

# Quo Vadis

The monthly newsletter of Saints Peter & Paul Orthodox Catholic Church of Bayonne, N.J.  
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“**Quo Vadis?**” is a Latin phrase meaning “Where are you going?” It refers to a Christian tradition regarding St. Peter. According to the apocryphal *Acts of Peter*, Peter is fleeing from likely crucifixion in Rome, and along the road outside the city, he encounters the risen Jesus. Peter asks Jesus “Quo vadis?” Jesus replies “Romam vado iterum crucifigi” (“I am going to Rome to be crucified again”). St. Peter thereby gains the fortitude to return to the city, to eventually be martyred by being crucified upside-down. The phrase also occurs a few times in the Latin *Vulgate* translation of the *Holy Bible*, notably in John 13:36 when Peter asks Jesus the same question, to which He responds, “Whither I go, thou canst not follow me now, but thou shalt follow me.” The Church of Domine Quo Vadis in Rome is built where, according to tradition, the meeting between St. Peter and the risen Jesus Christ took place.

This parish newsletter is called **Quo Vadis** for a reason: to ask the question of where *you* are going in life. Is your life’s journey leading you towards Our Lord and Savior Jesus Christ? St. Peter, at a pivotal moment in his life, when he understandably felt like running away, found the courage to go where Jesus Christ would have him go. Where are *you* going? Will *you* follow Jesus Christ?

## Rector’s Message

Last month our country observed the twentieth anniversary of the attacks on the World Trade Center and the Pentagon on September 11, 2001—one of the vilest acts of terrorism in history—with a death toll of nearly 3,000. The existence of terrorism, and the mass murder often perpetrated by terrorists, is sufficient proof—assuming sufficient proof would even be needed—that there is moral evil in the world. At time such as this, when we are reminded of the evil acts done by men, some people tend to question God’s goodness. Personally, I find this a little perplexing. Why blame God for the evils committed by men? Would you blame Mother Teresa of Calcutta for the evils committed by Joseph Stalin? The one has nothing to do with the other!

The reasoning of those who question God, of course, is based on the expectation that God somehow ought to intervene in order to prevent evil. They ask, “if God *can* intervene, then He *ought* to intervene.” And if He wills not to do so, then they conclude that God is not truly good. This very line of thinking, first of all, represents something of a reversal of roles. God is *our* judge, and it is not for us to judge God. Do we dare to presume that God is unjust in order to justify ourselves? Isn’t that precisely what we try to do when we seek to transfer man’s guilt to God by holding God responsible for our evils?

Another important point that needs to be made, I think, is that if God has an obligation to prevent evil, then we must have a right to be free from evil. Such a right *may* have existed in the Garden of Evil, but mankind forfeited it. In any case, it is extremely odd to even think of God, our sovereign Lord, as having *any* obligations at all. The very idea of God owing us *anything* seems to defy the very notion of divine sovereignty. Those who seek to hold God responsible for the world’s evils seem to think that God ought to have created a perfect world. But is such a thing even possible? To anything finite, more can always be added. A finite world (and anything created is, *ipso facto*, finite) is by definition a world with

limits, including limits to its goodness. One can conceivably always add more goodness to a finite world—something, by the way, we Christians are called to do. Therefore, a perfect *finite* world is logically impossible, just as a “square circle” is logically impossible. Omnipotence does not mean the ability to do the logically impossible—God can no more create a perfect finite world than He can create “square circles.” To demand that God should do the logically impossible is, well, illogical.

However, just because God does not always supernaturally intervene to prevent moral evil, that is, that He did not create a “perfect world,” does not mean that there isn’t a moral order to the universe or that there is no such thing as justice. Justice is the rendering to the other exactly what he is due. It is the basic concept underlying the notion of duty, as well as the judgment of righteousness (i.e., he who keeps his duties is a just, or righteous, man). If justice is something real, that is, is it is an objective reality, and not a mere figment of human imagination, then there must be a punishment awaiting evildoers, and that punishment is commensurate with their crimes. So perhaps we ought to think of God’s goodness more in terms of His rendering justice, through divine judgment, which is something entirely possible and compatible with God’s attributes, than to irrationally expect that if God is good that He must always prevent evil in the first place.

