

Quo Vadis

The monthly newsletter of Saints Peter & Paul Orthodox Catholic Church of Bayonne, N.J.
Vol. 9, Number 4: December 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

On the great feast of the Nativity of Our Lord Jesus Christ, our Holy, Catholic, and Apostolic Orthodox Church affirms two seemingly paradoxical truths: the eternally divine existence of the person of the Son of God and the incarnation in the flesh of Our Lord Jesus Christ at a particular point in time. This paradox of faith is not confusing to us if we remain mindful of the Holy Church’s true dogma. In the words of our Symbol of Faith, the Nicene Creed, Our Lord Jesus Christ is “the only-begotten Son of God, begotten of the Father before all ages. Light of Light, True God of True God; begotten, not made, of one essence with the Father, by whom all things were made.” This means that Our Lord Jesus Christ, as one of the three divine persons of the Holy Trinity, exists eternally, i.e., timelessly, together with the Father and the Holy Spirit. As God, he has no beginning in time. Yet the Creed continues: “Who for us humans and our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became human.” This means that the divine person of the Son of God, at a particular point in the history of the world, entered into the Virgin Mary’s womb by the power of the Holy Spirit, and fashioned a human body, endowed with a human soul, from his mother. He was born as a tender infant, like us in every way except for original sin, as he had received a perfect humanity from his mother, untainted by the consequences of the sin of Adam and Eve. He became human—and perfectly human—so that he could save our race from sin and death, and restore our humanity to the perfection of its image and likeness to God. And, so, for that reason this feat can be thought to anticipate the joy of the feast of feasts, Holy Pascha. In His incarnation, the Son of God came to us in person, to bring us into a personal relationship with Him, and through Him, with the Father. And He also sent us the Holy Spirit, the Gift received by us in holy baptism and chrismation, Who personally indwells within us in the inner recess of our souls. Let us, therefore, personally respond to Him, by worshipping Him in person, in His Church, and let us rejoice and proclaim to our infant Savior: *Christ is Born! Glorify Him!*

Excerpt from the Church Fathers

"After the normal nine-month gestational period, Christ was born at the beginning of the tenth, in accordance with the law of gestation. It was the birth that surpassed the established order of birthgiving, as it was without pain; for, where pleasure had not preceded, pain did not follow. And just as at His conception He had kept her who conceived Him virgin, so also at His birth did He maintain her virginity intact, because He alone passed through her and kept her shut [Ezekiel 44:1-3]."

— St. John of Damascus, An Exact Exposition of the Orthodox Faith

Lives of the Saints

St. John of Damascus – commemorated on December 4th

St. John was born in Damascus, in 675 or 676, to a prominent Damascene Christian Arab family. His father, Sarjun ibn Mansur, served as an official of the early Umayyad Caliphate. Sarjun (Sergius) was himself the son of a prominent Byzantine official of Damascus, Mansur ibn Sarjun, who had been responsible for the taxes of the region during the reign of Emperor Heraclius. Mansur seems to have played a role in the capitulation of Damascus to the troops of Khalid ibn al-Walid in 635 after securing favorable conditions of surrender. Eutychius, a 10th-century Melkite patriarch, mentions him as one high-ranking official involved in the surrender of the city to the Muslims.

St. John was raised in Damascus, and Arab Christian folklore holds that during his adolescence, he associated with the future Umayyad caliph Yazid I and the Taghlibi Christian court poet al-Akhtal. One of the vitae describes his father's desire for him to "learn not only the books of the Muslims, but those of the Greeks as well." From this it has been suggested that St. John may have grown up bilingual. St. John does indeed show some knowledge of the Qur'an, which he criticizes harshly. Other sources describe his education in Damascus as having been conducted in accordance with the principles of Hellenic education, termed "secular" by one source and "classical Christian" by another. One account identifies his tutor as a monk by the name of Cosmas, who had been kidnapped by Arabs from his home in Sicily, and for whom St. John's father paid a great price. Under the instruction of Cosmas, who also taught John's orphan friend, St. Cosmas of Maiuma, St. John is said to have made great advances in music, astronomy and theology, soon rivalling Pythagoras in arithmetic and Euclid in geometry. As a refugee from Italy, Cosmas brought with him the scholarly traditions of Latin Christianity. St. John possibly had a career as a civil servant for the Caliph in Damascus before his ordination. This claim, that John actually served in a Muslim court, has been questioned since he is never mentioned in Muslim sources, which however do refer to his father Sarjun (Sergius) as a secretary in the caliphal administration. Moreover, John's own writings never refer to any experience in a Muslim court.

