



Sunday Before Holy Cross
Galatians 6:11-18
John 3:13-17

Calendar and Announcements

Calendar:

- The following services will be prayed with clergy, servers, and chanters, with limited availability for parishioners to attend (up to 25 parishioners). Please see the Announcements for more information about how to sign up to attend a service:
 - Saturday 9/12 – Vespers, 5pm
 - Sunday 9/13 – Orthros and Liturgy, 9:30am
 - Saturday 9/19 – Vespers, 5pm
- The above services will be livestreamed via St. George's [website](#) and [official Facebook page](#). In addition, links to the texts will be included on the home page of the parish website above the livestream video for those who would like to follow along.
- Dn. Joseph is leading Akathist on Tuesday evenings via Skype. To participate, please email Dn. Joseph at dnjosephclark@gmail.com to receive the link.
- Bible study on the Gospel of John: Wednesday 9/16, 6:30pm
 - Join the meeting:
<https://us04web.zoom.us/j/75171452841?pwd=L29OOTNHafJhRVpvYmVIRDBCvXpndz09>
 - Meeting ID: 751 7145 2841; Password: 0zbpui

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.

Announcements:

- If you would like to attend one of the services listed above, please sign up via [Sign Up Genius](#) reserving the number of slots for family members attending so we can ensure we do not exceed capacity for social distancing purposes. (For example, if there are 3 household members attending, reserve 3 slots.) Please remember that those who are elderly, have pre-existing conditions, or currently are not feeling well are asked to remain home. Additionally, those children who are too young to keep a mask on are asked to remain home.
- Communion will be offered by appointment after each service. To set up a time to receive communion, please sign up via the [Sign Up Genius](#). Please reserve only one slot per household unit. Your time will be confirmed via email from the church office. Prior to arriving at the church for communion, please say the [Morning Prayers](#) and the [Prayers of Preparation before Communion](#).
- Confession is also being scheduled by appointment. To set up an appointment, please email the church office and provide a few dates/times you are available. The office will email you to

**If you attend a service,
you must wear a
mask/face covering out of
care for ourselves, our
brothers and sisters in
Christ, and our neighbors.**

confirm your appointment time.

- If you would like to have a candle lit at the church, please email the church office at office@saintgeorgeupperdarby.org. Candle donations can be made via PayPal.
- Based on Metropolitan JOSEPH'S latest directive (6/8/2020), we will begin to carefully consider which in-person gatherings to resume. For the time being, all non-liturgical events remain online or cancelled as we consider all necessary factors. Please stay tuned for additional information.
- 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.
- Several members of the ministry team are 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](#).
- 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](#). All questions can be directed to the office (office@saintgeorgeupperdarby.org).

Church History

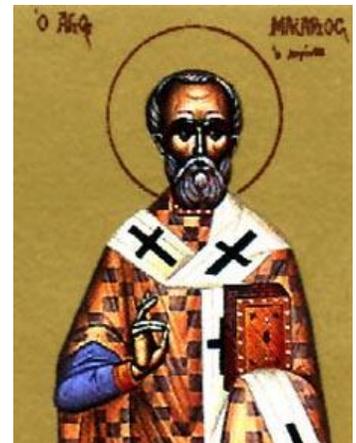
This week we continue a series on the Essentials of Faith. The hope is that we can all learn and be edified, and come to a "knowledge of the Truth" (1 Tim. 2:4), and to witness to the things of faith that were "delivered to the saints" (Jud. 1:3) in the Church, which is the "pillar and ground of Truth".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

The Greek Church (cont.)

Saint Makarios of Corinth

Saint Makarios of Corinth (1731–1805) was of aristocratic background. As a young man he was a volunteer school teacher in Corinth, his birthplace, for six years. Then, though still a layman, he was unanimously selected by laity and clergy to be the new archbishop of Corinth.

As bishop, he immediately began improving the state of the Church under his care by more strictly applying the canons regarding Church life. For instance, he prohibited priests from taking part in political affairs, and he strictly honored the canonical age for clerical ordinations. He distributed catechisms to all his priests, discharged all illiterate priests, and sent ordinands to monasteries for training. He also urged the wealthy to donate large baptismal basins to the churches, so that children could be baptized properly. He planned to establish schools throughout his archbishopric, but was prevented from doing so by the Russo-Turkish War in 1768, which ended his episcopacy in Corinth.



After his episcopacy, he went to live on Mount Athos as a monk. Here he devoted much time to editing and writing. In this way he made great contributions to the life of the Church.

While on Mount Athos, he helped to found the Kollyvades Movement. This was a group of fervent defenders of traditional Orthodoxy. Its formation was in response to the innovation of the Skete of Saint Anne on Mount Athos of holding memorial services for the dead on Sundays—which seemed to the Kollyvades to be a violation of the spirit of Sunday as the day for the celebration every week of the Resurrection of Christ. The Kollyvades (from ‘kollyva,’ the boiled wheat eaten after such memorial services) were first called this derogatorily by the innovators.

The dispute spread to other sketes of the Holy Mountain and assumed dangerous proportions, with the innovators insulting and persecuting the traditionalists. Eventually, after much conflict and indecision, the new practice was accepted by the Patriarchate of Constantinople.

Many of the Kollyvades party also espoused more frequent partaking of Holy Communion, since for centuries it had become very widespread practice that people were communing only two or three times a year. The Kollyvades saw this as symptomatic of the severe decline in the spiritual life of the people in this era. In 1777 St Makarios published a book called *Concerning Continual Communion of the Divine Mysteries*. In 1783, Saint Nikodemos gave this book its final form. Appealing to the Scriptures, the Fathers, and the canons of the Church, Saint Makarios and Saint Nikodemos in this book specifically refute 13 reasons typically given as to why the Eucharist should be received so infrequently. The book was met with much resistance, before it was finally generally accepted.

