

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

“For a person to become a Christian he must have a poetic soul.”
—Elder Porphyrius

In reflecting on the quote taken from the November page of the St. Tikhon’s Lectionary Calendar, I think one way of interpreting what it means for a Christian needing to have a “poetic soul” is to realize how genuine Christianity is far from the caricature that modern secularism makes it out to be, in its viewing Christians as anti-intellectual, anti-artistic, and self-righteous. But in pointing out an alleged “mote” in stereotypical Christian’s eye, secularists fail to notice the “beam” in their own. Atheist thinkers, such as the philosopher Peter Singer, have recognized that philosophy faces a vexing problem in relation to the issue of human worth. The natural world yields no egalitarian picture of human capacities. What about the child whose disabilities or illness compromises her abilities to reason? Yet, without reference to some set of capacities as the basis of human worth, the intrinsic value of all human beings becomes an ungrounded assertion; a premise which needs to be agreed upon before any conversation can take place. This leaves today’s secularist in a strange intellectual vertigo. Universal human value has to be more than just a well-meaning conceit of liberalism. In fact, societies have always had different conceptions of human worth, or lack thereof. The premise of human equality is not a self-evident truth: it is profoundly historically contingent. And, thus, atheism has implications that are incompatible with the values that virtually every liberally-minded bourgeois secularist holds dear—they find themselves, so to speak, on intellectual “quicksand.” The agnostic may be more intellectually honest than the atheist, but he faces a similar quandary: Does he really want to sit on the fence forever? If issues about human value and ethics matter to him, then isn’t the response “perhaps there’s a God, or perhaps there isn’t,” inadequate?

Christianity, it turns out, looks nothing like the caricature it's often made out to be by secularists. Especially compelling is the story of Jacob wrestling with God (Gen. 32:22-32): God wants anything but the unthinking faith many secularists assume characterizes Christianity. God wants us to wrestle with Him; to struggle through doubt and faith, sorrow and hope. Moreover, God wants repentant people, not self-righteous ones. And salvation is not about earning our way to some place in the clouds through good works. On the contrary; there is nothing we can do, apart from God's grace, to reconcile ourselves to God. As any historian aware of the cycles of poverty, violence, and injustice in human history can tell you, thinking that some utopian design of our own, scientific or otherwise, might save us is senseless—only the Christian gospel of salvation by grace, freely offered by a God who unconditionally loves us, makes sense. This is what having a “poetic soul” means: earnestly and sincerely seeking God, and finding, perhaps paradoxically, that the love of God surpasses anything one might expect—it is something that transcends limited *human* love. In becoming fully human in Jesus, God behaved decidedly *unlike* a god. Why deign to walk through death's dark valley, or hold the weeping limbs of lepers, if you are God? Why submit to humiliation and death on a cross, in order to save those who hate you? God suffered punishment in our place because of a radical love. This sacrificial *divine* love is utterly opposed to today's individualism, consumerism, exploitation, objectification, and socialism (“democratic” or otherwise).

Just as radical is the “new creation” which Christ began to initiate, one which turns on its head the sentimental caricature of “heaven” that usually accompanies the secularist's caricature of Christianity. Jesus' resurrection inaugurated the Kingdom of God, which will “bring good news to the poor, release the captives, restore sight to the blind, free the oppressed” (Luke 4:18). To live as a Christian is a call to be part of this new, radical, creation, not to passively await a place in the clouds. We are redeemed by Christ, and being so redeemed, we now have work to do, and it is the work of an artist, a poet, a minstrel, a sage. With God's grace, we have been elected to serve—in whatever way God sees fit—to build for His Kingdom. We have a sure hope that God is transforming this broken, unjust world, into Christ's Kingdom, the New Creation, which He freely gives to us, and which we freely receive.

Excerpt from the Church Fathers

“Since the hour when Christ despoiled Hades, men have danced in triumph over death.”
— St. Gregory the Wonderworker, Bishop of Neocaesarea (c. 213-c. 270)

Lives of the Saints

St. Hilda of Whitby, Abbess – commemorated on November 17th

According to St. Bede, St. Hilda was born in 614 into the royal household of Deira, a kingdom of Anglo-Saxon England. She was the second daughter of Hereric, nephew of Edwin, King of Deira and his wife, Breguswīp. When St. Hilda was still an infant, her father was poisoned while in exile at the court of the Brittonic king of Elmet in what is now West Yorkshire. In 616, Edwin killed Æthelfrith, the son of Æthelric of Bernicia, in battle. He created the Kingdom of Northumbria and took its throne. St. Hilda was brought up at King Edwin's court.

