

The Orthodox Way



LITTLE FALLS (SINGAC), NJ

Quarterly Newsletter
October-December 2016

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Office hours:
Mon-Fri 9:00am-2:00pm
All other times – by appointment



St John's Annual Parish Picnic
October 2nd



Picnic

Don't miss our annual parish picnic on Sunday, October 2nd! The day will start with the Divine Liturgy at 9:30am followed by the picnic on our field.

St Anna's Altar Society
Annual Meeting and Christmas Party

The meeting and the party will be held on Sunday, December 18th at 1:00pm in the church basement.

New members are always welcome!
Please remember your \$10 grab bag gift.

Pirogi Making

Come and join the FUN of pinching pirogi on Friday, December 2nd at 9:00am. We'll need all hands on deck. If you are free this day and looking for some quality fellowship, please join us!

You can signup for your orders in the narthex (back of the church) starting November 1st. It's important to sign up early.

The orders will be available for pickup on Saturday, December 3rd, after 12:00pm at the Education Center.

For additional information, please see Irina Gozick.

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

Deadline for the next newsletter (January-March 2017) is ***December 15th, 2016***. If you would like anything included in the next newsletter – anniversary, prayer list, news, memorials, etc., please call or write to Fr Aleksey at (973) 256-0314 or priest.aleksey@gmail.com. Early submissions are more than welcome.



A Word from the Pastor

- Father, give us a word.
- Word.



We have been at St John the Baptist parish for almost two months now, I haven't met every one of you yet, and of those whom I met, I haven't had an opportunity to get to know better. In this section I would like to give a quick biography of my family, so at least you know who the guy with long hair and black beard walking around the church is.

My name is Priest Aleksey Paranyuk. I am married to a beautiful wife Natallia and God has blessed us with three amazing kids: Ioann (Vanya), Katerina (Katya), and Helena.

I am originally from Ukraine. I was born on March 30, 1986 in a rather large village Mamayivtsi, Chernivtsi region:



We were a religious family, maybe a little more observant than faithful, nevertheless, we attend church as often as we could. Religion played a role in our life, but not to the extent where we put God first in our life. I always like to say that I was born and raised in Ukraine, but grew up in America. In the summer of 2001 we moved to the States, Brooklyn, NY, to be exact. I attended Fort Hamilton HS for four years, then Baruch College, with major in Finance and Investments, and minor in math.

I was a parishioner of St Nicholas Cathedral (Patriarchal Parishes) in NY from 2001. And it was Bishop Mercurius, the ruling bishop at the time, who encouraged me to go to the seminary.

Natallia is originally from Minsk, Belarus. She was born on November 28, 1982. She came to America in 2004 and spent two years looking for me. She graduated from Baruch College, as well, with major in Human Resources.

It was in 2006 that we finally found each other. One of our favorite things to do, besides going to the movies and taking walks along the shore, was going to the liturgy on Sundays and then relaxing under the sun (if the weather was kind enough) in Central Park.

On September 14, 2008, which was the beginning of my senior year in college, we were married in our Cathedral. Upon graduating from college, I enrolled in a correspondence program in Holy Trinity Seminary, Jordanville, NY.

I studied there for two years, while working full-time. During this time Vanya and Katya were born, on September 13, 2010. Then came a decision – to move to Jordanville to finish the program or transfer to another seminary. We decided to transfer to St Vladimir’s Seminary in Yonkers, NY, which was a great decision. For three years we lived in Christian community, went to church every day, all while growing closer together and stronger in faith. While at St Vladimir’s, our third child, Helena, was born, on December 15, 2014.

I was ordained to the priesthood on the Feast of Annunciation, April 7, 2012, and was attached to St Nicholas Cathedral until July 31, 2016, my first official day at St John’s.

The rest is history yet to be written...

Along the way our Lord has been gracious to us. It’s impossible count all the blessings that He has bestowed upon us. Coming to St John’s is definitely one of the best gifts yet.

We came here fully expecting to work and apply whatever gifts we have to the parish. Orthodox Christian faith is a living faith, and just like any living organism it grows and develops. We’ll do everything we can to help the parish grow spiritually and physically. And we ask for your patience, as we get acclimated in our new home, and your best effort contributing to the glory of Jesus Christ and the spiritual and physical development of our amazing parish.

