

**To Our Guests and Visitors about Receiving Holy Communion:**

1. **In Orthodox churches, Holy Communion is given to and received only by members of the Orthodox Church (the baptized and chrismated who strive to live in repentance, faith, and godliness).**
2. **If you are non-Orthodox, please refrain from approaching the Chalice, but speak with Fr. Jonathan after the Liturgy. If you are Orthodox and unfamiliar to the Priest, please introduce yourself to Fr. Jonathan prior to the Liturgy, otherwise at the Chalice.**
3. **Please approach the Chalice in the following order: children first; then row-by-row from the front of Church, going to the Chalice on the side you are positioned (if there are two Chalices), returning to your place by the outside aisle past the table with the *antidoron* (bread and wine).**

**Prayers of Holy Oblation are offered for the Health of:**

Archprst. Dimitri	Archprst. Stephen	Archprst. Elias	Mat. Marion	Irene
Laurie	Barbara	Tanya	Nicole & Noelle	Eli
Joshua	Mark	Nick	Nina	Charles
Gregory	Ronald	Ricardo	Nancy	Deanna
Bill	Kay	Lydia	Mary	Mikey
Patrick	Maksim	Richard	Kathy	Dolores
Savanah & newborn daughter	John	John	Jerry	Sbdcn. Joseph
Charlotte	John	Olwin		

**Prayers of Holy Oblation are offered in Memory of:**

Tatiana (ND)

**September Birthdays:**

Will Bortins (9/3)	Jessie Insley (9/7)	Bryan P. Ewers (9/17)
Laurie Kohanik (9/20)	Warren Caterson (9/23)	Larissa Ciampa (9/26)
George Cordero (9/27)		

**TO SPONSOR COFFEE HOUR, please sign up on the calendar book on the glass case. COFFEE HOUR.**

St. Mark is a Parish of the OCA Diocese of the South under the leadership of Metropolitan Tikhon and Archbishop Alexander. Our mission is to be a spiritual home to all who enter; to be a Christ-like community of Orthodox Christians; to be active in worship, fellowship, and witness, through participation in the Sacraments to come into close union with God.

If you are unable to attend services, but wish to continue your Stewardship contributions, send them to PO Box 1315, Bradenton FL, 34206.

**Memorial Bricks for the St. Mark Memorial Garden can be ordered at [www.thatsmybrick.com/stmarkorthodox](http://www.thatsmybrick.com/stmarkorthodox). You can order a 4"x 8" or 8"x8" brick with or without an Orthodox Cross, the number of characters vary accordingly. If you have any questions about the ordering process, see Fr. Jonathan.**

**St. Mark Orthodox Church**

1517 57<sup>th</sup> Street E  
Bradenton, FL 34208

**"The Messenger"**

V. Rev. Fr. Jonathan Cholcher  
Rector

V. Rev. Fr. Stephen Plumlee  
Attached

Sub-Deacon James Abraham

Parish Phone: (941)-749-7662

Parish Website: [Bradentonorthodox.org](http://Bradentonorthodox.org)  
[www.facebook.com/St.MarkOrthodoxChurch](http://www.facebook.com/St.MarkOrthodoxChurch)  
Parish E-mail: [stmarkocarector@gmail.com](mailto:stmarkocarector@gmail.com)

Fr. Jonathan's Cell: (941)-807-5393

Office Hours: W, Th, F 10:00 AM – Noon

**This week at St. Mark**

1	Sunday	9:00 AM	Prayers of Catechumenate and Exorcisms
		9:30 AM	Divine Liturgy w/Baptism of Xenia Shanks
7	Saturday	5:00 PM	Great Vespers
8	Sunday	9:30 AM	Divine Liturgy

Because Fr. Jonathan will be away for this week, our usual weekday Vespers and Divine Liturgy will not be served. Fr. Brendan Dougherty, an attached Priest at Holy Spirit Church (OCA) in Venice will be serving next weekend in Fr. Jonathan's absence.

