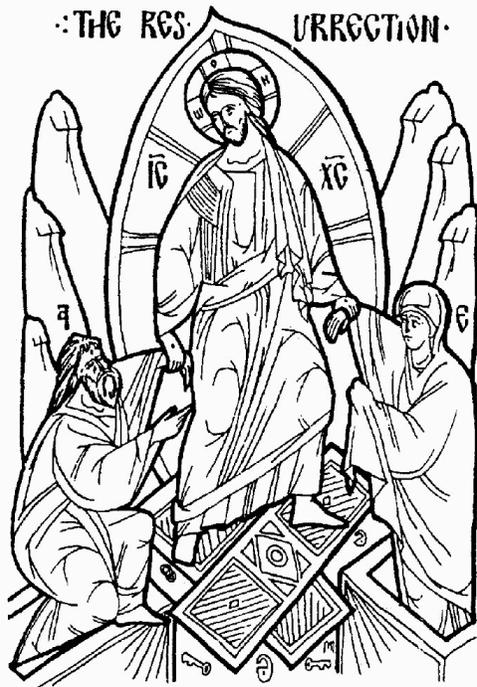


The Orthodox Way

THE RESURRECTION



St John the Baptist
Orthodox Christian Church

*Open to all who seek
Christ*

Quarterly
Newsletter
April-July 2018



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Rector

Priest Aleksey Paranyuk

Rectory phone #
(973) 256-0314

Email
priest.aleksey@gmail.com

For schedule, latest news, announcements, and much more visit:
www.singac.com

Office hours
Monday – Friday:
9:00am - 2:00pm
Any other time –
by appointment



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#OrthodoxSingac

Regular Schedule of Services

(Unless otherwise announced)

Saturdays

Great Vespers – 6:00pm
(*confessions* after Vespers)

Sundays

Sunday School – 9:00am
Divine Liturgy – 9:30am

Feast Days (weekdays)

Eve of Feast Day, Festal Vespers
– 7:00pm
Feast Day, Liturgy – 9:00am

Tuesdays

Evening Prayer
Service – 6:45pm
Bible Study – 7:30pm

Attendance Statistics for January – March

	<u>January</u>	<u>February</u>	<u>March</u>
Sunday Liturgy:	69 average	64 avg.	65 avg.
non-Sunday Liturgy:	n/a	19 avg.	8 avg.
Vespers:	1-2 avg.	4-5 avg.	4 avg.
Tues. Service:	3-4 avg.	2 avg.	2 avg.
Bible Study:	6 avg.	5 avg.	5 avg.

Financial Report

	<i>January 2018</i>	<i>February 2018</i>
Total Operating Income	\$12,029	\$6,658.61
Total Operating Expenses	<u>\$16,820.91</u>	<u>\$14,374.69</u>
Net Loss	–\$4,791.91	–\$7,716.08

Note: there were no unusual expenses for January or February.

Why Orthodox Pascha (Easter) doesn't line up with Western Easter every year?

It's very simple. The basic principle is: Pascha happens the first Sunday following the first full moon following the vernal (spring) equinox, which is assumed as the invariant date of March 21. This was established by the First Ecumenical Council, held in Nicaea (in present-day Turkey) in AD 325.

The differences arise because: (1) The Orthodox Christian Church uses Julian (also known as Old) Calendar and March 21 as spring equinox, which differs by some 13 days from the Gregorian (or New) Calendar, which is used by the Roman Catholics. If a full moon occurs in this interval, the Paschal dates will be off by quite a bit. (2) The full moon is determined not by observation, but according to the tables that say when it is according to the year in a cycle. The Orthodox have a different table than the Roman Catholics (and, consequently, the Western Protestants).

All Christians, prior to 1582, used to have one and the same Paschalia or "table for finding Easter." Then, when the Julian Calendar was replaced by Rome with the new Gregorian Calendar, the Roman Catholics, and later the Protestants, adopted a new Paschalia. While the Orthodox Church kept the original.

