

Quo Vadis

The monthly newsletter of Saints Peter & Paul Orthodox Catholic Church of Bayonne, N.J.
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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

“Hope does not disappoint us, because God’s love has been poured into our hearts” (Romans 5:5).

We have just celebrated the feast of the Nativity of Our Lord Jesus Christ, and we now enter into a new era—the new, redeemed creation that begins with the mystery of the Incarnation. On a quiet dark and cold night, an infant is born in Bethlehem. A light has come into the world. A new light. A light of hope and peace, harmony and love, joy to the world. Quietly our Savior enters. The Prophet Isaiah speaks of Mount Zion, a symbol for Jerusalem. When this light breaks into the world, it is to dispel our fears and give us courage.

We always see better in the light of day. So now we will see everything spiritually. But we can go one step farther. Not only does the light of Christ allow us to see spiritually it also allows others to see you spiritually. You are a light to others, your family, and friends. Just as all nations were invited to see Jerusalem as the light to the world, you are invited to be that light of Christ. Place your fears in the hand of God and live on in the great hope He has given. And now, in the light of Christ, and the hope with which we greet the civil New Year, let us remember that hope is the theological virtue by which we desire the kingdom of heaven and eternal life as our happiness, placing our trust in Christ’s promises and relying not on our own strength, but on the help of the grace of the Holy Spirit.

God has placed in each of our hearts the desire and longing for true happiness. The virtue of hope responds to this innermost desire and helps us to place our trust in God. It is hope that inspires our activities and purifies them so as to order them to the Kingdom of heaven; it keeps man from discouragement; it sustains him during times of abandonment; it opens up his heart in expectation of eternal beatitude. Buoyed up by hope, he is preserved from selfishness and led to the happiness that

flows from charity. Our Lord Jesus Christ used the image of the Kingdom of God to express the content of our hope. He used parables, images, and symbols to describe what is eternal and invisible to the human eye. St. Paul declares, “Now hope that sees for itself is not hope. For who hopes for what one sees?” (Romans 8:24). This gift of the Holy Spirit helps us envision what still cannot be seen and which would otherwise be impossible to expect.

For St. Paul, hope is a person, it is Christ Himself. It is more than simply a desire for the joys of eternal life, rather is a desire to be with Jesus. To be with the Lord forever is the heart’s deepest desire, even more profound than its desire for life itself (1 Thessalonians 4:17). It stems from the believer’s sincere love of Jesus Christ. St. Paul assures us, “I am convinced that neither death, nor life, nor angels, nor principalities, nor present things, nor future things, nor powers, nor height, nor depth, nor any other creature will be able to separate us from the love of God in Christ Jesus our Lord” (Romans 8:38-39). It is this assurance of the love and presence of Jesus and His Father that allows anyone who is suffering to find encouragement and comfort. Jesus Himself, and His love for each of us, is the reason for our hope.

The All-holy Virgin Mary is also a model this virtue for the Church. She was also called to believe what was unbelievable in human terms. The Archangel Gabriel announced to her that she would become the mother of God. She opened her heart and trusted in God’s guidance. Mary placed her trust in the everlasting kingdom which her Son had come to establish. She stood faithfully by His cross. Hope is what filled the Virgin Mary’s heart during the dark days after her Son’s death on the cross. From Friday afternoon until Sunday morning, Mary’s heart remained filled as she waited for Jesus to rise from the dead just as He had said (Mark 8:31). She waited patiently for God’s promise to be fulfilled. After Pentecost, she strengthened the Church’s hope when they encountered difficulties, suffering, and persecution. She is, thus, the Mother of hope for the community of believers and for individual Christians, and she encourages and guides Her children as they await the kingdom, supporting them in their daily trials and throughout the events of history, however tragic.

May the hope with which we start the year be not wasted on superficial, worldly aspirations and vanities, but rather be the theological virtue of hope—the hope of salvation through Our Lord Jesus Christ. May the Lord bless you in the name of the Father, and the Son, and the Holy Spirit. Amen.