**Sunday, September 1, 2024 Tone 1**

**10<sup>th</sup> Sunday After Pentecost**

**Church New Year (Indiction)**

**St. Simeon the Stylite (the Elder) and his mother, Ven. Martha**

**Prokeimenon**                      **Tone 3**                      (*Indiction*)

*Great is our Lord, and abundant in power, / His understanding is beyond measure. (Ps. 146:5)*

*V. Praise the Lord! For it is good to sing praises to our God! (Ps. 146:1)*

**Prokeimenon**                      **Tone 3**                      (*Baptism*)

*The Lord is my Light and my Savior, whom shall I fear?*

*1 Timothy 2:1-7 (Epistle, New Year)*

Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men, for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence. For this is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth. For there is one God and one Mediator between God and men, the Man Christ Jesus, who gave Himself a ransom for all, to be testified in due time, for which I was appointed a preacher and an apostle – I am speaking the truth in Christ and not lying – a teacher of the Gentiles in faith and truth.

*1 Corinthians 4:9-16 (Epistle)*

For I think that God has displayed us, the apostles, last, as men condemned to death; for we have been made a spectacle to the world, both to angels and to men. We are fools for Christ's sake, but you are wise in Christ! We are weak, but you are strong! You are distinguished, but we are dishonored! To the present hour we both hunger and thirst, and we are poorly clothed, and beaten, and homeless. And we labor, working with our own hands. Being reviled, we bless; being persecuted, we endure; being defamed, we entreat. We have been made as the filth of the world, the offscouring of all things until now. I do not write these things to shame you, but as my beloved children I warn you. For though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel. Therefore I urge you, imitate me.

*Romans 6:3-11 (Baptism)*

Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. For he who has died has been freed from sin. Now if we died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. For the death that He died, He died to sin once for all; but the life that He lives, He

lives to God. Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

*Luke 4:16-22 (Gospel, New Year)*

So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read. And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written: "The Spirit of the LORD is upon Me, because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed; to proclaim the acceptable year of the LORD." Then He closed the book, and gave it back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him. And He began to say to them, "Today this Scripture is fulfilled in your hearing." So all bore witness to Him, and marveled at the gracious words which proceeded out of His mouth. And they said, "Is this not Joseph's son?"

*Matthew 17:14-23 (Gospel)*

And when they had come to the multitude, a man came to Him, kneeling down to Him and saying, "Lord, have mercy on my son, for he is an epileptic and suffers severely; for he often falls into the fire and often into the water. So I brought him to Your disciples, but they could not cure him." Then Jesus answered and said, "O faithless and perverse generation, how long shall I be with you? How long shall I bear with you? Bring him here to Me." And Jesus rebuked the demon, and it came out of him; and the child was cured from that very hour. Then the disciples came to Jesus privately and said, "Why could we not cast it out?" So Jesus said to them, "Because of your unbelief; for assuredly, I say to you, if you have faith as a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you. However, this kind does not go out except by prayer and fasting." Now while they were staying in Galilee, Jesus said to them, "The Son of Man is about to be betrayed into the hands of men, and they will kill Him, and the third day He will be raised up." And they were exceedingly sorrowful.

*Matthew 28:16-20 (Baptism)*

Then the eleven disciples went away into Galilee, to the mountain which Jesus had appointed for them. When they saw Him, they worshiped Him; but some doubted. And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age. Amen."

*Hymns after the Entrance with the Gospel:*

**Troparion      Tone 1      (Resurrection)**

When the stone had been sealed by the Jews,  
while the soldiers were guarding Thy most pure body,  
Thou didst rise on the third day, O Savior,  
granting life to the world.

The powers of heaven therefore cried to Thee, O Giver of Life:

“Glory to Thy Resurrection, O Christ!

Glory to Thy Kingdom!//

Glory to Thy dispensation, O Thou Who lovest mankind!”

