time at night that you are awake. You might find it helpful to gently move your focus from your head to your heart, perhaps by contemplating the piercing the Virgin Mary’s heart by a “sword” (Luke 2:35), remembering the “amazing inner sanctuary of the soul—the Divine Center” within. Continue this practice daily, asking God to help you live in awareness of God’s loving voice and presence with you.

Excerpt from the Church Fathers

“Attentiveness is the stillness (hesychia) of the heart, unbroken by any thought. In this stillness the heart breathes and invokes, endlessly and without ceasing, only Jesus Christ, who is the Son and God Himself.. Through this invocation enfolded continually in Christ, who secretly divines all hearts, the soul does everything it can to keep its sweetness and its inner struggle hidden from men, so that the devil ... does not lead it into evil ... Because every thought enters the heart in the form of a mental image of some sensible object, the blessed light of the divinity will illumine the heart only when the heart is completely empty of everything and so free from all form. Indeed, this light reveals itself to the pure intellect in the measure to which the intellect is purged of all concepts ... The heart which is constantly guarded, and is not allowed to receive the forms, images and fantasies of the dark and evil spirits, is conditioned by nature to give birth from within itself to thoughts that are filled with light. For just as a coal engenders a flame, or a flame lights a candle, so will God, who from our baptism dwells within our heart, kindle our mind to contemplation when He finds it free from the winds of evil and protected by the guarding of the intellect.”

— St. Hesychius of Sinai, On Watchfulness and Holiness, in Philokalia, vol. 1, pp. 163, 177, 180.

Lives of the Saints

St. Olympias the Younger, Deaconess – commemorated on July 25th

¹ Thomas Kelly, *A Testament of Devotion* (New York, 1941), pp. 3, 11, 98.

St. Olympias the Younger, so called in order to distinguish her from her aunt of the same name, was a Christian Roman noblewoman of Greek descent, born c. 361, either in Constantinople or Antioch. She was the daughter of an Antiochian Greek noblewoman, Alexandra, and the wealthy Greek rhetorician, Seleucus. Olympias had a sibling, who was a parent of another Olympias and Seleucus. St. Olympias was the namesake of her late paternal aunt Olympias who was once engaged to the Roman Emperor Constans, and who later married the King of Armenia, Arsaces II. The paternal grandfather of Olympias was Flavius Ablabius, who had held consular rank in Constantinople, while her maternal uncle was Calliopius the Rhetorician, who served as a *grammaticus* and assistant-teacher under the rhetorician and historian Libanius, and later served as a Roman official under the Roman Emperors Constantius II and Julian the Apostate.

At eighteen years of age, St. Olympias married a nobleman called Nebridius, who served as Prefect of Constantinople. But after two years of marriage, her husband died. She inherited great wealth upon the death of her parents, which she began to distribute to the needy, the poor, the orphaned and the widowed. She also gave generously to churches, monasteries, hospices and shelters for the poor and homeless. Her good works included building a hospital, an orphanage and even looking after monks who had been led in exile from Nitria. All of this led St. John Chrysostom, a close friend of hers, into telling her that she had done almost too much! After refusing many offers of marriage, she dedicated her life to the church, and was made a deaconess by Patriarch Nectarius. She fulfilled her diaconal service honorably and without reproach.²

St. Olympias provided great assistance to many hierarchs who came to Constantinople, including Amphilochius, Bishop of Iconium, Onesimus of Pontus, Gregory the Theologian; Peter of Sebaste, and Epiphanius of Salamis. She did not regard her wealth as her own but rather God's, and she distributed not only to good people, but also to her enemies. St. John Chrysostom had high regard for St. Olympias, showing her good will and spiritual love. When he was unjustly banished, St. Olympias was deeply upset. Leaving the church for the last time, he called out to St. Olympias and the other deaconesses saying that the matters incited against him would come to an end, but scarcely more would they see him. He asked them not to abandon the Church, but to continue serving it under his successor. Shedding tears, St. Olympias fell down before him.