For God is render justice, by punishing the wicked, then there must be a judgment after death in which every man is held accountable for his deeds. Moreover, the existence of punishment for sin entails the existence of a place, or condition or state, of punishment; that is, Hell really exists. Indeed, if there is no Hell, then there is no justice, and therefore no moral order, in the universe. Ours would be a morally arbitrary universe, and God would be a morally arbitrary God is making it so. I think we must believe that God is just (and not arbitrary), and that justice is objectively real, and that there is, indeed, a moral order in the universe. And in a moral universe, we are morally responsible for our deeds. So, be assured that the 9-11 terrorists and Osama Bin-Laden (and Joseph Stalin, Adolf Hitler, Mao Zedong, Pol Pot, et al.)—like all mass murders—have found their place in Hell, and that divine justice demands that they be punished in a way fitting their crimes. Those depraved men thought that their heinous acts on September 11, 2001 would merit them a place in paradise. Imagine their surprise at finding themselves in Hell.

## **Excerpt from the Church Fathers**

*As the presbyters say, then those who are deemed worthy of an abode in heaven shall go there, others shall enjoy the delights of Paradise, and others shall possess the splendor of the city; for everywhere the Savior will be seen, according as they shall be worthy who see Him. But that there is this distinction between the habitation of those who produce an hundredfold, and that of those who produce sixty-fold, and that of those who produce thirty-fold; for the first will be taken up into the heavens, the second class will dwell in Paradise, and the last will inhabit the city; and that on this account the Lord said, “In my Father’s house are many mansions”: for all things belong to God, who supplies all with a suitable dwelling-place, even as His word says, that a share is given to all by the Father, according as each one is or shall be worthy. And this is the couch in which they shall recline who feast, being invited to the wedding. The presbyters, the disciples of the apostles, say that this is the gradation and arrangement of those who are saved, and that they advance through steps of this nature; and that, moreover, they ascend through the Spirit to the Son, and through the Son to the Father.*

— St. Papias of Hierapolis (c. 60-c. 130), Exposition of the Sayings of the Lord, V.

# Lives of the Saints

*St. Abercius of Hierapolis, Bishop and Wonderworker – commemorated on October 22nd*

St. Abercius, also known as Abercius Marcellus, was the bishop of Hierapolis in southwestern Anatolia (its site is adjacent to the modern Turkish town of Pamukkale), in what was then the Roman province of Phrygia.<sup>1</sup> We know practically nothing of Abercius' early life, but we know that he was the successor, as bishop of Hierapolis, of the renowned Papias of Hierapolis (c. AD 60 – c. AD 130), the author of the *Exposition of the Sayings of the Lord*.

The city of Hierapolis was inhabited by many pagans and very few Christians. The saint prayed to the Lord for the salvation of their souls and that they might be numbered among God's chosen flock. An angel appeared and bade Saint Abercius to destroy the idols in the pagan temple. He fulfilled the command of God with zeal. Hearing that the idol-worshippers wanted to kill him, the saint went to the place where the people had gathered and openly denounced the failings of the pagans. The pagans tried to seize the saint. At this moment three demon-possessed youths in the crowd cried out. The people were dumbfounded, as the saint expelled the devils from them by his prayers. Seeing the youths restored to normal, the people of Hierapolis asked St. Abercius to instruct them in the Christian Faith, and then they accepted Holy Baptism.

After this Abercius went to the surrounding cities and villages, healing the sick and preaching the Kingdom of God. With his preaching he made the rounds of Syria, Cilicia, Mesopotamia, he visited Rome and everywhere he converted multitudes of people to Christ. For many years he guarded the Church against heretics, he confirmed Christians in the Faith, he set the prodigal upon the righteous path, he healed the sick and proclaimed the glory of Christ. Because of his great works, St. Abercius is termed "Equal of the Apostles."

St. Abercius returned home to Hierapolis, where he soon rested from his labors. After his death, many miracles took place at his tomb. He wrote his own epitaph, and it was carved on his tombstone, which is now in the Lateran Museum in Rome. A few works are ascribed to St. Abercius: (1) An *Epistle to the Emperor Marcus Aurelius*, of which Cardinal Caesar Baronius (1538-1607) speaks as extant, but he does not produce it; (1) *A Book of Discipline* (Greek, Βίβλος διδασκαλίας) addressed to his clergy; this too is lost. St. Abercius is also the subject, and probable author, of the *Inscription of Abercius*, preserved in the Vatican Museums. His feast day is October 22nd.