**Troparion      Tone 2      (Indiction)**

O Creator of the Universe,  
Thou didst appoint times by Thine own power;  
bless the crown of this year with Thy goodness, O Lord!  
Preserve in safety Thy rulers and Thy cities://  
and through the intercessions of the Theotokos, save us!

**Troparion      Tone 1      (St. Simeon)**

Thou wast a pillar of patient endurance,  
having imitated the Forefathers, O Venerable One:  
Job in suffering and Joseph in temptations.  
Thou didst live like the bodiless ones while yet in the flesh, O Simeon, our Father://  
Beseech Christ God that our souls may be saved!

**Kontakion      Tone 1      (Resurrection)**

As God, Thou didst rise from the tomb in glory,  
raising the world with Thyself.  
Human nature praises Thee as God, for death has vanished.  
Adam exults, O Master!  
Eve rejoices, for she is freed from bondage and cries to Thee://  
“Thou art the Giver of Resurrection to all, O Christ!”

**Glory to the Father, and to the Son, and to the Holy Spirit**

**Kontakion      Tone 2      (St. Simeon)**


Seeking the things of the Highest,  
and having made a fiery chariot, thou wast joined to the heights.  
Therefore, thou hast become a companion to the angels, O venerable Simeon,//  
and with them thou art praying incessantly to Christ God for us all.

**Now and ever and unto ages of ages. Amen**

**Kontakion      Tone 4      (Indiction)**

O Creator and Master of time and the ages,  
Triune and Merciful God of all:  
grant blessings for the course of this year,  
and in Thy boundless mercy save those who worship Thee and cry out in fear://  
“O Savior, grant blessings to all mankind!”

## ANNOUNCEMENTS

- Our Parish website is [www.bradentonorthodox.org](http://www.bradentonorthodox.org). Please check it out and give any feedback you might have to Fr. Jonathan or a Council member. You can also find Saint Mark online at [www.facebook.com/St.MarkOrthodoxChurch](http://www.facebook.com/St.MarkOrthodoxChurch).
- **Quarterly Charity (July-September): FOCUS North America (Fellowship of Orthodox Christians United to Serve)**
- **A COFFEE HOUR SPONSOR SHEET** is located on the glass bookstore case in the Narthex. Please consider sponsoring Coffee Hour in 2024. Speak with Marsha Blazso for more information.
- **Immediately following each Divine Liturgy as we venerate the Cross, we pray the Post-Communion Prayers. Please maintain quiet until the prayers are completed.** 
- Anyone interested in helping count the Sunday collections, please see a Parish Council member.
- Our Lenten Project was the **lift station** needed to tie into the Manatee County sewer system, as required by the County with any new construction. Due to a sizeable, anonymous donation, we have reached this goal.
- Architectural drawings and an artist’s rendition of a **proposed fellowship hall** for St. Mark Church are on display in the Narthex. Please join us in prayer seeking God’s will for the realization of this project.
- **TODAY** during the Divine Liturgy we witness the **Baptism and Chrismation of Xenia May Shanks**, newborn daughter of Braden (Seraphim) and Savanah (Maria) Shanks. Xenia’s godmother is her aunt, Belle Hudson. God grant the newly illumined handmaiden of God, Xenia, her godmother, parents, and family many years!
- **September 1 is the Church New Year**, also called the Indiction, an ancient term denoting the beginning of the tax (fiscal) year. This practice goes back to before the First Ecumenical Council at Nicea in the year 325 and marks the beginning of the fixed schedule of feast-days of the year, e.g., Christmas always being on December 25, etc.
- **The Nativity (Birth) of the Theotokos:** next Sunday is the Feast of the Birth of the Theotokos (Sept. 8), the first major feast day of the Church Year. Just as the final major feast of the year is the Dormition (lit., *falling-asleep*) of the Virgin Mary, so her birth begins the year and fixes the life-span of the Mother of God as the example of how all Christians conduct their lives, in faith, hope, and love in devotion to our Savior, Jesus Christ.
- **Jaron Schultz**, a catechumen at Saint Mark’s, is looking for new living accommodations. If anyone has any resources available they are willing to share with Jaron, please speak with him after Liturgy or contact him at [jaron Schultz2@gmail.com](mailto:jaron Schultz2@gmail.com), or 585-415-3964. Thank you!