Patriarch Theophilus of Alexandria had repeatedly benefited from the generosity of St. Olympias, but turned against her due to her devotion to St. John Chrysostom. He leveled unrighteous accusations against her and attempted to cast doubt on her holy life. After St. John Chrysostom's banishment, someone set fire to a large church, and after this a large part of the city burned down. St. John Chrysostom's supporters came under suspicion, and they were summoned for interrogation. St. Olympias

² The bulk of the evidence we have about deaconesses in the early Church suggests that their service did not involve sacramental ordination. For example, "We mean by 'deaconesses' those who have assumed the habit, but who, since they have not had hands laid upon them, are to be numbered only among the laity" (Council of Nicaea, Canon 19). According to St. Epiphanius of Salamis, "It is true that in the Church there is an order of deaconesses, but not for being a priestess, nor for any kind of work of administration, but for the sake of the dignity of the female sex, either at the time of baptism or of examining the sick or suffering, so that the naked body of a female may not be seen by men administering sacred rites, but by the deaconess" (*Against Heresies*, 78:13), i.e., that deaconesses ministered only to other women, bringing the holy sacrament to them when ill and administering baptism to adult women, for whom it would be unseemly, as they would be baptized naked, to be seen by male priests and deacons. The *Apostolic Constitutions* of AD 400 mention the deaconess as assisting specifically in the ministry to women. "For sometimes it is not possible to send a deacon into certain houses of women, because of unbelievers. Send a deaconess, because of the thoughts of the petty. A deaconess is of use to us also in many other situations. First of all, in the baptizing of women, a deacon will touch only their forehead with the holy oil, and afterwards the female deacon herself anoints them" (*Apostolic Constitutions*, 3:16). And: "A deaconess does not bless, but neither does she perform anything else that is done by priests and deacons, but she guards the doors and greatly assists the presbyters, for the sake of decorum, when they are baptizing women" (*ibid.*, 8:28). If nothing else, the historical evidence is strong that the order of deaconess was something distinct from the order of deacon. In other words, they were not simply "female deacons." Perhaps it was considered a minor order, like the minor order of subdeacon. Today the many of the functions of the deaconess are fulfilled by nuns.

was summoned for trial and was rigorously interrogated. She was fined a large sum for the crime of arson, despite her innocence and the lack of evidence against her. Afterwards, she left Constantinople and traveled to Cyzicus on the Sea of Marmara. However, her enemies did not cease their persecution. In 405, she was sentenced to prison at Nicomedia, where she underwent much grief and deprivation. St. John Chrysostom wrote to her from exile, consoling her in her sorrow.

In July 25, 408, St. Olympias entered into eternal rest after a long illness. Afterwards, St. Olympias appeared in a dream to the Bishop of Nicomedia and commanded that her body be placed in a wooden coffin and cast into the sea. "Wherever the waves carry the coffin, there let my body be buried," she told him. The coffin was brought by the waves to a place named Brokthoi near Constantinople. The inhabitants, informed of this by God, took the holy relics of St. Olympias and placed them in the Church of the Holy Apostle Thomas. Afterwards, during an invasion by enemy forces, the church was burned, but the relics were preserved. Under Patriarch Sergius, they were transferred to Constantinople and put in the women's monastery founded by St. Olympias. Many miracles and healings occurred from her relics.

St. Olympias the Younger's feast day in the Eastern Orthodox Church is the date of her repose, July 25th, while in the Roman Catholic Church it is December 17th. She is one of the 140 Colonnade saints which adorn Saint Peter's Square in Rome.

