

ST. MARK'S ORTHODOX CHURCH
ORTHODOX CHURCH IN AMERICA (OCA.ORG)
DIocese of Eastern Pennsylvania (DOEPA.ORG)

452 DURHAM RD, WRIGHTSTOWN, PA 18940

PHONE: 215-860-9640 • EMAIL: INFO@STMARKSOCA.ORG

WWW.STMARKSOCA.ORG

Follow us on Facebook at *St. Mark's Orthodox Church, Wrightstown,*
on Twitter @stmarksoca and Instagram @st.marksorthodox



Archpriest Raymond Martin Browne, Rector

Phone: 570-906-1388

Archpriest Michael Sekela, Attached

Phone 540 -841-3202

Protodeacon Gregory Moser, Attached

215-794-8980

Choir Directors: Sergei Arhipov, Martha Moser, Daria Cortese,
Church School Director: Jennifer Sremenak

SUNDAY SEPTEMBER 18TH, 2016

13th SUNDAY AFTER PENTECOST —
Tone 4. Afterfeast of the Elevation of
the Cross. Sunday after Elevation. St.

Eumenes, Bishop of Gortyna (6th c.).

Martyr Ariadne of Phrygia (2nd c.).

Martyrs Sophia and Irene of Egypt (3rd

c.). Martyr Castor of Alexandria (3rd c.).

Greatmartyr Prince Bidzini and Martyrs

Princes Elizabar and Shalvi, of Georgia
(1660).

Epistle: Galatians 2:16-20; 1 Corinthians
16:13-24

Gospel: Mark 8:34-9:1; Matthew 21: 33-
42



SCHEDULE OF
SERVICES

Confessions: Saturdays Following Vespers
Also by appointment

Vespers: Saturdays at 6pm

Vigil: Eve of Feasts at 7pm

Divine Liturgy: Sundays at 9:30am
Feast Days at 9:30am

UPCOMING SERVICES AND EVENTS:

Sun, Sept. 18: Hours and Divine Liturgy – 9:10am. Litya for Dn. John, Veronica, Rebecca Olenyik;
Coffee Hour. Sisterhood Meeting.

Mon, Sept. 19: Parish Development Committee – 7pm.

Wed, Sept. 21: Prison Ministry – 7pm.

Fri, Sept. 23: Preschool Church School – 12:30pm – 2pm.

Sat, Sept. 24: Great Vespers and Confessions – 6pm.

Birthdays

Peter Bohlender

Fr. Martin Browne

Joseph Crosby

Wedding Anniversary

Kevin and Mary Anne Swan

Church Cleaning: We are in need of cleaners for September due to unforeseen circumstances. If you can help, please put your name on the signup sheet in the Vestibule.

Church School: No Church School Today! A semester schedule is posted in the church hall and upstairs. A final schedule will be issued after today's sisterhood meeting.

Congratulations and Many Years to newly weds Dmitri and Rebecca Freeman Sosedov who were married here last Sunday. Rebecca was also chrismated into the Orthodox Church on the prior Thursday.

Coffee Hour: Thank you to those who have volunteered throughout the summer to provide the coffee hour. **We are in need of volunteers again. Please look at the calendar in the church hall and sign up for a Sunday.**

Holy Myrrh bearers Sisterhood Meeting: TODAY! All members and interested women of the parish are invited to attend. Discussion of the fall calendar and other items.

Mirrors of Truth: We will meet again on Tuesday September 27th, at 7pm.

Parish Development Committee: Will resume meeting with a full committee meeting this Monday, September 19th, at 7pm. We intend to review building documentation as well as discuss improving the furnishings in the Holy Altar. We need to replace altar server vestments, acquire some altar coverings, re-gild the Gospel Book, fans and cross, along with other items. These initiatives have already been approved by the Parish Council. As recent attendance indicates, we need to focus on having sufficient space for the congregation we already have, and the one we will have with continued growth. Each month brings new families. Last Sunday's attendance was 50 adults and 22 children. This is a wonderful blessing and, as such, a challenge and promise. What will be our response?

Read the Bible in One Year: The **ORTHODOX STUDY BIBLE** has a one year reading plan. If you are interested in joining Fr. Martin in doing so, ask for a copy of the reading plan or find it online at <https://michaelhyatt.com/myresources/osb-bible-reading-plan.pdf>

Schedule Changes: Based on recent experience, and in order not to inconvenience people unduly, if is necessary to make changes to our liturgical schedule we will email an announcement as well as post a notice on Facebook in addition to making the change to the Google Calendar on our website. Please give us an email address if we do not have one, and if you are on Facebook and have not friended the church page, please do so.

Scrip: This Sunday.

