



SS PETER AND PAUL ORTHODOX CHURCH

A PARISH OF THE ORTHODOX CHURCH IN AMERICA, DIOCESE OF NEW YORK AND NEW JERSEY

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Intercessory Prayer

THE LIVING:

Eva Benda, Valentina Benda, Cathryn Christensen, Olga DeMay, Marianne Guagenti, George Hook, Peter Mazula, Walter Milk, Helen Pirniak, Stephen & Lillian Sokol, Faith Verona, Elizabeth Zuber, Olga Stecher.

THE DEPARTED:

Peter Kalada, Benedict Benda, Georgette Saba, Matilda Skripak, Andrew Bacsik, Helen Pawlush, Mary Milk, Antonina Rotko, Helen Cotrone, June Bianchini, Marianne Benda.

Announcements

❖ **Divine Liturgy time change!** Please note that starting **Saturday, September 8, 2012** (the Feast of the Nativity of the Most-Holy Theotokos) the beginning of the Divine Liturgies reverts back to **9:30am**.

❖ **The Carpathian Club** will hold its **annual picnic on Sunday September 23, 2012** from 11am-3pm on the church grounds. The price is \$17 at the door and \$15 in advance. For tickets please see Robert Pierce.

❖ Our **90th Jubilee Celebration** is coming up! Please reserve the weekend of **October 27-28, 2012**. His Grace Bishop Michael will be serving Great Vespers and Panikhida for all our departed parishioners on Saturday evening at 6:00pm and the Divine Liturgy on Sunday at 9:30am. Everyone is welcome to join us in celebration of this great milestone in our Parish history.

❖ **Coffee Hour** sponsors are needed. Please sign up at the candle desk.

❖ **Stop&Shop, A&P and ShopRite Shopping Cards** are available at the candle-stand. Do your shopping as you always do it, and help our church raise funds at no additional cost to you.

❖ Always available at the candle desk are **memorial candles, and Bread and Wine for the Holy Eucharist**. They can be offered in honor or in memory of your loved-ones. Please remember that not only these offerings are a sign of your faith and hope in God's help which is always sent to all who turn to Him and His Saints with faith and prayers; but also these are simply the deeds of mercy needed for the salvation of those whom you pray for, as well as for your own salvation.

the church. Since that time the place of the miracle has been called "Chonae" which means "plunging."

The account of the healing miracle in Mark's Gospel presents us with a man most people would hope to avoid. He lives "among the tombs" and is so violent that "he had often been bound with fetters and chains, but the chains he wrenched apart, and the fetters he broke in pieces; and no one had the strength to subdue him." He is clearly miserable, for he "was always crying out, and bruising himself with stones."

Such a man panics people; the only way they can think of to deal with him is with more and more chains. Jesus, by contrast, deals with him calmly, fearlessly and lovingly. Instead of binding the man, Jesus frees him; He drives the demons out of him, and before long the people see that he is "clothed and in his right mind."

The healing doesn't make people happy; in fact they are "afraid" and ask Jesus to go away. Perhaps even something as terrible as demon possession had become familiar, and frightened them less than having to see God's love and power right before them in the Person of Christ.

Might we, confronted with God in person, also hope He would just go away?

Two Miracles

On September 6 we read Mark 5:1-20, which recounts one of the most dramatic of Jesus' healing miracles. Also on this day, we remember the miracle of the Archangel Michael at Colossae.

The story of the Archangel's miracle begins with the gratitude of a pagan father. This man's daughter, previously mute, was enabled to speak when she drank waters from a healing spring located near the city of Hierapolis. The father, desperate to find a cure for his daughter, had taken her to the spring after being told to do so by the Archangel Michael in a dream.

Overwhelmed with thankfulness, the father and his family members were all baptized. Then the father oversaw the building of a church dedicated to the Archangel. As the miracle became widely known, people with illnesses and disabilities began coming to the spring for healing. Some were Christians, some were pagans and idol worshippers, and it made no difference—the spring's waters were effective for everyone.

Many pagans who found healing at the spring followed the example of the mute girl's father, accepting baptism into the Christian faith. They were encouraged by the example of a believer named Archippus, who lived at the church and served as its sacristan for decades. His unassuming manner, combined with sincere faith, made Christianity attractive to people who met him.

But some pagans feared the growing influence of the church that so strongly symbolized Christ's healing power, and decided to destroy it. They diverted a powerful mountain stream so that it would begin rushing toward the church and inundate it.

Saint Michael intervened by opening a fissure in the mountain, so that the stream's water plunged into it, bypassing

September 2, 2012

13th SUNDAY AFTER PENTECOST

- 8:30am – Order of Confession, Hours
- 9:00am – Divine Liturgy

Epistle: 1 Cor. 16:13-24

Gospel: Mat. 21:33-42

Schedule of Services

FRIDAY, SEPTEMBER 7

6:00pm – Great Vespers with Litya

SATURDAY, SEPTEMBER 8 –

NATIVITY OF THE THEOTOKOS

9:30am – Divine Liturgy

6:00pm – Great Vespers, Confessions

SUNDAY, SEPTEMBER 9

9:10am – 3rd & 6th Hour, Confessions

9:30am – Divine Liturgy

Visit us online at:

www.SsPeterAndPaulBayonne.org

If you have information to be included in weekly bulletin, please email it by Wednesday to Fr.IgorKsn@gmail.com

Welcome Visitors

We welcome all visitors to our Divine Liturgy. It is our joy to have you with us today. If this is your first visit to our parish, we welcome you and invite you to return as often as you are able. While Holy Communion may only be received by prepared Orthodox Christians, our non-Orthodox guests are welcome to join us in venerating the Cross and receiving blessed bread at the conclusion of the Divine Liturgy.