Excerpt from the Church Fathers

“God the Word became flesh, that through His Incarnation our flesh might attain to union with God the Word. And lest we should think that this incarnate Word was some other than the Word of God, or that His flesh was of a body different from ours, He dwelt among us that by His dwelling He might be known as the indwelling God, and, by His dwelling among us, known as God incarnate in no other flesh than our own, and moreover, though He had condensed to take our flesh, not destitute of His own attributes; for He, the only-begotten of the Father, full of grace and truth, is fully possessed of His own attributes and truly endowed with ours.”

— St. Hilary of Poitiers, On the Trinity

Lives of the Saints

St. Hilary of Poitiers, Bishop and Doctor of the Church – commemorated on January 14th

St. Hilary was born at Poitiers, the capital city of Gallia Aquitania (a Roman province in France), circa A.D. 300. His parents were pagan Gallo-Romans of distinction. He received a good Roman education, which included a high level of Greek. He studied, later on, the Old and New Testament writings, with the

result that he abandoned his Neo-Platonism for Christianity, and with his wife and his daughter, St. Abra of Poitiers,¹ was baptized and received into the Church.

The Christians of Poitiers so respected St. Hilary that about 350 or 353, they unanimously elected him their bishop. At that time Arianism threatened to overrun the Western Church; St. Hilary undertook to repel the disruption, becoming known as the *Malleus Arianorum* ("Hammer of Arianism") and the "Athanasius of the West." One of his first steps was to secure the excommunication, by those of the Gallican hierarchy who still remained orthodox Christians, of Saturninus, the Arian Bishop of Arles, and of Ursacius of Singidunum and Valens of Mursa, two of his prominent supporters.

About the same time, St. Hilary wrote to Emperor Constantius II a remonstrance against the persecutions by which the Arians had sought to crush their opponents (*Ad Constantium Augustum liber primus, of which the most probable date is 355*). Other historians refer to this first book to Constantius as "Book Against Valens," of which only fragments are extant. His efforts did not succeed at first, for at the synod of Biterrae (Béziers), summoned by the emperor in 356 with the professed purpose of settling the longstanding dispute, an imperial rescript banished the new bishop, along with Rhodanus of Toulouse, to Phrygia. St. Hilary spent nearly four years in exile, although the reasons for this banishment are obscure. The traditional explanation is that St. Hilary was exiled for refusing to subscribe to the condemnation of Athanasius and the Nicene faith.

While in Phrygia, however, he continued to govern his diocese, as well as writing two of the most important of his contributions to dogmatic and polemical theology: the *De synodis* or *De fide Orientalium*, an epistle addressed in 358 to the Semi-Arian bishops in Gaul, Germania and Britannia, analyzing the views of the Eastern bishops on the Nicene controversy. In reviewing the professions of faith of the Eastern bishops in the Councils of Ancyra, Antioch, and Sirmium, he sought to show that sometimes the difference between certain doctrines and orthodox beliefs was rather in the words than in the ideas, which led to his counseling the bishops of the West to be more reserved in their condemnation.

The *De trinitate libri XII*, composed in 359 and 360, was the first successful expression in Latin of that Council's theological subtleties originally elaborated in Greek. Although some members of St. Hilary's own party thought the first had shown too great a forbearance towards the Arians, St. Hilary replied to their criticisms in the *Apologetica ad reprehensores libri de synodis responsa*. In his classic introduction to the works of St. Hilary, E. W. Watson summarizes Hilary's points:

"They were the forerunners of Antichrist . . . They bear themselves not as bishops of Christ but as priests of Antichrist. This is not random abuse, but sober recognition of the fact, stated by St. John, that there are many Antichrists. For these men assume the cloak of piety, and pretend to preach the Gospel, with the one object of inducing others to deny Christ. It was the misery and folly of the day that men endeavored to promote the cause of God by human means and the favor of the world. Hilary asks bishops, who believe in their office, whether the Apostles had secular support when by their preaching they converted the greater part of mankind . . . "The Church seeks for secular support, and in so doing insults Christ by the implication that His support is insufficient. She in her turn holds out the threat of exile and prison. It was her endurance of these that drew men to her; now she imposes her faith by violence. She craves for favors at the hand of her communicants; once it was her consecration that she braved the threatenings of persecutors. Bishops in exile spread the Faith; now it is she that exiles bishops. She boasts that the world loves her; the world's hatred was the evidence that she was Christ's . . . The time of Antichrist, disguised as an angel of light, has come. The true

¹ St. Abra was born before her father converted to Christianity and was made a bishop. At her father's advice, she took the vow of virginity and became a nun. During her father's exile from Poitiers, she and her mother remained there. She died shortly after his return in 360, supposedly at the age of seventeen or eighteen. She is remembered for her work among the poor and spreading of Christianity in the area around Poitiers, France. Her feast day is celebrated on December 12.

Christ is hidden from almost every mind and heart. Antichrist is now obscuring the truth that he may assert falsehood hereafter."

St. Hilary also attended several synods during his time in exile, including the council at Seleucia (359) which saw the triumph of the *homoion* party² and the forbidding of all discussion of the divine substance. In 360, Hilary tried unsuccessfully to secure a personal audience with Constantius, as well as to address the council which met at Constantinople in 360. When this council ratified the decisions of Ariminium and Seleucia, Hilary responded with the bitter *In Constantium*, which attacked the Emperor Constantius as Antichrist and persecutor of orthodox Christians. Hilary's urgent and repeated requests for public debates with his opponents, especially with Ursacius and Valens, proved at last so inconvenient that he was sent back to his diocese, which he appears to have reached about 361, within a very short time of the accession of Emperor Julian "the Apostate."

On returning to his diocese in 361, Hilary spent most of the first two or three years trying to persuade the local clergy that the *homoion* confession was merely a cover for traditional Arian subordinationism. Thus, a number of synods in Gaul condemned the creed promulgated at Council of Ariminium (359). In about 360 or 361, with St. Hilary's encouragement, St. Martin, the future bishop of Tours, founded a monastery at Ligugé in his diocese. In 364, Hilary extended his efforts once more beyond Gaul. He impeached Auxentius, bishop of Milan, a man high in the imperial favor, as heterodox. Emperor Valentinian I accordingly summoned St. Hilary to Milan to present his charges. However, the supposed heretic gave satisfactory answers to all the questions proposed. St. Hilary denounced Auxentius as a hypocrite as he himself was ignominiously expelled from Milan. Upon returning home, in 365, he published the *Contra Arianos vel Auxentium Mediolanensem liber*, describing his unsuccessful efforts against Auxentius. He also published the *Contra Constantium Augustum liber*, accusing the lately deceased emperor as having been the Antichrist, a rebel against God, "a tyrant whose sole object had been to make a gift to the devil of that world for which Christ had suffered."

While St. Hilary's writings closely followed the two great Alexandrians, Origen and Athanasius, in exegesis and Christology respectively, his work shows many traces of vigorous independent thought. His *Commentarius in Evangelium Matthaei* (c. 356) is an allegorical exegesis of the first Gospel. This is the first Latin commentary on Matthew to have survived in its entirety. St. Hilary's commentary was strongly influenced by Tertullian and Cyprian, and made use of several classical writers, including Cicero, Quintilian, Pliny and the Roman historians. St. Hilary's expositions of the Psalms, *Tractatus super Psalmos*, largely follow Origen, and were composed shortly after Hilary returned from exile in 360. Since Jerome found the work incomplete, no one knows whether Hilary originally commented on the whole Psalter. Now extant are the commentaries on Psalms 1, 2, 9, 13, 14, 51–69, 91, and 118–150. The third surviving exegetical writing by Hilary is the *Tractatus mysteriorum*, preserved in a single manuscript.