Modern Theological Classics

IX. RESURRECTION AND TRANSFIGURATION

There are other channels and means besides Art to experience a kind of transfigured life, be it a very limited and circumscribed area. A thing of intrinsic value and sanctity in the beauty of Man was and is the Family and Family-life. It was and is felt not only as a part of everyday life illustrated by the power of mutual affection, of radiating love, the mother being the great focus of this love—radiation, but also—in pagan religions as well as in Christianity—as an area of life where the influxes of divine energies, of a divine presence were especially felt. In paganism the forces of natural growth, the saps of life, the mystery of sexual union and of procreation were by themselves considered divine. In the Christian outlook and experience those natural, created things have to become, by the power of God's grace, bearers of a higher life, have to be uplifted in a higher sphere of spiritual reality, conserving at the same time their natural, earthly features, but sanctified and purified. We know how strong, e.g., the Ancient Romans felt the sanctity of the home, centered in the sanctity of the Hearth. The presence of invisible forces—the god protectors of the house—were felt especially in the nearness of the Hearth. Ovid, e.g., speaks of olden times, when all members of the household were sitting for the meal at long tables before the sacred fire of the hearth with the pious belief that the gods also took part in the meal. "*Ante focos olim scamnis considerare longia, mea erat et mensae credere adesse deos*" [It used to be the custom of old to sit on long benches in front of the hearth and to suppose that the gods were present at table].³

An atmosphere of awe and reverence permeated family life in those pious pagan homes. The natural ties of family affection were enhanced and fostered by the religious background. We find the same thing in pious Chinese and Indian homes. So much the more was the atmosphere of pious Christian families deeply penetrated by the sense of the nearness of the Divine, a profoundly believing, God-fearing Christian family was as if it were a little organic cell of Church life, a "house-church" (cf. 1 Cor. 16:9). But the Christian transfiguration of life, of the family-atmosphere, of the home stretches and tends farther—the earthly home is but an image, an anticipation of the Home Eternal.

³ Ovid, *Fasti*, VI:305 (*Leob Classical Library*, Vol. 253, pp. 342-343).

The first rays of pure youthful love can transfigure in the eyes of those who love, the whole surrounding scenery, the simplest event of life, the whole texture of life with a glamour of beauty, with the shine of the Beloved Presence. We are this, e.g., in the sonnets of Dante, in some love poems of Petrarch, of the marvelous German romanticist Eichendorff and other poets. And how does the world become illumined, shining, full of mysterious, entrancing, enticing promise in the eyes of Youth in general; to the stretching out of the young soul, full of fresh vigor and expectations, towards the distant, always calling, always receding, glaring and shining, sonorous and wonderful horizons!

There are many aspects of this natural transfiguration of our image of the world. But all this passes, as the world itself passes, and all this shining splendor dies away, and is felt and recognized as delusion. The soul is longing for eternal satisfaction and rest, for something that remains, immutable and undying. The world passes, Life is swallowed, is subjugated by Death. The soul yearns for such a transfiguration in which Death is eliminated, in which the World becomes really and *substantially changed*, finally changed, and in which it is delivered from Death and Sin and Evil and suffering, Death being “swallowed up into Victory,” and eliminated.

This is the Christian promise, the Christian hope: the *finality* of deliverance, the final and total triumph of Life Eternal, and the promise and hope is, as we have seen, the necessary consequence, the outcome of the fact *that has already taken place*, of a Victory that has been won already. This is the peculiar feature of the Christian message, its thorough-going hope, its certainty of the coming, the final total Transfiguration.

We look, according to His promise, for a new Heaven and a new Earth, where dwelleth righteousness (2 Pet. 3:13); “God will be all in all” (1 Cor. 15:28). “And God shall wipe away all tears from their eyes; and there shall be no more death neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat on the throne said: Behold I make all things new ...” “And there shall be no more curse, but the throne of God and the Lamb shall be therein; and His servants shall serve Him. And they shall see His face and His name shall be on their foreheads. And there shall be no night any more, and they need no light of a candle, neither light of the sun, for God shall lighten upon them and they shall reign for ever and ever” (Revelation 21:4-8, 22:3-5). Without this certainty the Christian message is incomplete. There must be a total victory of the Lord, a total manifestation of His victory. Our present unsatisfactory, imperfect reality, subject to Evil and Death and Suffering, shall be lifted up into the Reality of Life Eternal. And Evil there shall be no more, neither death nor crying, nor sorrow.