Asking for your prayers as we begin this new chapter in the life of St John the Baptist church and our lives.

Your servant in Christ,
Priest Aleksey Paranyuk and family.



Coffee hour is a great time for a fellowship and for us to get to know each other better. We are always thankful to those who help to make sure coffee hour keeps going. It does not take much to setup and host/serve the coffee hour, and we always welcome volunteers who can contribute their time and/or money for this purpose.

Please see Irina Gozick on Sundays after the Liturgy for more information.

If you want to help our parish, but have run out of ideas, here is one!

If you shop at ShopRite you can buy **ShopRite gift cards** from us (if you don't shop there, it's never too late to correct the mistake). They are as good as cash.

What's the catch? There's none (no, really, trust me, I am a priest), they do not cost anything extra to you and St John's makes 5% from the amount sold.

Please see Vickie Duin any Sunday after the Liturgy to buy the gift cards.

Thank you for participating in this program and for your support of St John the Baptist Church.



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

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 Agne's Food Drive** and we rely completely on your donations.



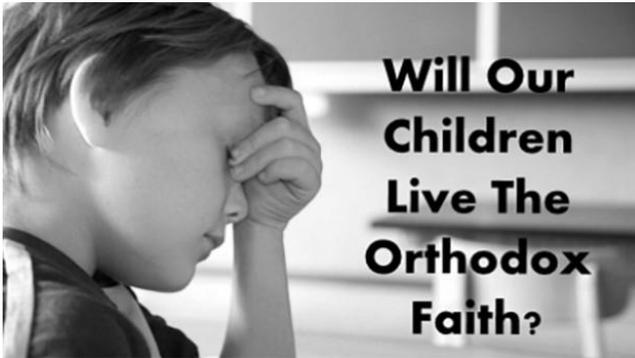
FEED THE HUNGRY

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



Sunday School

By the grace of God we began another year of **Sunday School** in our parish. The classes start at 9:00am every Sunday and are led by Barbara Preciado.



If you would like to sign up your child for the classes or would like to help running the Sunday School, please call Barbara at (973) 299-9457.



Akathist to St John the Baptist Every Tuesday at 6:00pm

Our Lord Jesus Christ Himself testified, "Among those born of women there has risen no one greater than John the Baptist." (Mt. 11:11; Lk. 7:28). Also, according to the Orthodox liturgical tradition, every Tuesday is dedicated to the commemoration of St John. We have a very special Patron Saint, it is only right to ask for his intercession before our Lord for us.

Join us every Tuesday for a special prayer service, Akathist, to St John.

Parish Thanksgiving Dinner

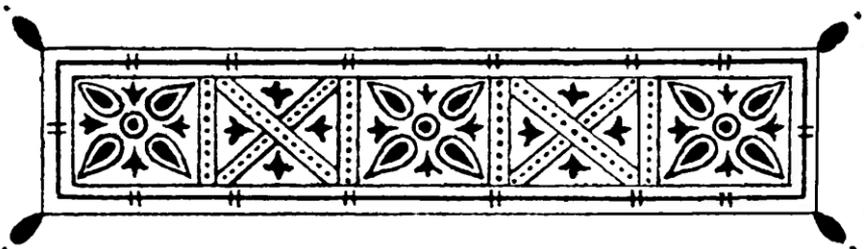


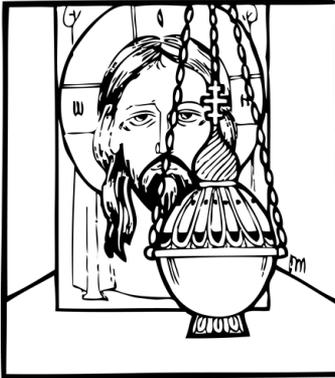
Thanksgiving Day is a holiday that brings families together. Our parish is one big family, and we always look for family building activities. This year we would like to organize a Parish Thanksgiving Dinner on **Sunday, November 13, 2016** after the Divine Liturgy.

It will be a potluck event, with turkey and ham *provided*. Mark your calendars and start planning a dish you will bring.

Be on a lookout for more announcements on our website www.singac.com and facebook page.

To make sure we prepare accordingly, please RSVP Fr Aleksey, by calling (973) 256-0314 or email priest.aleksey@gmail.com, no later than **Nov. 6**.





“Prayer Corner” is for your prayer requests.