St. John then became a monk and priest at the Mar Saba monastery near Jerusalem. One source suggests John left Damascus to become a monk around 706, when al-Walid I increased the Islamification of the Caliphate's administration. This is uncertain, again as Muslim sources only mention that his father Sarjun (Sergius) left the administration around this time, and fail to name John at all. During the next two decades, culminating in the Siege of Constantinople (717-718), the Umayyad Caliphate progressively occupied the borderlands of the Byzantine Empire. An editor of John's works, Fr. Michel Le Quien (1661-1733), has shown that St. John was already a monk at Mar Saba before the dispute over iconoclasm.

In the early 8th century, iconoclasm, a movement opposed to the veneration of icons, gained acceptance in the Byzantine court. In 726, despite the protests of St. Germanus, Patriarch of Constantinople, Emperor Leo III (who had forced his predecessor, Theodosius III, to abdicate and himself assumed the throne in 717 immediately before the great siege) issued his first edict against the

veneration of images and their exhibition in public places. All sources agree that John of Damascus undertook a spirited defense of holy images in three separate publications. The earliest of these works, his *Apologetic Treatises against those Decrying the Holy Images*, secured his reputation as a Doctor of the Church. He not only attacked the Byzantine emperor, but adopted a simplified style that allowed the controversy to be followed by the common people, stirring rebellion among the iconoclasts. Decades after his death, John's writings would play an important role during the Second Council of Nicaea (787), which convened to settle the icon dispute.

St. John's vitae recount at least one episode deemed miraculous. Emperor Leo III reportedly sent forged documents to the Caliph which implicated John in a plot to attack Damascus. The Caliph then ordered John's right hand be cut off and hung up in public view. Some days afterwards, St. John asked for the restitution of his hand, and prayed fervently to the Virgin Mary before her icon; thereupon, his hand is said to have been miraculously restored. In gratitude for this miraculous healing, he attached a silver hand to the icon, which thereafter became known as the "Three-handed", or *Tricheirousa*. That icon is now located in the Hilandar monastery of Mount Athos. The precise date and place of his death is not known for certain, though tradition places it at his monastery, Mar Saba, on December 4, 749. He was a polymath whose fields of interest and contribution included law, theology, philosophy, and music, he was given the by-name of Chrysorrhoeas (Χρυσορροῆας, literally "streaming with gold," that is, "the golden speaker"). He wrote works expounding the Christian faith, and composed hymns which are still used both liturgically in Eastern Christian practice throughout the world.

Best known for his for his strong defense of icons, St. John of Damascus was also a prominent exponent of *perichoresis* (circumincession),¹ employing the concept as a technical term to describe both the interpenetration of the divine and human natures of Christ and the relationship between the persons of the Trinity, and his writings set forth the standard Eastern tradition on the assumption of the Virgin Mary: that "Mary died in the presence of the Apostles, but that her tomb, when opened, upon the request of St Thomas, was found empty; wherefrom the Apostles concluded that the body was taken up to heaven."²

His most important dogmatic work is titled *The Fountain of Wisdom*, which is divided into three parts: (1) Philosophical Chapters (*Kefálea filosofiká*) – commonly called "Dialectic", it deals mostly with logic, its primary purpose being to prepare the reader for a better understanding of the rest of the book; (2) Concerning Heresy (*Peri heréseon*) – the last chapter of this part (Chapter 101) deals with the Heresy of the Ishmaelites [Muslims]. Unlike earlier sections devoted to other heresies, which are disposed of succinctly in just a few lines, this chapter runs into several pages. It constitutes one of the first Christian refutations of Islam. His manuscript is one of the first Orthodox Christian refutations of Islam, which has also influenced the Western Church's attitude. It was among the first sources representing the Prophet of Islam, Muhammad, to the West as a "false prophet" and "Antichrist"; (3) An Exact Exposition of the Orthodox Faith (*Ékdosis akribès tēs Orthodóxou Písteōs*) – a summary of the dogmatic writings of the Early Church Fathers. This writing was the first work of systematic theology in Eastern Christianity and an important influence on later Scholastic works, and may be deemed a precursor to the medieval *summae*. St. John also wrote ten other anti-heretical and dogmatic works, as well as the *Octoechos*, the church's liturgical book of eight tones, and composed hymns.