But *already now*. His presence has illuminated our outlook and begins to transfigure our life. Already now there is a change, if we were to accept it ... “Behold, old things have passed away, all things have become new,” exclaims the Apostle (2 Cor.5:17). We see it in the life of the saints. Sometimes our own lives are touched and lit up by the rays of the Dawn. “God who said: From darkness the light shall shine ... has shone into our hearts to illuminate them to the knowledge of His Glory in the face of Jesus Christ (2 Cor. 4:6). There are new elements of a new life entering our life already now: the glory of Christ in which we participate already now, if we are *co-crucified with Him*. That is the mystery of the life of the Saints: their clinging to Him, their becoming one with Him, sharing His obedience and His Cross. This is the *bliss* of the Cross and the life of the Spirit, vouchsafed already now to those who share with Christ His obedience and His self-surrender.

The mystery of the life of the Saints of those who have lived or even now live among us, is that a new Reality begins already to take shape in their persons. There is already a beginning transformation of their persons “from glory to glory.” That such Saints *are*, that such a transformation really *takes place*, is one of the most palpable and eloquent tokens of a higher transfigured Reality, a Reality already here and

dawning upon us. There are many narratives hinting to this new plane—the plane of the life in the Spirit. In the “Sayings of the Fathers” of the Egyptian desert we read, e.g.:

Abba Lot came once to see Abba Joseph and said unto him: “Abba, to the measures of my forces I try to fulfill my rule of life. I observe my little fast, I pray, I contemplate, I keep silence and I try to purify my thoughts. What ought I to do more? The old man stood up and stretched his hands towards heaven. And his fingers became as ten burning candles. And he said then to Abba Lot: If you want become wholly like fire.

Deeds of outgoing, self-forgetting love and the spirit of meekness, of boundless humility are also the marks of this new plane of life, of this beginning transfiguration. Isaac of Syria thus describes the signs announcing the nearness of this Land of Promise:

This will be a sign to thee that thou art near the entrance of this land: when the Grace begins so to open thy eyes, that they begin to see the things essentially, then shall thy eyes pour forth tears that will stream, and the power of thy sense will be subdued so that henceforth they will be peacefully shut within thee. If anybody teaches thee differently, don't believe him ... The heart becomes quite small and as soon as thou startest to pray, tears are streaming—that is the sign that ‘the Cloud of Grace has begun and to repose upon the tabernacle of thy heart.

The greatest expression of this new Reality of the Spirit is the power of the burning, self-forgetting love — “There is no greater love as if one gives up his soul for his neighbors” — and boundless humility. The same Isaac of Syria writes: “When thou art lying before God in prayer, then be in consideration as an ant and as the reptiles of the earth and as a beetle. And stammer as a villager, and speak not before Him with knowledge. With a child-like mind approach unto God and walk before Him, that thou mayest be worthy of the paternal care which fathers entertain on behalf of their little children.” This state of mind is the beginning of the Kingdom of God on earth, Macarius of Egypt, referring to the vision of the mysterious chariot in the Book of Ezekiel, describes how elected souls become already on earth “living chariots moved by the Spirit,” how they become “all fire, all eye,” glorious, living thrones of the King of Glory.

For a changed, transformed eye the whole of life begins to be transfigured. Jacob Boehme speaks of the new vision that presented itself to his spiritual eye: “The triumph that was in my spirit, I cannot write or speak, nor can it be compared with anything save with the birth of life in the midst of death, with the resurrection of the dead. In this light my spirit straightway looked through all things and saw God in all created things, even in the herbs and the grass.”⁴ So also for the Persian mystic, the Sufi and dervish, Baba Kubi from Shiraz, the whole world is transfigured by his experience of God: “I opened my eyes and through the radiance of His countenance around me, in everything my eyes perceived — I saw only God!”⁵ Another Sufi, Jalāl ad-Dīn Rumi, is aware how the whole world is flooded with waves of love. “Every moment,” he says, “from the right hand and the left sounds the voice of love.”⁵ A great Indian mystic, Kabir, cries: “Open the eye of love and behold Him, that pervades the whole world! Consider it well, and know that this is our own country! I see with eyes open and smile, and behold His beauty everywhere. I utter His name and whatever I see, it reminds me of Him; whatever I do, it becomes His worship.”⁶

⁴ Jacob Boehme, *Aurora*, XIX, 11-13. Jacob Boehme (1575-1624) was a German philosopher, Christian mystic, and Lutheran Protestant theologian, who had a profound influence on later philosophical movements such as German idealism and German Romanticism. *Aurora* was his first book, written in 1612, twelve years after his mystical vision, which he revealed to him the spiritual structure of the world, as well as the relationship between God and man, and good and evil.