And an opportunity for us to pray for each other *daily*, please remember the names listed below in your daily prayers.

Note: please do not confuse this page with “Memorials” page, which are the scheduled commemorations during services in church. “Prayer corner” is for the use at home.

REMEMBER, O LORD, YOUR SERVANTS (LIVING)	GRANT REST, O LORD, TO YOUR DEPARTED SERVANTS
Mat. Natallia	Archpriest Sergei Kosich
Ioann	(d. 10.05.12) (served our parish 1993-2012)
Katerina	Priest John Sochka
Helena	(d. 11.09.80) (served our parish 1960-1967)
Andrew	Archpriest Evdokim Polevoy
Alexander	(d. 12.11.61) (served our parish 1925-1929)
Priest Aleksey	John
	<i>Also, please remember those in the</i>
	<i>“Memorials” section in your prayers</i>
	<i>at home</i>

Please let Fr Aleksey know if there are any names you would like to add to our communal prayer list for the next newsletter.

In this section you can find main hymns associated with major upcoming Feast Days, as well as a brief description of the of the Feasts

OCT. 6 – CONCEPTION OF ST JOHN THE BAPTIST
(one of our minor Patronal Feast Day)

Troparion:

Rejoice, O barren one, who formerly did not bear a child, for you have conceived the Lamp of the Sun, who is to illumine the whole universe darkened by blindness. Rejoice, O Zachariah and cry out with boldness: “The prophet of the Most High desires to be born!”

Kontakion:

Great Zachariah rejoices with his wife, the far-famed Elizabeth, for she has fittingly conceived John the Forerunner, whom an angel announced in gladness; and whom we rightly honor as an initiate of the grace of God.

The holy Prophet Malachi prophesied that before the Messiah’s birth His Forerunner would appear, and would indicate His coming (Mal. 3:1-5). The Jews therefore in awaiting the Messiah also awaited the appearance of His Forerunner.

In a city of the hills of Judea in the land of Palestine lived the righteous priest Zachariah and his wife Elizabeth, zealously observing the commandments of the Lord. The couple, however, had a misfortune: they remained childless in their old age, and they prayed unceasingly to God to grant them a child.

Once, when Zachariah took his turn as priest at the Temple of Jerusalem, he went into the Sanctuary to offer incense. Going behind the veil of the Sanctuary, he beheld an angel of God standing at the right side of the altar of incense.

Zachariah was astonished and halted in fear, but the angel said to him, “Fear not, Zachariah, for your prayer is heard; and your wife Elizabeth will bear you a son, and you shall call his name John.” But Zachariah did not believe the words of the heavenly messenger, and then the angel said to him, “I am Gabriel, who stand in the presence of God; and I was sent to speak to you, and to bring you the good news. Behold, you will be silent and unable to speak until the day that these things come to pass, because you did not believe my words.” (Luke 1:19-20)

Meanwhile, the people were waiting for Zachariah and they were astonished that he had not come out from the Sanctuary after so long a time. And when he did come out, he was supposed to pronounce a blessing upon the people, but could not do so because he had been struck speechless. When Zachariah explained by gestures that he was unable to speak, the people then understood that he had experienced a vision. The prophecy of the Archangel was fulfilled, and Righteous Elizabeth was delivered from her barrenness, and gave birth to John, the Forerunner and Baptist of the Lord.

OCT. 14 – PROTECTION OF THE THEOTOKOS



Troparion:

Today the faithful celebrate the feast with joy illumined by your coming, O Mother of God. Beholding your pure image we fervently cry to you: “Encompass us beneath the precious veil of your protection; deliver us from every form of evil by entreating Christ, your Son and our God that He may save our souls.”

Kontakion:

Today the Virgin stands in the midst of the Church and with choirs of saints she invisibly prays to God for us. Angels and bishops worship, apostles and prophets rejoice together, since for our sake she prays to the pre-eternal God.

This miraculous appearance of the Mother of God occurred in the mid-tenth century in Constantinople, in the Blachernae church where her robe, veil, and part of her belt were preserved after being transferred from Palestine in the fifth century.

On Sunday, October 1 (o.c. Oct. 14), during the All-Night Vigil, when the church was overflowing with those at prayer, the Fool-for-Christ St Andrew lifted up his eyes towards the heavens and beheld our Most Holy Lady Theotokos coming through the air, resplendent with heavenly light and surrounded by an assembly of the Saints. On bended knees the Most Holy Virgin tearfully prayed for Christians for a long time. Then, coming near the Bishop’s Throne, she continued her prayer.

