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

After many years of steady decline, the share of Americans who identify as Christians shows signs of leveling off, at least temporarily, at 62%, according to a massive new Pew Research Center survey of almost 37,000 U.S. adults. Nevertheless, this is down from the 78% recorded in 2007. The Religious Landscape Study (RLS) is the largest single survey the Pew Research Center conducts, aiming to provide authoritative figures on the size of U.S. religious groups because the U.S. census does not collect that information. Its two big-picture trends are evidence both of a long-term decline in American religion and of relative stability in the last few years, since about 2020.

The latest RLS finding of 62% of U.S. adults identifying as Christians, fielded over seven months in 2023-2024, represents a decline of nine percentage points since 2014 and a sixteen percentage points since 2007. However, for the last five years, between 2019 and 2024, the Christian share of the adult population has been relatively stable, hovering between 60% and 64%. The 62% figure in the new Religious Landscape Study is smack in the middle of that recent range.

The largest subgroups of Christians in the United States are Protestants – now 40% of U.S. adults – and Catholics, now 19%. People who identify with all other Christian groups (including the Eastern Orthodox Church, the Church of Jesus Christ of Latter-day Saints, Jehovah's Witnesses, and many others) total 3% of U.S. adults. Both Protestant and Catholic numbers are down significantly since 2007, though the Protestant share of the population has remained fairly level since 2019 and the Catholic share has been stable since 2014, with only small fluctuations in the annual surveys.

Meanwhile, the share of Americans who identify with a religion other than Christianity has been trending upward, though it is still in single digits. Today, 1.7% of U.S. adults say they are Jewish when asked about their religion, while 1.2% of respondents in the new survey are Muslim, 1.1% are Buddhist, and 0.9% are Hindu. Religiously unaffiliated adults – those who identify as atheists, agnostics, or as "nothing in particular" when asked about their religion – account for 29% of the population in the new RLS. The size of the religiously unaffiliated population, which we sometimes call religious "nones," has plateaued in recent years after a long period of sustained growth.

Rates of prayer and attendance at religious services are also relatively stable:

- Though down significantly since 2007, the share of Americans who say they pray daily has consistently held between 44% and 46% since 2021. In the new RLS, 44% say they pray at least once a day.
- Similarly, since 2020, the percentage of U.S. adults who say they attend religious services monthly has hovered in the low 30s. In the new RLS, 33% say they go to religious services at least once a month. This is down from the consistent range of 40-50% of Americans in the 1980s and 1990s who said they attended religious services regularly.

Moreover, large majorities of Americans have a spiritual or supernatural outlook on the world:

- 86% believe people have a soul or spirit in addition to their physical body.
- 83% believe in God or a universal spirit.
- 79% believe there is something spiritual beyond the natural world, even if we can't see it.
- 70% believe in an afterlife (heaven, hell, or both).

Despite these signs of recent stabilization and abiding spirituality, other indicators suggest we may see further declines in the American religious landscape in future years. Namely, younger Americans remain far less religious than older adults. For example, the youngest adults in the survey (ages 18 to 24) are *less likely* than today's oldest adults (ages 74 and older) to:

- Identify as Christian (46% vs. 80%)
- Pray daily (27% vs. 58%)
- Say they attend religious services at least monthly (25% vs. 49%)

The youngest adults are *more likely* than the oldest Americans to be religiously unaffiliated (43% vs. 13%). And younger Americans are less likely than older adults to say they were raised in religious households. Moreover, compared with older adults, fewer young people who were raised in religious households have *remained* religious after reaching adulthood. On the other hand, since 2020 there have been anecdotal reports of a rise in religious affiliation among young adult males, especially in the more liturgical faith communities (Catholicism and Eastern Orthodoxy), but of continued decline among young adult females. This trend has even been noticed by the popular news media.

One driver of the long-term trend is "generational replacement." Older, highly religious, heavily Christian generations are passing away. The younger generations succeeding them are much less religious, with smaller percentages of Christians and more "nones." In addition, the landscape surveys show that between 2007 and 2023-2024, each birth cohort has become less religious, by several measures, as it has aged. For example, people within the oldest and youngest cohorts, as well as those in between, have become less likely to say they pray daily, less likely to identify with a religion (including Christianity), and less likely to believe in God or a universal spirit with absolute certainty.

