



Commemoration of Mary of Egypt (Fifth Sunday of Lent)
Typika Service Text

Calendar and Announcements

Church services and events:

- The following services will be prayed, with clergy, servers, and chanters only. Please do not come to the church building for these services:
 - Akathist – Friday 4/3
 - Sunday Orthros and Liturgy – Sunday 4/5
- Based on Metropolitan JOSEPH'S latest encyclical (dated 3/17/2020), all non-liturgical events are **cancelled**.
- Copies of reader services, streaming information, and other resources can be found on the Archdiocese website:
<https://www.antiochian.org/dashboard?name=COVID-19>.
- Dn. Joseph is leading Akathist on Tuesday evenings via Skype. To participate, please email Dn. Joseph at dnjosephclark@gmail.com to receive the link.
- The Ministry Team is organizing small group (less than 10 people) Typika services that meet in local parks. If interested in attending, please contact Ed Donahue at Edjdonahue@gmail.com or 484-326-8665.

Troparion of St. George

○ liberator and deliverer of captives, helper of the poor and needy, a healing physician of the sick, a contender for kings,
○ great among Martyrs, the victory-clad George; intercede with Christ our God for the salvation of our souls.

Confession, communion, and access to the church:

- For the time being, the church building remains closed and appointments for confession and communion are suspended.

For those who are sick or in need:

- Several members of the ministry team will be contacting parishioners to identify any special needs and to ensure our church family is taken care of during this time. If you or someone you know has a particular need during this time, please contact the church office so we can coordinate with the ministry team.

General notes:

- If you are able to still tithe / contribute to the church during this time, please consider giving online via PayPal on the church's website.
- While we are connected to many Orthodox communities across the country and around the globe, please remember that we are following the guidance of our Archbishop and Bishop, and will be making decisions within this guidance that is specific to the needs of our parish community.
- All communication about services and other updates during this time will be sent via parish email from Fr. Joel (or the office) or posted on the [website](#) or [official church Facebook page](#). Please continue to monitor your email and the website for any updates. All questions can be directed to the office (office@saintgeorgeupperdarby.org).

Church History

This week we continue a series on the Essentials of Faith. The hope is that we can all learn and be edified, and come to a “knowledge of the Truth” (1 Tim. 2:4), and to witness to the things of faith that were “delivered to the saints” (Jud. 1:3) in the Church, which is the “pillar and ground of Truth”. (1 Tim. 3:15) May God bless the labor. These lessons are taken from Fr. Thomas Hopko’s series The Orthodox Faith.

The Bulgarians

The Second Bulgarian Empire, which had begun in 1187 with the successful overthrow of Byzantine rule by the brothers Peter and Asen, came to an end in 1330 when the Serbs absorbed Bulgaria into her rising Empire. Still, during most of the rest of the 14th century, the Bulgarians maintained a rich cultural and religious life. The Bulgarian monastery of Zoographos on Mount Athos was established in this century.

Patriarch Euthymios (r. 1375–1393), the last Bulgarian patriarch before the Ottoman conquest ended the Bulgarian patriarchate for the second time, ardently promoted hesychastic mystical prayer. He also initiated and led a great pan-Slavic literary revival, based on a return to the original Greek sources and to the original translation work of Saints Cyril and Methodius.

On July 17, 1393, the Bulgarians were vanquished in battle by the Ottoman Turks. Bulgaria, like Serbia, became completely integrated into the Ottoman realm. The Bulgarians did not regain their independence until the early 20th century.

Liturgical Developments

Patriarch Philotheos Kokkinos of Constantinople (r. 1353–1354 and 1364–1376) consolidated the adoption by his Church of the monastic typikon of the Saint Sabbas Monastery in the Holy Land. This helped stabilize the Church’s worship patterns to such an extent that the order of worship in the Church in the 14th century was virtually the same as it is today.

In his *Commentary on the Divine Liturgy*, Saint Nicholas Cabasilas gave a symbolical interpretation of the liturgy that is still applicable today. The liturgical commentaries of Saint Symeon of Thessalonica (d. 1429), which also provide detailed information about Church worship, are also still relevant.

Saint Symeon’s writings reveal that at this time in the marriage service, the Holy Eucharist was still being given to the bride and groom if they were Orthodox Christians, and the blessed “common cup” was given only to those who were not allowed to receive Holy Communion in the Church. And for the first time, the prothesis (*proskomedía*), as a separate rite preceding the liturgy of the Word, appeared in the liturgical books.

Wisdom of the Holy Fathers

"A tree is known by its fruit; a man by his deeds. A good deed is never lost; he who sows courtesy reaps friendship, and he who plants kindness gathers love."

~ Saint Basil