## ORTHODOX CHRISTIAN GIVING: TITHING

Should I give money to Church? If so, how much should I give? Am I required to give a certain amount to Church to be considered a member of the Parish, or even a Christian?

Here are some basic principles of Orthodox Christian Giving:

### **1. We give to Church because we're thankful to God who dwells in the Church (the People of God), and thankfulness is required of Christians!**

“And now, Lord, we give thanks to You, and we praise Your glorious name. But who am I, and who are my people, that we are able to be zealous in offering to You? For all things are Yours, and of Your own we give to You” (1 Chr. 29:13-14). “So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver...For the administration of this service not only supplies the needs of the saints, but also is abounding through many thanksgivings to God...” (2 Cor. 9:7, 12).

Every week the Church assembles in the Divine Liturgy, also known as the Eucharist. *Eucharist* is a Greek word (*evcharistia*) literally meaning “thanksgiving.” Therefore, we give to Church because *thanksgiving* to God defines what we do as the People of God assembled in Christ and the Holy Spirit. We give because what we do as the Church of God is the most important activity in our life as human beings created by God.

### **2. The normal, or standard, amount of giving to Church is the Tithe, which means Ten Percent (10%).**

“[Melchizedek, king and priest of Salem] blessed Abram and said, ‘Blessed be Abram of God Most High, Creator of heaven and earth; and blessed be God Most High, who delivered your enemies into your hands.’ Then Abram gave him a tithe (10%) of all” (Gen. 14:19-20).

“Then Jacob made a vow, saying, ‘If the Lord God will be with me, and keep me in this way I am going, and give me bread to eat and clothing to put on, and bring me back in safety to my father’s house, then the Lord shall be my God. And this stone I set as a pillar shall be

God’s house to me, and of all You give me I will surely give a tithe (10%) to You” (Gen. 28:20-22).

“Now all the tithe (10%) of the land, whether seed of the land or fruit tree, is the Lord’s. It is holy to the Lord...Now concerning the tithe (10%) of the oxen or the sheep, of whatever passes in the numbering under the rod, the tenth one shall be holy to the Lord” (Lev. 27:30, 32).

“Will a man insult God? Yet you have insulted Me! But you say, ‘In what way have we insulted You?’ You kept back your tithes and offerings...Return now in this, says the Lord Almighty, and see if I will not open for you the floodgates of heaven and pour out for you a blessing until it is overflowing” (Mal. 3:8, 10).

“Woe to you, scribes and Pharisees, hypocrites! For you pay tithe (10%) of mint and anise and cummin, and have neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone” (Matt. 23:23).

“What did they of old do? They gave tithes, and tithes again upon tithes for orphans, widows, and strangers; whereas some one was saying to me in astonishment at another, ‘Why, such a one gives tithes!’ What a load of disgrace does this expression imply, since what was not a matter of wonder with the Jews has come to be so in the case of the Christians? If there was danger then in omitting tithes, think how great it must be now” (St. John Chrysostom, *Homily 4 on Ephesians*).

**Note Well:** If every household at Saint Mark gave a tithe (10%) of their income, we would far exceed our current budgetary needs and be able to accomplish much more work, for instance, building a Fellowship Hall. Consider: [\$68,000 (Median Household Income, Manatee Co.) x 50 (no. of households at Saint Mark)] x 0.10 (10%) = \$340,000.00 (double our current budget).

### **3. Giving to Church focuses on what God has already given to us for essential Gospel purposes, not on what we don’t have, or what is left over after we spend on ourselves.**

God gathers us as Church for two essential purposes: Communion with God (worship; providing for the Priest, liturgical needs, and missions), and Communion with each other (nurture; education, encouragement, care of the needy, fellowship). We give truly to live!