The Kollyvades group also revived and cultivated an interest in hesychastic, mystical prayer, which had fallen into relative oblivion. Saints Makarios and Nikodemos helped very much to revive hesychasm in their own day through their publication of the *Philokalia*—the highly renowned compilation of selected spiritual writings from the 4th through the 15th centuries. In their introduction, the editors say that they have compiled the work from various old manuscripts “found scattered in dark holes and corners.” To this day, the *Philokalia* is considered among the Orthodox as the greatest anthology of spiritual wisdom ever published.

Some particularly noteworthy writings in the *Philokalia*

Saint Mark the Ascetic, “On Those who Think that They are Made Righteous by Works” (5th century)

Saint Diodochos of Photiki, “On Spiritual Knowledge and Discrimination” (5th century)

Saint Maximos the Confessor, “Four Hundred Texts on Love” (7th century)

Saint John of Damaskos, “On the Virtues and the Vices” (8th century)

Saint Symeon Metaphrastes, “Paraphrase of the Homilies of St Makarios of Egypt” (11th century)

Nikitas Stethatos, “On the Inner Nature of Things and on the Purification of the Intellect” (11th century)

Saint Peter of Damaskos, “A Treasury of Divine Knowledge” (12th century)

Saint Gregory of Sinai, “On Stillness” (14th century)

Saint Gregory Palamas, “In Defense of Those who Devoutly Practice a Life of Stillness” (14th century)

Makarios went to Smyrna to raise money to publish the *Philokalia*, along with *Concerning Continual Communion and the Evergenitos* (a large collection of lives and sayings of the Desert Fathers, which has deeply influenced monastic spirituality). Saints Makarios and Nikodemos also collaborated in compiling *The Extant Works of Saint Symeon the New Theologian*.

Saint Makarios also contributed to the publication of a new martyrologium, consisting of the Lives of 75 Orthodox new martyrs who suffered under the Ottoman Turks between 1492 and 1794. He played a role in directly encouraging some of the new martyrs through being a father confessor to a number of

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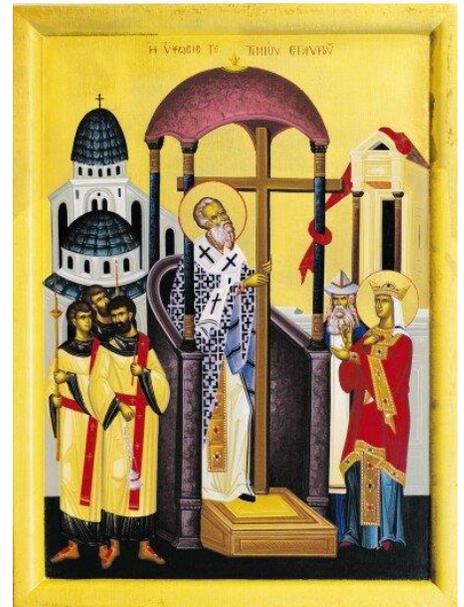
Greeks who had been converted in one way or another to Islam, but then returned to the Christian Faith and wanted to atone for their apostasy by martyrdom.

Many of the Kollyvades left Mount Athos due to the persecution there. According to Constantine Cavarnos, they “scattered all over Greece, especially the Aegean Islands, becoming spiritual awakeners and reformers through their sermons, personal counsels, the establishment of monasteries that developed into luminous centers of spiritual life, and their exemplary Christian character and way of life.”

Saint Makarios was one of the Kollyvades who left the Holy Mountain, eventually settling in a hermitage on the island of Chios. There he lived in peace from 1790 until his death in 1805.

The Elevation of the Venerable and Life-Giving Cross

Saint Helen, the mother of Saint Constantine the Great, when she was already advanced in years, undertook, in her great piety, the hardships of a journey to Jerusalem in search of the cross, about the year 325. A temple to Aphrodite had been raised up by the Emperor Hadrian upon Golgotha, to defile and cover with oblivion the place where the saving Passion had been suffered. The venerable Helen had the statue of Aphrodite destroyed, and the earth removed, revealing the Tomb of our Lord, and three crosses. Of these, it was believed that one must be that of our Lord, the other two of the thieves crucified with Him; but Saint Helen was at a loss which one might be the Wood of our salvation. At the inspiration of Saint Macarius, Archbishop of Jerusalem, a lady of Jerusalem, who was already at the point of death from a certain disease, was brought to touch the crosses, and as soon as she came near to the Cross of our Lord, she was made perfectly whole. Consequently, the precious Cross was lifted on high by Archbishop Macarius of Jerusalem; as he stood on the ambo, and when the people beheld it, they cried out, "Lord have mercy." It should be noted that after its discovery, a portion of the venerable Cross was taken to Constantinople as a blessing. The rest was left in Jerusalem in the magnificent church built by Saint Helen, until the year 614. At that time, the Persians plundered Palestine and took the Cross to their own country (see Jan. 22, Saint Anastasius the Persian). Late, in the year 628, Emperor Heraclius set out on a military campaign, retrieved the Cross, and after bringing it to Constantinople, himself escorted it back to Jerusalem, where he restored it to its place.



Kontakion of Elevation of the Holy Cross

Lifted up on the Cross by Your free will, Christ God, grant mercies to the new commonwealth that bears Your name. Gladden our faithful rulers by Your power, giving them victories over their adversaries. May Your alliance be for them a weapon for peace, an invincible standard.