

Quo Vadis

The monthly newsletter of Saints Peter & Paul Orthodox Catholic Church of Bayonne, N.J.
Vol. 9, Number 9: May 2022

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

“*Christ is risen from the dead, trampling down death by death, and upon those in the tombs, bestowing life!*” For the forty days of the Paschaltide, we sing the Paschal troparion, proclaiming the victory of Our Risen Lord Jesus Christ over the power of death. This proclamation of the resurrection of Christ was first made by the angel at the empty tomb, who told the myrrh-bearing women that “He is risen, He is not here!” (Matthew 28:6, Mark 16:6, Luke 24:6). Thus, we have heard the “good news,” which is the very essence of the gospel, from the angelic messenger — “Why seek the living among the dead? Remember his words: the Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again!” (Luke 24:7).

Christian faith is founded on this good news: all that Our Lord told us would happen came to pass, and by rising again on the third day, He has destroyed death by death. But the glory of Christ’s resurrection is not simply a return to life of one man from the grave; rather, the resurrection of Jesus Christ on the third day is a cosmic event to which death was left powerless, so that the whole human race is set free from death’s grip. In proclaiming that Christ is risen from the dead, we proclaim with it the gift of risen life to us all. Having risen from the dead, the Risen Lord shattered the tombs of all men, not just His own, and bestows life to all mankind. This is “good news” indeed, and is reason for great joy. This is a proclamation to be preached, in the name of Jesus Christ, to all nations. With this joyful proclamation of Christ, risen from the dead, we proclaim the message of repentance and remission of sins (Luke 24:49), beginning from Jerusalem, to all corners of the world!

And so Our Lord, appearing first to Mary Magdalene, told her “Go to my brethren, and say to them, I ascend to my Father, and your Father, and to my God, and your God” (John 20:17). Therefore, the cosmic victory of Our Lord Jesus Christ, risen from the dead on the third day, offers to all who have faith in Him,

remission of sins and reconciliation with our God and Father. He ascends into Heaven, having fulfilled His mission on earth, to reconcile mankind to God; He ascends to His Father and our Father ... in other words, the *incarnate* Son of God (i.e., the Son of God made man) ascends to His Father as God *and* man. His Father is thus *our* Father, and so we are made into sons of God by virtue of the grace of the Son of God. Our Lord's ascension in glory glorifies mankind, exalting us above even the hosts of angels! This is the reason why, when it came to pass, and He was parted from them and carried up into Heaven, that they [the apostles] "worshipped Him, and returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God" (Luke 24:51-53). Let us too, like the apostles, worship Him with great joy, and let us, in our temples, continually praise and bless God! Amen.

Excerpt from the Church Fathers

"Christ is now exalted above the heavens, but he still suffers on earth all the pain that we, the members of his body, have to bear. He showed this when he cried out from above: Saul, Saul, why do you persecute me? and when he said: I was hungry and you gave me food. Why do we on earth not strive to find rest with him in heaven even now, through the faith, hope and love that unites us to him?"

— St. Augustine of Hippo (354-430), Sermon on the Ascension

Lives of the Saints

St. Theodore the Sanctified – commemorated on May 16th

St. Theodore was born c. 314 into a wealthy Christian family and was well-educated from a young age. Early in life he denied the excesses of his parents, and at the age of fourteen joined a monastery in the diocese of Sne, near the modern town of Esna, Egypt.

Hearing about St. Pachomius the Great, he burned with the desire to see the ascetic. St. Pachomius received the young man with love, having been informed by God beforehand about his coming. Remaining at the monastery, St. Theodore quickly succeeded in all his monastic tasks, particularly in the full obedience to his guide, and in his compassion towards the other brethren. Theodore's mother, learning that he was at the Tabennisi monastery, came to St. Pachomius with a letter from the bishop, asking to see her son. St. Theodore did not wish to break his vow to renounce the world, so he refused to meet with his mother.

Seeing St. Theodore's strength of mind and ability, St. Pachomius once told him to instruct the brethren on Holy Scripture. St. Theodore was then only twenty years old. He obeyed and began to speak, but some of the older brethren took offense that a new monk should teach them, and they departed. St. Pachomius said to them, "You have given in to the devil and because of your conceit, your efforts will come to naught. You have not rejected Theodore, but rather the Word of God, and have deprived yourselves of the Holy Spirit."