## Modern Theological Classics

### XI. THE HUMILITY OF GOD

The idea of the humility of God seems strange. It is nevertheless true. It is one of the greatest truths that dawn upon us when we consider the Universe and Man in their history; I mean, when we consider them from a Christian viewpoint. Then the truth reveals itself in its unutterable grandeur, more

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<sup>1</sup> Hierapolis was known, since the second century BC, for its hot springs. The great baths were constructed with huge stone blocks without the use of cement and consisted of various closed or open sections linked together. There are deep niches in the inner section, including a fountain at the hot springs, two Roman bath, a library, a gymnasium, several temples, and a colonnaded main street. Thousands of people came to benefit from the medicinal properties of the hot springs. Hierapolis became one of the most prominent and wealthy cities in the Roman Empire in the fields of the arts, philosophy, and trade and grew to 100,000 inhabitants by Abercius' time. St. Philip the Apostle spent the last years of his life here. The town's Martyrium was alleged to have been built upon the spot where Philip was crucified in AD 80, and is the site of his tomb. During the Byzantine period, the city continued to flourish and also remained an important center for Christianity, with the Roman baths being transformed to a Christian basilica, and its bishopric was elevated to a metropolitan see in AD 531.

than that: it can take hold of us with sudden overwhelming poignancy, in which a sense of trembling reverence and wonder and loving adoration are blended into one.

The humility of God discloses itself already in the act of Creation. He has willed that there should be life “and life in abundance.” It did not diminish His glory and splendor, it enhanced His glory and splendor, but He wanted that some things should exist “outside” of Him, as something separated from Him and yet deeply united with Him, as something “independent,” although at the same time it was and remained in deepest dependence of Him. He voluntarily restricted His might, His power in admitting a thing beside Him, utterly dependent on Him, but still having its own individuality, its own physiognomy, received from God, but still its own.

That is Creation. The Creation does not limit the omnipotence of the Creator—on the contrary, it is the most eloquent proof—but it makes that something which exists beside God, which is not God. And herein the Greatness and Glory of God reveal themselves with special splendor, but also the Humility of God. For this is Self-restriction, loving Self-restriction. It is Love. For Love is humble and creative and restricts itself, “forgets” itself and promotes the welfare of the beloved. The Son of Man who was Son of God, said of Himself: “I came in order that they should have life and have it in abundance. The same words could be inscribed over the whole act of creation. This idea of the self-communicating, outflowing Love—creative and resplendent in its outgoing “humility” and in its mystery and its power (the “humility” being one of the most characteristic and fundamental aspects of its majesty and glory and power)—this idea of the outgoing, outflowing creative Love is admirably expressed in Dante in his “Paradiso”:

*Non per aver a se di bon acquisto. Che esser non puo, ma perche il suo splendore. Potesse risplendente, dir: subsisto – in sua Eternita, di tempo fuore. Fuor di tutto comprender, come lui piacque. S'aperse in nuovi amor: l'Eterno Amore.<sup>2</sup>*

The Eternal Love willed that other individual centers of love should exist beside it and share its bliss. That is according to Dante the meaning of Creation. This is the “Humility” of God, but this Humility is also the enhanced manifestation of His Glory. For the Glory of God shines in His works and in His creation.

The guidance of Humility through the different stages of its history is also an act of the condescension of God, of God’s loving humility. He did not leave quite alone, has not quite forsaken those poor blundering men, those tribes and nations and races. So often has His image been misrepresented and distorted, but still He has been continually looked for and searched for and sometimes there came a distant hint, a dark inkling of His real being, for again and again He was vouchsafing some glimpses of Himself to searching hearts amidst the dark clouds of human ignorance and superstitions, human passions, and human corruption and bestiality. Sometimes He has been even dimly felt and hinted at as the Condescending One. So in old China we have the marvelous mystical intuition of Lao-tse about the boundless humility of the Absolute Principle of all Life and Being—the Supreme Tao (“The Way”):

*Tao is all-pervading, and its age is inexhaustible! Fathomless! It is like the fountain—head of all things ... From Him all things take their rise, but He does not turn away from them; He gives them life, but He does not take possession of them; He acts, but does not appropriate; Accomplishes, but claims no credit ... The Great Tao flows everywhere ... the myriad things derive their life from it; And it does not deny them ... It clothes and feeds the myriad things, Yet does not claim them as its own ... Being the home of all things, yet claiming not, It must be considered great: Because to the end it does not claim greatness, Its greatness is achieved ...*

And therefore, the author exclaims again in marvel and amazement: “O how marvelous and silent! O how unfathomable!”