⁵ Quoted in Reynolds A. Nicholson, *The Mystics of Islam* (1914).

⁶ *One Hundred Poems of Kabir*, LXXVI, XLI. Kabir was a 15th-century Indian mystic poet and saint, whose writings influenced Hinduism's Bhakti movement and his verses are found in Sikhism's scripture Guru Granth Sahib. Born in Varanasi to a Muslim

Alas! This personal, emotional experience does not change the present state of the world. Evil can be denied by those Indian and Persian mystics, but it is not abolished. The real transfiguration is not an emotional, a psychological one and not one that ignores Evil and Sin and the power of Death. The real transfiguration is the one that outroots them, that overcomes and vanquishes them. The Christian believes that this has taken place through the Incarnation, Death and Resurrection of the Son of God. It is also an incarnational outlook and an incarnational mysticism, and the transfiguration of the creature is the result of the Incarnation, because the Word has been made Flesh. And because He conquered Death. We still continue to die, but "our life is concealed with Christ in God" and it shall be manifested in full at the end of time.

Dr. Nicholas Arseniev,⁷ "The Revelation of Life Eternal," pp. 81-85.

Recipe of the Month

Potatissallad med Kålrabbi och Dill (Kohlrabi Potato Salad)

Dill-and-new-potato salad is an iconic summer food in Sweden. In this version, sautéed kohlrabi, fresh dill, and boiled potatoes are warmed in melted butter to make a simple side dish that's perfect for picnics and backyard barbecues.

Ingredients:

- 1 lb. baby potatoes
- 6 tbsp. unsalted butter
- 1 small kohlrabi, trimmed and cut into 1" pieces, plus 1 cup roughly chopped leaves
- 1/3 cup roughly chopped dill
- Salt and freshly ground black pepper, to taste

Directions:

1. Boil potatoes in salted water until tender, 18–20 minutes; drain and set aside.
2. Melt butter in a 12" skillet over medium-high heat. Add kohlrabi pieces; cook, stirring occasionally, until crisp-tender, 5–7 minutes.
3. Add reserved potatoes, the chopped kohlrabi leaves, dill, salt, and pepper; cook until leaves are wilted, 1–2 minutes more.
4. Serve warm or at room temperature.

Parish News

In Memoriam

Mrs. Helen Stathis, age 98, of Bayonne, passed into blessed repose on June 15, 2021. Memory Eternal!

Parish Council Meetings

The Parish Council is on a summer hiatus until after Labor Day.

family, Kabir was strongly influenced the Hindu bhakti leader Ramananda. Kabir suggested that Truth is with the person who is on the path of righteousness, considered everything, living and non-living, as divine, and who is passively detached from the affairs of the world. To know the Truth, he suggested, drop the "I" or the ego.

⁷ Dr. Nicholas Arseniev (1888-1977) was an Orthodox lay theologian, born in St. Petersburg, Russia of a prominent family that included several diplomats. In December 1919, he and his family came under suspicion of counter-revolution from the NKVD and was imprisoned. After release in 1920, he escaped from Russia, and became a professor at the University of Königsberg. After World War II, he migrated to the United States, and became professor of New Testament and Apologetics at St. Vladimir's Orthodox Theological Seminary in Yonkers, New York. Professor Arseniev was known for his knowledge of obscure languages and research on Christian mysticism and Russian piety.

Rector's Vacation

Fr. Sophrony will be away from the evening of July 26, 2021 until the morning of August 5, 2021. Fr. John Kluchko will celebrate Divine Liturgy on Sunday, August 1, 2021 (Saturday evening Vespers is cancelled). In the event of an emergency while Fr. Sophrony is away, call the nearest available Orthodox priest, or the District Dean, Fr. Gary Breton, at 732-458-9032 for assistance in finding an available Orthodox priest.

Special Donations

Please note that for Special Donations in August 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 July 18, 2021.