St. Pachomius appointed St. Theodore as superior of the Tabennisi monastery, and withdrew to a more solitary monastery. St. Theodore with filial love continued to concern himself over his instructor, and he looked after St. Pachomius in his final illness, and when the great abba reposed in the Lord, he closed his eyes. After the death of St. Pachomius in 348, St. Theodore became abbot of the Tabennisi monastery, and later on he was at the head of all the Thebaid monasteries. He thus became the spiritual successor to St. Pachomius and played a crucial role in preventing the first Christian cenobitic monastic community from collapsing after the death of its founder. St. Theodore the Sanctified was famed for his holiness of life and a great gift of wonderworking, and he was well known to St. Athanasius, Archbishop of Alexandria. St. Theodore the Sanctified reposed in the year 368.

St. Theodore's sermons were recorded by his followers and some chronicles of his correspondence with contemporary Christian figures, most notably Bishop Ammon of Elearchia, have survived intact. The most substantial of these documents, written in Coptic and believed to have come from Theodore's own hand, is a set of three instructions. These instructions consist of several small lessons and rules, which St. Theodore presumably taught to the monks.

Modern Theological Classics

St. Clement of Rome

The letter of St. Clement of Rome was the first writing of the Apostolic Fathers. It had a special position among the writings, life and worship of the early church. According to St. Irenaeus, it is a considerable epistle. In 170, Dionysius of Corinth referred to an ancient tradition that for many years this epistle was read in the church, on the Lord's Day. Eusebius also states that it was common for it to be read in many churches.

A name of great celebrity in the early Church, St. Clement was a disciple of the Apostles Paul and Peter, to whom he referred to as the chief examples of imitation. There are however many opinions concerning his person: 1. Eusebius, St. Jerome and others followed Origen in saying that he was the same person, who was mentioned by St. Paul, as one of his faithful fellow workers in Philippi (Phil. 4:3). 2. According to Cassius Dio, he was Titus Flavius Clemens, a member of the royal family, a grandson of the emperor Vespasian, and the cousin of Emperor Domitian, who killed St. Clement in 59-69¹, regarding him as an atheist, for he was converted to Christianity. Many historians refused this opinion for two reasons: a. Had he been a member of the royal family, the Christian historians would have mentioned this fact. b. The letter reveals him as of a Jewish origin and not Gentile, for one quarter of the text is quotations from the Old Testament. 3. He was a Jewish slave, or a son of a Jewish slave, owned by Clemens, who freed him; then he received the name of his master. 4. According to St. Irenaeus he was the fourth bishop of Rome. Eusebius, relying on St. Irenaeus and Hegesippus, places Linus 68-80; Anacletus 80-92; and St. Clement 92-101. 5. Later legends have depicted his life in a romantic manner, both in the interest of the Catholic and in that of heresy. They pictured him as a noble and highly educated Roman who, dissatisfied with the wisdom and art of heathenism, journeyed to Palestine, became acquainted there with the apostle Peter, and was converted by him. He accompanied him on his missionary tours; composed many books in his name; was appointed by him as his successor as bishop of Rome, with a kind of supervision over the whole church, and at last, being banished under Trajan to the Taurian Chersonese.² He died the glorious death of a martyr in the waves of the sea.

Concerning his death: 1. St. Jerome did not mention the way he died. Other early writers said that he had died after receiving the holy communion. 2. Rufinus was the first writer who stated that St. Clement had been martyred. An apocryphon, from the fourth century, stated that the people in Rome were enraged because he converted Theodora, a noblewoman in Rome, her husband, Sisinnus, and 423 people into Christianity; and he was exiled. Others said that the council of the senators was enraged because they saw Clement as a noble man converted to Christianity, attracted some of the noblemen to the same religion. They advised him to deny Christianity, but he refused. They presented a report against him to the emperor Trajan, who exiled and punished him by making him work in cutting stones. In the exile he met with about 2,000 Christians and preached to many pagans. Therefore, the ruler ordered that he be thrown in the sea with a helm fixed in his neck.

¹ Editor's note: This date range is impossible, as Domitian did not become emperor until AD 81. Titus Flavius Clemens was, in fact, executed by Emperor Domitian in AD 95 for "atheism," and was a convert to either Judaism or Christianity.