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<sup>2</sup> Not for having a good purchase for Himself, which He cannot, but because His splendor could, shining, say: I subsist – in His Eternity, outside of time. Out of any other understanding, how he pleased, Eternal Love opened up in new loves.

This is a deep and beautiful glimpse of the Divine Reality, but it remains a general statement: vague, impersonal and abstract, it lacks the poignancy of a definite Personality, of a historical fact. For amidst the brittle frame of history, in a concrete fact of historical human existence, have taken place decisions of universal, yea cosmic scope, solutions of a final, of a decisive victorious and triumphant character, decisions that were at the same time historical *events*. There is therefore a character of poignancy, of uniqueness, of moral directness in this Christian message that addresses you in a personal way, that appeals to you in a personal way, that appeals to you as an individual living person, because a concrete living Person, our brother according to the flesh and blood and our sharer in moral struggle and effort and moral heroism, is the bearer of this message, of this Truth—the Condescension of God—or rather is, the embodiment of this Condescension: the Divine Word that became man, God has become our Brother. The humility is thus far more striking and much more far-reaching and radical, because it is the expression not of a pantheistic creed in which God and the whole of the Universe essentially coincide, but the manifestation of a living personal God, holy and unattainable to creature, Creator and Maker of all things that willingly, out of His own loving initiative became creature, in order to come near to us and to have us as His own, as His friends and brothers, and take hold of us, and move our hearts, and to transfigure us, and to redeem us. Thus, the “humility” of God is only another term for something greater than all things—the condescending Love of God.

The Christ of the Gospels is humble. This is the mark under which He enters history. It is the all-pervading mark. In the 12th chapter of the Gospel according to Matthew the words of Isaiah are referred to Him, thus characterizing His personality: “Behold My Servant whom I have chosen, My Beloved, in whom My soul is well pleased ... He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall He not break, and a smoking flax shall He not quench ...”

The manger, the homeless life of travel, teaching and service, interwoven with persecutions which He underwent from the hand of His enemies, His arrest, trial, passion, crucifixion and death—all this is, well known, *one* great revelation of deepest humility and self-sacrificing love. But mark, how this humility, this meekness (“Learn from Me, for I am meek and humble of heart”) is at the same time permeated by the touch of Majesty: a supreme Presence is given in which meekness and humility.

It is a royal humility, the meekness of majesty. It is the humility of God. How this all-permeating touch of a Supreme Presence runs, e.g., through all his words: “Come unto Me all you that labor and are heavy-laden, and I will give you rest. Take My yoke upon you and learn from Me: for I am meek and humble in heart, and you shall find rest unto your souls.” The redeeming, peace-giving, restoring and healing Presence, this Center and Fulfillment, the Presence of One who is greater than Sabbath, greater than Solomon, before Whom the man born blind, now healed, falls down and “worships Him,” Whose coming into the house of Zacchaeus is a decisive turning point in the life of this sinful man, Whose world moves and strikes the hearts and sets the afire, Who has the power to pardon sins, but also to heal and to raise from the bed of sickness—this Presence that is felt by John the Baptist as of One, before whom he has totally to eclipse himself, not worthy even “to stoop down and to unloose the latches of His shoes”—this Presence, I say, is not only clad and hidden in humility, but His humility is the most appropriate, the most adequate *revelation* of the greatness of this Presence, the unutterable, boundless Goodness of God being revealed in his utterable, boundless humility. That is the center of Paul’s preaching: “He has humbled Himself, becoming obedient unto death” (Phil. 2:8).

This is the vision that made Francis of Assisi, who contemplated it incessantly with the eye of burning love, to exclaim (referring to the Eucharist): “*O sublimitas humilis! O humilitas sublimis!*” (“O humble majesty! O sublime humility!”). This is the vision from which, e.g., the Eastern Orthodox Church cannot detach its gaze in trembling thankfulness, in love and awe-stricken admiration. The two *poles* are contemplated simultaneously, as both they are simultaneously given to the Incarnate Son of God—the

suffering Humanity and the fulness of God; e.g., expressed in the hymns of Annunciation and Christmas, and in the contemplative hymns of Holy Week. Majesty in Humility! Life Eternal in Death and overcoming Death! A great Orthodox teacher of spiritual life, Philotheus of Sinai, writes accordingly: “All the saints clothed themselves with the supreme holy garment of God—humility.”

