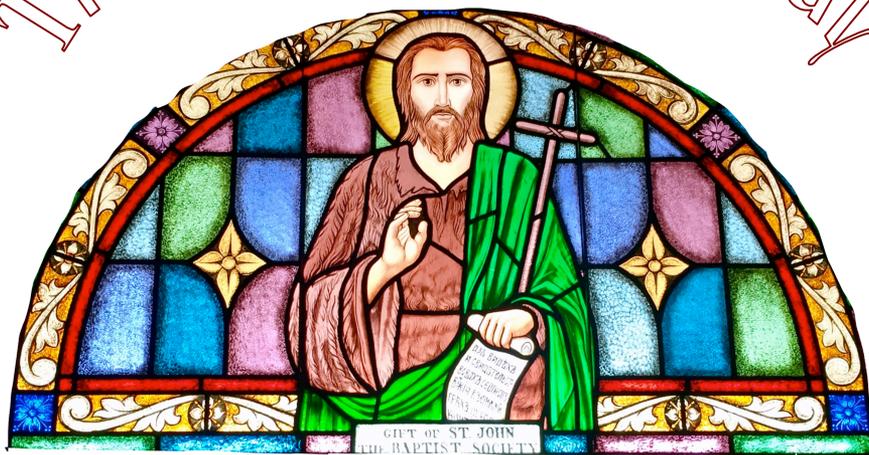


The Orthodox Way



St John the Baptist Orthodox Christian Church

Open to all who seek Christ

Quarterly Newsletter
November 2018-Janurary 2019



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Rector

Priest Aleksey Paranyuk

Rectory phone #
(973) 256-0314

Email
priest.aleksey@gmail.com

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

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



Like us on:
www.facebook.com/StJohnSingac



Follow us on:
**www.instagram.com/stjohnthebaptist.singac/
#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

Tuesdays

Evening Service –
7:00pm
Bible Study – 7:30pm

Feast Days (weekdays)

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

Financial Report

	<u>July 2018</u>	<u>Aug. 2018</u>	<u>Sept. 2018</u>
<i>Income:</i>	\$4,962.05	\$3,766.69	\$21,652.28 ²
<i>Expenses:</i>	\$9,581.59	\$12,378.03 ¹	\$19,525.09 ³
+/-	-\$4,619.54	-\$8,611.34	\$2,127.19

¹ includes deposit for rectory's new roof

² includes \$12,365.50 – picnic income

³ includes \$4,623.91 picnic expenses & 2nd half of \$2,500
cathedraticum payment to the diocese

If you are a regular parishioner, meaning you actively participate in the divine services and other events of the parish life, but are **not** yet a registered member, would you consider becoming one?

See Father Aleksey with questions about what registered membership means to the parish and to you.

If you **are** a registered member, but do not actively participate in the divine services and the various events of the parish life, consider stepping up your participation! (*after all, membership means active participation*) See Father Aleksey how you can do it.

Attendance Statistics

	<u>July</u>	<u>Aug.</u>	<u>Sept.</u>
Sunday Liturgy:	60 average	59 avg.	69 avg.
Weekday Liturgy:	35 avg.	23 avg.	14 avg.
Vespers:	3-4 avg.	4 avg.	2 avg.
Tues. Service:	2 avg.	1-2 avg.	3-4 avg.
Bible Study:	–	–	5 avg.

If you are in need – be it financially, materially, emotionally, or spiritually please do not hesitate to talk to Father Aleksey or any of the Parish Committee members. While our “Needy Fund” will not break the bank, we can offer financial help, albeit limited. We can also cook meals for each other in case of unforeseen events. And be present and supportive for a simple conversation.

Let us grow together in love of our Lord Jesus Christ.

TEEN TALK

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 Fr Aleksey, at priest.aleksey@gmail.com, to be added to the email list. *Teenagers and young adults are welcome!*

THE GOSPEL OF Jesus Christ

Bible Study – got Bible? Want to understand what it says? There is only one thing to do – join us on Tuesdays at 7:30pm.