After completing her prayer she took her veil and spread it over the people praying in church, protecting them from enemies both visible and invisible. St Andrew gazed trembling at the miraculous vision and he asked his disciple, the blessed Epiphanius standing beside him, "Do you see, brother, the Holy Theotokos, praying for all the world?" Epiphanius answered, "I do see, holy Father, and I am in awe."

The Ever-Blessed Mother of God implored the Lord Jesus Christ to accept the prayers of all the people calling on His Most Holy Name, and to respond speedily to her intercession.

Sts Andrew and Epiphanius were worthy to see the Mother of God at prayer, and for a long time observed the Protecting Veil spread over the people and shining with flashes of glory. As long as the Most Holy Theotokos was there, the Protecting Veil was also visible, but with her departure it also became invisible. After taking it with her, she left behind the grace of her visitation.

The Primary Chronicle of St Nestor reflects that the protective intercession of the Mother of God was needed because an attack of a large pagan Russian fleet under the leadership of Askole and Dir. The feast celebrates the divine destruction of the fleet which threatened Constantinople itself, sometime in the years 864-867 or according to the Russian historian Vasiliev, on June 18, 860. Ironically, this Feast is considered important by the *Slavic* Churches but not by the *Greeks*.

On the Feast of the Protection of the Most Holy Theotokos we implore the defense and assistance of the Queen of Heaven, "Remember us in your prayers, O Lady Virgin Mother of God, that we not perish by the increase of our sins. Protect us from every evil and from grievous woes, for in you do we hope, and venerating the Feast of your Protection, we magnify you."

DEC. 4 – ENTRY OF THE THEOTOKOS INTO THE TEMPLE



Troparion:

Today is the prelude of the good will of God, of the preaching of the salvation of mankind. The Virgin appears in the temple of God, in anticipation proclaiming Christ to all. Let us rejoice and sing to her: "Rejoice, O Fulfillment of the Creator's dispensation."

Kontakion:

The most pure Temple of the Savior; the precious Chamber and Virgin; the sacred

Treasure of the glory of God, is presented today to the house of the Lord. She brings with her the grace of the Spirit, therefore, the angels of God praise her: "Truly this woman is the abode of heaven."

According to the Holy Tradition, the parents of the Virgin Mary, Sts Joachim and Anna, praying for an end to their childlessness, vowed that if a child were born to them, they would dedicate it to the service of God.

When the Most Holy Virgin reached the age of three, her parents decided to fulfill their vow. They gathered together their relatives and acquaintances, and dressed the All-Pure Virgin in Her finest clothes. Singing sacred songs and with lighted candles in their hands, virgins escorted Her to the Temple (Ps. 44/45:14-15). There the High Priest and several priests met the handmaiden of God. In the Temple, fifteen high steps led to the sanctuary, which only the priests and High Priest could enter.

The child Mary, so it seemed, could not make it up this stairway. But just as they placed Her on the first step, strengthened by the power of God, She quickly went up the remaining steps and ascended to the highest one. Then the High Priest, through inspiration from above, led the Most Holy Virgin into the Holy of Holies, where only the High Priest entered once a year to offer a purifying sacrifice of blood. Therefore, all those present in the Temple were astonished at this most unusual occurrence.

After entrusting their child to the Heavenly Father, Joachim and Anna returned home. The All-Holy Virgin remained in the quarters for virgins near the Temple. According to the testimony of Holy Scripture (Exodus 38:1 Kings 1:28; Luke 2:37), there were many living quarters around the Temple, in which those who were dedicated to the service of God dwelt.

The earthly life of the Most Holy Theotokos from Her infancy until She was taken up to Heaven is shrouded in deep mystery. Her life at the Jerusalem Temple was also a secret.

But there are accounts in Church Tradition, that during the All-Pure Virgin's stay at the Temple, She grew up in a community of pious virgins, diligently read the Holy Scripture, occupied Herself with handicrafts, prayed constantly, and grew in love for God.

From ancient times, the Church has celebrated the Feast of the Entry of the Most Holy Theotokos into the Temple. Indications that the Feast was observed in the first centuries of Christianity are found in the traditions of Palestinian Christians, which say that the holy Empress

UPCOMING FEAST DAYS

Helen built a church in honor of the Entry of the Most Holy Theotokos into the Temple.

