



ST. MARK'S ORTHODOX CHURCH

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Orthodox Church in America (www.oca.org)

Diocese of Philadelphia and Eastern PA (www.doeпа.org)

452 Durham Road

Wrightstown, PA 18940

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MARCH 1, 2020

Clergy

V. Rev. Raymond M. Browne,

Rector

Cell: 570-906-1388

Email: frraymondmartin@hotmail.com

Protodeacon Gregory Moser, *Attached*

V. Rev. Michael Sekela, *Retired. Attached*

Readers:

- ❖ G. Peter Bohlender
- ❖ Dustin Joseph Crosby

Service Schedule

Great Vespers/Vigil

Saturdays 6pm

Eve of Feast 7pm (6pm on Sundays).

Hours

Sundays and Feast Days 9:10am.

Sundays and Feast Days 9:30 am

Choir Directors:

- ❖ Daria Cortese
- ❖ Mat. Martha Moser
- ❖ Sergei Arhipov

Church School

Director

- ❖ Jennifer Sremanak



Divine Liturgy

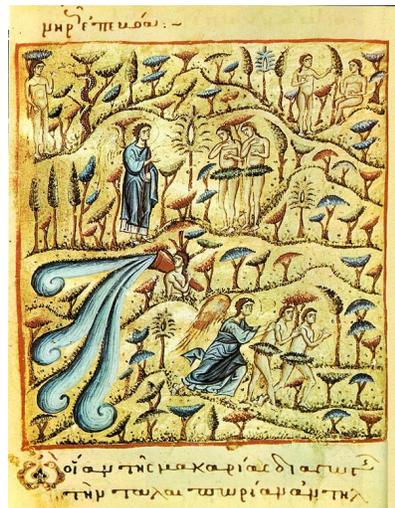
Confessions:

Saturdays after Vespers and by appointment.

Akathist Service

Wednesdays at 9:15am.

Memorial Services (Panikhida/Litya): as requested



CHEESEFARE SUNDAY — Tone 4. Forgiveness Sunday.

The Expulsion of Adam from Paradise. Martyr Eudoxia of Heliopolis (ca. 160-170). Martyrs Nestor and Tribimius (3rd c.). Martyr Antonina of Nicæa in Bithynia (3rd-4th c.). Martyrs Marcellus and Anthony. Virgin Domnina of Syria (ca. 450-460). St. David, Bp. of Wales (6th c.). Ven. Agapius of Vatopedi. Ven. Martyrii (Martyrius) of Zelenétsk (Pskov—1603)

ΕΠΙΣΤΟΛΗ: **ROMANS 13:11-14:4**

ΓΟСПΕΛ: **MATTHEW 6: 14-21**

Baptisms: Children must have Orthodox Godparents who provide a letter from their parish priest. Parents and Godparents are required to attend two preparatory classes. Scheduling arrangements should be made with the Rector by contacting him directly.

Weddings: Arrangements should be made **at least** six months prior to the wedding and scheduling is subject to the liturgical calendar of the church.

Please do not make arrangements for receptions without speaking with the Rector first.

Weekly SCHEDULE OF SERVICES AND EVENTS:

Sun. March 1: Hours and Divine Liturgy - 9:10am. Forgiveness Vespers, Coffee Hour. **Beginning of the Great Fast.**

Mon. March 2: Great Compline with Great Canon of St. Andrew -7pm

Tues. March 3: The Birches - 11:30am; Great Compline with Great Canon of St. Andrew - 7pm



Wed. March 4: Liturgy of Presanctified - 9am. John Jay - 2:30pm. Great Compline with Canon of St. Andrew - 7pm.

Thursday, March 5: Great Compline with Canon of St. Andrew - 7pm.

Friday, March 6: Liturgy of Presanctified Gifts - 7pm.

Sat. March 7: Vespers and Confessions - 6pm.

Great Lent:

During the **First Week** we will have the **Great Canon of St. Andrew Monday through Thursday at 7pm. Additionally Wednesday morning at 9am and Friday evening at 7pm we will have the Liturgy of the Presanctified Gifts.** The

Presanctified schedule will remain such for the remainder of Great Lent. Again, all are encouraged to attend at least one Presanctified each week, and bring a friend.

Hospice Volunteers Sought:

Penn Medicine Hospice, a non-profit healthcare organization, cares for patients in Chester, Delaware, Montgomery, Bucks and Philadelphia counties. We provide care to those with a life limiting diagnosis. Our highly skilled care teams include: nurses, social workers, chaplains and volunteers. These caring and compassionate professionals have likely cared for someone in your congregation.