St. Hilary's major theological work was the twelve books now known as *De Trinitate*. This was composed largely during his exile, though perhaps not completed until his return to Gaul in 360. Another important work is *De synodis*, written early in 359 in preparation for the councils of Ariminium and Seleucia. Various writings comprise St. Hilary's so-called "historical" works, which include the *Liber II ad Constantium imperatorem*, the *Liber in Constantium imperatorem*, *Contra Arianos vel Auxentium Mediolanensem liber*, and the various documents relating to the Arian controversy in *Fragmenta historica*. Some scholars consider St. Hilary as the first Latin Christian hymn writer, because St. Jerome said that St.

² Homoianism (from Greek, *hómoios*) declared that the Son was similar to God the Father, without reference to essence or substance. Some Homoians declared that God the father was so incomparable and ineffably transcendent that even the ideas of likeness, similarity or identity in substance or essence with the subordinate Son and the Holy Spirit were heretical and not justified by the Gospels. They held that the Son was like the Father in some sense, but that even to speak of "*ousia*" ("essence") was impertinent speculation.

Hilary produced a *liber hymnorum*. (“book of hymns”). Three hymns are attributed to him, though none are indisputable.

According to St. Jerome, St. Hilary died in Poitiers in 367. His feast day is January 13 on the current General Roman Calendar and in the Anglican Communion. It is January 14 on the Byzantine Calendar used by the Eastern Orthodox and Greek Catholic Churches, as well as on the pre-1970 edition of the General Roman Calendar. The spring terms of the English and Irish Law Courts, and of Oxford and Dublin Universities, are called the “Hilary term” since they begin on approximately this date. St. Hilary is the pre-eminent Latin writer of the 4th century before St. Ambrose of Milan. St. Augustine of Hippo called him “the illustrious doctor of the churches,” and his works continued to be highly influential in later centuries.

Venantius Fortunatus wrote a *vita* of St. Hilary by 550, but today few consider it reliable. More trustworthy are the notices in St. Jerome (*De vir. illus.* 100), Sulpicius Severus (*Chron.* ii. 39–45) and in St. Hilary's own writings. Pope Pius IX formally recognized him as *Universae Ecclesiae Doctor* in 1851. In France most dedications to St. Hilary are styled “Saint-Hilaire” and lie west and north of the Massif Central; the saint's cult in this region eventually extended to French Canada. Sulpicius Severus' *Vita Sancti Martini* led to a cult of St. Hilary as well as of St. Martin of Tours, which spread early to western Britain. In northwest Italy the church of Sant'Ilario at Casale Monferrato was dedicated to St. Hilary as early as 380. St. Hilary's iconographic symbol is three books and a quill.

Modern Theological Classics

The Apostles Creed

This creed has a special importance for the Western Church, considering it as the basic of her creeds. Philip Schaff states that the Apostles' Creed (*Symbolum Apostolicum*)³ is the Creed of creeds, as the Lord's prayer is the Prayer of prayers. It is a brief summary of the principal doctrines of Christianity; hence it may be called a compendium of the theology of the Church. Its present form, consisting of twelve articles, does not antedate the sixth century. From the beginning of the sixth century, it was used with certain variation, as a profession of faith in Gaul, Spain, and a little later in Ireland and Germany in the courses of instruction intended for catechumens. Rufinus of Aquileia, at the end of the fourth century, had composed a “Commentary on the Symbol of the Apostles Creed” in which he explains its origin. According to him, there was a tradition which stated that the ancient text of the Creed goes back to the Apostles, not only in contents, but verbally. In the sixth century, we meet, for the first time with the assertion that each of the Apostles composed one of the twelve articles of the apostolic symbol. A pseudo-Augustinian sermon, of that century, thus explains its origin: “Peter said: I believe in God the Father Almighty, Creator of heaven and earth ... Andrew said: And in Jesus Christ his only Son, our Lord ..., each of the Apostles contributed to one of the twelve articles.” This sixth century explanation of the origin of the Apostles' Creed remained the prevailing belief throughout the Middle Ages. It created great surprise, therefore, when Mark Eugenius, the Greek Archbishop of Ephesus, declared at the Council of Ferrara (1438), that the Eastern Churches knew nothing either of the form of Creed used in the Western Church, nor of its derivation from the Apostles. A few years later the Italian humanist, Lorenzo Valla, denied emphatically the apostolic authorship of the *Symbolum Apostolicum*. F. L. Cross states that this creed had been set after the apostolic age, but it was called an apostolic, because all its articles express the faith of the Apostles. It is agreed that the contents of the old Creed are apostolic, but it is not possible to prove that the phraseology goes back to the Apostles, nor is it possible to prove that it does not.