¹ *Perichoresis* is a Greek word used to describe the "binding" or "indwelling" of the persons of the Holy Trinity, the two natures of Jesus Christ, and God's omnipresence. The Greek term is derived from the Greek *peri*, "around" and *chōreō*, "to go, or come". As a compound word, it refers primarily to "going around" or "encompassing," conveying the idea of "two sides of the same coin." The Latin equivalent, circumincession, comes from the Latin *circum*, "around" and *incedere* meaning "to go, to step, to march along."

² Philip Jenkins, *The Many Faces of Mary* (2015), unpaginated.

When the name of St. John of Damascus was inserted in the General Roman Calendar in 1890, it was assigned to March 27th. The feast day was moved in 1969 to the day of his death, December 4th, the day on which his feast day is celebrated in the Byzantine Rite calendar used by the Eastern Orthodox and Greek Catholic Churches, and in the calendar of the Anglican Communion.

Modern Theological Classics

The Creed in the New Testament

The Christian faith is a life which the believer experiences personally together with his brothers, through the unity with the Father in the Son by the work of the Holy Spirit. This life cannot be defined by a certain creed, nor limited by a canon because it cannot be expressed by human language. Nevertheless, there was a necessity for those who accept faith to proclaim this faith in a brief and simple form before attaining the membership in the Body of Christ, i.e., before receiving baptism, this form is called a baptismal creed. St. Hilary of Poitiers states that we have to utter with what is unspeakable, and instead of the mere faith we have to deposit our religious doctrines in human expressions.

When our Lord asked His disciples about their faith St. Peter said. "You are the Christ, the Son of the living God" (Matthew 16:16). Perhaps it was the starting point of setting a Church creed that ensured our faith in Christ. Again, when our Lord granted His disciples the universal authority to preach, teach and baptize the believers, He said, "Go you therefore and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit" (Matthew 28:19). Our Lord Himself revealed the Trinitarian formula as a baptismal creed. The Book of the Acts of the Apostles preserved the original form of the Creed (8:37). The apostle Philip baptized the eunuch of Ethiopia after the latter had professed his faith thus: "I believe that Jesus Christ is the Son of God." This passage proves that the starting point of the Creed was the confession of faith in Jesus Christ as the Son of God. There was no need to require more from the candidates for baptism. The confession of Jesus as the Messiah proved sufficient, especially for converts from Judaism.

As time went by, more and more titles were added. Soon afterwards the word "Savior" was included in the formula, and thus the acrostic (ICHTHUS) appeared, a favorite Creed in the Hellenistic world, because (ICHTHUS) 'fish' contains the initials of the five Greek words for "Jesus Christ, Son of God, Savior." Tertullian and the inscription of Abercius testify to the popularity of this formula in the second half of the second century. Far earlier, however this formula was found, in ancient Christian literature, expressions of faith in Christ, at once were more formal in character and more extensive in scope.

Already St. Paul's Epistle to the Romans (1:3) formulates the Gospel of God as the message of His son, flesh, who was predestined the Son of God in power, according to the spirit of sanctification by the resurrection of our Lord Jesus Christ from the dead. Similar formulas can be found in 1 Corinthians 15:3, and in 1 Peter 3:18-22. It is possible that these formulas had been in liturgical use. About the year 100 A.D, Ignatius of Antioch declared his faith in Jesus Christ in words that remind us very much of the second article in the Apostle's Creed: *Jesus Christ, who was of the race of David, who was of Mary, who was truly born, both ate and drank, was truly persecuted under Pontius Pilate, was truly crucified and died, while being heavenly, earthly. . . He was also truly raised from the dead, His Father raised Him up, as in similar fashion His Father will raise us up in Christ Jesus as we believe in Him, without whom we have no true life.*

The History of Creeds

As we have said, from the earliest days of the Church the need of some kind of profession of faith before receiving baptism was felt. Simple and brief creeds containing a doctrinal summary of Christianity, or a compound of the faith of the church were used by candidates for baptism.

When the heresies appeared, especially Gnosticism, they considered the bodies and all materials as evil and created by Satan, denying the reality of incarnation. They almost said that Christ had a heavenly body, different from our own body, and that He appeared as if He was a man, but He never suffered nor was crucified. Therefore, the primitive formula was not sufficient. There was a need of emphasizing the reality of incarnation, suffering, crucifixion, resurrection and ascension of our Incarnate God. When heresies, concerning the Trinitarian faith spread, reciting a creed with emphasis on church faith became necessary, not only for baptism, but in every worship, private or communal. "Say the creed daily," St. Augustine advised his flock, "when you compose yourself to sleep, repeat your creed, render it to the Lord, be not irked to say it over."