July 18, 2021

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

July 25, 2021

Sanctuary Lamp offered by John & Helen Wanko in memory of Rose Brellinsky (anniversary of repose).
Triple Candelabra offered by Tais Fedetz in memory of Mat. Geraldine Fedetz (anniversary of repose).

Schedule of Services

July 3-4, 2021

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

July 10-11, 2021

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

July 17-18, 2021

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

July 24-25, 2021

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

Daily Bible Readings

1. Romans 5:10-16; Matthew 8:23-27
2. Romans 5:17-6:2; Matthew 9:14-17
3. Romans 3:19-26; Matthew 7:1-8
4. Romans 2:10-16; Matthew 4:18-23
5. Romans 7:1-13; Matthew 9:36-10:8
6. Romans 7:14-8:2; Matthew 10:9-15
7. Romans 8:2-13; Matthew 10:16-22
8. Romans 8:22-27; Matthew 10:23-31
9. Romans 9:6-19; Matthew 10:32-36, 11:1
10. Romans 3:28-4:3; Matthew 7:24-8:4
11. Romans 5:1-10; Matthew 6:22-33
12. Romans 9:18-33; Matthew 11:2-15
13. Romans 10:11-11:2; Matthew 11:16-20
14. Romans 11:2-12; Matthew 11:20-26
15. Romans 11:13-24; Matthew 11:27-30

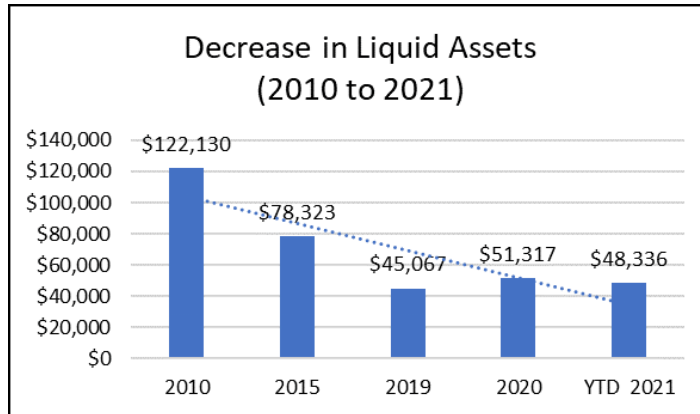
16. Romans 11:25-36; Matthew 12:1-8
17. Romans 6:11-17; Matthew 8:14-23
18. Romans 6:18-23; Matthew 8:5-13
19. Romans 12:4-5, 15-21; Matthew 12:9-13
20. Romans 14:9-18; Matthew 12:14-16, 22-30
21. Romans 15:7-16; Matthew 12:38-45
22. Romans 15:17-29; Matthew 12:46-13:3
23. Romans 16:1-16; Matthew 13:4-9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

Financial Snapshot

To provide a greater understanding of our parish finances, as of this issue we are including a financial snapshot in "Quo Vadis." The information is presented in a concise format that shows what is most relevant. Because of the timing of the newsletter, and when the financials are prepared, the information presented will be approximately two months behind.

May 2021	
Weekly Donations	\$5,536.00
Monthly Revenue (Pay It Forward Rewards, Gift Card Rebates, Interest Income, etc.)	\$1,313.86
Total Monthly Income	\$6,849.86
Salaries and Benefits*	\$4,215.00
Diocesan Obligation	\$497.00
Operating Expenses	\$3,599.62
Total Monthly Expenses	\$8,311.62
Monthly Surplus (Deficit)	(\$1,461.76)
Special Donations: Christmas/Easter	\$7,570.00

*Father Royer generously offered to reduce his annual salary by \$5,000 effected January 1, 2021.



NOTE: Our savings continue to cover the gap between our income and expenses. Liquid assets have decreased by almost 60% (approximately \$74,000) over the last 10+ years. Increase from 2019 to 2020 was entirely due to \$9,700 received through the PPP (Payroll Protection Plan).

*The offering of time, talent, and treasure should be a free offering of love from the heart.
Thank you for your stewardship. May God bless you for your generosity.*

Remember to support the parish every time you shop!



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