The Feast of the Entry of the Most Holy Theotokos into the Temple foretells God's blessing for the human race, the preaching of salvation, the promise of the coming of Christ.

DEC. 19 – ST NICHOLAS

Troparion:

The truth of things reveals you to your flock as a rule of faith, an image of humility and a teacher of abstinence; your humility exalted you; your poverty enriched you. O Holy Hierarch Father Nicholas, entreat Christ our God that our souls may be saved.

Kontakion:

You revealed yourself, O Saint, in Myra as a priest, for you fulfilled the Gospel of Christ. By giving up your soul for your people, and saving the innocent from death. Therefore you are blessed as one become wise in the grace of God.



The Orthodox Church's main hymn (troparion) for the feast of St. Nicholas is the general hymn for all of the Church's holy bishops. As such, for example, it is sung the day after the feast of St. Nicholas for the celebration of St. Ambrose of Milan. This hymn tells us what a Christian bishop (and, by extension, also a priest) ought to be for his people. And so it also tells us how all Christians should be.

The song begins by telling us that "the truth of things" reveals a real Christian pastor "to his flock" as three things.

First, "the truth of things" reveals the bishop (or priest) as a "rule of faith." This means that the holy pastor incarnates God's Gospel in Jesus Christ in a living and vital way in absolutely everything he is, says and does. He not only "rightly distributes the word of truth" (2 Timothy 2:15), but he himself is a living "rule" and "norm" for everyone about what they should know and believe, and how they should be and behave as Christians.

Second, "the truth of things" manifests the bishop (or priest) as an "image of humility." This means that the pastor learns from Christ, the Good Shepherd, who said "learn from me, for I am meek and lowly in heart." (Matthew 11:29) And having so learned, the pastor becomes a

living pattern and image to his people about Christ-like meekness which, according to the saints, is a divine quality that no creature can adequately comprehend or explain. This meekness is the ability to express, exemplify and incarnate God's Gospel in Jesus Christ in a clear, sound, true, sober and gentle manner, without anger, annoyance, irritation or aggression in any way. It is to *be* and to *act* like Christ Himself: to affirm people's freedom, to safeguard their dignity and to instruct them by example.

Third, "the truth of things" reveals the bishop (or priest) as a "teacher of abstinence (self-control)." Self-control is how the Greek word *enkrateia* (in Slavonic *vozderzhaniye*) is translated into English, but sometimes in translations of ascetical writings the word is rendered as self-discipline, self-limitation, or continence.

So the Christian pastor is a rule, image and teacher for his flock. He is a rule of faith, an image of humility, and a teacher of abstinence.

Two other things are then proclaimed in the hymn about the holy pastor. The first is that "through humility" the good pastor acquires "high things" or is exalted. The word humility means lowliness, emptiness, powerlessness according to the flesh. It means that a person has nothing his own: no knowledge, wisdom, power or authority of any kind. Humble people understand that everything is a gift and a grace, and as such, they live by God, and not themselves. They realize that none of their words, actions, powers or properties are their own, to do with as they please. Humble people have the ability to see themselves not merely as the same as everyone else, especially the lowest and weakest, but they view themselves before God as beneath every creature. Thus they are completely devoid of conceit, arrogance, lust of power, vanity, vainglory and pride. The Lord Jesus Christ joined humility with meekness, when he said "Learn from me for I am meek and lowly in heart."

The second proclamation about the saintly pastor is that "through poverty" he acquires "rich things." He becomes wealthy in the things of God by emptying himself, without exception, of all things earthly. In this sense the bishop (or priest) possesses nothing at all of his own. He is not an owner in any way. He is rather, as Holy Scripture says, a "slave," a "servant" and a "steward."

The word bishop, which literally means overseer or supervisor, was the title in an ancient household for the chief slave. The bishop was the head servant and first steward who "over-saw" and "super-vised" the work of all the other slaves, servants and stewards. The bishop spoke in

UPCOMING FEAST DAYS

the Master's name, held the Master's authority, wielded the Master's power, cared for the Master's properties, guarded the Master's possessions, directed the Master's services and distributed the Master's goods. But he was not the Master himself!