The Life of the World

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

Chapter 1, part 5

(the previous 4 parts are in the previous four newsletters)

This is not a treatise of systematic theology. It does not attempt to explore all the aspects and implications of this Answer. Nor does it pretend to add anything – in this small scope – to the wisdom accumulated in innumerable volumes of "theologies" and "dogmatics." The purpose of this book is a humble one. It is to remind its readers that in Christ, life – life in all its totality – was returned to man, given again as sacrament and communion, made Eucharist. And it is to show – be it only partially and superficially – the meaning of this for our mission in the world. The Western Christian is used to thinking of sacrament as opposed to the Word, and he links the mission with the Word and not the sacrament. He is, moreover, accustomed to consider the sacrament as perhaps an essential and clearly defined part or institution or act *of* the Church and *within* the Church, but not of the Church as being itself the sacrament of Christ's presence and action. And finally he is primarily interested in certain very "formal" questions concerning the sacraments: their number, their "validity," their institution, etc. Our purpose is to show that there exists and always existed a different perspective, a different approach to sacrament, and that this approach may be of crucial importance precisely for the whole burning issue of mission, of our witness to Christ in the world. For the basic question is: *of what are we witnesses?* What have we seen and touched with our hands? Of what have we partaken and been made communicants? Where do we call men? What can we offer them?

This essay is written by an Orthodox and in the perspective of the Orthodox Church. But it is not a book about Orthodoxy, as the books about Orthodoxy are written and understood today. There exists a "Western" approach to the East which the Orthodox themselves have accepted. Orthodoxy is presented usually as specializing in "mysticism" and "spirituality," as the potential home of all those who thirst and hunger for the "spiritual banquet." The Orthodox Church has been assigned the place and the function of the "liturgical" and "sacramental" Church, *therefore* more or less indifferent to mission. But all this is wrong. The Orthodox may have failed much too often to see the real implications of their "sacramentalism," but its fundamental meaning is

certainly not that of escaping into a timeless "spirituality" far from the dull world of "action." And it is this true meaning that this writer would like to disclose and share with his readers.

Beautiful churches with "all night vigil services," icons and processions, a liturgy which to be properly performed requires not less than twenty-seven heavy liturgical books – all this seems to contradict what has been said above about Christianity as the "end of religion." But does it in fact? And if not, what is the *meaning* of all this in the real world in which we live, and for the life of which God has given His Son?

If you have enjoyed reading these excerpts, you can read the rest by purchasing the book at <https://www.svspress.com/for-the-life-of-the-world/>

For more interesting articles visit our website, www.singac.com



Ever wanted to make an **online donation**? Now you can! Visit <http://www.singac.com/donations>

Водю и Духом

Выдержка из книги

Протоиерея Александра Шмемана, "Водю и Духом"

Глава 1, часть 4

(Продолжение)

Приготовление к Крещению.

Отречение от сатаны

В древности этот обряд, а также следующее за ним исповедание Христа, обычно совершались в Страстную Пятницу или в Великую Субботу. Таким образом, они составляли конец, завершение приготовления к крещению. В настоящее время оба обряда совершаются сразу же после экзорцизма.

И обращает иерей крещаемого на запад и спрашивает...

«...Обращает на запад...». Здесь запад – это символ тьмы, местопребывания сатаны. Крещаемый не боится стать с ним лицом к лицу, ибо изгнание нечистых духов сделало его свободным для того, чтобы он мог, прежде всего, отвергнуть сатану, бросить ему вызов, отречься от него. Это обращение на запад есть акт свободы, первое свободное действие человека, избавленного от рабства сатане.

И священник спрашивает, *“Отрекаешься ли от сатаны, и от всех дел его, и от всех служителей его, и от всего служения его, и всея гордыни его?”*

И отвечает оглашаемый, или его восприемник, говоря, *“Отрицаюсь.”* (Этот вопрос и ответ повторяются трижды).

Снова спрашивает иерей крещаемого, *“Отрѣкся ли от сатаны?”*

И отвечает оглашаемый или его восприемник, *“Отрѣкся.”* (Этот вопрос и ответ повторяются трижды).

Затем говорит иерей, *“И дуни, и плюни на него.”*

В период возникновения этого обряда его значение было очевидно как крещаемому, так и всей христианской общине. Они жили в языческом мире, который был пропитан поклонением идолам, участием в культе императора, обожествлением неодушевленных предметов и т. д. Оглашенный не только знал, от чего он отрекался, он сознавал также, к какой трудной жизни – поистине «неконформистской» и радикально противоположной образу жизни окружающих – обязывает его это отречение.

