



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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March 4, 2012

SUNDAY OF ORTHODOXY

- 8:50am – The Order of Confession, Hours
- 9:30am – Divine Liturgy
Epistle: *Heb. 11:24-26, 32-12:2*
Gospel: *Jn. 1:43-51*
- Church School
- Panikhida – in memory of **Matushka Natialie Breyan** – offered by Olga DeMay

Schedule of Services

WEDNESDAY, MAR. 7

6:00pm – Presanctified Liturgy

FRIDAY, MAR. 9

6:00pm – Akathist to the Passion of Christ with commemoration of the Departed.

SATURDAY, MAR. 10 – MEMORIAL SATURDAY

9:30am – Divine Liturgy & Panikhida

6:00pm – Great Vespers, Confessions

SUNDAY, MAR. 11

9:10am – Hours, Confessions

9:30am – Divine Liturgy of St. Basil the Great

The Inescapable Question

During this week we read the fourth chapter of the Book of Genesis, which includes the story of Cain and Abel.

These sons of Adam and Eve make offerings to God. Abel, a keeper of sheep, brings a choice young animal. Cain, described as a "tiller of the soil" or farmer, offers grain. God accepts Abel's gift, but not Cain's.

Though no reason is given for the choice God makes, He sees the anger it causes in Cain. God gives him what seems to be both a reassurance and a warning: "If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door; its desire is for you, but you must master it." God is telling Cain that everything depends on his righteousness.

But sin does get the better of Cain. He kills Abel and then faces the inescapable question from God: "Where is your brother Abel?" God knows perfectly well where Abel is, just as He knew the answer to a similar question He posed to Adam earlier in Genesis: "Where are you?"

Like Adam, Cain fails to give an honest answer. He lies, and speaks defiantly and disrespectfully: "I do not know; am I my brother's keeper?" Cain knows that his "brother's keeper" is exactly what God expects him to be, but he has fallen away from what God expects. His answer is a kind of self-defense, as if to say that God's expectations are unreasonable or unreachably high for a mere human being.

God announces Cain's punishment for the sin of murder, and Cain bewails his fate, saying, "I shall be a fugitive and a wanderer on the earth, and whoever finds me will slay me." But God's mercy is with him, even after his terrible deed. The Lord puts a mark on him, "lest any who came upon him should kill him." Though the "mark of Cain" is often misunderstood as a sign marking Cain as a murderer, it is in fact a sign of God's

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.

protection.

In the next verses of Genesis, the author has fused together two Biblical sources. So now rather than being one of only three people on earth (Cain, Adam and Eve) Cain is married and has a son called Enoch. Genesis names several generations of Enoch's offspring, ending with Lamech.

If Cain murdered, Lamech murders with boastful pride. He says to his wives, "Hearken to what I say. I have slain a man for wounding me, a young man for striking me." The author wants to show that mankind is becoming increasingly evil. The disobedience to God's law that began with Adam and Eve increased with Cain, and has now become truly ugly with Lamech.

Yet the world can be saved if there is one righteous person willing to obey God. In the next chapter of Genesis, God finds that man and instructs him to build an ark. He is Noah, the son of none other than Lamech.

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.

Announcements

❖ A note regarding a **private confession**: the best and the most appropriate time for confession is Saturday evening, after the Vespers service. You can receive Holy Confession also on weekdays after any service, or by appointment. If you plan to come on Sunday, please be in the Church at 9:00am, so we can finish confessions by 9:20am and start Liturgy at 9:30am.

❖ Regarding **Holy Communion**: As you know, there are certain rules in the Church regarding the receiving of the Holy Communion. But sometimes there can be some specific situations that do not necessarily go along with these rules. Just remember that every rule can have an exception, therefore **speak to Fr. Igor directly** and he will help you to resolve your case.

❖ The schedule for NJ Deanery **Mission Vespers (4:00pm)** is as follows: **Mar. 4**, Sunday of Orthodoxy – Ss. Peter & Paul Russ. Orth. Cathedral, Passaic, NJ; **Mar. 11** – St. Gregory Palamas, Glen Gardner, NJ; **Mar. 18** – Mother of God, Mays Landing, NJ; **Mar. 25** – Annunciation Church, Brick, NJ; **Apr. 1** – Ss. Peter & Paul, Bayonne, NJ; **Apr. 18, 7:00pm** – Bright Wednesday – Christ the Saviour Church, Paramus, NJ. For more information please see a flyer posted on the bulletin board.

❖ **Joint Mission Presanctified Liturgies** during this Great Lent will be as follows:

Mar. 14, 6:30pm – St. Sophia's Ukrainian Orth. Church;

Mar. 21, 6:30pm – our parish will host the service;

Mar. 28, 7:00pm – St. Mary's Carpatho-Russian Orth. Church. Please mark your calendars and join us in worship and fellowship that will follow.

❖ Mark your calendars! On **Tuesday, Apr. 3 at 7:00pm** there will be **Holy Unction** service at the Transfiguration Church (35 Sickletown Rd., Pearl River, NY 10965)