² Chersonesos Taurica was an ancient Greek colony in the land of Tauri in the Crimean Peninsula, located in the outskirts of the modern city of Sevastopol, Crimea.

THE FIRST LETTER TO THE CORINTHIANS

Through mutual love, the early churches were not isolated from each other, but they shared in suffering. Thus, the letters between them were mostly the type of their literature. Through these letters we discover love, modesty and openness of the church leaders.

THE PURPOSE OF THE LETTER

In the first century a group of the youth rebelled against the clergy. They believed that they were wiser and more capable of teaching. They enraged the people and dismissed many of them. Therefore St. Clement sent this letter which is full of wisdom, modesty and love, quoting many texts from the Old Testament.

ITS FEATURES

In the Alexandrian Bible manuscript, this letter is found after the book of Revelation, separated from the Apostolic letters. This indicated that it was not considered as a canonical book, nevertheless it had a special position in the early church. Its features are:

1. A biblical letter, contains many quotations from the Holy Bible. St. Clement exhorted us to study the Bible. [Look carefully into the Scriptures, which are the true utterances of the Holy Spirit.] 45:218.
2. It reveals that the memory of St. Clement concerning the teachings of Christ was abundant.
3. It presents a historical data concerning Nero's persecution. He said: [Through envy, those women... being persecuted, after they had suffered terrible and unspeakable torments, finished the course of their faith with steadfastness, and though weak in body, received a noble reward.] 6:2.
4. It declares valuable concepts and clear evidence concerning the Christian dogma and doctrines in the mind of the early Christians, such as: a. Mentioning the Holy Trinity: the Father, the Son (Jesus Christ) and the Holy Spirit. b. The necessity of faith for our salvation, without it our own deeds are invalid. He says: [And we, too, being called by His will in Christ Jesus, are not justified by ourselves, nor by our own wisdom, or understanding, or godliness, or works which we have wrought in holiness of heart; but by that faith through which, from the beginning, Almighty God has justified all men.] 32:4. c. The necessity of good deeds which is bound with faith, for these deeds pleases God. [For what reason was our father Abraham blessed? was it not because he wrought righteousness and truth through faith?] 31:2. [What shall we do, then, brethren? Shall we become slothful in well-doing, cease from the practice of love? God forbid that any such course should be followed by us! But rather let us hasten with all energy and readiness of mind to perform every good work. For the Creator and Lord of all Himself rejoices in His works.] 33:1,2. d. Righteousness is realized by the free divine grace, together with the unceasingly struggling till death: [Many women being strengthened by the grace of God, have performed numerous manly exploits.] 55:3. e. Sanctification is realized by the Holy Spirit. f. The importance of the Christian virtues, such as love, modesty, long-sufferings etc. [The height to which love exalts is unspeakable. Love unites us to God. Love covers a multitude of sins.] 49:4. [Christ is of those who are humble-minded, and not of those who exalt themselves over His flock.] 16:1. g. The unity of the Church is based on mutual respect among the members. [The great cannot subsist without the small, nor the small without the great. There is a kind of mixture in all things, and thence arises mutual advantage.] 37:4.
5. For the first time we hear about the Apostolic succession. Truly it is the right of the people to choose their ministers, but their ordination is realized not by the people, but through those who received the apostolic authority [42; 44:1-3.].
6. In chapters 24, 25 he dealt with the topic of the resurrection from the dead. He used the myth of the phoenix. Some believed that this bird lived in the land of Arabia. When it became 500 years old it built a nest of frankincense, myrrh and other spices, into which it entered and died. But as the flesh decayed a kind of worm was produced, which being nourished by the juices of the dead bird, brought forth feathers. When it had acquired strength, it took up that nest in which were the bones of its parents, and bearing these it passed through to flee to Egypt, to the city of Heliopolis. In an open day it came on the altar of the sun-god.

7. He clarifies the loyalty of the church to the state, praying for her progress even while the emperor (Domitian) was persecuting her violently.