Когда же мир стал христианским и отождествил себя с христианской верой, значение этого отречения стало постепенно забываться, так что в настоящее время оно рассматривается как древний, анахронический обряд, как нечто курьезное, не требующее к себе серьезного отношения. Христиане так привыкли к христианству как неотъемлемой части их мира и к Церкви как религиозному выражению их мирских «ценностей», что само понятие напряженности или конфликта, существующих между их христианской верой и миром, исчезло из их жизни. И даже в настоящее время, после страшных крушений, которые потерпели все так называемые «христианские» миры, империи, народы, государства, многие христиане все еще убеждены, что, по существу, с миром все в порядке и можно с успехом принять его образ жизни и его иерархию ценностей и при этом выполнять свои «религиозные обязанности». Более того, сама Церковь и христианство рассматриваются, главным образом, как средство для достижения успешной и спокойной мирской жизни, как духовная терапия, снимающая всякую напряженность, разрешающая все конфликты, дающая тот душевный покой, который обеспечивает успех, стабильность, счастье. Сама идея, что христианин должен отречься от чего-то и что это «нечто» заключается не в нескольких явно греховных и безнравственных

действиях, но, прежде всего, есть определенное видение жизни, некая система ценностей, суть его отношения к миру, что христианская жизнь – это «узкий путь» и борьба, – эта идея позабыта и не является больше ядром нашего христианского мировоззрения.

Страшная правда состоит в том, что подавляющее большинство христиан попросту не видит присутствия и действия сатаны в мире и поэтому не испытывает нужды в отречении от «дел его и служения его». Они не замечают явного идолопоклонства, пронизывающего идеи и ценности сегодняшней жизни и формирующего, определяющего и порабощающего их жизнь в гораздо большей степени, чем открытое идолопоклонство древнего язычества. Они закрывают глаза на тот факт, что демоническое состоит, главным образом, в фальсификации и подделке, в отклонении даже положительных ценностей от их истинного смысла, в представлении черного белым и наоборот, в тонкой и порочной лжи и смещении. Они не понимают, что такие по видимости положительные и даже христианские понятия, как «свобода» и «освобождение», «любовь», «счастье», «успех», «достижение», «рост», «самосовершенствование», – понятия, формирующие современного человека и современное общество, – могут на самом деле не соответствовать их действительному значению и быть орудиями зла.

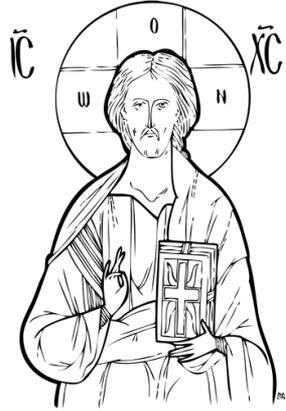
Таким образом, отречься от сатаны не значит отвергнуть мифическое существо, в чье существование даже не верят. Это значит отвергнуть целое мировоззрение, сотканное из гордыни и самоутверждения, из той гордыни, которая похитила человека у Бога и погрузила его во тьму, в смерть и ад. И можно не сомневаться, что сатана не забудет этого отречения, этого вызова. «Дунь и плюнь на него!» Война объявлена! Начинается битва, исход которой – либо вечная жизнь, либо вечная гибель. Именно в этом и состоит христианство. Именно это, в конечном счете, и означает наш выбор.

Если вам понравились эти выдержки, вы можете прочитать всю книгу - https://azbyka.ru/otechnik/Aleksandr_Shmeman/vodoyu-i-duhom/

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

“*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
Mat. Natallia

Ioann
Katerina
Helena
Priest Aleksey

Prayer for the departed

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

Priest John Sochka (*d.*
11.09.80), served our parish in 1960-
67

Archpriest Evdokim Polevoy
(*d.* 12.11.61), served our parish in
1925-29

Hieromonk Basil

Kurdiumoff (d. 01.09.50), served
our parish in 1923-24

Priest Constantine

Suhostavsky (d. 01.26.65),
served our parish in 1916

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, sons and daughters, all family members, friends, and neighbors, all the Orthodox Christians who 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.

If you would like submit names to the *Prayer Corner*,
please notify Father Aleksey.

Birthdays

- Matushka Natallia Paranyuk, November 28
 - Helena Paranyuk, December 15

Happy birthday! Many and blessed years!

Baptisms

- Nicholas Thomas Worrall – September 15

Many years to the newest child of Christ and to his parents!

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.

amazonsmile
 You shop. Amazon gives.

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!

		7:30pm – Bible Study
<i>Dec. 8</i>	<i>Saturday</i>	6:00pm – Great Vespers & confessions
<i>Dec. 9</i>	<i>Sunday</i>	9:30am – Divine Liturgy
<i>Dec. 11</i>	<i>Tuesday</i>	7:00pm – Advent Service
		7:30pm – Bible Study
<i>Dec. 15</i>	<i>Saturday</i>	6:00pm – Great Vespers & confessions
<i>Dec. 16</i>	<i>Sunday</i>	9:30am – Divine Liturgy
		11:30am – Visit of St Nicholas & Kids Yolka
		* * *