Since 2020, however, the religiousness of most birth cohorts has remained relatively stable. For instance, people born in the 1950s are about as likely to report praying daily in the 2024 National Public Opinion Reference Survey or NPORS (57%), as they were in the 2020 NPORS (55%). Additionally, the new RLS finds that the youngest cohort of adults is no less religious than the second-

youngest cohort in a variety of ways. Americans born in 2000 through 2006 (those ages 18 to 24 in the 2023-2024 RLS) are just as likely as those born in the 1990s (now ages 24 to 34) to identify as Christians, to say religion is very important in their lives, and to report that they attend religious services at least monthly.

Time will tell whether the recent stability in measures of religious commitment is the beginning of a lasting shift in America's religious trajectory. But it is inevitable that older generations will decline in size as their members gradually die. We also know that the younger cohorts succeeding them are much less religious. This means that, for lasting stability to take hold in the U.S. religious landscape, something would need to change. For example, today's young adults would have to become more religious as they age, or new generations of adults who are more religious than their parents would have to emerge.

Perhaps one encouraging sign is the responses given with regard to "spirituality," in which the gaps are smaller. 80% of U.S. adults in all age categories say they believe people have a soul or spirit in addition to their physical bodies. About 70% of adults ages 18 to 24 and 75% of those ages 24 to 34 believe there is something spiritual beyond the natural world, only modestly below the 81% of the oldest adults (ages 74 and older) who say this. What this perhaps tells us is that adherence to "generic" Christian religious *beliefs* remains fairly constant, and that the disparity shows up with respect to the institutional forms within which those beliefs are put into living, everyday practice (such as attendance of worship services, daily prayer, and affiliation with a specific faith tradition or denomination). In next month's newsletter, we will take a more focused look into the more specific demographic findings of the Pew Research Center's 2023-2024 RLS.

Lives of the Saints

St. Athanasius of Alexandria, Archbishop & Doctor of the Church – commemorated on January 18

St. Athanasius was born to a Christian family in Alexandria, or possibly the nearby Nile Delta town of Damanhur, in AD 297. His parents were wealthy enough to give him a fine secular education. However, he was not a member of the Egyptian aristocracy. Some Western scholars consider his command of Greek, in which he wrote most of his surviving works, evidence that he may have been a Greek born in Alexandria. Historical evidence, however, indicates that he was fluent in Coptic as well, given the regions of Egypt where he preached.

Rufinus relates a story that as Archbishop Alexander stood by a window, he watched boys playing on the seashore below, imitating the ritual of Christian baptism. He sent for the children and discovered that one of the boys, Athanasius, had acted as bishop. After questioning Athanasius, the Archbishop informed him that the baptisms were genuine, as both the form and matter of the sacrament had been performed through the recitation of the correct words and the administration of water, and that he must not continue to do this as those baptized had not been properly catechized. He invited Athanasius and his playfellows to prepare for clerical careers.

Alexandria was the most important trade center in the empire during Athanasius' boyhood. Intellectually, morally, and politically—it epitomized the ethnically diverse Graeco-Roman world, even more than Rome or Constantinople or Antioch. Its famous catechetical school, while sacrificing none of its famous passion for orthodoxy since the days of Pantaenus, Clement of Alexandria, Origen, Dionysius of Alexandria, and Theognostus, had begun to take on an almost secular character in the comprehensiveness of its interests and had counted influential pagans among its serious auditors.

St. Peter of Alexandria, the 17th archbishop of Alexandria, was martyred in 311 in the closing days of the Great Persecution and may have been one of Athanasius' teachers. His successor as bishop of Alexandria was St. Alexander of Alexandria. According to Sozomen; "the Bishop Alexander 'invited Athanasius to be his commensal and secretary. He had been well educated, and was versed in grammar and rhetoric, and had already, while still a young man, and before reaching the episcopate, given proof to those who dwelt with him of his wisdom and acumen'" (Soz., II, xvii).