The differences in dates have *nothing* to do with observing Pascha after Jewish Passover. The first Ecumenical Council explicitly de-linked Christian Pascha from Jewish Passover, which, due to Jewish rabbinical decisions could move from year to year. The Council wanted to free the Christian Church from this variability.

And, now you know!

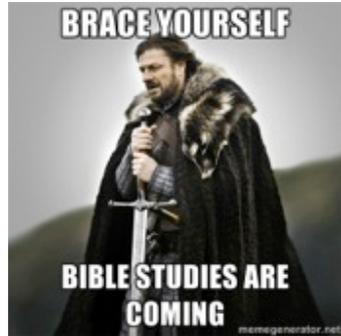
Effective immediately, parishioners' dues books are being discontinued. With questions, contact Father Aleksey or our parish president Gregory Karol.

Sunday School Garage Sale

Saturday, May 5th in St John the Baptist Ed. Center.

We would appreciate any donations of lightly used or unused products.

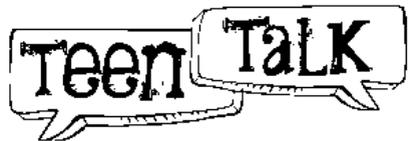
Also, please help us set up for the garage sale on Sunday, April 29.



Bible Study – got Bible? Want to understand what it says? Join us on Tuesdays at 7:30pm. You won't regret it.

Support a Cause Month

3-4 times a year we will choose a month to dedicate to a special cause. We will choose a charity, organization, or an individual to support during that month. Further announcements will be made in the future in church and on our social media which month and what cause we will support.



Once a month, Father Aleksey is leading ***Talks with Teens***. We discuss the principles of our faith, read some books together, and learn from each other. If you would like to sign up your teens, email Father Aleksey, at priest.aleksey@gmail, to be added to the email list. ***Teenagers and young adults are welcome!***

St John the Baptist

Picnic will be held once again this year after Labor Day. Final date is still pending.

Further announcements will be made in church and social media sites.

The Life of the World

Excerpt from the book of Fr Alexander Schmemmann, "*For the Life of the World*"

Chapter 1, part 3

It is not accidental, therefore, that the biblical story of the Fall is centered again on food. Man ate the forbidden fruit. The fruit of that one tree, whatever else it may signify, was unlike every other fruit in the Garden: it was not offered as a gift to man. Not given, not blessed by God, it was food whose eating was condemned to be communion with itself alone, and not with God. It is the image of the world loved for itself, and eating it is the image of life understood as an end itself.

To love is not easy, and mankind has chosen not to return God's love. Man has loved the world, but as an end in itself and not as transparent to God. He has done it so consistently that it has become something that is "in the air." It seems natural for man to experience the world as opaque, and not shot through with the presence of God. It seems natural not to live a life of thanksgiving for God's gift of a world. It seems natural not to be eucharistic.

The world is a fallen world because it has fallen away from the awareness that God is all in all. The accumulation of this disregard for God is the original sin that blights the world. And even the religion of this fallen world cannot heal or redeem it, for it has accepted the reduction of God to an area called "sacred" ("spiritual," "supernatural") – as opposed to the world as "profane." It has accepted the all-embracing secularism which attempts to steal the world away from God.

The natural dependence of man upon the world was intended to be transformed constantly into communion with God in whom is all life. Man was to be the priest of a

eucharist, offering the world to God, and in this offering he was to receive the gift of life. But in the fallen world man does not have the priestly power to do this. His dependence on the world becomes a closed circuit, and his love is deviated from its true direction. He still loves, he is still hungry. He knows he is dependent on that which is beyond him. But his love and his dependence refer only to the world in itself. He does not know that breathing can be communion with God. He does not realize that to eat can be to receive life from God in more than its physical sense. He forgets that the world, its air or its food cannot by themselves bring life, but only as they are received and accepted for God's sake, in God and as bearers of the divine gift of life. By themselves they can produce only the appearance of life.