Thus, in the memorable saying of St. Gregory the Great, the Christian bishop (or priest) is the chief "servant of the servants of God" in the household of God.

In reflecting on the main hymn for St Nicholas and all Christian bishops, we cannot help but recall the words of Holy Scripture about the Church's bishops and priests.

For a bishop, as God's steward, must be blameless, must not be arrogant or quick-tempered or an active alcoholic or violent or greedy for gain, but hospitable, a lover of goodness, master of himself, upright, holy, and self-controlled; he must hold firm to the sure word as taught, so that he may be able to give instruction in sound doctrine and to confute those who contradict it. (Titus 1:7-9; 1 Timothy 3:1-13, 4:11-16)

The hymn to St Nicholas, and to all holy bishops, concludes with the plea: "O Holy Hierarch Father Nicholas, pray to Christ our God that our souls may be saved." "The truth of things" on this holy day clearly reveals what God wills for us, and for our Orthodox Church in America, for our souls to be saved.

- Fr Thomas Hopko



OCTOBER

Saturday	Oct. 1	6:00pm	Great Vespers
Sunday	Oct. 2	9:30am	Divine Liturgy

Feast of Conception of St John the Baptist

(our minor Patronal Feast Day)

**Glorification of St Innocent the Metropolitan of Moscow
and Enlightener of the Aleuts
and Apostle to the Americas**

Wednesday	Oct. 5	6:00pm	Great Vespers
Thursday	Oct. 6	9:00am	Divine Liturgy

**Rest of the Holy Evangelist John the Theologian
Glorification of St Tikhon the Patriarch of Moscow and
Enlightener of North America**

Saturday	Oct. 8	6:00pm	Great Vespers
Sunday	Oct. 9	9:30am	Divine Liturgy

Protection of the Most Holy Theotokos

Thursday	Oct. 13	6:00pm	Great Vespers
Friday	Oct. 14	9:00am	Divine Liturgy

Saturday	Oct. 15	6:00pm	Great Vespers
Sunday	Oct. 16	9:30am	Divine Liturgy

Saturday	Oct. 22	6:00pm	Great Vespers
Sunday	Oct. 23	9:30am	Divine Liturgy

Saturday	Oct. 29	6:00pm	Great Vespers
Sunday	Oct. 30	9:30am	Divine Liturgy

NOVEMBER

**Demetrius Saturday,
commemoration of those who have fallen asleep**

Friday	Nov. 4	6:00pm	Akathist for the Repose of those who have fallen asleep
Saturday	Nov. 5	9:00am	Divine Liturgy

Saturday	Nov. 5	6:00pm	Great Vespers
Sunday	Nov. 6	9:30am	Divine Liturgy

Saturday	Nov. 12	6:00pm	Great Vespers
Sunday	Nov. 13	9:30am	Divine Liturgy

Saturday	Nov. 19	6:00pm	Great Vespers
Sunday	Nov. 20	9:30am	Divine Liturgy

Saturday	Nov. 26	6:00pm	Great Vespers
Sunday	Nov. 27	9:30am	Divine Liturgy

DECEMBER

The Entry of the Theotokos into the Temple

Saturday	Dec. 3	6:00pm	Great Vespers
Sunday	Dec. 4	9:30am	Divine Liturgy

Saturday	Dec. 10	6:00pm	Great Vespers
Sunday	Dec. 11	9:30am	Divine Liturgy

Saturday	Dec. 17	6:00pm	Great Vespers
Sunday	Dec. 18	9:30am	Divine Liturgy

**St Nicholas the Wonderworker,
bishop of Myra in Lycia**

Sunday	Dec. 18	6:00pm	Great Vespers
Monday	Dec. 19	9:00am	Divine Liturgy

**Conception by the Righteous Anna
of the Most Holy Theotokos**

Wednesday	Dec. 21	6:00pm	Great Vespers
Thursday	Dec. 22	9:00am	Divine Liturgy

Saturday	Dec. 24	6:00pm	Great Vespers
Sunday	Dec. 25	9:30am	Divine Liturgy

Civil New Year

Saturday	Dec. 31	6:00pm	Great Vespers
Sunday	Jan. 1	9:30am	Divine Liturgy

I would like to call your attention to the attendance at Vespers. It has been close to depressing (I say "close to" because I am an optimist and it's hard to rattle me).

