

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 May 29TH, 2016

5th SUNDAY OF PASCHA — Tone 4. Samaritan
Woman. Virgin Martyr Theodosia of Tyre (307-308).
Repose of Bl. John of Ustiug, Fool-for-Christ (1494).

Virgin Martyr Theodosia, Nun, of Constantinople
(726-730). Icon of the Most-holy Theotokos,
"SURETY OF SINNERS"

Epistle: Acts 11: 19-26; 29-30

Gospel: John 4:5-42

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 9:15

UPCOMING SERVICES AND EVENTS:

Sun, May 29

Mon, May 30:

Wed, Jun 1:

Sat, Jun 4:

Sun, Jun 5:

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

St. Tikhon's Monastery Memorial Day Pilgrimage

Akathist – 9:15am; Prison Ministry-7pm

Great Vespers – 6pm

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

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Church Cleaning and Coffee Hour: Both of these ministries, admittedly neither glamorous, are in need of volunteers and sponsors. We all notice when these tasks are not done and it does reflect on our parish family, especially when visitors come. Check both schedules and see what you can commit to in the coming months.

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.

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 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.

Sisterhood: The sisterhood met last week planning activities for the summer and looking to the Fall. Stay tuned for details.

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

VIGIL LIGHTS



From the Ristveys

For the Health of: *George and Margaret*

From Irene

For the Health of: *Sergei*

In Memory of: *Katherine*

Wedding Anniversary

Jim & Monia Pitra

Myron & Linette Sedor

Charles & Charla Bendas



Birthday

Myron Sedor

Isaac Chappe

Sergei Arhipov



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".

Compiled and Edited by A Monk of St. Tikhon's Monastery. Copyright 1986 by the St. Tikhon's Seminary Press, South Canaan, Pennsylvania 18459.

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