8. It offers us a picture of the liturgy in the early church, as it referred to: a. The liturgical community which presents her offerings in a church order, as a divine work. [He has enjoined us to perform offerings (to be presenting) and service to be performed (to Him), and not thoughtlessly or irregularly, but at the appointed times and hours.] 40. b. All clergymen and laity should partake in the liturgy. [Let every one of you, brethren, give thanks to God in his own order, living in all good conscience, with becoming gravity, and not going beyond the rule of the ministry prescribed to him.] 41:1. c. He mentioned to some church ministers, such as the sub-deacons, deacons, presbyters, bishops (episcopates), and classified that one of the essential works of the bishop is practicing liturgies and presenting offerings [ch. 44]. d. Christ is the High Priest of all our offerings, the defender and helper of our infirmity. Then the priestly works of Christ, work mysteriously in His priests. e. He presented beautiful liturgical prayer [chs. 59-61], concluding with a doxology.

9. This letter also included many spiritual practices, such as: I. The Need of repentance: [Let us look steadfastly to the blood of Christ, and see how precious that blood is to God (the Father), which having been shed for our salvation, has set the grace of repentance for the whole world.] 7:4. II. Confidence in God's promise: [Desiring, therefore that all His beloved should be partakers of repentance. He has, by His almighty will, established (these declarations concerning the benefits of repentance).] 8:5. III. Confidence in God's promises: [How blessed and wonderful, beloved, are the gifts of God!] 35:1. IV. Waiting for the promise of resurrection from the dead: [Having then this hope, let our souls be bound to him who is faithful in His promises, and just in His judgments.] 27:1. V. Witness to God by our behavior: [Let testimony to our good deeds be borne by others, as it was in the case of our righteous forefathers] 30:7. VI. Taking care of sinners: [Let us then also pray for those who have fallen into any sin, that meekness and humility may be given to them, so that they may submit, not unto us, but to the will of God. For in this way they shall secure a fruitful and perfect remembrance from us, with sympathy for them, both in our prayers to God, and our mention of them to the saints.] 56:1. VII. Practicing love [18:19, 20; 48-50]. VIII. Escaping from pride: [It is better for you that you should be found small and in an honorable place in the flock of Christ, rather than being highly exalted, and be castled out from His people.] 57:2. IX. Offering unceasing thanksgiving to God: [Since we receive all these things from Him, we ought to give Him thanks for everything.] 38:4.

ITS DATE

Many scholars state that it was written after 96 A.D, for the following reasons: a. It was written after the persecution of Nero, in the time of Domitian, for the writers referred to the sudden troubles that delayed him to write the letter. b. This date agreed with the tradition that it was written by St. Clement of Rome (92-101 A.D). c. In the second century St. Polycarp had a knowledge with the letter, quoting many passages from it in his own letter.

ITS DIVISION

1. The beauty of the church before her division [1,2].
2. The features of the church after the division [3].
3. The cause of division (envy!) [4-6].
4. The remedy of envy: a. Repentance and practical faith [7-8]. b. Obedience [9-12]. c. Humility [13-21]. d. Contemplation in the judgment and the resurrection of the dead [22-29]. e. Struggling as children of God [30-36]. f. Submission to the order [37-47]. g. Love as the door of righteousness [48-58].
5. Supplication to God [59-61].
6. Conclusion [62-65].

Fr. Tadros Y. Malaty,³ "The Apostolic Fathers," pp. 64-70.

³ Fr. Tadros Y. Malaty (b. 3/16/1937) is a Coptic Orthodox priest, theologian, and prolific writer, based at the famous Church of St. George in Sporting, Alexandria, Egypt. His theological, spiritual, liturgical, and historical books are characterized by an abundance of

Recipe of the Month

Ethiopian Beef Stew

Siga Tibs, also known as Beef Tibs, is a deliciously sweet and spicy stewed beef dish that comes from Ethiopia.

Ingredients:

- 2 lbs. ribeye beef cut into half-inch cubes
- 1 onion minced
- 1 yellow bell pepper diced
- 1 sprig rosemary
- 2 tsp. honey
- 2 tbsp. tomato paste
- 2 tbsp. berbere
- 1 bunch cilantro stems minced

Directions:

(1) In a large pan on medium-high heat, cook the beef cubes with some infused oil and rosemary, stirring intermittently, for about 8-10 minutes or until crispy on all surfaces. Set aside.