Vespers is part of a Sunday service (even though it is served on Saturday evening) and contains most of the hymnography that reveals the meaning and importance of the feast.

The membership in the Church of Christ is confirmed in attending the services and, above all, in receiving the Holy Communion, Christ's Body and Blood. The rest of our daily life is shaped in the participation in the Divine services. We come to the church to receive spiritual and physical nourishment. With this in mind and with Christ in our hearts we lead our daily life in love and readiness to help and serve others, starting with our immediate family and extending to anyone our Lord sends our way.

We would like for everyone to participate more fully in the services, for this reason we are looking for readers, singers and servers.

If you would like to be an active participant in the services, please contact Fr Aleksey.

**SCHEDULED MEMORIALS
for OCTOBER-DECEMBER**

Oct. 2

At the Divine Liturgy

Archpriest Sergei A. Kosich (d. 10.05.2012), requested by Geraldine Schwartz

Sophia M. Handago (d. 10.05.2011), request by Paulette Handago

Oct. 6

Panikhida for Antoinette Kurylo (d. 12.20.2013), requested by her estate

Oct. 9

At the Divine Liturgy

Anna Kobelka (d. 10.07.1988), requested by the family

Archpriest Sergei Kosich (d. 10.05.2012), requested by Matushka Natalie and Katya Kosich

Oct. 14

At the Divine Liturgy

Mary Dubowchik (d. 07.01.16), requested by Betty Dubowchik

Oct. 16

At the Divine Liturgy

Mary Aksynowicz (d. 10.16.2014), requested by Michael & Irina Gozick

Michael Fengya (d. 10.16.2004), requested by Barbara Fengya

Oct. 30

At the Divine Liturgy

Mary K. Lobosco, requested by her husband and family

Nov. 6

At the Divine Liturgy

Eva Kuryla (d. 11.06.88), requested by Charles Kuryla

Nov. 20

At the Divine Liturgy

Maria Kobelka (d. 11.24.95), requested by her family

Mary Dubowchik (d. 07.01.2016), requested by Mary Durkos

Dec. 4

At the Divine Liturgy

Michael Handago (d. 06.23.1999), requested by Paulette Handago

Michael Balón (d. 12.06.2011), requested by June and Al Decker

Dec. 11

At the Divine Liturgy

Ann Yachwak (d. 12.09.2012), requested by Barbara Fengya

Justine Balon (d. 12.11.09), requested by June and Al Decker

Dec. 18

At the Divine Liturgy

Olga Wagdner, by her family

Dec. 19

Panikhida for Antoinette Kurylo (d. 12.20.2013), requested by Marie Halichik

Dec. 22

At the Divine Liturgy

Antoinette Kurylo (d. 12.20.13)

Dec. 25

At the Divine Liturgy

Juliana Bacsik, requested by Walter Bacsik

May God Who has power over both the living and the dead, Who Himself rose again from the dead, Christ our true God, through the prayers of His Most Pure Mother, of the Holy, Glorious and all-laudable Prophet, Forerunner, and Baptist John, and of all the saints, establish in the mansions of the righteous, the souls of His servants, who have been taken from us, and give them rest in the bosom of Abraham, and number them among the Just, and have mercy on us, for He is good and loves mankind.



FLOWER DONATIONS

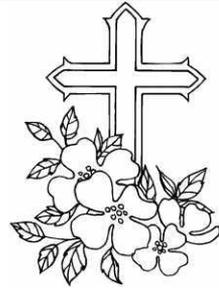
Anyone wishing to have flowers on our Altar in memory of a loved one, for someone's health, to celebrate a birthday, an anniversary, or for any other special occasion

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:

- July 3** In memory of Anna Fengya, given by her daughter, Judy VanBeesel.
- July 10** In memory of Mary Dubowchik, given by her family.
- July 17** In celebration of Paulette Handago Elsey's birthday, given by her family.
- July 31** In memory of Gregory Miketzuk, given by his family.
And, to warmly welcome Father Aleksey and his family to our parish.
- August 7** In joyous celebration of Vladimir and Daria Selepouchin's 47th Wedding Anniversary, given by their family.
- August 21** In loving memory of Annette Chuba, given by her loving family.
In memory of Mike Gozick, his 40th Day, given by his wife, Irina.
- August 28** In memory of Fred and Martha Bortnick, given by Paulette Handago Elsey.
- September 4** In memory of Anna Holod Zinzel, given by her sister, Betty Dubowchik.
- September 11** For the Feast of the Beheading of St John the Baptist, given by Paulette Handago Elsey.
- September 18** In memory of Nicholas and Mary Kobel, given by Daria and Vladimir Selepouchin and Family.
- September 25** In memory of Michael Holod Jr, given by his sister, Betty Dubowchik.