Patrology presents many primitive creed formulas mentioned in the writings of the Eastern and Western Fathers. Philip Schaff presents a comparative table of the Ante-Nicene Rules of Faith, as related to the Apostles' Creed and the Nicene Creed: (1) The Apostles' Creed (Rome), about 340 A.D. (2) Irenaeus of Lyon, 180 A.D. (3) Tertullian of Carthage, 200 A.D. (4) Cyprian of Carthage, 250 A.D. (5) Novatian of Rome, 250 A.D. (6) Origen of Alexandria, 250 A.D. (7) Gregory of Neo-Caesarea, 270 A.D. (8) Lucian of Antioch, 300 A.D. (9) Eusebius of Caesarea, 325 A.D. (10) Marcellus of Ancyra, 340 A.D. (11) Cyril of Jerusalem, 350 A.D. (12) Epiphanius of Salamis, 374 A.D. (13) Rufinus of Aquileia, 390 A.D. (14) The Creed mentioned in the Apostolic Constitution.

Fr. Tadros Y. Malaty,³ "The Apostolic Fathers," pp. 43-46

Recipe of the Month

Yule Log Cake (Bûche de Noël)

A delicious cake made to look like a wooden yule log, this is an old-school French and French-Canadian holiday dessert that never fails to get some "ooohs" and "ahhhs"—not to mention "mmms!" Also known as Bûche de Noël, Yule Log Cake is the perfect centerpiece for any holiday table. Yule Log Cakes are often served with one end cut off and set atop the cake, or protruding from its side to resemble a chopped off branch. A bark-like texture is often produced by dragging a fork through the icing, and powdered sugar sprinkled to resemble snow. Other cake decorations may include actual tree branches, fresh berries, and mushrooms made of meringue or marzipan. The name Bûche de Noël originally referred to the Yule Log itself, and was transferred to the dessert after the custom had fallen out of popular use. Made with cake mix and whipped frosting, this Yule Log Cake recipe a delicious dessert that's fairly easy to prepare and may even become your family's new favorite holiday tradition.

Ingredients:

Cake

- 6 eggs
- 1 box devil's food cake mix
- 1/2 cup water
- 1/4 cup vegetable oil
- 1 tablespoon powdered sugar

³ Fr. Tadros Y. Malaty (b. 3/16/1937) is a Coptic Orthodox priest, theologian, and prolific writer, based at the famous Church of St. George in Sporting, Alexandria, Egypt. His theological, spiritual, liturgical, and historical books are characterized by an abundance of biblical and patristic references. He composed a complete set of patristic commentaries that cover the entire Old and New Testaments, and he has authored many books about the lives of the Early Church Fathers and Martyrs that reveal how they led their lives as a "living Bible" and as role models for all Christians. In the 1960's he began publishing his books and booklets in Arabic, and many of them have since been translated into English.

Frosting

1/2 cup whipping cream
1 cup semisweet chocolate chips (6 oz.)
1 tablespoon corn syrup
1/4 teaspoon vanilla

Filling

1 container whipped vanilla frosting

Directions:

(1) Heat oven to 375°F (350°F for dark or nonstick pan). Line bottom only of 15x10x1-inch pan with foil or waxed paper; spray with baking spray with flour. Place paper baking cup in each of 8 regular-size muffin cups.

(2) In large bowl, beat eggs with electric mixer on high speed about 5 minutes or until thick and lemon colored. Add cake mix, water and oil; beat on low speed 30 seconds, then on medium speed 1 minute, scraping bowl occasionally. Pour 3 1/2 cups batter into pan. Divide remaining batter among muffin cups.

(3) Bake 14 to 16 minutes or until cake springs back when lightly touched in center and cupcakes test done when toothpick inserted in center comes out clean. If necessary, run knife around edges of pan to loosen cake. Turn cake upside down onto clean kitchen towel sprinkled with 1 tablespoon powdered sugar; carefully remove foil. While hot, carefully roll up cake and towel from narrow end. Cool completely on cooling rack, about 1 hour. Cool cupcakes 10 minutes. Remove from pan; cool completely, about 30 minutes. Save cupcakes for another use.