St. Athanasius' earliest work, *On the Incarnation* (written before 319), bears traces of Origenist Alexandrian thought, but in an orthodox way. Athanasius was also familiar with the theories of various philosophical schools and in particular with the developments of Neoplatonism. Ultimately, St. Athanasius would modify the philosophical thought of the School of Alexandria away from the Origenist principles such as the "entirely allegorical interpretation of the text." Still, in later works, St. Athanasius quotes Homer more than once (Hist. Ar. 68, Orat. iv. 29).

St. Athanasius knew Greek and admitted not knowing Hebrew. The Old Testament passages he quotes frequently come from the Septuagint Greek translation. Only rarely did he use other Greek versions (to Aquila once in the *Ecthesis*, to other versions once or twice on the Psalms), and his knowledge of the Old Testament was limited to the Septuagint. Archbishop Alexander ordained St. Athanasius a deacon in 319. In 325, Athanasius served as Alexander's secretary at the First Council of Nicaea. Already a recognized theologian and ascetic, he was the obvious choice to replace his aging mentor Alexander as Archbishop and Pope of Alexandria, despite the opposition of the followers of Arius and Meletius of Lycopolis.

At length, in the Council of Nicaea, the term "consubstantial" (*homoousion*) was adopted, and a formulary of faith embodying it was drawn up by St. Hosius of Córdoba. From this time to the end of the Arian controversies, the word "consubstantial" continued to be the test of orthodoxy. The formulary of faith drawn up by St. Hosius is known as the Nicene Creed. While still a deacon under Alexander's care, St. Athanasius may have also become acquainted with some of the solitaries of the Egyptian desert, and in particular St. Anthony the Great, whose hagiography he wrote.

In 319, while St. Athanasius was a deacon, a presbyter named Arius came into a direct conflict with St. Alexander of Alexandria. It appears that Arius reproached St. Alexander for what he thought were misguided or heretical teachings taught by the archbishop. Arius embraced a subordinationist Christology which taught that Christ was the divine Son (Logos) of God, made, not begotten. Arius had support from a powerful bishop, Eusebius of Nicomedia (not to be confused with Eusebius of Caesarea), illustrating how Arius' subordinationist Christology was shared by other Christians in the empire. Arius was subsequently excommunicated by Alexander, and later by a Synod of the Egyptian bishops, but Arius began to elicit the support of many bishops outside of Egypt who agreed with his position.

When Archbishop Alexander was on his death-bed he called Athanasius, who fled fearing he would be constrained to be made bishop. When the Bishops of the Church assembled to elect their new Patriarch, the whole Catholic (Nicene, as opposed to Arian) population surrounded the church, holding up their hands to Heaven and crying; "Give us Athanasius!" The Bishops had nothing better. Athanasius was thus elected, as St. Gregory the Great tells us (Pope Gregory I had full access to the Vatican Archives). Alban Butler writes on the subject: "Five months after this great Council, Nicaea, St .Alexander lying on his deathbed, recommended to his clergy and people the choice of Athanasius for his successor, thrice repeating his name. In consequence of his recommendation, the bishops of all Egypt assembled at Alexandria, and finding the people and clergy unanimous in their choice of

Athanasius for patriarch, they confirmed the election about the middle of year 326. He seems, then, to have been about thirty years of age."

St. Athanasius' episcopate began on May 9, 328 as the Alexandrian Council elected Athanasius to succeed after the death of Alexander. St. Athanasius spent over 17 years in five exiles ordered by four different Roman Emperors, not counting approximately six more incidents in which Athanasius fled Alexandria to escape people seeking to take his life. During his first years as bishop, St. Athanasius visited the churches of his territory, which at that time included all of Egypt and Libya. He established contacts with the hermits and monks of the desert, including St. Pachomius, which proved very valuable to him over the years.

Soon began the struggle with schismatic and Arian churchmen that occupied much of his life. He used political influence against the Meletians, followers of the schismatic bishop Meletius of Lycopolis, who had gone back on the plans made at Nicaea for their reunion with the church, but he refuted specific charges of mistreatment of Arians and Meletians before a hostile gathering of bishops at Tyre (in modern Lebanon) in 335, which he refused to recognize as a general council of the church. When both parties met the Emperor Constantine at Constantinople in 336, Athanasius was accused of threatening to interfere with the grain supply from Egypt, and without any formal trial Constantine exiled him to the Rhineland.