Our volunteers perform a variety of duties including:

- Respite for the caregiver
- Companionship for patient and/or caregiver
- Pet Therapy
- Reiki Therapy
- Threshold Singers
- Cake Bakers
- Crafters

We provide extensive training prior to assigning a volunteer to a patient. Our volunteers are not medical professionals; they are not expected to provide any direct medical or physical care of the patient or family members.

If you have questions regarding these volunteer opportunities, please contact Eric Trumbower at Eric.Trumbower@penmedicine.upenn.edu or 610.617.2486. Our volunteer application can be found via the following link. <https://volunteerservices.uphs.upenn.edu/pages/app:hosp>

Parish Health Inventory Model: We will spend 25 minutes on at Coffee Hour next Sunday on Vibrant Worship, which is attached to this bulletin. This is work we need to do to improve the life of our parish as an Orthodox Christian community.

Last week's discussion had some very good suggestions for us to follow up on: mission statement,

Parish Mission Service: We are hosting the Orthodox Clergy Brotherhood Mission Service at 4pm on the 15th, the Second Sunday of Great Lent.

Scrip: Order forms are in the Hall, hanging above the mugs. Orders will be taken March 1st, on the 16th. See Jeanette Ruano or Martha Moser.

Financial Update for Sunday 2/22: General Collection: \$3559

Wrightstown Food Cupboard: Looking forward to the Easter Baskets, at the meeting of the FoodCupboard members we have been asked to provide the following: Jelly Beans, Coffee, Tea, Pasta, Pasta Sauces, Cereal, Tuna & Canned Meat.



VIGIL LIGHTS

FROM THE SWAN FAMILY

FOR THE HEALTH OF: MICHAEL LOVE, CONSTANCE SWAN

IN MEMORY OF: THOMAS SWAN, VENUS LOVE, HELEN LAVORATA

FROM THE MOSER FAMILY

FOR THE HEALTH OF: RAYMONDE, FR. DEMETRI, PETER, STEPHANIE, ANTHONY

IN MEMORY OF: FR. JOHN, DN. JOHN, VERONICA, REBECCA, CHARLES, STEPEHN, SOPHIA, RACHEL, CINDY



FROM IRENE ARHIPOV

FOR THE HEALTH OF: SERGEI, STEPHANIE, PETER, ANTHONY, RAYMONDE

IN MEMORY OF: NATALIA, NIKOLAI, PAUL, EUGENE, ANNA, ANNA, ANGELINA, VICTOR, VICTOR, VICTOR

FROM RISTVEY

FOR THE HEALTH OF: GEORGE

FROM ALAN LEE LITVIN

FOR THE HEALTH OF: OUR CHURCH SISTER RAYMONDE. MAY GOD GRANTER A FULL RECOVERY SOON.

IN MEMORY OF: ALL THE LITVIN, PRICE, LAWRYSH WHO ARE ASLEEP IN THE LORD

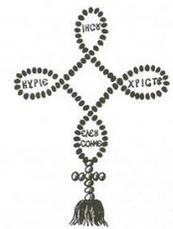
Please remember in your prayers

Living: Captives Hierarchs Paul and John III afflicted Priest Stephen, *Matushki* Elena, Laryssa, Lisa, Priscilla, Myra, Suzanne, Anne, Jennifer *Servants of God* Peter, Stephanie, Anthony, Samuel, Sergei, Tatyana, Vera, Anna, Scott, Dennis, David, Garry, Vincent, Anthony, Helen, Stephen, Raymond, Darrell, Andrew, Daniel, Amanda, Michael, Laura, Stephen, Jason, Katina, Donna, Nina, Rebekah, Anthony, Alexander, Grover, Valerie, Raymonde, Anita, Jim, Peter, Jonathan, Gregory, Charles, Kyra. Margaret, Arlene, Vaughn, Vitaly **Good estate of** Krastyo, Tom, Michael, Martin, Matthew, Nicoletta, Carmen and Nathan, Ferne.