Feast of Saint Nicholas

<i>Dec. 18</i>	<i>Tuesday</i>	7:00pm – Festal Vespers with Litia (<i> blessing of breads</i>)
		7:45pm – Bible Study
<i>Dec. 19</i>	<i>Wednesday</i>	9:00am – Divine Liturgy
		* * *
<i>Dec. 22</i>	<i>Saturday</i>	6:00pm – Great Vespers & confessions
<i>Dec. 23</i>	<i>Sunday</i>	9:30am – Divine Liturgy
		* * *
<i>Dec. 29</i>	<i>Saturday</i>	6:00pm – Great Vespers & confessions
<i>Dec. 30</i>	<i>Sunday</i>	9:30am – Divine Liturgy & Prayer for the New Year

January

Christmas – the Nativity of our Lord Jesus Christ

Christ is born! Glorify Him!

<i>Jan. 4</i>	<i>Friday</i>	8:00am – Christmas Great Hours
<i>Jan. 5</i>	<i>Saturday</i>	6:00pm – Great Vespers & confessions
<i>Jan. 6</i>	<i>Sunday</i>	9:30am – Divine Liturgy
		7:00pm – Christmas Vigil
<i>Jan. 7</i>	<i>Monday</i>	10:00am – Christmas Divine Liturgy
		* * *
<i>Jan. 8</i>	<i>Tuesday</i>	7:00pm – Akathist Hymn to St John the Baptist
		7:30pm – Bible Study
<i>Jan. 12</i>	<i>Saturday</i>	6:00pm – Great Vespers & confessions
<i>Jan. 13</i>	<i>Sunday</i>	9:30am – Divine Liturgy

Feast of Circumcision of Jesus Christ

Feast of Saint Basil the Great

<i>Jan. 13</i>	<i>Sunday</i>	7:00pm – Festal Vespers with Litia (<i> blessing of breads</i>)
<i>Jan. 14</i>	<i>Monday</i>	9:00am – Divine Liturgy * * *
<i>Jan. 15</i>	<i>Tuesday</i>	7:00pm – Akathist Hymn to St John the Baptist 7:30pm – Bible Study

Feast of Theophany – Baptism of our Lord Jesus Christ

<i>Jan. 18</i>	<i>Friday</i>	8:00am – Theophany Great hours 10:00am – First Great Blessing of Water 8:00pm – Theophany Vigil
<i>Jan. 19</i>	<i>Saturday</i>	10:00am – Theophany Divine Liturgy 11:30am – Second Great Blessing of Water 6:00pm – Great Vespers & confessions
<i>Jan. 20</i>	<i>Sunday</i>	9:30am – Divine Liturgy * * *
<i>Jan. 22</i>	<i>Tuesday</i>	7:00pm – Akathist Hymn to St John the Baptist 7:30pm – Bible Study
<i>Jan. 26</i>	<i>Saturday</i>	6:00pm – Great Vespers & confessions
<i>Jan. 27</i>	<i>Sunday</i>	9:30am – Divine Liturgy 12:00am – Annual Parish Meeting * * *
<i>Jan. 29</i>	<i>Tuesday</i>	7:00pm – Akathist Hymn to the Mother of God – “Nurturer of Children” 7:30pm – Bible Study
<i>Feb. 2</i>	<i>Saturday</i>	6:00pm – Great Vespers & confessions
<i>Feb. 3</i>	<i>Sunday</i>	9:30am – Divine Liturgy

*****The schedule is subject to change*** Check regularly:**
www.singac.com & facebook page: www.facebook.com/StJohnSingac/

Scheduled Memorials
For November 2018-January 2019

November 4

Eva Kuryla, given by Charles Kuryla

December 9

Ann Yachwak, given by her loving family

December 23

Juliana Bacsik, given by Walter & Maryann Bacsik

Olga Wagoner, given by her loving family

January 13

Nikolai, Alexandra, Alexei, Michael, Mary, Michael, given by Irina Gozick

Angelo Lobosco, given by his loving family

January 20

Michael Fengya, given by his loving family

Eva Stryker, given by her loving family

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!

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 (February-April 2019) is **January 20th, 2019**. 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 one of the opportunities for us to grow closer as a commUNITY.

In the past, around 5-6 of the same people signed up to host the coffee hour (lately this number has increased – thank you!). While we are thankful to those who volunteer, we would still like to encourage **everyone** (*especially men, don't worry, serving coffee is masculine enough*) 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*). There is nothing challenging or hard about hosting a fellowship lunch after the services. You can make it as simple or as elaborate as you like.

Thanks be to God, we have enough families that if each family signed up for a single Sunday, everyone would host no more than 1-2 coffee hours a year! Let's try it and see what happens.