In 625, the widowed Edwin married the Christian princess Æthelburh of Kent, daughter of King Æthelberht of Kent and the Merovingian princess Bertha of Kent. As part of the marriage contract, Æthelburh was allowed to continue her Christian worship and was accompanied to Northumbria with her chaplain, Paulinus of York, a Roman monk sent to England in 601 to assist Augustine of Canterbury. Augustine's mission in England was based in Kent, and is referred to as the Gregorian mission after the pope who sent him. As queen, Æthelburh continued to practice her Christianity and no doubt influenced her husband's thinking as her mother Bertha had influenced her father. In 627 King Edwin was baptized

on Easter Day, 12 April, along with his entire court, which included the 13-year-old Hilda, in a small wooden church hastily constructed for the occasion near the site of the present York Minster.

In 633 Northumbria was overrun by the neighboring pagan King of Mercia, at which time King Edwin fell in battle. Paulinus accompanied Hilda and Queen Æthelburh and her companions to the Queen's home in Kent. Queen Æthelburh founded a convent at Lyminge and it is assumed that St. Hilda remained with the Queen-Abbess. St. Hilda's elder sister, Hereswith, married Ethelric, brother of King Anna of East Anglia, who with all of his daughters became renowned for their Christian virtues. Later, Hereswith became a nun at Chelles Abbey in Gaul (modern France). St. Bede resumes St. Hilda's story at a point when she was about to join her widowed sister at Chelles Abbey. At the age of 33, Hilda decided instead to answer the call of St. Aidan, Bishop of Lindisfarne and "Apostle of Northumbria," and returned to Northumbria to live as a nun.

St. Hilda's original convent is not known except that it was on the north bank of the River Wear. Here, with a few companions, she learned the traditions of Celtic monasticism, which Bishop Aidan brought from Iona. After a year Aidan appointed Hilda as the second Abbess of Hartlepool Abbey. No trace remains of this abbey, but its monastic cemetery has been found near the present St Hilda's Church, Hartlepool. In 657 St. Hilda became the founding abbess of Whitby Abbey; she remained there until her death. Archaeological evidence shows that her monastery was in the Celtic style, with its members living in small houses, each for two or three people. The tradition in double monasteries, such as Hartlepool and Whitby, was that men and women lived separately but worshipped together in church. The exact location and size of the church associated with this monastery is unknown. St. Bede states that the original ideals of monasticism were maintained strictly in St. Hilda's abbey. All property and goods were held in common, and Christian virtues were exercised, especially peace and charity. Everyone had to study the Bible and do good works. Five men from this monastery later became bishops. Two, Ss. John of Beverley, Bishop of Hexham, and Wilfred, Archbishop of York, were canonized for their service to the Christian church at a critical period in its fight against paganism.

St. Bede describes St. Hilda as a woman of great energy, who was a skilled administrator and teacher. As a landowner she had many in her employ to care for sheep and cattle, farming, and woodcutting. She gained such a reputation for wisdom that kings and princes sought her advice. However, she also had a concern for ordinary folk such as Cædmon, a herder at the monastery, who was inspired in a dream to sing verses in praise of God. St. Hilda recognized his gift and encouraged him to develop it. Bede writes, "All who knew her called her mother because of her outstanding devotion and grace."

The prestige of Whitby is reflected in the fact that King Oswiu of Northumberland chose St. Hilda's monastery as the venue for the Synod of Whitby, the first synod of the Church in his kingdom. He invited churchmen from as far away as Wessex to attend the synod. Most of those present, including St. Hilda, accepted the King's decision to adopt the method of calculating Easter currently used in Rome, establishing Roman practice as the norm in Northumbria. The monks from Lindisfarne, who would not accept this, withdrew to Iona, and later to Ireland. St. Hilda suffered from a fever for the last seven years of her life, but she continued to work until her death on November 17, 680, at what was then the advanced age of sixty-six. In her last year she set up another monastery, fourteen miles from Whitby, at Hackness. She died after receiving viaticum, and her legend holds that at the moment of her death the bells of the monastery of Hackness tolled. A nun there named Begu claimed to have witnessed Hilda's soul being borne to heaven by angels.