When we see the world as an end in itself, everything becomes itself a value and consequently loses all value, because only in God is found the meaning (value) of everything, and the world is meaningful only when it is the "sacrament" of God's presence. Things treated merely as things in themselves destroy themselves because only in God have they any life. The world of nature, cut off from the source of life, is a dying world. For one who thinks food in itself is the source of life, eating is communion with the dying world, it is communion with death. Food itself is dead, it is life that has died and it must be kept in refrigerators like a corpse.

For "the wages of sin is death" (*Romans 6:23*). The life man chose was only the appearance of life. God showed him that he himself had decided to eat bread in a way that would simply return him to the ground from which both he and the bread had been taken: "You are dust, and to dust you

will return" (*Genesis 3:19*). Man lost the eucharistic life, he lost the life of life itself, the power to transform it into Life. He ceased to be the priest of the world and became its slave.

In the story of the Garden this took place in the cool of the day: that is, at night. And Adam, when he left the Garden where life was to have been Eucharistic – an offering of the world in thanksgiving to God – Adam led the whole world, as it were, into darkness. In one of the beautiful pieces of Byzantine hymnology Adam is pictured sitting outside, facing Paradise, weeping. It is the figure of man himself.

(to be continued...)

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Водю и Духом

*Выдержка из книги Протоиерея
Александра Шмемана, "Водю и
Духом"*

Глава 1, часть 3
(Продолжение)

Приготовление к Крещению. Изгнание нечистых духов

Итак, наше первое утверждение заключается в том, что демоническая реальность существует: существует зло как темная сила, как *присутствие*, а не только отсутствие. Но можно пойти дальше. Ибо точно так же, как не может быть любви без любящего, т. е. без личности, которая любит, так и не может быть ненависти без того, кто ненавидит. И если высшая тайна добра заключена в личности, то и высшая тайна зла должна также иметь

личностный характер. Носителем темной иррациональной силы зла должна быть личность или личности. Должен существовать личностный мир тех, кто выбрал ненависть к Богу, к свету, кто выбрал быть против. Кто эти личности? Когда, как и почему выбрали они путь против Бога? На эти вопросы Церковь не дает точных ответов. Чем глубже реальность, тем труднее она представима с помощью формул и утверждений. И поэтому ответ прячется в символах и образах, говорящих о восстании против Бога в сотворенном Им духовном мире части ангелов, обуянных гордыней. При этом источник зла заключается не в их неведении и несовершенстве, а, напротив, в их знаниях и совершенстве, которые сделали возможным искушение гордыней. Кто бы он ни был, сатана принадлежит к самым первым и лучшим созданиям Бога. Он был достаточно совершенен, мудр и силен, можно даже сказать, достаточно божественен, чтобы знать Бога и не подчиниться Ему – знать Его и все же сделать выбор против Него, пожелать свободы от Него. Но поскольку такая свобода невозможна в любви и свете, которые всегда ведут к Богу и добровольному подчинению Ему, она неизбежно осуществляется в отрицании, ненависти и бунте.

Конечно, эти скудные слова далеко не соответствуют той страшной тайне, которую они пытаются выразить. Ибо мы ничего не знаем о той первоначальной катастрофе в духовном мире – о ненависти к Богу, порожденной гордыней, и о возникновении чуждой и злой реальности, которая не была создана Богом, не была вызвана Его волей. Или, точнее, мы знаем об этом только благодаря нашему внутреннему опыту зла,

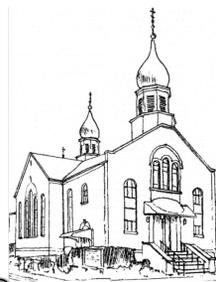
нашему собственному столкновению с этой реальностью. Этот опыт всегда ощущается как падение, как отказ от чего-то ценного и совершенного, как измена самой его сущности – как падение, имеющее крайне противоестественный характер, которое все же стало неотъемлемой частью нашего естества. И когда мы наблюдаем зло в себе и вне себя в мире, какими невероятно дешевыми и поверхностными кажутся все рациональные объяснения, все попытки объяснить зло четкими теориями. Если мы и можем что-либо узнать о зле из нашего духовного опыта, так это следующее: нужно не объяснять зло, а противостоять ему и бороться с ним. Так поступил со злом Господь. Он не стал объяснять его. Господь послал Сына Своего Единородного, чтобы Он был распят всеми силами зла и тем самым сокрушил их Своей любовью, верой и послушанием.