³ Author's Note: the term “symbol” comes from a word which in one of its usages means a watchword, or a password in a military camp. As applied to a creed, it was a sign or test of membership in the Church.

Its Contents

A study of the earliest history of the Creed reveals two distinct forms: the christological and the Trinitarian formulas. K. S. Latourette states that this creed was used by the candidates of baptism, declaring that they deny the beliefs of Marcion. The opening affirmation "I believe in God the Father Almighty" (in original Greek the word translated "almighty" means "all governing" or "all controlling," as one who governs all the universe), quite obviously this rules out Marcion's contention that the world is the creation of the Demiurge and not of the loving Father. The phrases which, "and in Jesus Christ His Son, who was born of Mary the Virgin, was crucified under Pontius Pilate, on the third day rose from the dead, ascended into Heaven, sitteth on the right hand of the Father, from which he cometh to judge the living and the dead," clearly do not permit the Marcionite teaching that Christ was a phantom, but asserts positively that He was the Son, not of the previously unknown God, but of God who is also the Creator, who was born of a woman, and so from his conception shared man's flesh that as sharing as an individual human being He had a specific place in history, having been crucified and buried under a Roman official whose name is known. This, of course, does not deny that He is also the Son of God and so divine, but, as against Marcion, it asserts the fact that Jesus Christ was also fully human. The symbol likewise declares that the risen Christ is seated by the right hand of the Father, the God who is the Creator and ruler of the universe, so stressing the conviction that there is only one God, not two gods. By emphasizing the belief that Christ, the Son of the Father, is to be the Judge, the creed is repudiating, either deliberately or without that view explicitly in mind, the Marcionite contention that it is Demiurge, not the Father of The Son, who is the Judge. Of the concluding phrases, "[I believe] in the Holy Spirit, and the resurrection of the flesh," the first was not in controversy and so was not amplified, but the second an addition to the primitive formula, seems to have been intended as a protest against the view which counted flesh as evil.

The Text

1. I believe in God the Father Almighty, Maker of heaven and earth; 2. And in Jesus Christ, His Only Son, our Lord: 3. Who was conceived by the Holy Spirit, born of the Virgin Mary; 4. suffered under Pontius Pilate, was crucified, died, and buried; 5. He descended into Hades, the third day He rose from the dead; 6. He ascended into heaven, and sits on the right hand of God the Father Almighty; 7. from thence He shall come to judge the living and the dead. 8. And I believe in the Holy Spirit; 9. the holy Catholic Church; the communion of saints; 10. the forgiveness of sins; 11. the resurrection of the body; 12. and the life everlasting.

Fr. Tadros Y. Malaty,⁴ "The Apostolic Fathers," pp. 46-49.