*Dr. Nicholas Arseniev,<sup>3</sup> “The Revelation of Life Eternal,” pp. 95-99*

## Recipe of the Month

### Traditional Sauerbraten

*Sauerbraten is a traditional German roast of heavily marinated meat. It is regarded as the national dish of Germany, It can be prepared from a variety of meats, most often from beef, but also from venison, lamb and mutton, and pork. Before cooking, the raw meat is marinated for at least three days in a mixture of vinegar or wine, water, herbs, spices, and seasonings. Usually, tougher cuts of meat such as rump roast or bottom round of beef are used, and the long marinating tenderizes the meat. A Sauerbraten dinner is almost always accompanied by a hearty gravy resulting from its roasting and is most often served with potato pancakes (Kartoffelpuffer), potato dumplings (Kartoffelklöße), or Spätzle pasta. Ginger snaps give the sauce a beautiful texture and add a sweet spiciness.*

#### **Ingredients:**

- 3 pounds beef rump roast
- 2 large onions, chopped
- 1 cup red wine vinegar, or to taste
- 1 cup water
- 1 tablespoon salt
- 1 tablespoon ground black pepper
- 1 tablespoon white sugar
- 10 whole cloves
- 2 bay leaves, or more to taste
- 2 tablespoons all-purpose flour
- salt and ground black pepper to taste
- 2 tablespoons vegetable oil
- 10 gingersnap cookies, crumbled

#### **Directions:**

1. Place beef rump roast, onions, vinegar, water, 1 tablespoon salt, 1 tablespoon black pepper, sugar, cloves, and bay leaves in a large pot. Cover and refrigerate for 2 to 3 days, turning meat daily. Remove meat from marinade and pat dry with paper towels, reserving marinade.
2. Season flour to taste with salt and black pepper in a large bowl. Sprinkle flour mixture over beef.
3. Heat vegetable oil in a large Dutch oven or pot over medium heat; cook beef until brown on all sides, about 10 minutes. Pour reserved marinade over beef, cover, and reduce heat to medium-low. Simmer until beef is tender, 3 1/2 to 4 hours. Remove beef to a platter and slice.

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<sup>3</sup> 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.

4. Strain solids from remaining liquid and continue cooking over medium heat. Add gingersnap cookies and simmer until gravy is thickened about 10 minutes. Serve gravy over sliced beef.

## Parish News

### Parish Council Meeting

The Parish Council is meeting on Sunday, October 24, 2021 after Divine Liturgy.

### Hurricane Ida

When Hurricane Ida came through our metropolitan area, reports of damage were widespread, though—thanks be to God—our church and, so far as I'm aware, our parishioners, were spared. Not all of our diocese's parish communities were as fortunate. We are aware of serious damage in Brooklyn, Yonkers, and Princeton. Therefore, at the request of our archbishop, we will have special collections during the month of October for Hurricane Ida relief (however, the first Sunday's special collection will be for the Orthodox Christian Fellowship, the pan-Orthodox university fellowship, as it had already been mandated by the Assembly of Canonical Orthodox Bishop in North America).

## Schedule of Services

### October 1, 2021 (Protection of BVM)

9:30 AM (Friday) – Divine Liturgy

### October 2-3, 2021

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

### October 9-10, 2021

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

### October 16-17, 2021

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

### October 23-24, 2021

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

### October 30-31, 2021

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

## Special Donations

*Please note that for Special Donations in November 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 October 24, 2021.*

### October 3, 2021

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

### October 10, 2021

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

October 24, 2021

**Sanctuary Lamp** offered by John and Helen Wanko in memory of Stephen Brelinsky (anniversary of repose). **Triple Candelabra** offered by John and Helen Wanko in memory of Helen Grudinoff (anniversary of repose).