По этому пути должны следовать и мы. В то самое мгновение, когда мы примем решение идти за Христом, мы неминуемо встретим на этом пути сатану. В крещальном чине, который есть акт освобождения и победы, прежде всего совершается изгнание нечистых духов (или запрещение сатаны), поскольку на нашем пути к крещальной купели мы неизбежно сталкиваемся с темной могущественной фигурой, преграждающей нам этот путь. Если мы хотим продвинуться вперед, ее нужно прогнать. В момент, когда рука священника касается головы чада Божия и осеняет ее знаком Христа, сатана оказывается тут же, чтобы защитить украденное им у Бога и объявленное им своей собственностью. Мы можем не видеть его, но Церковь знает, что он здесь. Мы можем не ощущать ничего, кроме теплой семейной

атмосферы, но Церковь знает, что сейчас развернется смертельная битва, высшей ставкой в которой являются не толкования и теории, а вечная жизнь или вечная смерть. Ибо, хотим мы этого или нет, знаем мы это или нет, но мы все вовлечены в духовную войну, которая ведется от самого сотворения мира. Разумеется, Господь одержал решительную победу, но сатана еще не сдался. Напротив, согласно Писанию, именно смертельно раненный и поверженный, он готовит последнюю и самую кровавую битву. Он ничего не может сделать против Христа, но он может многое совершить против нас. Поэтому запрещение сатаны есть только начало борьбы, которая составляет первую существенную сторону христианской жизни.

(продолжение следует...)

Больше интересных статей на нашем сайте:
www.singac.com.



Parish Committee

Parish Council Meetings

Save the following dates

- Wed., April 18 at 7:30pm
- Wed., May 16 at 7:30pm
- Wed., June 20 at 7:30pm
- Wed. July 18 at 7:30pm

“Prayer Corner” is for *your* prayer requests.



This is an opportunity for us to pray for each other *daily*, please remember the names listed below when you pray at home.

Prayer for the living

Remember, O Lord Jesus Christ our God, Your eternal mercies and compassion, for whose sake You became man and willingly endured crucifixion and death for the salvation of those who rightly believe in You. You rose from the dead and ascended into heaven and sit at the right hand of God the Father, looking down on the humble petitions of those who call upon You with their whole heart. Incline Your ear and hear the prayer, which I, Your unworthy servant, offer You for all Your people as a spiritual fragrance. Save, O Lord, and have mercy on Your servants:

Vladimir
Daria
Larissa
Marina
Harris

Lukas
Geneva
Richard
Mark
Priest Michael

Mat. Natallia
Ioann
Katerina
Helena
Priest Aleksey

Prayer for the departed

Remember, O Lord, the souls of Your departed servants:

Archpriest George Burdikoff
(d. 04.15.93), served our parish
in 1972-92
Stephen Sardinsky (d.
04.25.17)

Vladimir Liakhnovic (d.
04.25.17)
Archimandrite Nikifor
Kapitanchuk (d. 06.04.47),
served our parish in 1918-21

Eleanor Hatala (d. 07.27.16)
 Mary Dubowchik (d.
 07.01.16)

Michael Gozick (d. 07.07.16)
 Robbin

Forgive all their sins, both voluntary and involuntary. Grant them a portion of Your eternal blessings and the delight of the everlasting and blessed life.