(2) In the same pan, add some more oil and sauté the onions and bell peppers until golden. Then add the beef back to the pan and add tomato paste, berbere, minced cilantro stems, and honey, stirring to combine. Cook on low, uncovered for another 10 minutes. Serve warm with Ethiopian fermented flat bread (*injera*) and sauteed cabbage with roasted carrots and potatoes.

Parish News

Parish Council Meeting

The Parish Council is meeting on Sunday, May 1, 2022, after Divine Liturgy.

Rector's Vacation

Fr. Sophrony shall be away on vacation on May 18-28, 2022. A substitute priest, Fr. John Kluchko, will serve Divine Liturgy on Sunday, May 22, 2022.

IOCC Wine-Tasting Benefit

On Saturday, May 21, 2022, a benefit for the International Orthodox Christian Charities will be held at Assumption of the Holy Virgin Church, 35 Orange Avenue, Clifton, New Jersey. The "Taste of North Jersey" will feature *hors d'oeuvres* from Maywood's Marketplace, wine and beer from Stew Leonard's, and desserts from North Jersey's finest bakeries. Vespers is at 6:00 p.m., with the benefit at 7:00 p.m. in the church hall. Tickets are \$50 (adults), \$45 (seniors 65+), and \$15 (students 21-25) until 5/8/2022; tickets are \$65 at the door. Contact: <http://iocc.org/newjersey>

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.

Special Donations

Special Donations may be offered at \$10/week for the Altar Vigils, and \$5/week for any one of the following: Sanctuary Lamp, St. John's Cross, St. Nicholas' Cross, and Triple Candelabra, and may be offered in memory of the departed or in honor of the living. Please note that for Special Donations in June 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 May 22, 2022.

May 1, 2022

St. Nicholas' Cross offered by Olga DeMay in memory of Joseph Pirniak (anniversary of birth).

May 8, 2022

Altar Vigils and **Sanctuary Lamp** offered by Elizabeth Zuber.

May 15, 2022

Altar Vigils offered by Elizabeth Zuber.

May 29, 2022

Altar Vigils offered by John and Helen Wanko in memory of Lydia Wanko (anniversary of repose).
Sanctuary Lamp offered by John and Helen Wanko in memory of Anastasia Grudinoff (anniversary of repose).
Triple Candelabra offered by Fr. W. Sophrony Royer in memory of Concetta Royer.

Daily Bible Readings

- | | |
|--------------------------------------|---------------------------------------|
| 1. Acts 5:12-20; John 20:19-31 | 16. Acts 10:1-16; John 6:56-69 |
| 2. Acts 3:19-26; John 2:1-11 | 17. Acts 10:21-33; John 7:1-13 |
| 3. Acts 4:1-10; John 3:16-21 | 18. Acts 14:6-18; John 7:14-30 |
| 4. Acts 4:13-22; John 5:17-24 | 19. Acts 10:34-43; John 8:12-20 |
| 5. Acts 4:23-31; John 5:24-30 | 20. Acts 10:44-11:10; John 8:21-30 |
| 6. Acts 5:1-11; John 5:30-6:2 | 21. Acts 12:1-11; John 8:31-42 |
| 7. Acts 5:21-33; John 6:14-27 | 22. Acts 11:19-26, 29-30; John 4:5-42 |
| 8. Acts 6:1-7; Mark 15:43-16:8 | 23. Acts 12:12-17; John 8:42-51 |
| 9. Acts 6:8-7:5, 47-60; John 4:46-54 | 24. Acts 12:25-13:12; John 8:51-59 |
| 10. Acts 8:5-17; John 6:27-33 | 25. Acts 13:13-24; John 6:5-14 |
| 11. Acts 8:18-25; John 6:35-39 | 26. Acts 14:20-27; John 9:39-10:9 |
| 12. Acts 8:26-39; John 6:40-44 | 27. Acts 15:5-34; John 10:17-28 |
| 13. Acts 8:40-9:19; John 6:48-54 | 28. Acts 15:35-41; John 10:27-38 |
| 14. Acts 9:20-31; John 15:17-16:2 | 29. Acts 16:16-34; John 9:1-38 |
| 15. Acts 9:32-42; John 5:1-15 | 30. Acts 17:1-15; John 11:47-57 |
| | 31. Acts 17:19-28; John 12:19-36 |