Our gratitude goes out to those who hosted the Fellowship Hour in June-October: Barbara Preciado, Daria Selepouchin, Vickie Duin, June Witty, Natalia Ross, Donna Worrall, Beth Gobeille, Nadia Popova, Greg Karol with his daughters Abigail and Alexandra, Maria Paranyuk, Nadezhda Petruccelli and her mother Galina. Thank you!

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 Pantry*, which is run by St Agnes Episcopal Church in Little Falls, 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.

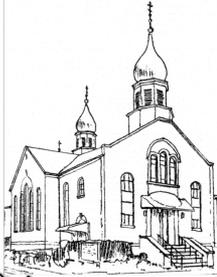
Every *last* Tuesday of each month, at 7pm, we have a special service to the Mother of God, asking her intercessions before her Son and our Lord, Jesus Christ, for our children. And as a son, we know He hears the prayers of His Mother.

Join us in prayer.



Support St John's while shopping for grocery! Buy the **ShopRite shopping cards** 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. The cards come in the denominations of \$25-50-100.



Parish Committee

Parish Council Meetings

Save the following dates

- Thurs., Nov. 15 at 7:30pm
- Thurs., Dec. 13 at 7:30pm
- Thurs., Jan. 17 at 7:30pm



Annual Parish Meeting

Sunday, January 27,
2019

After the Divine Liturgy



Annual Thanksgiving Dinner & Homecoming Sunday – November 11. The church is the House of God. Through Jesus Christ we have become children of God, the inheritors of His Kingdom. By

coming to church we come home, to our Father.

Come home, worship together with everyone, and share a meal in thanksgiving. And invite someone to church with you!

Did you know that **82%** of the unchurched (people who rarely or never go to church) say that they would come if invited by someone they know?

Did you know that only **2%** of church members invite someone to church in a given year?

And did you know that **70%** of the unchurched have never been invited in their whole lives? *THEIR WHOLE LIVES!*

Invite someone to church this coming Homecoming Sunday (or on any other Sunday).



St Nicholas visit & Kids Yolka

A Visit from St. Nicholas

– Sunday, December 16. Saint

Nicholas has enjoyed visiting our children and promised to come again this year.

Attention parents! Purchase a gift (limit \$15-20) for your child(ren), and leave it in a designated box in the Ed Center on the stage, either on Dec. 9th or 16th. You can also attach a note to the gift (limit it to 1-2 sentences) with special accomplishments or how your kid made you proud this past year for St Nicholas to read as he hands out the gifts.

We will be resuming, God willing, *Christmas caroling* in 2019! *Sunday, January 13*, after the Divine Liturgy.

Christmas CAROLING

We will be focusing on visiting those who are unable to make it to church and those in nursing homes. Please let us know if you have any suggestions of who to visit. We certainly do not want to miss anyone!

If you would like us to visit you, also let us know.



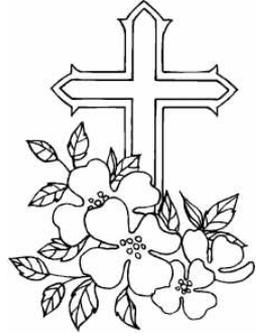
House Blessings 2019 will begin January 21 and run through the end of February. Sign up forms will be mailed to you at the end of December. The form will also be available on our website.

When considering house blessing, keep in mind that for me there is no such thing as “too early” or “too late” time. Also, I do not mind traveling. 100 miles might be a bit too far 😊, but anything under 100, I am fine with.

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 August-October:

August 5 In celebration of Vladimir and Daria Selepouchin's wedding anniversary, given by their family

August 12 In memory the passing of Irene Holod Mosher, given by her sister, Betty Dubowchik

August 19 In memory of Martha Bortnick, given by Paulette Handago Elsey

August 26 In loving memory of Annette Chuba, given by her loving family

September 9 In memory of the passing of Anna Holod Zinzel, given by her sister, Betty Dubowchik

September 17 In joyous celebration of the baptism of baby Nicholas Thomas, given by his proud grandparents Donna and David Worrall And, in joyous celebration of Katya and Ioann's 8th birthday, given by their family

September 23 In celebration of Marina Selepouchin Zurada's birthday, given by her family

September 30 In memory of Michael Holod Jr, given by his sister, Betty Dubowchik

In celebration of Vladimir Selepouchin's birthday, given by his family.

October 7 In memory of Sophia Handago, given by her daughter, Paulette Handago Elsey

October 14 In memory of Michael and Anna Holod, given by their daughter, Betty Dubowchik

October 21 In memory of Michael K. Fengya, given by his sister, Judy VanBeesel.