Remember, O Lord, all our departed fathers and mothers, sisters and brothers, the Orthodox Christians that lie here and in other lands in the hope of the Resurrection and life everlasting. Grant them to live with Your saints in the Light of Your Presence. Have mercy on us also, for You are good and love mankind. Amen.



Christians pray for each other and ask each other's prayers. In doing this they fulfill God's command to love one another, and actualize in a powerful way the fact that they are "members one of another" in Him (*Ephesians 4:25*). "For just as the body is one and has many members, and all the members of the body, though many, are one body," says St Paul, "so it is with Christ. Now you are the body of Christ and individually members of it" (*1 Corinthians 12:12, 27*).

The body of Christ, which Christians compose as members of Christ in His Church, cannot be broken by anything. We can sever ourselves from the body because of our sins, but we cannot be separated from it by anything else.

The Apostle Paul again says it most adequately: "For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord" (*Romans 8:38-39*).

- Fr Thomas Hopko, "*The Lenten Spring*," page 57.

Birthdays

- Kylie Allmendinger, May 29
- Daria Selepouchin, June 23
- Emery Allmendinger, June 25
- Larissa Selepouchin Stockton, July 29

Happy birthday! Many and blessed years!

Reposed in the Lord

- Julia Burke, Feb. 2

May she rest in peace and rise in glory with our Lord Jesus Christ.

Memory eternal! Вечная память!

P.S.: I do not post birthdays and anniversary dates here without your express permission. Hence, if you would like your or your relative's special dates posted here, let me know.



One of the best ways to support St John's, for years, has been buying the ***ShopRite gift cards/coupons*** from us. They are as good as cash. They do not cost you anything extra, but St John's

makes 5% from the amount sold. For every \$5,000 sold, the church makes \$250.

Please call Vickie Duin at (973) 694-5844, or see her or Julie Riker any Sunday after the Liturgy. Gift cards/coupons come in the denominations of \$25-50-100.

A p r i l

**ENTRANCE OF CHRIST INTO JERUSALEM -
PALM SUNDAY**

Sunday April 1 9:30am – Divine Liturgy and Procession around the church with the palms and willows

* * *

G r e a t & H o l y W e e k

Tuesday April 3 7:00pm – Presanctified Liturgy
8:00pm – Bible Study

*

Wednesday April 4 7:00pm – Unction (Healing) Service. Соборование

*

Thursday April 5 9:00am – Vespereal Divine Liturgy
7:00pm – Matins with 12 Passion Gospels

*

Friday April 6 3:00pm – Vespers with the Rite of Entombment
7:00pm – Matins with the Lamentations

*

Saturday April 7 9:00am – Vespereal Divine Liturgy
5:00pm – 1st blessing of Paschal baskets

**P A S C H A - C H R I S T I S R I S E N ! I N D E E D
H E I S R I S E N !!!**

Sunday April 8 11:30pm – Midnight Office (Nocturns) [Saturday]
12:00am – Paschal Matins, Procession & 2nd
blessing of Paschal baskets
10:00am – Paschal Divine Liturgy & 3rd blessing of
Paschal baskets
12:00pm – Easter Egg Hunt

* * *

E r i g h t W e e k

Monday April 9 9:00am – Paschal Divine Liturgy

*

Tuesday April 10 6:45pm – Akathist to the Resurrection of Christ
7:30pm – Bible Study

*

Friday April 13 6:30pm – Beefsteak Dinner at Russian Hall

*

Saturday April 14 10:00am – Patriarchal Parishes Concelebration at St Michael’s Church in Philadelphia, PA

6:00pm – Great Vespers & Confessions

Sunday April 15 9:30am – Divine Liturgy

* * *

Tuesday April 17 6:45pm – Service to St John the Baptist

7:30pm – Bible Study

*

Sunday April 22 9:30am – Divine Liturgy

* * *

Tuesday April 24 6:45pm – Service to the Mother of God, “Nurturer of Children”

7:30pm – Bible Study

*

Saturday April 28 6:00pm – Great Vespers & Confessions

Sunday April 29 9:30am – Divine Liturgy

M a y

Tuesday May 1 6:45pm – Service to our Sweetest Jesus *at Christ the Savior Chapel*