October 31, 2021

**Sanctuary Lamp** offered by Fr. W. Sophrony Royer in memory of Lewis Cusano.

## Daily Bible Readings

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| 1. Hebrews 9:1-7; Luke 10:38-42; 11:27-28 | 16. 1 Corinthians 14:20-25; Luke 6:1-10    |
| 2. 1 Corinthians 4:17-5:5; Luke 5:17-26   | 17. 2 Corinthians 6:16-7:1; Luke 8:5-15    |
| 3. 2 Corinthians 4:6-15; Luke 6:31-36     | 18. Ephesians 4:25-32; Luke 9:18-22        |
| 4. Galatians 4:28-5:10; Luke 6:24-30      | 19. Ephesians 5:20-26; Luke 9:23-27        |
| 5. Galatians 5:11-21; Luke 6:37-45        | 20. Ephesians 5:25-33; Luke 9:44-50        |
| 6. Galatians 6:2-10; Luke 6:46-7:1        | 21. Ephesians 5:33-6:9; Luke 9:49-56       |
| 7. Ephesians 1:1-9; Luke 7:17-30          | 22. Ephesians 6:18-24; Luke 10:1-15        |
| 8. Ephesians 1:7-17 Luke 7:31-35          | 23. 1 Corinthians 15:39-45; Luke 7:1-10    |
| 9. 1 Corinthians 10:23-28; Luke 5:27-32   | 24. 2 Corinthians 9:6-11; Luke 16:19-31    |
| 10. 2 Corinthians 6:1-10; Luke 7:11-16    | 25. Philippians 1:1-7; Luke 10:22-24       |
| 11. Ephesians 1:22-2:3; Luke 7:36-50      | 26. Philippians 1:8-14; Luke 11:1-10       |
| 12. Ephesians 2:19-3:7; Luke 8:1-3        | 27. Philippians 1:12-20; Luke 11:9-13      |
| 13. Ephesians 3:8-21; Luke 8:22-25        | 28. Philippians 1:20-27; Luke 11:14-23     |
| 14. Ephesians 4:14-19; Luke 9:7-11        | 29. Philippians 1:27-2:4; Luke 11:23-26    |
| 15. Ephesians 4:17-25; Luke 9:12-18       | 30. 1 Corinthians 15:58-16:3; Luke 8:16-21 |
|   | 31. 2 Corinthians 11:31-12:9; Luke 8:26-39 |

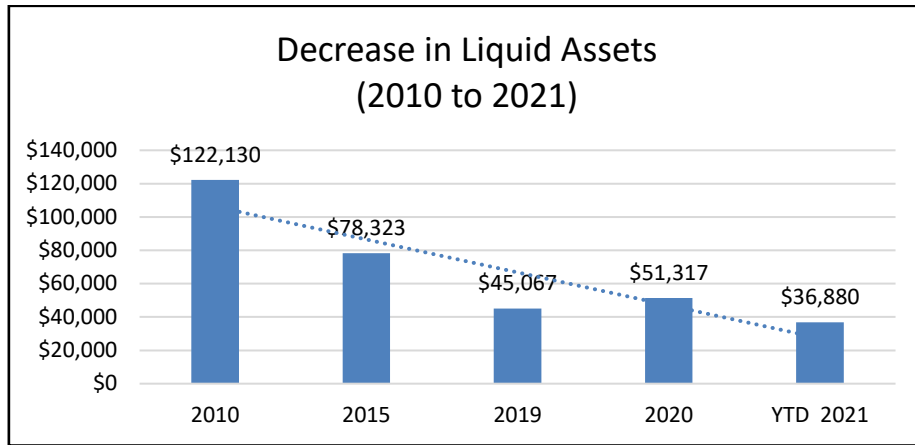
## Financial Snapshot

*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.*

August 2021	
Weekly Donations	\$5,011.50
Monthly Revenue (Pay It Forward Rewards, Gift Card Rebates, Interest Income, etc.)	\$1,086.72
<b>Total Monthly Income</b>	<b>\$6,098.22</b>
Salaries and Benefits	\$4,215.00
Diocesan Obligation	\$497.00
Operating Expenses*	\$7,742.31
<b>Total Monthly Expenses</b>	<b>\$12,454.31</b>
<b>Monthly Surplus (Deficit)</b>	<b>(\$6,356.09)</b>
Special Donations: Christmas/Easter	\$0.00

\*Includes \$5,181 in Real Estate Taxes paid for 93 & 95 West 27<sup>th</sup> Street





NOTE: Our savings continue to cover the gap between our income and expenses. Liquid assets have decreased by almost 70% (approximately \$85,000) over the last 10+ years. Increase from 2019 to 2020 was entirely due to \$9,700 received through the PPP (Payroll Protection Plan). \*Father Royer generously offered to reduce his annual salary by \$5,000 effected January 1, 2021.

*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.*