Departed: *Newly departed* Bishop Varlaam, Archpriest John, Ruslan, Kathryn, Milos, *Departed* Archpriests Stephen and Vladimir & Mat. Mary, Priest George

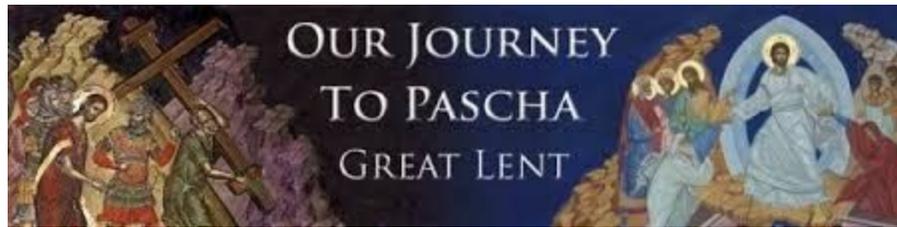
Birthday

Catherine Petrascu 5th; Charlotte Regen 5th; Rebecca Sosedov 5th; Mihaela Milosav 7th; ; John Wanko 2nd; Jennifer Sremanak - 7th





Schedule of Lenten Services



First Week:

Great Compline with the Canon of St. Andrew - Thursday 7pm

Liturgy of Presanctified Gifts - Wed. 9:15am, Fri. 7pm.

Great Vespers and Confessions on Saturdays at 6pm

Second to Fourth Weeks

Wed/Fri Pre-Sanctified Liturgy 9:15am/7pm

Memorial Saturdays - March 14, 21, 28

Panikhida Services at 9:15am

Fifth Week

Matins with Great Canon - Wed. April 1 - 7pm.

Matins with Akathist - Friday - 7pm

Presanctified Liturgies on Wed and Fri. at 9:15am

Sixth Week

Wed/Friday Presanctified Liturgies

Lazarus Saturday Divine Liturgy

Vigil for Entrance of the Lord into Jerusalem

Mission Services on Sundays at 4pm. See attached Schedule from the Clergy Brotherhood

Confessions available before and after services in addition to Saturdays. Check with Fr. Martin beforehand.

2 VIBRANT WORSHIP

HEALTHY PARISH COMMUNITIES VIEW WORSHIP AS THE HIGHEST ORDER OF HUMAN ACTIVITY. THEY SEE WORSHIP AS A FOUNDATION FOR ALL OTHER PARISH ENDEAVORS. THROUGH ITS WORSHIP WORSHIPPERS STRIVE TO PLEASE GOD, NOT THEMSELVES. THEY CONSISTENTLY OFFER THEIR BEST THROUGH WORSHIP THAT IS HOLY, JOYOUS, PEACEFUL, THANKFUL AND ENLIVENING.



Liturgical preparedness

Congregation participation and atmosphere

Effective preaching

*Check those which are performed well and with appropriate regularity.
Circle those practices which are performed inconsistently or ineffectively*

LITURGICAL PREPAREDNESS

1. Worship is conducted in the best possible manner. All involved in worship use appropriate care to consistently deliver their best efforts to offer worship pleasing to God.
2. As a parish we view worship as the foundation for all other parish activities.
3. Priests and deacons serve with enthusiasm and prayerful energy.
4. Choir/singers are prepared and rehearse and strive for clarity and dynamic movement. Music is organized, familiar and yet fresh. Music is chosen to enhance the text of services – not to be a concert.
5. Readers are trained, knowledgeable and prepared to read clearly and with intelligence.
6. Servers arrive early and are prepared, knowledgeable and mentored. They serve with crisp efficiency and do not bring attention to themselves.
7. The church and vestments are clean and neat.
8. Services are conducted with a sense of rubrical correctness appropriate to the parish community, and with a pace that delivers a sense of flow, movement and energy.
9. Communicants have fasted and the importance of confession is cultivated.
10. The parish budget supports appropriate training for worship leaders. (Tuition/travel for workshops, continuing education etc.) The budget provides funds for maintaining and enhancing the beauty of the worship space, vestments, liturgical articles, service books, music etc.
11. Errors, goofs, mistakes in the liturgy are not dwelt upon.
12. Sources/root causes of continued mediocrity are occasionally reviewed and examined. However rebukes are seldom.

CONGREGATION PARTICIPATION AND ATMOSPHERE

1. We understand that the fundamental purpose of church services is to worship God. We see worship of God as the highest order of human activity – the greatest thing that men and women can do. In our worship we strive to please God, not ourselves -- and see this as a great honor. We expect to get nothing other than communion with God and his people.

2. As members of the body we seek every opportunity to place ourselves in the presence of God through worship. We come to church – *often*.
3. Worshippers assemble promptly to do the *work* of the people. They are attentive, active participants in liturgy. They are NOT the audience – they are, co-celebrants with the clergy. They are the Church manifesting, confessing and proclaiming His presence and Kingdom in the world.
4. Worship is ascendant, contagious yet dignified, enlivening, holy, joyous, peaceful, and thankful. It is sober, not emotion filled, pandemonium or even spontaneous. It engages the mind and the heart.
5. We do not wander around, enter and leave unnecessarily, disrupt others through conversation or inattentive behavior.
6. The atmosphere of worship is seasonally appropriate. (Decorations, Colors, music/chanting, liturgical actions.)
7. As a parish we make serious efforts to underscore the importance of our annual festal cycle. Members make serious effort to participate in feast day services and fasting seasons.
8. The weekly cycle of worship offers more than Sunday morning – and people make a true effort to participate.
9. We make extra effort to find roles for youth in our worship.

