



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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September 18, 2011

14TH SUNDAY AFTER PENTECOST.

*Sunday After the Elevation of the Cross
Afterfeast of the Elevation of the Cross*

- 9:10am –Hours
- 9:30am – Divine Liturgy
 - Epistles: Gal. 2:16-20 (Sunday After)
2 Cor. 1:21-2:4*
 - Gospels: Mk. 8:34-9:1 (Sunday After)
Matt. 22:1-14*
- Panikhida – in memory of Matilda Skripak, offered by Mrs. Anna Biernat
- 11:00am – Carpathian Club Picnic – Please join us for picnic, organized by The Carpathian Club. Everyone is welcome. Tickets (\$17) can be purchased at the door.

Schedule of Services

SATURDAY, SEPTEMBER 24

6:00pm – Great Vespers and Confessions

SUNDAY, SEPTEMBER 25

9:10am – Hours

9:30am – Divine Liturgy

Words of Worship Can Sustain Us

On September 19 we remember Saint Trophimus, a man who had a special connection with words.

Trophimus and his friend Sabbatius were committed Christians who lived during the late third century. They happened to arrive one day in the city of Antioch just as a boisterous, bawdy pagan festival was taking place. Feeling sorry for the misguided revelers whose children were seeing such an indecent spectacle, they prayed that God would guide the pagan worshippers in a better path.

But the pagans were in no mood to welcome Christian prayer. They reported these strangers, who were neither sacrificing to the gods nor toasting them with wine, to the governor. The two men were arrested and, refusing to renounce Christ, were tortured. Sabbatius died of his wounds but Trophimus survived, only to be sent on to the city of Synnada where he would face more suffering.

As he was paraded around the city for days wearing sandals fitted with upright sharp nails, Trophimus refused to say anything except the words of Psalm 33/34:19, “Many are the afflictions of the righteous person, but the Lord delivers him from them all.” Trophimus endured terrible pain and humiliation before finally being beheaded, but these words sustained him through it all.

In a recent article in “Christian Century” Magazine, religious writer Carol Zaleski praises a new translation of the Roman Catholic Mass which restores to that Liturgy many words and phrases that the Orthodox have used all along. Zaleski also recognizes the ability of words of worship to sustain us, and refers to the new translation as “a chance to rediscover the shape of the liturgy and the essentials of Christian belief and hope.”

She favorably compares several of the restored words to the ones they replace. For example, in the new translation when the celebrating priest addresses the congregation with “The Lord be

Intercessory Prayer

THE LIVING:

Benedict and Eva Benda, Valentina Benda, Cathryn Christensen, Olga DeMay, Marianne Guagenti, George Hook, Walter Milk, Helen Pirniak, Stephen & Lillian Sokol, Elizabeth Zuber.

May God grant you Many Years!

THE DEPARTED:

Matilda Skripak, Andrew Bacsik, Helen Pawlush, Mary Milk, Antonina Rotko, Helen Cotrone, June Bianchini, Maryanne Benda, Anne Verona, Agnes Silberman.

Memory Eternal! Вечная Память!

with you,” the people answer, “and with your spirit.” Zaleski writes that these words are more vivid, theologically interesting and faithful to the original Latin than the merely “functional” words of response used in the earlier translation, which were “and also with you.”

Similarly, she mentions the words “all things visible and invisible” in the Creed. She says that this descriptive phrase “maps the material and spiritual cosmos more adequately” than the words “all that is seen and unseen,” which were used in the earlier translation. She adds that “threefold petitions and rhythmic repetitions, once stripped from the English [translation of the Latin] in the interest of simplicity, evoke a sense of mystery that surpasses prosaic speech.”

The words of worship can sustain people in different ways. For Saint Trophimus they were a means of remembering the promises of God in the midst of intense suffering, so that the suffering could be borne, and even become a way of glorifying Him.

For believers today, words can be reminders of our glorious eternal destiny. When we all share the same words, they can be calls to unite the Christian Church.

Today's Memorial Offering



- *Sanctuary Lamp* – in memory of Mary Grudinoff, on the Anniversary of her Birth – by John and Helen Wanko.
- *St. John's Cross* – in memory of Andrew Bacsik – by Carpathian Club.

Announcements

❖ Our Church School opening will be next Sunday, September 25. A Molieben for the beginning of the new church school year will be served after the Liturgy. Give your child a religious education. Remember this Proverb 22:6 “Train up a child in the way he should go, and when he is old he will not depart from it”.

❖ St Gregory Palamas parish in Glen Gardner, NJ is hosting a Tricky Tray on Friday, September 30th. For more details please see a flyer on the bulletin board.

❖ On Saturday, October 1, St. Vladimir's Orthodox Seminary will hold their Annual Education Day. For more information and schedule, please see a flyer at the bulletin board.

❖ Sunday, October 2 is our first annual Diocesan Choir recognition Day. At the end of the Divine Liturgy we will honor all our choir singers, with more than 25 years of dedicated service to Christ's Holy Church.

❖ The Bayonne “R” Club will hold their annual flea market on Sat. October 22 and Sat. October 29. We are gladly accepting any donations.

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.