(4) Meanwhile, in medium microwavable bowl, microwave whipping cream uncovered on High 1 minute to 1 minute 30 seconds or until it just starts to boil. Stir in chocolate chips and corn syrup; let stand 3 minutes. Beat gently with wire whisk until smooth. Beat in vanilla. Refrigerate about 1 hour, stirring every 15 minutes, until spreading consistency.

(5) Unroll cake carefully, and remove towel. Spread filling evenly over cake; roll up cake. Place cooling rack on sheet of waxed paper. Place cake roll on cooling rack; frost cake. Using fork, drag tines through frosting to look like log. Let stand 15 minutes. Transfer cake to serving platter. Store loosely covered in refrigerator. Let stand at room temperature 30 minutes before serving.

Parish News

Parish Council for 2022

The following have been elected to the 2022 Parish Council: President – Robert Pierce; Vice-President – Reader Stephen Wasilewski; Recording Secretary – Margaret Kovach; Financial Secretary – Russell Wyskanycz; Treasurer – Stephen Wanko; Trustees – Dr. Andrea Bacsik, Reader Philip Benda, Tais Fedetz, Victor Wasilewski; Auditors – Stephen Cimboric and John Wanko.

Parish Confessions

All parishioners ought to go to confession during the Nativity Fast, which may be heard after any Vespers. Confessions may be done without facial masks so long as you are fully vaccinated. Those unable to attend Vespers may call the Rectory at 201-436-3244 to make an appointment.

Forty Years

December 12, 2021 is the fortieth anniversary of Fr. Sophrony's reception into the Holy Orthodox Church (from Roman Catholicism) by the rite of conversion and sacrament of chrismation.

Centennial Celebration

2022 is Ss. Peter & Paul's centennial anniversary. The main event is scheduled for Sunday, October 23, 2022, with a Hierarchical Divine Liturgy followed by a banquet at the Knights of Columbus Hall. Future issues of *Quo Vadis* will keep you updated on the plans for the celebration of our parish's centennial year.

Upcoming FOCA Events

(1) **National Virtual Youth Retreat - Nov. 26, 2021:** A gathering of Orthodox Youth in grades K-12. Join our Retreat Leaders, Archimandrite Sergius, and the Monastery Brotherhood as they share the history of Saint Tikhon's Monastery. See: www.orthodoxfellowship.org/upcoming-events-1/2021/11/26/virtual-national-youth-retreat-amp-tour

(2) **2nd Annual St. Andrew's Virtual Akathist - Nov. 30, 2021:** The Akathist to St. Andrew the Apostle, hosted by St. Nicholas Orthodox Church, Mogadore, Ohio. Served by Past and Present National, District, and Local Spiritual Advisors from across the U.S.A., with an address by Archbishop Paul of Chicago. See: www.orthodoxfellowship.org/upcoming-events-1/2021/11/30/2nd-annual-virtual-st-andrews-day-celebration

(3) **Virtual Tour of Bethlehem - Dec. 12, 2021:** Join us on a journey through the Holy City of Bethlehem as we relive the events and places of Our Lord's birth. See: www.orthodoxfellowship.org/upcoming-events-1/2021/3/14/virtual-tour-of-the-holy-sites-of-jerusalem-mksfp

(4) **FOCA Virtual Christmas Concert - Dec. 26, 2021:** FOCA is coordinating a "virtual" Christmas concert to be streamed live on YouTube on Sunday, December 26, 2021!
See: www.orthodoxfellowship.org/upcoming-events-1/2021/12/26/national-virtual-christmas-concert

Schedule of Services

December 5, 2021

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

December 6, 2021 (St. Nicholas)

9:30 AM (Monday) – Divine Liturgy

December 11-12, 2021

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

December 18-19, 2021

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

December 24-25, 2021 (Christmas)

4:30 PM (Friday) – Vigil w. Lity
9:30 AM (Saturday) – Divine Liturgy

December 25-26, 2021

9:30 AM (Sunday) – Divine Liturgy

December 27, 2021 (St. Stephen)