Schedule of Services

April 30-May 1, 2022

5:00 PM (Sat.) – Great Vespers
9:30 AM (Sun.) – Divine Liturgy

May 7-8, 2022

5:00 PM (Sat.) – Great Vespers
9:30 AM (Sun.) – Divine Liturgy

May 14-15, 2022

5:00 PM (Sat.) – Great Vespers
9:30 AM (Sun.) – Divine Liturgy

May 22, 2022

9:30 AM (Sun.) – Divine Liturgy

May 28-29, 2022

5:00 PM (Sat.) – Great Vespers
9:30 AM (Sun.) – Divine Liturgy



Parish Centennial

This year is our parish's the 100th anniversary. Our centennial celebration includes two special events:

(1) On September 23, 2022, the Miraculous Icon of St. Anna from St. Tikhon's Orthodox Monastery will visit Ss. Peter & Paul's. Commissioned by Archimandrite Athanasz (Mastalski), rector of Our Lady Joy of All Who Sorrow Church in Philadelphia, from the Mount of Olives Convent in Jerusalem in 1998, and blessed at the Church of the Holy Sepulcher, the icon began weeping fragrant myrrh in 2004. The icon has been kept at St. Tikhon's Monastery since 2012, and still has a wonderful heavenly fragrance, but is not currently weeping. Assistance and healings are still wrought by the Miraculous Icon of St. Anna and she continues to work wonders for those who approach with faith.

(2) On October 23, 2022, we will have the main celebration of our centennial, with a Hierarchical Divine Liturgy at 9:30 AM, followed by a banquet at the Knights of Columbus Hall (corner of Avenue C and West 30th Street) at 12:00 PM. His Eminence, Archbishop Michael will be present, and we are hopeful that His Beatitude, Metropolitan Tikhon will be present as well. A commemorative anniversary book is being planned, with silver-page, full-page, half-page, and quarter-page ads being available.

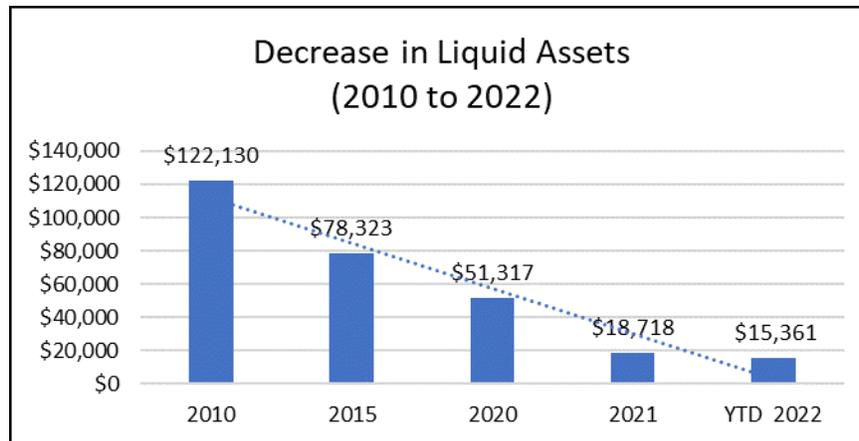
(3) Please share the details of these celebratory events with former parishioners, extended members, and friends of the parish family. If you know of someone who may be interested in attending the banquet or honoring the memory of a loved one in the Commemorative Anniversary Book, please direct him or her to our website or forward their contact information to the committee either in person or via email to: sspeterandpaulbayonne100th@gmail.com.

Updates of our plans for the parish centennial will appear in subsequent issues of *Quo Vadis*.

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.

March 2022	
Weekly Donations	\$4,974.00
Monthly Revenue (Pay It Forward Rewards, Gift Card Rebates, Interest Income, etc.)	\$1,022.88
Total Monthly Income	\$5,996.88
Salaries and Benefits	\$4,788.60
Diocesan Obligation	----
Operating Expenses	\$3,842.70
Total Monthly Expenses	\$8,631.30
Monthly Surplus (Deficit)	\$(2,634.42)
Special Donations: Christmas/Easter	\$1,500.00



NOTE: Our savings continue to cover the gap between our income and expenses. Liquid assets have decreased by 87% (approximately \$106,770) over the last 10+ years.

*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.