7:30pm – Bible Study

*

Saturday May 5 6:00pm – Great Vespers & Confessions

Sunday May 6 9:30am – Divine Liturgy

* * *

Tuesday May 8 6:45pm – Service to St John the Baptist

7:30pm – Bible Study

*

Friday May 11 4:00pm – St Anna’s Altar Society Salmon Dinner

*

Saturday May 12 6:00pm – Great Vespers & Confessions

Sunday May 13 9:30am – Divine Liturgy

* * *

Tuesday May 15 6:45pm – Service to St John the Baptist

7:30pm – Bible Study

*

A S C E N S I O N O F J E S U S C H R I S T

Wednesday May 16 7:00pm – Festal Vespers with Litia

Thursday May 17 9:00am – Festal Liturgy

*

Saturday May 19 6:00pm – Great Vespers & Confessions

Sunday May 20 9:30am – Divine Liturgy

* * *

Tuesday May 22 6:45pm – Service to St John the Baptist

7:30pm – Bible Study

*

P E N T E C O S T

Saturday May 26 6:00pm – Festal Vespers & Confessions

Sunday May 27 9:30am – Divine Liturgy & Vespers with Kneeling

Prayers

* * *

Tuesday May 29 6:45pm – Service to the Mother of God, “Nurturer of Children”

7:30pm – Bible Study

J U N E

Saturday June 2 6:00pm – Great Vespers & Confessions

Sunday June 3 9:30am – Divine Liturgy *at Christ the Savior Chapel*

* * *

Tuesday June 5 6:45pm – Service to our Sweetest Jesus *at Christ the Savior Chapel*

*

Saturday June 9 6:00pm – Great Vespers & Confessions

Sunday June 10 9:30am – Divine Liturgy

* * *

Tuesday June 12 6:45pm – Service to St John the Baptist

*

Saturday June 16 6:00pm – Great Vespers & Confessions

Sunday June 17 9:30am – Divine Liturgy

* * *

Tuesday June 19 6:45pm – Service to St John the Baptist

*

Saturday June 23 6:00pm – Great Vespers & Confessions

Sunday June 24 9:30am – Divine Liturgy

Tuesday June 26 6:45pm – Service to the Mother of God, “Nurturer of Children”

*

Saturday June 30 6:00pm – Great Vespers & Confessions

J U L Y

Sunday July 1 9:30am – Divine Liturgy

* * *

Tuesday July 3 6:45pm – Service to our Sweetest Jesus *at Christ the Savior Chapel*

*

**N A T I V I T Y O F S T J O H N T H E
B A P T I S T - O U R P A T R O N A L F E A S T
D a y**

Friday July 6 7:00pm – Festal Vespers

Saturday July 7 9:00am – Festal Liturgy

*

Saturday July 7 6:00pm – Great Vespers & Confessions

Sunday July 8 9:30am – Divine Liturgy

* * *

Tuesday July 10 6:45pm – Service to Sts Peter and Paul

*

Saturday July 14 6:00pm – Great Vespers & Confessions

Sunday July 15 9:30am – Divine Liturgy

* * *

Tuesday July 17 6:45pm – Service to St John the Baptist

*

Saturday July 21 6:00pm – Great Vespers & Confessions

Sunday July 22 9:30am – Divine Liturgy

* * *

Tuesday July 24 6:45pm – Service to St John the Baptist

*

Saturday July 28 6:00pm – Great Vespers & Confessions

Sunday July 29 9:30am – Divine Liturgy

* * *

Tuesday July 31 6:45pm – Service to the Mother of God, “Nurturer of Children”

*Any changes to schedule will be announced on our website:
www.singac.com & facebook page: www.facebook.com/StJohnSingac/*