Recipe of the Month

Pörkölt (Hungarian Pork Stew)

A flavorful stew, Pörkölt is redolent with the fragrance of paprika and bell peppers. It has few ingredients, and is surprisingly easy to make. Save time by using boneless pork chops and cubing them after they are browned. There should be enough salt in the canned tomatoes to season the stew, but if not, add more to your taste. Use best-quality, real Hungarian paprika for best results. This recipe calls for serving it with egg noodles, but galuska (Hungarian dumplings) or rice are fine too.

⁴ 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.

Ingredients:

- 2 large onions, diced
- ¼ cup Hungarian paprika
- 1 ½ teaspoons garlic powder
- ¼ teaspoon ground black pepper
- 5 pounds boneless pork chops, trimmed
- 1 large yellow bell pepper, seeded and diced
- 2 (14 ounce) cans diced tomatoes, with liquid
- ⅔ cup beef broth
- 2 cups reduced-fat sour cream
- 2 (6 ounce) packages wide egg noodles

Directions:

(1) Sauté diced onion and bell pepper in a large, deep skillet over medium-low heat until soft. Remove skillet from heat and add paprika, garlic powder, and pepper. Transfer into a large stockpot.

(2) Heat a small amount of oil or butter in skillet over medium-high heat. Cook the pork chops in batches until evenly browned on both sides. Use additional oil or butter for each batch as needed. Remove the pork chops to a cutting board and blot excess fat off the surface of the chops with a paper towel; cut into bite-sized cubes and stir into onion in the stockpot.

(3) Pour the tomatoes with liquid and beef broth into a stockpot and place the pot over medium-high heat. Bring to a simmer and reduce heat to medium-low. Cook until the stew begins to thicken, stirring occasionally, about 90 minutes. Stir the sour cream into the stew just before serving.

(4) Bring a pot with lightly-salted water and bring to a rolling boil; add the egg noodles to the water and return to a boil. Cook uncovered, stirring occasionally, until the pasta has cooked through, but is still firm to the bite, about 5 minutes. Drain well in a colander set in the sink. Ladle the stew over the drained noodles to serve.

Parish News

In Memoriam

Yuliana Martynenko, the mother of Valeria Martynenko Galkin, passed into blessed repose on November 29, 2021. Вічна Пам'ять! Memory Eternal!

Blessing of Homes

Due to the ongoing COVID-19 epidemic (especially with the new wave of the omicron variant spreading), annual house blessings are not recommended this year. However, if you want your house blessed this year regardless, Fr. Sophrony will come. Call the Rectory at 201-436-3244 to make an appointment.

Supermarket Gift Cards

One way in which you can easily help raise funds for the parish—at no additional cost to you—is to buy and use the gift cards for Acme, Shop-Rite, and Stop & Shop supermarkets that are available for sale in the church vestibule. Then, every time you go grocery shopping, you would be helping your parish! They also, of course, make good gifts!

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.

Parish Council Meeting

The installation of the new Parish Council, and the next parish council meeting, is scheduled for Sunday, January 16, 2022.

Schedule of Services

January 1-2, 2022

9:30 AM (Saturday) – Divine Liturgy
(*St. Basil/Our Lord's Circumcision*)
5:00 PM (Saturday) – Great Vespers
9:30 AM (Sunday) – Divine Liturgy

January 5-6, 2022 (*Theophany*)

6:00 PM (Wednesday) – Vigil w. Lity
9:30 AM (Thursday) – Divine Liturgy

January 8-9, 2022

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

January 15-16, 2022

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

January 22-23, 2022

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

January 29-30, 2022

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

Daily Bible Readings

1. Colossians 2:8-12; Luke 2:20-21,40-52 *
2. 2 Timothy 4:5-8 Mark 1:1-8
3. Hebrews 3:5-11, 17-19; Luke 19:37-44
4. Hebrews 4:1-13; Luke 19:45-48
5. 1 Corinthians 9:19-27; Luke 3:1-18
6. Titus 2:11-14; 3:4-7; Matthew 3:13-17
7. Hebrews 7:18-25; Luke 20:19-26
8. Ephesians 2:11-13; Luke 12:32-40
9. Ephesians 4:7-13; Matthew 4:12-17
10. Hebrews 8:7-13; Luke 20:27-44
11. Hebrews 9:8-10, 15-23; Luke 21:12-19
12. Hebrews 10:1-18; Luke 21:5-7, 10-11, 20-24
13. Hebrews 10:35-11:7; Luke 21:28-33
14. Hebrews 11:8, 11-16; Luke 21:37-22:8
15. Ephesians 5:1-8; Luke 13:18-29

