

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

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



SUNDAY JUNE 12TH, 2016

7th SUNDAY OF PASCHA — Tone 6. Holy Fathers
of the First Ecumenical Council. Afterfeast of
Ascension. Ven. Onuphrius the Great (4th c.) and Ven.
Peter of Mt. Athos (734). Finding of the Relics (1649)
and the second glorification (1909) of Rt. Blv. Anna of
Kashin.

Epistle: Acts 20: 16-18, 28-36

Gospel: John 17:1-13

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 9:15

UPCOMING SERVICES AND EVENTS:

Sun, June 12: Hours and Divine Liturgy – 9:10am. Followed by Panikhida for George Shemiatovets. Coffee Hour offered in memory of George by wife Vera and the Arhipovs.

Wed, Jun 15: Akathist – 9:15am; Vigil for Ascension -7pm

Sat, Jun 18: Memorial Saturday Panikhida – 9:30am; Vigil of Pentecost – 6pm

Sun, Jun 19: **Hours and Divine Liturgy of Pentecost followed by Kneeling Vespers, Coffee Hour**

Church Cleaning and Coffee Hour: Thank you to those who have responded so far. June is covered for Coffee Hour and the Cleaning Schedule is covered. As we move into July and August, those who are able are asked to volunteer for Coffee Hour.

Graduates Breakfast: Sunday of All Saints, June 26, we will have a breakfast to recognize our three high school graduates, Michael Browne, Katerina Moser and Anna Yates. Please join us after Divine Liturgy as we congratulate them on the completion of their high school education and wish them well as they transition to life in college or university. Each of them has contributed greatly to our parish life and we are grateful for their service and will miss them, but look forward to sharing their future accomplishments.

Orthodox Christian Prison Ministry: Next Sunday has been designated by the Assembly of Canonical Orthodox Bishops of America as Prison Ministry Sunday. Our own Archbishop Mark is the Episcopal Moderator for this ministry that includes all Orthodox who minister to those in jails and prisons throughout our nation. Envelopes are available in the vestibule for you to make a donation to OCPM, either directly by mail or by placing it in the basket next Sunday. Please consider making an offering. Not everyone can physically "when in prison visit me," but by a generous gift can equip and enable those who can to bring Christ to "the least of these." We have the highest rate of incarceration of industrialized nations.

Parish Photo: It has been many years since we took a parish photo and several parishioners have suggested now is the time. So, on the Sunday of All Saints, before the Graduates Breakfast, we will take a parish photo. We strongly encourage all our parishioners to be present for this special opportunity to see the riches of our parish in its size and diversity.

Script: Thank you to those who participated last Sunday. Profit was \$51.80, YTD \$464.45 Next opportunity to purchase cards is next Sunday. Gift cards make great graduation gifts and can also be used to purchase supplies for graduation celebrations, barbeques and family get together's, not to mention movies, books, and other items. Purchasing cards through the program helps St. Mark's as we do our usual spending. Questions? See Mat. Heidi.

Wrightstown Food Cupboard: Summer Food Basket packing on Saturday June 25. Needs include pasta, tea, coffee.

VIGIL LIGHTS



From Anna Berestovsky

For the Health of: Anna, Victor, Michael, Vladimir, Olga, Valentina, Vladimir, Vasiliy, Andrewy, Olga, Valentin, Anna, Vladimir, Maxim, Vlad, Tatiana, Natalia, Marina, Narine, Christine

In Memory of: Valentin, Irina, Maxim

From Alan Litvin

For the peace of the Lawrysh Family

In Memory of: Bernie Lawrysh

Wedding Anniversary
Christopher & Jennifer
Sremenak



The Altar and Its Furnishings – Part I Holy Table and Antimension

The Altar which lies beyond the Iconostasis, is set aside for those who perform the Divine services, and **normally persons not consecrated to the service of the Church are not permitted to enter**. Occupying the **central place in the Altar is the Holy Table** (Russian Prestol), which **represents the Throne of God**, with the Lord Himself invisibly present there. It **also represents the Tomb of Christ**, since His Body (the Holy Gifts) is placed there. The Holy Table is square in shape and is covered by two coverings. The first, inner covering, is of white linen, representing the winding-sheet in which the Body of the Lord was wrapped. The outer cloth is made of rich and bright material, representing the glory of God's Throne. Both cloths cover the Holy Table to the ground.

Antimension.

In **the first centuries of Christianity, the Divine Liturgy was celebrated on the tombs of the Martyrs and this was celebrated by the Bishop**. Later, as the Church expanded and the size of a typical Diocese with it, the Bishops of the early Church began to **ordain Priests as their representatives to the growing number of Christian communities. Only with the Bishop's permission could a community and its Priest serve the Liturgy and the same holds true today**. One of the vehicles by which these important ancient practices are effected today is a simple piece of cloth, folded within another, and resting always on the Holy Table of every Orthodox church the Antimension.

The Antimension is a rectangular piece of cloth, gold in color, measuring about 18 by 24 inches, and while on the Holy Table it is folded within another cloth, red in color, called the Iliton, which represents the swaddling clothes and the burial shroud of Jesus Christ. Depicted on the top of the Antimension is an Icon of the Burial of Christ, along with Icons of the four Evangelists, as well as Saints Basil the Great and John Chrysostom, for whom the usual Divine Liturgies are named. **Sewn into every Antimension is an incorruptible relic of a Saint, making real the early liturgical connection with the Martyrs who died rather than renounce Christ, and whose blood, after the Blood of Christ, formed the very foundation of the Church.**

Each one is signed by the ruling Bishop of the Diocese and placed on the Holy Table, constituting his permission for the community to exist as an Orthodox parish and to celebrate the Liturgy. This is so, since true Christianity has always held that without the Bishop there is no Church and through the Bishop comes our unity of Faith and Communion which is Orthodoxy.

The word Antimension is a combination of Greek and Latin which **means in place of the table**. While Holy Tables were always to have been consecrated and relics placed inside of them, it was not always possible for the Bishop to visit each community to do so. For that reason, Bishops consecrated cloths or boards and sent them to each community to be used in place of the consecrated Holy Table. This also allowed for portable Holy Tables for travelers. **The use of the Antimension is mandatory, even on Holy Tables which have been consecrated, and a Priest is not permitted to celebrate the Divine Liturgy without it. Military Chaplains and Missionaries also use it instead of the table when serving in remote areas.**

Excerpt taken from "These Truths We Hold - The Holy Orthodox Church: Her Life and Teachings". Compiled and Edited by A Monk of St. Tikhon's Monastery. Copyright 1986 by the St. Tikhon's Seminary Press, South Canaan, Pennsylvania 18459.

Our Antimension has the relics of the Newmartyr Hilarion (Troitsky), Archbishop of Vereiya, who was martyred in 1929.

His life will be the next installment.