Local legend says that when sea birds fly over the abbey, they dip their wings in honor of St. Hilda. Another legend tells of a plague of snakes which St. Hilda turned to stone, supposedly explaining the

presence of ammonite fossils on the shore; heads were carved onto these “petrified snakes” to honor this legend. In fact, the ammonite genus *Hildoceras* takes its scientific name from St. Hilda. It was not unknown for local “artisans” to carve snakes’ heads onto ammonites, and sell these “relics” as proof of her miracle. The coat of arms of nearby Whitby includes three such “snakestones,” and depictions of ammonites appear in the shield of the University of Durham’s College of St. Hilda and St Bede. A carved ammonite stone is set into the wall by the entrance to the former chapel of St Hilda’s College, Durham, which later became part of the College of St Hilda and St Bede. The coat of arms of St. Hilda’s College, Oxford, includes a curled snake, and the ammonite is used by the college as a symbol.

The veneration of St. Hilda from an early period is attested by the inclusion of her name in the calendar of St. Willibrord, written at the beginning of the eighth century. According to one tradition, her relics were translated to Glastonbury by King Edmund; another tradition holds that St. Edmund brought her relics to Gloucester. In the Roman Catholic and Eastern Orthodox Churches, the feast day of St. Hilda is November 17. In the Church of England, it is kept on November 19, but some churches of the Anglican Communion observe it on either November 17 or 18. St. Hilda is generally depicted with a pastoral staff and carrying an abbey church. Often, there are ammonites at her feet.

St. Hilda is considered one of the patron saints of learning and culture, including poetry, due to her patronage of Cædmon. St. Hilda is the patron saint of National Cathedral School for Girls in Washington, D.C. In addition, St. Hilda’s College, Oxford, established in 1893 for female students, remained with that status for more than 100 years, before turning co-educational when it was deemed that the percentage of women studying at Oxford had risen to near 50 percent. The symbol of the college is the ammonite of St. Hilda and during the centenary, 100 silver ammonites were created; now proudly owned by alumnae of the college in honor of St. Hilda’s achievements and those of the first 100 years of female students at the college. There are also St. Hilda’s colleges at the University of Melbourne in Australia and the University of Toronto in Canada.

St. Hilda was succeeded as abbess by Eanflæd, widow of King Oswiu, and their daughter, Ælfflæd. From then onward we know nothing about the abbey at Whitby until it was destroyed by the Danish invaders in 867. After the Norman conquest that began in 1066 AD, monks from Evesham re-founded the abbey as a Benedictine house for men. Thus, it continued until the Dissolution of the Monasteries by King Henry VIII in 1539. There is said to be the wraith of St. Hilda, who appears in the ruins wrapped in a shroud, and the bells of the abbey can be heard ringing under the water, where they sank with the ship taking them to London after the abbey was dismantled. Two churches in Whitby, (Roman Catholic and Anglican), have been dedicated under St. Hilda’s patronage, and a community of Anglican nuns, the Order of the Holy Paraclete, was founded in 1915 at St. Hilda’s Priory on the western edge of Whitby town.

Modern Theological Classics

XI. THE HUMILITY OF GOD

We are in a world that bewilders us, that always has bewildered man. We feel ourselves helpless, lost in the world’s immensity, crushed by the natural course of happenings, baffled and disappointed. How to account for all the tragical side of man’s life encountering us, so to say, at every step, lurking from every corner, from every issue of the usual morning paper, with its catastrophes, burning airplanes, rail-road accidents, explosions in mines, inundations, war casualties? And what of our personal life drifting imperceptibly in the great chasm that is the end and limit of our life here? And what of this perpetual flow of changes, the ever-flowing, incessant, untiring stream of decay, of mutability, of passing away? And of the Silence of the immense expanses of giving no answer, void in response to our anguish, to our appeal, to our challenge, and seeming to be void of a higher Presence? “Le silence de ces espaces infinis d’effraie,”

said Pascal. What is the meaning of this silent, crushing, implacable and unresponsive Universe, of its life and decay and passing away, crumbling to pieces and rebirth in the millions and billions of astronomical years? What is the bearing, the intimate hidden sense of this universe, its life, its laws, its structure, its silence, its cold magnificence, and the step of Death marching through it? What is the sense of our passing joys and sorrows, lives and death? Is there not in this whirlwind of deaths and lives, soon to be forgotten, to leave no trace behind them, a strain of deep vanity of all things, a taste of unredeemed, unutterable, bitterness and disappointment? Nothing could be said against the presentation of the world's life and personal existence and the utter senselessness of the awfulness of every life and every existence, if there had not been a decisive and exhaustive revelation of the world's "Background," of the secret sources of Eternal Life, eternal production, eternal reality behind the structure of the world. This revelation of the secret "springs" of all life, all reality—and also of the *sense of life*, for life has got a sense—was the active, condescending, self-disclosure of the Love of God. God revealed Himself in "the Son of His Love." There is no void—all is full of His nearness. He is there—having descended Himself into the abyss of suffering and death and of love. His love having brought Him to do so, "This is love; that not we loved God, but that God loved us and gave His Son as the propitiation for our sins" (1 John 4:10).

