

ST. MARK'S ORTHODOX CHURCH
ORTHODOX CHURCH IN AMERICA (OCA.ORG)
DIOCESE OF EASTERN PENNSYLVANIA (DOEPA.ORG)

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Church School Director: Jennifer Sremenak



CHRIST IS RISEN! INDEED HE IS RISEN! KHRISTOS VOSKRESE! VOISTINUU VOSKRESE!
CHRISTOS ANESTI! ALITHOS ANESTI!

SUNDAY JUNE 5TH, 2016

6th SUNDAY OF PASCHA — Tone 5. Blind Man.

Hieromartyr Dorotheus, Bishop of Tyre (ca. 362).

Translation of the Relics of Bl. Igor (George), tonsured Gabriel, Grand Prince of Chernigov and Kiev (1150). Bl. Constantine, Metropolitan of Kiev (1159). Repose of St. Theodore Yaroslavich, older brother of St. Alexander Nevsky (Novgorod—1233).

Epistle: Acts 16: 16-34

Gospel: John 9: 1-38

**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 5:

Hours and Divine Liturgy – 9:10am. Coffee Hour. Church School

Wed, Jun 8:

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

Thurs Jun 9:

Hours and Divine Liturgy for Ascension of our Lord – 9:10am

Sat, Jun 11:

Great Vespers – 6pm

Sun, Jun 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.

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Ascension of our Lord: Thursday is the Feast of the Ascension of our Lord, the 40th Day after Holy Pascha when Christ took His place at the right hand of the Father in Glory in His Humanity and Divinity. It is one of the 12 Great Feasts of the Church Year. Vigil will be at 7pm on Wednesday and Divine Liturgy on Thursday morning. Please make every effort to attend one or the other, as your schedule allows.

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.

Scrip: Thank you to those who participated last Sunday. Profit was \$75.51, YTD \$412.65. Next opportunity to purchase cards is this 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 the Arhipovs

In Memory of: Maria, George, Alexander, Alla



From the Swan Family

For the Health of:

Constance, Michelle,
Kathryn, Venus, Michael,
Neville, Mary Anne, Stanley,
Ryan, Greg.

In Memory of: Thomas Jr.

From the Ristveys

For the Health of: George and Margaret

Names Day
Kevin Karaffa
Kevin Swan

Birthday
Olga Rosik
James Browne

Orthodox Church Architecture

External Arrangement.

Orthodox churches generally take one of several shapes

The most common shape is an oblong or rectangular shape, imitating the form of a ship. As a ship, under the guidance of a master helmsman conveys men through the stormy seas to a calm harbor, so the Church, guided by Christ, carries men unharmed across the stormy seas of sin and strife to the peaceful haven of the Kingdom of Heaven.

Churches are also frequently built in the form of a Cross to proclaim that we are saved through faith in the Crucified Christ, for Whom Christians are prepared to suffer all things.

Less frequently churches are built in the shape of a circle, signifying that the Church of Christ shall exist for all eternity (the circle being one of the symbols of eternity)

Shape of an octagon, signifying a star, for the Church, like a star, guides a man through the darkness of sin which encompasses him. Because of the difficulties of internal arrangement, however, the latter two shapes are not often used.

Almost always Orthodox churches are oriented East West, with the main entrance of the building at the West end.

entrance of the worshipper from the darkness of sin (the West) into the light of Truth (the East). This rule is violated only if the building had been previously constructed for another purpose, or if services are conducted in a private home, for example, when the entrance and main portion have been arranged according to convenience.

On the roof of Orthodox churches are usually found one or more cupolas (towers with rounded or pointed roofs), called crests or summits.

One cupola signifies Christ, the sole head of the Christian community;

Three cupolas symbolize the Most-Holy Trinity; five cupolas represent Christ and the four Evangelists;

Seven cupolas symbolize the Seven Ecumenical Councils which formulated the basic dogmas of the Orthodox Church, as well as the general use in the Church of the sacred number seven;

Nine cupolas represent the traditional nine ranks of Angels;

Thirteen cupolas signify Christ and the Twelve Apostles. A peculiar feature of Russian Orthodox churches is the presence of onion-shaped domes on top of the cupolas. In the early history of the Russian Church, especially in Kiev, the first capital, the domes of the churches followed the typical Byzantine rounded style, but later, especially after the Mongol Period, Russian churches tended toward the onion domes, which, in many places, became quite stylized. Historians are not in agreement as to the origin of this particular style, but some point to the possible influence of Persia on this peculiar feature of Russian church architecture, while

others argue that since this style was more popular in the far North of Russia, it had a practical application, in that the shape was particularly suited to shed the large amounts of snow common in the region.

Every cupola, or where there is none, the roof, is crowned by a Cross, the instrument of our salvation. The Cross may take one of many different shapes, generally according to the national tradition of a particular local Church. In the Russian Church, the most common form is the so-called three-bar Cross, consisting of the usual crossbeam, a shorter crossbeam above that and another, slanted, crossbeam below. Symbolically, the three bars represent, from the top, the signboard on which was written, in Hebrew, Latin and Greek, Jesus of Nazareth, the King of the Jews (John 19:19); the main crossbeam, to which the hands of Jesus were nailed; the lower portion, to which His precious feet were nailed.

The three-bar representation existed in Christian art from very early times in Byzantium, although usually without the bottom bar slanted, which is particularly Russian. The origin of this slanted footboard is not known, but in the symbolism of the Russian Church, the most common explanation is that it is the pointing upward to Paradise for the Good Thief on Jesus' right and downward to Hell for the Thief on His left (Luke 23). Sometimes the bottoms of the Crosses found on Russian churches will be adorned with a crescent. In 1486, Tsar Ivan IV (the Terrible) conquered the city of Kazan which had been under the rule of Moslem Tatars, and in remembrance of this, he decreed that from henceforth the Islamic crescent be placed at the bottom of the Crosses to signify the victory of the Cross (Christianity) over the Crescent (Islam).

Edited excerpt taken from "These Truths We Hold - The Holy Orthodox Church: Her Life and Teachings".

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