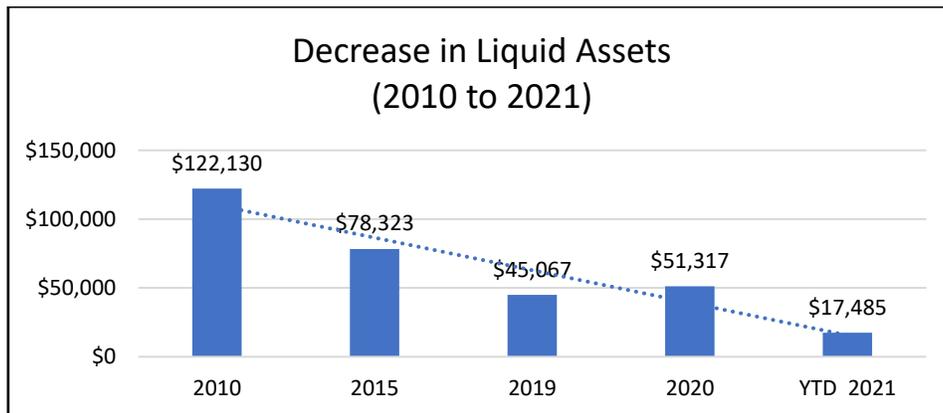
16. Colossians 3:12-16; Luke 18:18-27
17. Hebrews 11:17-23, 27-31; Mark 8:11-21
18. Hebrews 12:25-26, 13:22-25; Mark 8:22-26
19. James 1:1-18; Mark 8:30-34
20. James 1:19-27; Mark 9:10-16
21. James 2:1-13; Mark 9:33-41
22. Colossians 1:3-6; Luke 14:1-11
23. 1 Timothy 1:15-17; Luke 18:35-43
24. James 2:14-26; Mark 9:42-10:1
25. James 3:1-10; Mark 10:2-12
26. James 3:11-4:6; Mark 10:11-16
27. James 4:7-5:9; Mark 10:17-27
28. 1 Peter 1:1-2, 10-12, 2:6-10; Mark 10:23-32
29. 1 Thessalonians 5:14-23; Luke 16:10-15
30. 1 Timothy 1:15-17; Matthew 15:21-28
31. James 2:14-26; Mark 10:46-52

* 2nd Readings: Hebrews 7:26-8:2, 1 Timothy 3:14-4:5;
Luke 6:17-23, Matthew 3:1-11.

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.

November 2021	
Weekly Donations	\$ 4,746.00
Monthly Revenue (Pay It Forward Rewards, Gift Card Rebates, Interest Income, etc.)	\$769.76
Total Monthly Income	\$5,515.76
Salaries and Benefits	\$4,015.00
Diocesan Obligation	0.00
Operating Expenses	\$7,288.21
Total Monthly Expenses	\$11,303.21
Monthly Surplus (Deficit)	\$(5,787.45)
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 86% (approximately \$104,645) 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 February 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 January 23, 2022.

January 2, 2022

Sanctuary Lamp offered by Fr. W. Sophrony Royer in memory of Angelo Cusano, Jr. **Sacramental Bread** offered by Tais Fedetz in memory of V. Rev. Archpriest Nicholas Fedetz.

January 9, 2022

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

January 23, 2022

Sanctuary Lamp offered by Fr. W. Sophrony Royer in memory of Laura Marie Royer.