There is a sense, aim, a plan in the mystery of the world. The revelation of God in His Incarnate Son, so condescending, creating and restoring Love is the nerve of the world's life, the hidden mystery of all being and becoming, transfiguring life even in the deepest abysses of our and the world's existence.

XII. THE LAW OF LOVE

The supreme law is the law of love. Even God was subjugated by the power of love, even God could not escape the power of love—say Christian mystical writers and saints of different countries and centuries. But the language, impressive and beautiful though it be, is not quite adequate. The power of love is God's being itself, it is the innermost mystery, the innermost nerve, the spring and the goal of the life of the world. It is not a sudden rush, a sudden movement—it is the innermost law and foundation of existence, as far as it is in God. But we and the world can fall outside of God, and this did happen and our vision became thus obscured, and other spiritual forces began to rule over us and over the fallen world, forces of destruction, of hatred, of blind, egotistical self-affirmation, which means degradation, of injustice, of untruth, of suffering, of instability, of death. Our life is subjected to them, so is the life of our world. But these are not the ultimate depths of life; in its ultimate depths the creation listens to the word of God and yearns for redemption and knocks at the doors of Mercy. In these depths of life there is a dialogue between the life-giving and redeeming God and Creation. And history is the fulfillment of the plans of the merciful God, His plan of redemption, of salvation, of reintegration of all things. His "household-plan," the vision of which has so deeply impressed and conquered the mind of Paul. So the moving spring of History, in spite of all its troubles and catastrophes, is the guiding and reintegrating and educating and redeeming love of God. The medieval seer, Lady Julian of Norwich, thus formulates the meaning of all she had seen, of all that had been revealed to her, the sense of the world's being and world's history: "Wouldst thou learn thy Lord's meaning in this thing? Learn it well: Love was His meaning—Who showed it thee?—Love—What showed He the!—Love—Wherefore showed it He?—For Love."

Let us throw a short and reverential glance, a glance full of deepest humility and trembling adoration, at the Mystery of God Himself, God as the outflowing power of Love, who is Love Himself in His innermost life, independently of the world and its being. In the "High Priestly Prayer" of Christ we have glimpses of this Reality. The depths of the relations between Father and Son, and Son and Father, is love: "That they all be one; as Thou, Father, are in Me, and I am in Thee, so let them be one in Us . . . I in Thee, and Thou in Me, that they may be made perfectly one and that the world may know that Thou hast sent Me and hast loved them, as Thou hast loved Me. Father, I will that they also, whom Thou hast given Me, be

with Me where I am; that they may behold My glory which Thou hast given Me: for Thou lovedst Me before the foundation of the world . . . And I have declared unto them Thy name . . . that the love wherewith Thou hast loved me, be in them, and I in them” (John 17:21, 23, 24, 26).

“For Thou lovedst Me before the foundation of the world”—a permanent revelation of love, of an eternity of love. He has given us glory and grace, “in the Beloved One”; “He has led us into the Kingdom of the Son of His Love,” says Paul (Eph. 1:6; Col. 1:13). The Kingdom of the Son of His Love, the love before the foundation of the world—all that points to a relation beyond and before all our possible experience; to the depths of Divine Life. In these depths of His eternal life God is loving—before the foundation of the world—and the eternal object of His love is the “Son of His Love.” This comes before all. That is why John can say: “God is Love”—Love by Himself, in Himself, not only in relation to us. And that is the religious, the essential significance of our faith in the Blessed Trinity: God is a Living God, a God that loves, *His own internal life is Love*. And the Spirit of God is the Spirit of Love.