***Scheduled Memorials
For April-July 2018***

April 1

Anna Drelick, given by Carol and Mary Forti

April 15

Ewa Pruksa, given by Michael & Anna Kaniuk

Charles Kuryla, given by Charles Kuryla

Stephen Sardinsky, given by Chuck & Carol Covello

Henel Szach, given by John & Jean Humecky

April 22

Stephen Sardinsky, given by the family

Julia Burke, given by Walter & Maryann Bacsik

May 6

Libby Sardinsky, given by the family

May 20

Stephen Sardinsky, given by Mr & Mrs Neil Okker

June 3

Andrew Bacsik, given by Walter & Maryann Bacsik

June 10

John Matthew Lonsky, given by the family

June 17

Stephen Sardinsky, given by Joe & Joan Drobik

Panikhida for *Kopach* family

June 24

Alexei, Alexandra, Nicholas Nikitin, given by Irina Gozick

July 1

Mary Dubowchik, given by Ron & Jackie Levin

July 7

Mary Dubowchik, given by Joan Drobik

July 8

Anna Fengya, given by her family

Michael Gozick, given by his family

July 11

Panikhida for *Michael Gozick*, given by June & Al Decker



There is a new and easy way for you to support our

parish. It's called *Amazon Smile*. If you like shopping on Amazon.com (and who doesn't?) visit <http://www.singac.com/amazonsmile> to find out how you can join in on the fun. In short, the way you shop or the deals you get on Amazon remain the same, but as you are making another splurge, Amazon will be actually contributing to our parish. There is hope yet for capitalism!

Note: Since this newsletter contains images of the sacred Cross and/or icons of the saints, please do not simply throw it away once you are done with it. You can either burn it and bury the ashes in the ground or throw them into a river, or return the newsletter to Father Aleksey. Thank you.



Deadline for the next newsletter (August-October 2018) is July 20th, 2018. If you would like anything included in the next newsletter – anniversary, prayer list, news, memorials, etc., please call Father Aleksey at (973) 256-0314 or drop him an email at priest.aleksey@gmail.com. Early submissions are more than welcome.



Fellowship hour is a time when we grow closer as a commUNITY.

In the past, the same people signed up to host the coffee hour, around 5-6 of you (this number increased in the last quarter – thank you!). While we are thankful to those who volunteer, we would still like to encourage everyone to participate in hosting the fellowship hour.



What are the benefits of hosting it? We learn one of the basic Christian virtues – servitude, in imitation of our Lord Jesus Christ, Who said, “The Son of Man came not to be served, but to serve” (*Matthew 20:28*).

Thanks be to God, we have enough families regularly attending church, if each family signed up for a single Sunday, everyone would host no more than 1-2 coffee hours a year!



To be a Christian means to live selflessly for the sake of others, in imitation of our Lord Jesus Christ.



FEED THE HUNGRY

One of the ways we do this is by feeding the hungry, those who unlike us, *for whatever reason*, are unable to afford food.

St John the Baptist Church participates in *St Agnes Food Drive* and we rely on your donations.

If you would like to donate non-perishable foods, we have a collection basket in the vestibule, by the stairs to the choir loft. Every bit counts, and it *does* make a difference in people's lives.



Prayer Service to the Mother of God, "Nurturer of Children"

If you are a parent, grandparent, godparent, uncle or aunt, whether you have children or not, if you care for them and for the future generations, then this service is for you.

Every *last* Tuesday of each month, at 6:45pm, we will be serving a special service to the Mother of God, asking her intercessions before her Son and our Lord, Jesus Christ, for our children.

Join us in prayer.



A few words on etiquette...

- In summer I was cleaning the pews and came across something very disturbing – gum, multiple gums, stuck to the bottom or the back of the pews. Please refrain from chewing gum before church. If you do come to church with a gum, there are enough garbage cans downstairs to dispose of it. But there is really no need whatsoever to have gum before church. Please show respect to yourself, the parish community, and the church, which is the House of God.

- I do not know much about lipstick, but my limited understanding was that it is supposed to stay on one's lips.