EFFECTIVE PREACHING

1. Preaching is edifying, uplifting nourishing and challenging.
2. Preaching enhances what is already taught in worship services.
3. Preaching enlivens the worshipper's understanding of the Gospel and Holy Tradition.
4. People can integrate the message of sermons to their lives.
5. Preaching is scriptural & patristic (timeless)



The Orthodox Church in America
DIOCESE OF PHILADELPHIA AND EASTERN PENNSYLVANIA
The Most Rev. Mark, Archbishop of Philadelphia

March 01, 2020
The Expulsion of Adam and Eve from Paradise

Dear to God,

Christ is in our midst! As we enter Great Lent, I ask your forgiveness for my sins, known and unknown. Embracing bodily fasting, let us remember that the intent of the fast is to gain control of our bodies and offer ourselves as a living sacrifice to our Lord. We are to consider the members of our bodies dead to sin, yet alive unto God. When the Lord returns in Glory with the Saints and Holy Angels, He will not simply be looking for the absence of vice, but the presence of virtue. Please read the homily of Metropolitan Anthony Bloom below and hide his words deep in your heart. Read them weekly, as a reminder of why we fast. Our salvation, our forgiveness is dependent upon our ability to forgive others.

Metropolitan Anthony Sourozh
Forgiveness Sunday
19February 25, 1996

In the name of the Father, the Son and the Holy Ghost.

To-day two themes dominate the readings of the Holy Scriptures. St Paul speaks to us about fasting and the Lord about forgiveness, and St Paul insists on the fact that fasting does not consist simply of depriving oneself of one form of food or another, neither does it, if it is kept strictly, obediently, worshipfully, give us any ground to be proud of ourselves, satisfied and secure, because the aim of fasting is not to deprive our body of the one form of food rather than the other, the aim of fasting is to acquire mastery over our body and make it a perfect instrument of the spirit. Most of the time we are slaves of our bodies, we are attracted by all our senses to one form or another of enjoyment, but of an enjoyment which goes far beyond the purity which God expects of us.

And so, the period of fasting offers us a time during which we can say not that I will torment my body, limit myself in things material, but a time when I will re-acquire mastery of my body, make it a perfect instrument. The comparison that comes to my mind is that of tuning a musical instrument; this is what fasting is, to acquire the power not only to command our body, but also to give our body the possibility to respond to all the promptings of the spirit.

Let us therefore go into fasting with this understanding, not measuring our fasting by what we eat and how much, but of the effect it has on us, whether our fasting makes us free or whether we become slaves of fasting itself.



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Diocesan Treasurer: Mark Linnehan * treasurer@doepa.org

“Thou hast made us for Thyself, O Lord, and our heart is restless until it finds its rest in Thee.” Augustine

If we fast let us not be proud of it, because it proves simply that we need more perhaps than another person to conquer something in our nature. And if around us other people are not fasting let us not judge them, because God has received the ones as He receives the others, because it is into the heart of men that He looks.

And then there is the theme of forgiveness, of which I will say only one short thing. We think always of forgiveness as a way in which we would say to a person who has offended, hurt, humiliated us, that the past is past and that we do not any more hold a grudge against this person. But what forgiveness means more deeply than this is that if we can say to a person: let us no longer make the past into a destructive present, let me trust you, make an act of faith in you, if I forgive you it means in my eyes you are not lost, in my eyes there is a future of beauty and truth in you.

But this applies also to us. Perversely, we think very often of forgiving others, but we do not think sufficiently of the need in which we are, each of us personally, of being forgiven by others. We have a few hours left between the Liturgy and the Service of Forgiveness tonight, let us reflect and try to remember, not the offences which we have suffered, but the hurts which we have caused. And if we have hurt anyone in one way or another, in things small or great, let us make haste before we enter into Lent tomorrow morning, let us make haste to ask to be forgiven, to hear someone say to us: in spite of all that has happened I believe in you, I trust you, I hope for you and I will expect everything from you. And then we can go together through Lent helping one another to become what we are called to be - the Disciples of Christ, following Him step by step to Calvary, and beyond Calvary to the Resurrection. Amen.

Your unworthy father in Christ,

+ Mark

+MARK, Archbishop of Philadelphia and the Diocese of Eastern Pennsylvania