The Emperor's death in 337 allowed St. Athanasius to return to Alexandria, but Constantine's son Constantius, Emperor in the East, renewed the order of banishment in 338. St. Athanasius took refuge at Rome under the protection of Constantius' brother Constans, Emperor in the West. An Arian bishop, Gregory, was then installed at Alexandria. St. Athanasius, however, kept in touch with his flock through the annual Festal Letters announcing the date of Easter. Pope Julius I wrote in vain on his behalf, and the general council called for 343 was no more successful—only Western and Egyptian bishops met at Serdica (modern Sofia, Bulgaria), and their appeal for Athanasius was not accepted in the East. In 346, however, Constans' influence secured his return to Egypt, where he was welcomed as a popular hero.

St. Athanasius' "golden decade" of peace and prosperity followed, during which he assembled documents relating to his exiles and returns in the *Apology Against the Arians*. Nevertheless, after the death of Constans in 350 and the following civil war, Constantius, as sole emperor, resumed his pro-Arian policy. Again political charges were brought against Athanasius, his banishment was repeated, and in 356 an attempt was made to arrest him during a vigil service. This time he withdrew to Upper Egypt, where he was protected in monasteries or friendly houses. In exile he completed his massive theological work *Four Orations Against the Arians* and defended his conduct in the *Apology to Constantius* and *Apology for His Flight*. The Emperor's persistence and reports of persecution at Alexandria under the new Arian bishop George led him, in the more vitriolic *History of the Arians*, to treat Constantius as a precursor of the Antichrist.

The death of Constantius, followed by the murder of the unpopular George in 361, allowed Athanasius to return triumphantly once more to his see. In 362 he convened the Synod of Alexandria, during which he appealed for unity among those who held the same faith but differed in terminology. This prepared the way for the orthodox doctrine of the Trinity—"three persons in one essence"—which stresses distinctions in the Godhead more than St. Athanasius usually had done. The new Emperor, Julian the Apostate, rather petulantly ordered Athanasius to leave Alexandria, and he sailed up the Nile again, remaining in exile in Upper Egypt until Julian's death in 363. In 365 the Emperor Valens, who favored Arianism, ordered his exile once more, but this time the popular archbishop merely moved to the outskirts of Alexandria for a few months until the local authorities persuaded

the Emperor to reconsider. St. Athanasius spent his remaining years in peace, resuming writing and preaching. On May 2, 373, after having consecrated one of his priests, Peter II, as his successor, St. Athanasius died peacefully in his own bed, surrounded by his clergy and faithful supporters.

St. Athanasius was originally buried in Alexandria, but his remains were later transferred to the Chiesa di San Zaccaria in Venice, Italy. During Pope Shenouda III's visit to Rome (May 4-10, 1973), Pope Paul VI gave the Coptic Patriarch a relic of St. Athanasius, which he brought back to Egypt. The relic is currently preserved under the new Saint Mark's Coptic Orthodox Cathedral in Cairo. However, the majority of Athanasius' corpse remains in the Venetian church. All major Christian denominations which officially recognize saints venerate St. Athanasius. Western Christians observe his feast day on 2 May, the anniversary of his death. For Coptic Christians, his feast day is Pashons 7 (now around 15 May). Eastern Orthodox liturgical calendars remember St. Athanasius on 18 January. Athanasius is honored on the liturgical calendars of the Anglican Communion on 2 May. St. Gregory of Nazianzus (330–390, also a Doctor of the Church), wrote: "When I praise Athanasius, virtue itself is my theme: for I name every virtue as often as I mention him who was possessed of all virtues. He was the true pillar of the Church. His life and conduct were the rule of bishops, and his doctrine the rule of the orthodox faith."

Theological Excerpt

"For of what use is existence to the creature if it cannot know its Maker? How could men be reasonable beings if they had no knowledge of the Word and Reason of the Father, through Whom they had received their being? They would be no better than the beasts, had they no knowledge save of earthly things; and why should God have made them at all, if He had not intended them to know Him? But, in fact, the good God has given them a share in His own Image, that is, in our Lord Jesus Christ, and has made even themselves after the same Image and Likeness. Why? Simply in order that through this gift of Godlikeness in themselves they may be able to perceive the Image Absolute, that is the Word Himself, and through Him to apprehend the Father; which knowledge of their Maker is for men the only really happy and blessed life."
— St. Athanasius of Alexandria (297-373), On the Incarnation

Frequently Asked Questions

"What is the Nicene Creed?"