And this Love has revealed itself, and this Love wants us to love Him back, and this Love will vanquish. So the beginning is Love and the end is Love. And in the center stands His self-revelation in love and humility: the Cross of the Son of God. And our new life is love, only love, the all-transcending power of love. The goal of this new life is “to know the love of Christ that passes all knowledge,” to be carried away by the love of Christ (“the love of Christ takes hold of us”), to vanquish all obstacles, even tortures and death, in this love of Christ: “we are more than conquerors through Him that loved us,” for nothing, “neither death, nor life . . . nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God in Christ Jesus our Lord.”

That is a new rhythm of life, a new law of life—this love that “covers all, believes all, hopes all, endures all,” that makes to forgive the enemy, to pray for the enemy, that stretches itself forward in kindness, condescendence, and pardon towards one’s enemy. Impossible to put this down in strict rules, that is a new conquering force, a new life, a new law of life, a new inspiration. “Hereby we perceive the love that He laid down His life for us; and we ought to lay down our lives for the brethren” (1 John 3:16).

Augustine was right when instead of formulating external rules of moral conduct he made this bold enunciation: “Dilige et fac quod vis” (“Love, and do what you like”). He was really stating hereby the inner sense of the whole moral teaching of the Gospel. But it is more than a moral teaching, it is a new force—the stream of divine Love connecting Heaven and Earth and giving a sense, a direction to our lives still here on earth. This is also a faith and a certainty. “And we have known the love that God has to us and believed in it. God is love, and who dwelleth in love, he dwelleth in God, and God in him” (1 John 4:16). That is the law of the new life, beginning already now, based on the revelation of His condescending love and stretching forward. More than that: it is the supreme Law of Life Eternal.

Dr. Nicholas Arseniev,¹ “The Revelation of Life Eternal,” pp. 99-103

Recipe of the Month

Chicken Marsala

Chicken Marsala (Italian: Scaloppine di pollo al Marsala) is an Italian-American dish of boneless chicken breast, thinned using a mallet or rolling pin, in a Marsala wine sauce. It is a variation of traditional Italian scaloppina dishes,

¹ 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.

of which there are many varieties throughout Italy. The dish dates to the 19th century, when it may have originated with English expat families who lived in western Sicily, where Marsala wine is produced. It has since become a popular entrée at Italian restaurants in the U.S.A.

Ingredients:

- 12 medium white mushrooms, cleaned and thinly sliced
- 1/4 cup olive oil
- 8 thin slices of chicken cutlet (about 1¼ pounds)
- 1 medium onion
- 1/3 cup sweet Marsala wine
- 1/2 cup beef broth
- 1 tablespoon chopped fresh basil
- 1 tablespoon unsalted butter
- Salt and freshly ground pepper to taste

Directions:

1. Bring a medium pot of water to a boil, add the mushrooms, blanch for 2 minutes, drain, and reserve.
2. Heat the olive oil in a large skillet over medium-high flame and sauté the chicken cutlets until browned on both sides, about 6 minutes total. Remove the chicken, cover lightly with aluminum foil, and keep warm. Reduce the heat to medium and sauté the onion for 2 to 3 minutes, or until soft.
3. Add the blanched mushrooms and continue to cook and stir for 3 minutes, or until mushrooms have browned.
4. Return the chicken to the skillet and add the wine, 1/3 cup of the beef broth, basil, butter, and salt and pepper to taste. Bring to a boil, reduce the heat to low, cover, and simmer for 8 to 10 minutes, adding more broth if necessary.

Parish News

Parish Council Meeting

This is your official notification that the Annual Parish Meeting shall be held on Sunday, November 21, 2021 after the 9:30 AM Divine Liturgy, in the church. Sin official'noje vsich Parafijan, ze Rocnyj Miting Parafial'nyj otbutdetsja v Nedil'u, Nojabre 21-ho, 2021. Sluzba Boha o 9:30 hodini rano. Miting budet posli Sluzby Bozozj.

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.

"R" Club Flea Market

Our parish's "R" Club is having its annual Flea Market on two consecutive Saturdays, November 13th and 20th, in the church hall. The doors will open at 9:00 AM. The efforts of all volunteers and donors for this project are much appreciated, as the majority of the proceeds are donated to the church.

Schedule of Services

November 7, 2021

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

November 14, 2021

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

November 21, 2021 (*Entry of BVM into Temple*)

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

November 28, 2021

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

Special Donations

Please note that for Special Donations in December 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 November 21, 2021.

November 7, 2021

Altar Vigils offered by John and Helen Wanko in memory of June Bianchini (anniversary of repose). **Sanctuary Lamp, St. Nicholas' Cross, and Triple Candelabra** offered by the Benda Family in memory of Benedict Benda (tenth anniversary of repose).