Wrightstown Food Cupboard: Needs include pasta, tea, coffee, peanut butter, juices. Canned vegetables are especially needed at this time. **Please help!**



VIGIL LIGHTS

From the Ristveys

For the Health of: George and Margaret

From the Mosers

For the Health of: Maura, Nicholas, Aidan, Julianna

In Memory of: Emma Rose, Dn. John, Veronica, Rebecca

From a Friend

For the Health of: Carole Baxter

From Sam Regen

For the Health of: The Mayer Family

In Memory of: Dr. Steve Mayer, 9/11 victims

From the Pitras

For the Health of: Tatiana, Anna

From the Perdikis Family

For the Health of: Patricia, John, Michele, Anthony, Bruce, Joan, Melba, Mohamed, Donna, Andre, Jennifer

In Memory of: Angelo, Evangelia, Arthur, Nikolas, Kleo, Demetrios, Zografia, Ekaterini, Spyridon, Anna, Christopher

The Old Testament Continued

First and Second Samuel.

The two books of the Samuel (1st and 2nd Kings in the Orthodox Bible) are concerned primarily with the history of Israel during the times of the Prophet Samuel, King Saul and King David. Originally one unified work, Samuel was early divided into two parts (1st and 2nd Samuel).

The books can be divided as follows: 1) The last Judges, Eli and Samuel, and the Philistine oppression (1 Sam. 1-7); 2) Samuel and Saul, the institution of the Monarchy, and Saul's rejection (1 Sam. 8-15); 3) Saul and David; David befriended at first by Saul, but later persecuted (1 Sam. 16-31); 4) David, King over Judah after the death of Saul (2 Sam. 1-4); 5) David, King over all Israel and nearby conquered nations (2 Sam. 5-20); and 6) Appendices (2 Sam. 21-24).

The theme of this work is the institution of the Israelite Monarchy and its perpetuity in the dynasty of David, from which one day will be born the Messiah. The last days of Eli are described because they introduce Samuel. Samuel is described because he institutes the Monarchy in Israel. Saul is described because he demonstrates for all time what the Israelite King must not be. David is described because like him and from him will come the desire of the everlasting hills the Messiah.

First and Second Kings.

Like the two books of Samuel, 1st and 2nd Kings (in the Orthodox Bibles, 3rd and 4th Kings) were originally one. First Kings begins with the enthronement of Solomon and the death of David (Ch. 1-2) and recounts the history of Solomon's reign (Ch. 3-11). It then continues with the history of the Kings of the Divided Monarchy (Southern Kingdom of Judah, with its capital at Jerusalem, and the Northern Kingdom of Israel, with its capital at Samaria) through the reigns of Ahab of Israel and Jehoshaphat of Judah (Ch. 12-22). Here also we encounter the dramatic story of Elijah the Prophet (1 Kings 17-2 Kings 2).

Second Kings continues the story of the

Hebrew Monarchies. Chapters 1-17 describe the period from the reigns of Ahaziah of Israel and Jehoshaphat of Judea until the Fall of Samaria and the destruction of the Northern Kingdom by Assyria in 721 B.C. Included here are the stories of the Prophet Elisha, heir to Elijah. Chapters 18-25 continue the history of the Kingdom of Judah from the Fall of Samaria until the Fall of the Kingdom and the destruction of Jerusalem by the Babylonians in 587 B.C., with the subsequent Deportation to Babylon.

The purpose of the two books of Kings is to show the causes of the Fall of the Kingdom. The catastrophes of 721 (Fall of Samaria) and 587 (Fall of Jerusalem) are seen as a just punishment for the failure of the majority of the Kings of both the Northern and Southern Kingdoms to practice monotheism and observe the unity of the Sanctuary in Jerusalem as demanded by the Law. Israel, not God, had been unfaithful to the Sinai Covenant. If Israel is to resume her God-given mission, she must repent and leave the future to God's unswerving faithfulness and to His steadfast love.

First and Second Chronicles.

First and Second Chronicles (1st and 2nd Paralipomenen in the Orthodox Bibles) were originally one book in the Hebrew Bible and can be seen as part of a larger history including the books of Ezra and Nehemiah. These books are a theological history of the dynasty of David and of the Temple until the Fall of Jerusalem. The purpose of these books were to focus attention on Israel's hope the dynasty of David, and on Israel's glory the Temple of the True God on earth, in Jerusalem.

These books can be divided into four basic parts: 1) (1 Chr. 1-9) a summary of Israel's history from Adam to David, presented by a series of genealogies; 2) (1 Chr. 10-29) David as a great Monarch and the Founder of the Temple and its ritual; 3) (2 Chr. 1-9) King Solomon and the building of the Temple; and 4) (2 Chr. 10-36) the history of the Davidic Kings and their association with the Temple.