The Nicene Creed, which was formulated by two Ecumenical Councils—the Councils of Nicaea in 325 and of Constantinople in 381—has been recognized since then as the authoritative expression of the fundamental beliefs of the Orthodox Church. The Creed is often referred to as the "Symbol of Faith." This description indicates that the Creed is not an analytical statement, but that it points to a reality greater than itself and to which it bears witness. For generations, the Creed has been the criterion of authentic Faith and the basis of Christian education. The Creed is recited at the time of Baptism and during every Divine Liturgy. The Assyrian Church of the East, the Oriental Orthodox Churches, the Roman Catholic Church, and mainline Protestant denominations also adhere to it. In the West, the word *Filioque* ("and the Son") was subsequently added to the article on the procession of the Holy Spirit, in what most Eastern Orthodox have at a later stage argued is a violation of Canon VII of the Third Ecumenical Council (the Council of Ephesus), since it was not included in the text by either the Council of Nicaea or the Council of Constantinople.

Recipe of the Month

Pierogi and Swedish Meatball Skillet

For a warm and comforting one-pot dinner in under 1 hour, cook up a pierogi and meatball skillet. Inspired by Swedish meatballs, these meatballs are made with flavorful ground pork and ground beef, and served in a rich pan gravy. Instead of choosing between buttery egg noodles or creamy mashed potatoes, get the best of both worlds with cheese-and-potato-stuffed pierogi! This family dinner is the epitome of comfort food and is so easy to clean up since everything is made in one pan. What a weeknight win!

INGREDIENTS

- 1/2 cup plus 1/3 cup whole milk, divided
- 2/3 cup panko breadcrumbs
- 1 large egg
- 2 garlic cloves, grated
- 1 1/2 tsp. salt, divided
- 3/4 tsp. ground black pepper, divided
- 1/4 tsp. ground nutmeg
- 1/4 tsp. ground allspice
- 1/2 lb. lean ground beef
- 1/2 lb. ground pork
- 3 tbsp. salted butter, divided
- 1 (16-oz.) box frozen pierogies
- 2 tbsp. olive oil
- 1/2 yellow onion, chopped
- 2 tbsp. all-purpose flour
- 1 1/2 cups beef broth
- 1 tsp. Worcestershire sauce
- 1 tsp. Dijon mustard
- 2 tbsp. chopped fresh parsley or dill, to serve

DIRECTIONS

1. In a large bowl, combine ⅓ cup whole milk and the panko breadcrumbs. Let them sit until the milk is absorbed, about 5 minutes.
2. To the breadcrumb mixture, add the egg, garlic, 1 teaspoon of salt, ½ teaspoon of pepper, nutmeg, and allspice; mix well. Add the ground beef and ground pork; mix until thoroughly combined. Using a 1½ tablespoon cookie scoop, form into about 20 meatballs.
3. In a large skillet, melt 1 tablespoon of butter over medium heat. Add the pierogies and 2 tablespoons of water; cover and steam until the pierogies are softened, 2 to 3 minutes. Remove the lid and allow the pierogies to pan-fry until lightly golden, 1 to 2 minutes. Remove them to a plate.
4. In the same skillet over medium heat, add the olive oil and heat until shimmering. Add the formed meatballs in a single layer and fry, turning to cook evenly, until deeply golden and fully cooked, 7 to 9 minutes. Transfer to a plate. Pour off any excess grease.
5. In the same skillet, add the remaining 2 tablespoons of butter and melt over medium heat. Add the onion and cook until soft and golden, 4 to 6 minutes. Sprinkle in the flour and cook, stirring frequently, until the raw flour smell disappears, 1 to 2 minutes. Whisking constantly, slowly

add the beef broth and the remaining ½ cup of milk. Whisk in the remaining ½ teaspoon of salt and remaining ¼ teaspoon of pepper. Simmer until the sauce is thickened slightly, 2 to 3 minutes. Reduce the heat to low and whisk in the Worcestershire and Dijon mustard.