9:30 AM (Monday) – Divine Liturgy

**CHRIST IS BORN!
GLORIFY HIM!**

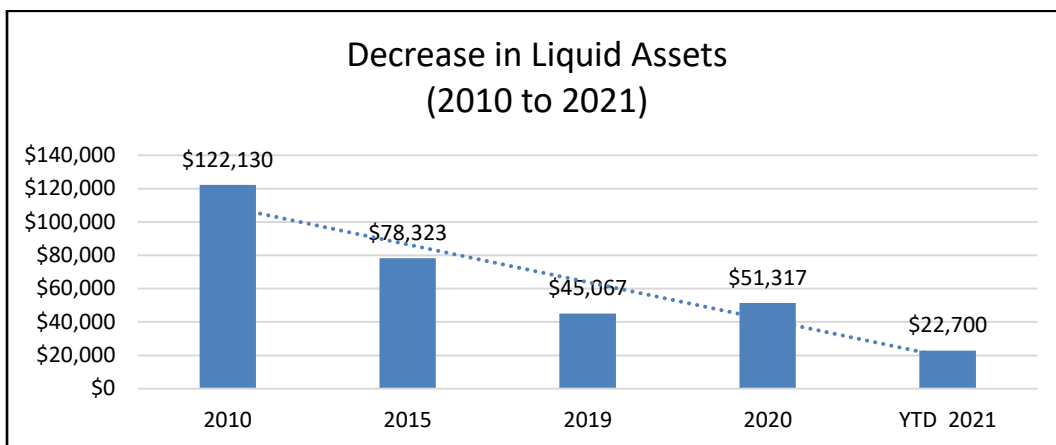
Daily Bible Readings

1. 1 Thessalonians 4:1-12; Luke 20:1-8
2. 1 Thessalonians 5:1-8; Luke 20:9-18
3. 1 Thessalonians 5:9-13, 24-28; Luke 20:19-26
4. 2 Corinthians 11:1-6; Luke 12:32-40
5. Ephesians 2:14-22; Luke 17:12-19
6. Hebrews 13:17-21; Luke 6:17-23
7. 2 Thessalonians 1:10-2:2; Luke 21:12-19
8. 2 Thessalonians 2:1-12; Luke 21:5-7, 10-11, 20-24
9. 2 Thessalonians 2:13-3:5; Luke 21:28-33
10. 2 Thessalonians 3:6-18; Luke 21:37-22:8
11. Galatians 1:3-10; Luke 13:18-29
12. Colossians 3:4-11; Luke 14:16-24
13. 1 Timothy 1:1-7; Mark 8:11-21
14. 1 Timothy 1:8-14; Mark 8:22-26
15. 1 Timothy 1:18-20, 2:8-15; Mark 8:30-34
16. 1 Timothy 3:1-13; Mark 9:10-16
17. 1 Timothy 4:4-8, 16; Mark 9:33-41
18. Galatians 3:8-12; Luke 13:18-29
19. Hebrews 11:9-10, 17-23, 32-40; Matt. 1:1-25
20. 1 Timothy 5:1-10; Mark 9:42-10:1
21. 1 Timothy 5:11-21; Mark 10:2-12
22. 1 Timothy 5:22-6:11; Mark 10:11-16
23. 1 Timothy 6:17-21; Mark 10:17-27
24. Hebrews 1:1-12; Luke 2:1-20
25. Galatians 4:4-7; Matthew 2:1-12
26. Galatians 1:11-19; Matthew 2:13-23
27. 2 Timothy 2:20-26; Mark 10:46-52
28. 2 Timothy 3:16-4:4; Mark 11:11-23
29. 2 Timothy 4:9-22; Mark 11:22-26
30. Titus 1:5-2:1; Mark 11:27-33
31. 1 Timothy 6:11-16; Matthew 12:15-21

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.

October 2021	
Weekly Donations	\$4,745.61
Monthly Revenue (Pay It Forward Rewards, Gift Card Rebates, Interest Income, etc.)	\$1,145.41
Total Monthly Income	\$5,891.02
Salaries and Benefits	\$4,115.00
Diocesan Obligation	0.00
Operating Expenses	\$2,151.47
Total Monthly Expenses	\$6,266.47
Monthly Surplus (Deficit)	\$(375.45)
Special Donations: Christmas/Easter	\$0.00



NOTE: Our savings continue to cover the gap between our income and expenses.
 Liquid assets have decreased by almost 81% (approximately \$99,400) 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.

Special Donations

Please note that for Special Donations in January 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 December 19, 2021.

December 5, 2021

Altar Vigils offered by John and Helen Wanko in memory of Lydia Wanko (anniversary of birth).

December 12, 2021

Sanctuary Lamp offered by Fr. W. Sophrony Royer in memory of Rt. Rev. Bishop Anthony (Grabbe).

December 26, 2021

Altar Vigils offered by John and Helen Wanko in memory of June Bianchini (anniversary of birth).