However, what we've been noticing is that lipstick stays on anything but the lips – be it the icons, the cross, communion spoon... Sometimes even Windex does not clean it off. Obviously you are using some good and strong lipstick. Personally, I have nothing against lipstick, but I would like to plead with you to be more conscious of where it stays.

- Last, but not least – tardiness. Lately that's been a problem. This is not a school and I am not a principal, so I am not going to yell, warn, or threaten you. I simply ask you, with respect and love, to come on time. If the time is a problem, you can always bring it up for discussion during the Annual Meeting.

Thank you, and please forgive me if I have said anything wrong.



Bequests

Throughout the United States, religious institutions are finding themselves in a declining membership. This in turn makes it more difficult for them to meet their rising financial obligations. St John the Baptist Russian Orthodox Church is among these.

Unfortunately, the cost to operate St John's continues to rise every year and as a result the financial burden weighs heavier on membership.

This appeal is extended to you as parishioners and friends of our parish, so that you may help ensure the future stability of St John's for the coming generations.

One way of doing this is to seriously consider including St John's in your will. No amount of money is too small, when it is used to further the future of Orthodox Christianity.

Thank you and may God bless you!

ST JOHN THE BAPTIST
RUSSIAN ORTHODOX CHURCH

BEEFSTEAK DINNER

In benefit for the Roof Restoration

WHEN:

Friday, April 13, 2018

6:30pm-10:30pm

WHERE:

The Russian Hall

4 Woodhull Ave

Little Falls, NJ 07424

TICKETS:

Adults - \$50

Children under 16 - \$40

For tickets contact:

Gregory Karol
at 973-725-2902

Eugene Kulick
at 973-256-4712

*St Anna's Altar
Society Annual*

SALMON DINNER



will be held on *Friday, May 11, 2018* in St John's Educational Center.

Tickets:

Adults - \$15

Children 6-12 y.o. - \$8

Children under 6 - free

Doors open at 4:00pm.

Take-outs available
at 5:15pm.

Dinner served at 5:30pm.

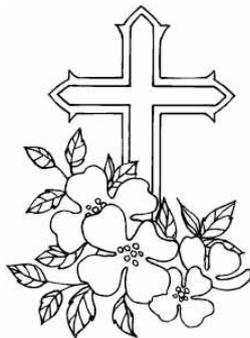
This is a fun evening with a tricky tray and 50/50 raffles, good food and great company.

Bring your families and friends and join in the festivities!
You have a good time, we do the cooking!

Anyone wishing to have flowers on our Altar in memory of a loved one, for someone's health, to celebrate a birthday, an anniversary, or for any other special occasion

PLEASE SEE: **BARBARA PRECIADO**

Or call her at (973) 299-9457



We need flowers for our church every Sunday!

Thank you for your support of St. Anna's Altar Society and for your help in beautifying our church Altar.

The following people have made flower donations in October-December:

- Jan. 14** In memory of Dorothy Holod Basalyga, given by her sister Betty Dubowchik
In celebration of Angelo Lobosco, given by his family.
- Jan. 21** In memory of Paul Handago, given by his sister, Paulette Handago Elsey.
- Feb. 4** In memory of Sophia Handago, given by her daughter, Paulette Handago Elsey.
In memory of Olga Kostiak and Mary Gillow, given by daughter and niece, Marie Stefanelli.
- Feb. 11** In memory of John Homer, given by his daughter, Judy Ziegler.
- Feb. 18** In memory of Eve Homer, given by her daughter, Judy Ziegler.

St. John the Baptist Russian Orthodox G.C. Church
P.O. Box 4,
Little Falls, N.J., 07424

ADDRESS CORRECTION REQUESTED

Telephone Numbers

Rectory: (973) 256-0314

Parish President: Gregory Karol (973) 725 -2902

Published in the interest of

St John the Baptist

Russian Orthodox G.C. Church

Little Falls (Singac), N.J.

Priest Aleksey Paranyuk – Rector