6. Add the pierogi and meatballs to the skillet, along with any juices, stirring gently to coat them in the sauce and heat them through. To serve, sprinkle with parsley or dill, if you like.

Parish News

House Blessings

Fr. Sophrony will bless homes on January 10, 2026. A sign-up sheet for house blessings is in the church vestibule – please sign up, or call the Rectory at 201-436-3244, by January 6, 2026.

Parish Council Meeting

The Parish Council is meeting in the church hall on Sunday, January 18, 2026 after Divine Liturgy.

Schedule of Services

January 3-4, 2026

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

January 5-6, 2026

6:00 PM (Monday) – Vigil w. Lity
9:30 AM (Tuesday) – Divine Liturgy w. Great Blessing of Water

January 10-11, 2026

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

January 17-18, 2026

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

January 24-25, 2026

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

Daily Bible Readings

1. Colossians 2:8-12; Luke 2:20-21,40-52
2. Hebrews 11:8, 11-16; Mark 12:1-12
3. 1 Timothy 3:14-4:5; Matthew 3:1-11
4. 2 Timothy 4:5-8; Mark 1:1-8
5. Hebrews 11:17-23, 27-31; Mark 8:11-21
6. Titus 2:11-14; 3:4-7; Matthew 3:13-17
7. James 1:1-18; Mark 8:30-34
8. James 1:19-27; Mark 9:10-16
9. James 2:1-13; Mark 9:33-41
10. Ephesians 6:10-17; Matthew 4:1-11
11. Ephesians 4:7-13; Matthew 4:12-17
12. James 2:14-26; Mark 9:42-10:1
13. James 3:1-10; Mark 10:2-12
14. James 3:11-4:6; Mark 10:11-16
15. James 4:7-5:9; Mark 10:17-27
16. 1 Pet. 1:1-2, 10-12, 2:6-10; Mk. 10:23-32
17. 1 Thess. 5:14-23; Luke 16:10-15
18. 1 Timothy 1:15-17; Luke 18:35-43
19. James 2:14-26; Mark 10:46-52
20. James 3:1-10; Mark 11:11-23
21. James 3:11-4:6; Mark 11:22-26
22. James 4:7-5:9; Mark 11:27-33
23. 1 Pet. 1:1-2, 10-12, 2:6-10; Mark 12:1-12
24. 1 Thessalonians 5:14-23; Luke 17:3-10
25. 1 Timothy 4:9-15; Luke 19:1-10
26. 1 Peter 2:21-3:9; Mark 12:13-17
27. 1 Peter 3:10-22; Mark 12:18-27
28. 1 Peter 4:1-11; Mark 12:28-37
29. 1 Peter 4:12-5:5; Mark 12:38-44
30. 2 Peter 1:1-10; Mark 13:1-8
31. 2 Timothy 2:11-19; Luke 18:2-8

Special Donations

Special Donations may be offered at $15 for the Altar Vigils, $10 for the Sanctuary Lamp, and $5 for any one of the following: 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. For acknowledgement of Special Donations in the February 2026 issue, the donation must be recorded in the Special Donations register in the church vestibule by January 18, 2026.

January 4, 2026

Altar Vigils offered by Tatiana Julia Wasilewski in honor of her grandpa Victor Wasilewski's birthday. **Sanctuary Lamp** offered by Reader Stephen Wasilewski in memory of Archpriest Nicholas Fedetz. **St. John's** and **St. Nicholas' Crosses** offered by Tais Fedetz in memory of Archpriest Nicholas Fedetz. **Sacramental Bread** offered by Tais Fedetz in memory of Archpriest Nicholas Fedetz.

January 11, 2026

Altar Vigils offered by Reader Stephen Wasilewski in memory of Ann Skripak Gola (40th Day).

January 25, 2026

Sanctuary Lamp offered by the Zuber Family in memory of Tatiana Korbelak (anniversary of birth). **St. John's Cross**, and **St. Nicholas' Cross** offered by the Zuber Family in memory of Stephen Korbelak (anniversary of repose). **Triple Candelabra** offered by Fr. W. Sophrony Royer in memory of Laura Marie Royer.

Remember to support the parish every time you shop!

ShopRite, Stop & Shop, and Acme gifts cards available for purchase in the church vestibule.