Other Orthodox News

Orthodox Education Day 2016

Celebrating Mary

Saturday, Oct. 1, the day starts at 8:00am

St Vladimir's Orthodox Seminary, 575 Scarsdale Rd, Yonkers, NY 10707

Visit www.svots.edu for more information.

The Konevets Quartet

Thursday, Oct. 6, 7:30pm

Holy Trinity Orthodox Church, 120 Rt 513 (Dover-Chester Rd), Randolph, NJ

"A fascinating program of harmonic brilliance in the rich tradition of Russian choral music and the male chamber choir."

For information call: (201) 841-3471

A Taste of North Jersey to Benefit IOCC

Saturday, Oct. 15, 7:30-9:30pm

Metropolitan Cathedral of St John the Theologian, 353 E. Clinton Ave, Tenafly, NJ 07670

Enjoy tastes from North Jersey's finest restaurants, plus beer and wine from Stew Leonard's. development Officer Lou Zagami will briefly present on IOCC's life-saving worldwide projects. \$45 advance tickets; \$35 senior citizens; \$50 at the door. Register online: www.iocc.org/bergenfield



Carpatho-Rusyn Society

4th Annual Rusyn Genealogy & Heritage Conference

Saturday, Oct. 22, 9:00am-4:00pm

Kings College, Wilkes Barre, PA

Topics will include: *"I am a Rusyn, Let My Journey Begin"* by Tom Peters; *"DNA & Rusyn Genealogy"* by Jim Huratiak; *"Vojvodina"* by Gavra Koljesar; *"The Lemkos"* by Dr Paul Best.

\$40 registration fee includes breakfast, lunch, and refreshments.

RSVP by Oct. 8 to Sharon Jarrow at (610) 759-2628

NJ Chapter Annual Heritage Celebration Dinner

Sunday, Nov. 6, 12:30-4:30pm

Russian Hall, Little Falls, NJ

Dinner, displays, sales departments, music for listening and dancing.
Non-member tickets - \$38, member tickets - \$35.

RSVP by Oct. 20 to Dorothy Bognar at 732 Arnold Dr, Franklin Lakes, NJ 07417

**New Jersey District Fellowship of Orthodox Christians in America
(FOCA)**

Sunday, Dec. 4, 4:00pm

St Nicholas/St Andrew's Day Vespers

Elevation of the Holy Cross Russian Orthodox Church, 909 Rt 517,
Hackettstown, NJ

'Tis the season of thanksgiving

During the Divine Liturgy we supplicate our Creator that He hear us and have mercy on us. But we also give thanks during the Liturgy, the word "Eucharist," which is another name for the Liturgy, in Greek means "thanksgiving." We do not have to wait for one day in the year to give thanks to God, we do it every time we gather together to pray in the church.

The Holy Fathers advise us to always give thanks, every day. It is a good practice to recollect all that happened to us in the passing day and give thanks to our Lord for it. Even if the day was unbearably hard, we still give thanks because it was another opportunity to dedicate the day to the glory of God.

Here are just some of the things we are thankful for:

I am thankful for...

- ...the mess to clean after a party because it means I have been surrounded by friends.
- ...the taxes I pay because it means that I am employed.
- ...the clothes that fit a little too snug because it means I have enough to eat.
- ...a lawn that needs mowing, windows that need cleaning and gutters that need fixing because it means I have a home.
- ...my shadow who watches me work because it means I am out in the sunshine.
- ...the spot I find at the far end of the parking lot because it means I am capable of walking.

...all the complaining I hear about our government because it means we have freedom of speech.

...my huge heating bill because it means I am warm.

...the lady behind me in church who sings off key because it means that I can hear.

...the alarm that goes off in the early morning hours because it means that I am alive.

...the piles of laundry and ironing because it means my loved ones are nearby.

...weariness and aching muscles at the end of the day because it means I have been productive.

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 Orthodoxy and your church.

Thank you and may God bless you!