November 21, 2021

St. John's Cross offered by Fr. W. Sophrony Royer in memory of Raymond O. Royer. **St. Nicholas' Cross** offered by Fr. W. Sophrony Royer in memory of Brenda Royer.

November 28, 2021

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

Daily Bible Readings

1. Philippians 2:12-16; Luke 11:29-33
2. Philippians 2:17-23; Luke 11:34-41
3. Philippians 2:24-30; Luke 11:42-46
4. Philippians 3:1-8; Luke 11:47-12:1
5. Philippians 3:8-19; Luke 12:2-12
6. 2 Corinthians 1:8-11; Luke 9:1-6
7. Galatians 1:11-19; Luke 8:41-56
8. Philippians 4:10-23; Luke 12:13-15, 22-31
9. Colossians 1:1-2, 7-11; Luke 12:42-48
10. Colossians 1:18-23; Luke 12:48-59
11. Colossians 1:24-29; Luke 13:1-9
12. Colossians 2:1-7; Luke 13:31-35
13. 2 Corinthians 3:12-18; Luke 9:37-43
14. Galatians 2:16-20; Luke 10:25-37
15. Colossians 2:13-20; Luke 14:12-15
16. Colossians 2:20-3:3; Luke 14:25-35
17. Colossians 3:17-4:1; Luke 15:1-10
18. Colossians 4:2-9 Luke 16:1-9
19. Colossians 4:10-18; Luke 16:15-18, 17:1-4
20. 2 Corinthians 5:1-10; Luke 9:57-62
21. * Galatians 6:11-18; Luke 12:16-21
22. 1 Thessalonians 1:1-5; Luke 17:20-25
23. 1 Thessalonians 1:6-10; Luke 17:26-37
24. 1 Thessalonians 2:1-8; Luke 18:15-17, 26-30
25. 1 Thessalonians 2:9-14; Luke 18:31-34
26. 1 Thessalonians 2:14-19; Luke 19:12-28
27. 2 Corinthians 8:1-5; Luke 10:19-21
28. Ephesians 2:4-10; Luke 13:10-17
29. 1 Thessalonians 2:20-3:8; Luke 19:37-44
30. 1 Thessalonians 3:9-13; Luke 19:45-48

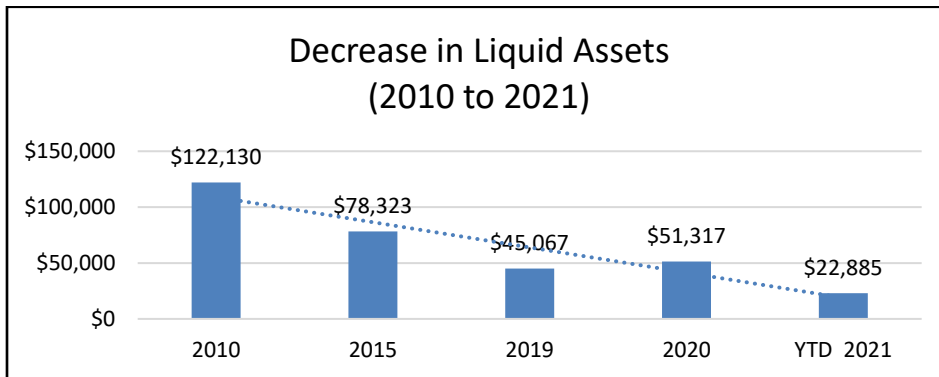
* 2nd Reading for Entry of the Virgin Mary into the Temple: Hebrews 9:1-7; Luke 10:38-42; 11:27-28.

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.

September 2021	
Weekly Donations	\$5,017.00
Monthly Revenue (Pay It Forward Rewards, Gift Card Rebates, Interest Income, etc.)	\$1,434.79
Total Monthly Income	\$6,451.79
Salaries and Benefits	\$4,938.60
Diocesan Obligation	\$497.00
Operating Expenses*	\$15,216.78
Total Monthly Expenses	\$20,652.38
Monthly Surplus (Deficit)	\$(14,200.59)
Special Donations: Christmas/Easter	\$0.00

*Includes \$10,000 in fees associated with variance process.



NOTE: Our savings continue to cover the gap between our income and expenses. Liquid assets have decreased by almost 81% (approximately \$99,000) 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.