

SUNDAY

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**ST. PHILIP THE APOSTLE  
STATEMENT OF RECEIPTS AND EXPENDITURES**

**COMMENTS:**

Below is the financial information submitted to the Chancery and reviewed by the Finance Council.  
The information covers the period from January to June 2020.

**PARISH RECEIPTS**

Sunday Offertory (includes offerings for sacraments, funerals, Easter, Christmas)	26,370.00
Bank Interest and Rental	8.87
Interest earned on investments	544.80
Maintenance Fund	8,105.85
Parish Programs (includes charity, faith formation, sacramental, youth)	2,820.00
Sundry Receipts (includes church, hall, office)	<u>3,306.83</u>

<b>TOTAL PARISH RECEIPTS</b>	41,156.35
Special Collections	4,250.00
Investments Redeemed	<u>30,329.20</u>
<b>TOTAL FUNDS RECEIVED</b>	75,735.55
Bank Balance at beginning of period	<u>11,940.45</u>
	<b><u>\$ 87,676.00</u></b>

**PARISH EXPENDITURES**

Salaries and benefits, taxes, CPP, EI, etc.	10,467.56
Taxes, Insurance, Hydro, Gas	12,356.68
Property / Equipment Repairs / Maintenance	2,666.49
Grounds / Landscaping	469.13
Parish Programs (includes charity, faith formation, sacramental, youth)	1,201.94
Sundry expenses (includes church, hall, office, rectory)	8,386.02
Diocesan Assessment	<u>2,470.00</u>
Clergy Health/Pension Assessment	
<b>TOTAL PARISH EXPENDITURES</b>	38,017.82
Special Collections disbursed to Chancery	4,250.00
Property Additions / Restorations	26,840.05
Furnishings / Equipment	
New Investments	1,200.00
Interest earned on investments	<u>544.80</u>
<b>TOTAL FUNDS DISBURSED</b>	70,852.67
Bank Balance at end of period	<u>16,823.33</u>
	<b><u>\$ 87,676.00</u></b>

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## Archdiocese of Toronto

### *EXCERPTS FROM THE CARDINAL COLLIN'S LETTER TO THE ARCHDIOCESE ON STEWARDSHIP*

One person I am always amazed with in history is Lorenzo Medici, the great Italian ruler of the Renaissance. He went down in history as Lorenzo il Magnifico, Lorenzo the Magnificent. Would not that be a nice nickname to have down through history? The Magnificent! He was called this because he was generous in everything he did. He never just simply went for the minimum; he always gave the very best. He did not just dip his toe in the sea of life, but dived right in. And so, he was known as the Magnificent.

God always acts with superabundant generosity, with magnificence, in the way in which He gives to us the grace in our lives, and the blessings with which we are surrounded. We see in that generosity of the Lord God himself a model for us, an invitation for us, and a command that we are to go and do likewise.

We see this in the Gospel of today's Mass (Mat 20:1-16a). There we have the landowner who hires people to work in his vineyard. The first who are hired, early in the morning, are given the fair amount for a day's work. Then he calls others to work at different times throughout the day, and finally at the eleventh hour, just before the working day ends, he calls still more. Those who are called last have only worked about an hour, but receive a full day's wage. Now if you look at things in a narrow-minded way you can sympathize with the people who were hired at the beginning of the day. What is going on here? Did we not work through the heat of the day? Should not we get more – and yet those who worked only an hour got the same amount as we did? But the master says, no, my friend, can I not be generous with that which is mine? In fact, what we need to do is to look at this not from the perspective of the angry first workers, but from the perspective of the generous master. If we do that, we can see that he has decided to show abundant generosity to those who have come last who did not deserve it. That is a message, partly I think, to the Gentiles who came to salvation history rather late and in God's generosity are going to receive just as much as those who have been at it for many, many centuries. Perhaps that is part of the message.

Our whole community is richly blessed with gifts and often they go uncelebrated and unrecognized. So, through spiritual Stewardship we are called to recognize in others the gifts they have and to invite them to bring them forth generously, fruitfully and creatively.

As we do so, here are a few things that we should think about. First of all, this disposition of stewardship is not some kind of a program we get into; it is not a thing that we do. It is a profound attitude where we are grateful for what we have received, and are profoundly committed to use these gifts fruitfully, generously and in a magnificence which mirrors that of our gracious Lord. Secondly, I think what we need to do as we think about this, as we reflect upon our parish community, is to ask: what are the different gifts that we can see around us? If we all begin to fruitfully use these gifts, not burying them in the ground or forgetting them and not recognizing them, but drawing them forth from one and all, then our whole community will flourish and grow and reach out to the people around us who will say "see how these Christians love one another." Look at that community, so filled with the gifts of God!

And we are accountable as well – the Master returns. At the end of the Parable of the Talents he returns and says, what have you done with the gifts I entrusted to you? Some used them well and one did not, but buried it away. So there comes a time at the end of our life when we come before the Lord and He will ask us: how have you made use of whatever gifts I gave you – and they are different for each one of us.

The whole letter may be viewed on St. Philip's Website.