

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

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Archpriest Raymond Martin Browne, Rector

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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 AUGUST 28TH, 2016

10th SUNDAY AFTER PENTECOST — Tone 1.

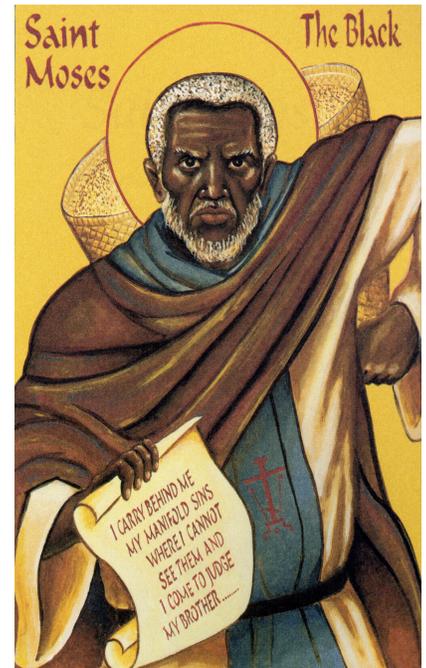


Uncovering of the Relics of
Ven. Job, Abbot and
Wonderworker of Pochaev
(1659). Ven. Moses the
Ethiopian of Scete (ca. 400).

Righteous Anna the
Prophetess, the daughter of
Phanuel, who met the Lord at
the Temple in Jerusalem (1st
c.). Martyr Susanna, Princess
of Georgia (5th c.). Synaxis of
the Saints of the Kiev Caves
whose relics repose in the Far
Caves of Ven. Theodosius

Epistle: 1 Corinthians 4:9-16

Gospel: Matthew 17:14-23



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 9:1

UPCOMING SERVICES AND EVENTS:

Sun, Aug 28: Hours and Divine Liturgy – 9:10am. Coffee Hour. Great Vespers for Beheading of St. John – 7pm.
Mon, Aug 29: Hours and Divine Liturgy – 9:10am.
Wed, Aug 31: Akathist – 9:15am; Prison Ministry 7pm.
Thurs, Sept 1: Church New Year – Moleben 9:15am
Sat, Sept 3: Vespers and Confessions – 6pm
Sun, Sept 4: Hours and Divine Liturgy – 9:10am. Coffee Hour. Marriage of Dmitri Sosdev and Rebecca Freeman – 2pm.

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: The first day of Church School will be Sunday, September 11th. We will have three classes. Parents interested in registering should speak with Jennifer Sremenak or Fr. Martin. We will have the Pre School Church School again this year meeting on Fridays, except for the first Friday of the month.

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.**

Happy New Year!: Thursday marks the beginning of the new Church Year. For those who are able, we will serve a Moleben (Prayer Service) to mark the beginning of the year, thanking the Lord for the blessings we received this past year and asking for his continued blessing in the year beginning.

Mirrors of Truth: Due to an unforeseen scheduling conflict, this month's meeting is cancelled. We will meet again on Tuesday September 27th at 7pm.

Parish Photograph: If you would like an 8X10 copy, they are available for a \$5 donation. Speak with Jeanette.

Scrip: Thank you to all who participated. Profit \$96.25. YTD \$926.20.

Wrightstown Food Cupboard: Needs include pasta, tea, coffee, peanut butter, juices. **Please help!**

VIGIL LIGHTS



Birthdays

Heidi Browne
Nancy Letzo
Anna Yates



From the Browne Family

For the health of: Heidi on her birthday

In Memory of: Peter, Nancy, Norman, James, Bill and Paul

The Old Testament

Genesis.

Genesis, meaning beginning, covers the time from the Creation (i.e., the beginning of history) to the Israelite sojourn in Egypt, the book falls naturally into two main sections: Chapters 1-11 deal primarily with primeval history; Chapters 12-50 treat the history of the Fathers of Israel (or the Patriarchs). The first section speaks of the creation of the world, including man, man's life in Paradise (a symbol of being in God's presence), and his tragic disobedience of God's commandment (the Original Sin) and Fall. It also speaks of the spread of sin in the world and its first destruction in the Flood. The latter section tells the stories of Abraham (Ch. 12-25), of Isaac and his twin sons Esau and Jacob (Ch. 26-36), and of Jacob's family, the chief member of which, in Genesis, was Joseph (Ch. 37-50).

Exodus.

This book speaks of the deliverance of the People of Israel from bondage in Egypt and the making of a Covenant between God and them at Mt. Sinai. It falls into two major sections: 1) Israel's deliverance from Egyptian bondage, including the rise of Moses as leader of the people, the Ten Plagues, etc., and the march to Sinai, including the destruction of Pharaoh's armies in the Red Sea (Ch. 1-18) and 2) Israel's sojourn at Sinai, where the Covenant was made and laws governing life and worship were promulgated (Ten Commandments, Ark of the Covenant, Tabernacle, etc. Ch. 19-40). At the center of these events stood Moses, who was called to be the agent of God in delivering Israel from slavery, to be the interpreter of God's redemptive work and to be the mediator of the Covenant.

Leviticus.

The book of Leviticus (the title refers to the Levitical priests set apart to minister at the Sanctuary) is mostly a book of worship and falls into six parts: 1) laws dealing with sacrifices (Ch. 1-7); 2) consecration of priests to their office (Ch. 8-10); 3) laws setting forth the distinction between clean and unclean (Ch.

11-15); 4) the ceremony for the annual Day of Atonement (Ch. 16); 5) laws to govern Israel's life as a holy people (the Holiness Code Ch. 17-26); and 6) an appendix on religious vows (Ch. 27).

Through the various rituals and laws, there breathes the conviction that the holy God tabernacles in the midst of His people during their historical pilgrimage. The nearness of God not only accentuates the people's sense of sin, but prompts them to turn to Him in sacrificial services of worship. For God has provided the means of atonement and forgiveness whereby the community is restored to wholeness and is reconciled to Him.

Numbers.

The title Numbers refers to the census or numbering of the people of Israel at the beginning of this book, but could be better entitled In the Wilderness. The book can be divided into three parts: 1) Preparations for departure from Sinai (Ch. 1-10:10); 2) the journey to Kadesh, from which point an unsuccessful attack upon southern Canaan was made (Ch. 10:11-21:13); and 3) the journey from Kadesh via the Transjordan for the purpose of approaching Canaan from the East (Ch. 21:14-36).

Here we see the Forty-year Sojourn in the Wilderness, in which the people, existing only precariously, are constantly murmuring. They are pictured as faithless, rebellious, and blind to God's signs. Yet, God was marvelously guiding, sustaining, and disciplining His people so that they might know their utter dependence upon Him and thus be prepared for their historical pilgrimage.