



St. George Antiochian Orthodox Church  
Weekly Newsletter  
Sunday, October 25, 2020

**We Want to Hear from You!**

We are preparing to place the order for 2021 offering envelopes. Please complete this brief, two question survey to help us place an accurate order for envelopes:  
<https://forms.gle/GFtcMcqxj6Ldo2PfA>.

**Upcoming Meetings**

- Choir Practice - Tuesday 10/20 at 7pm  
Contact [Matt Gordon](#) for link
- 12 Baskets (meeting)  
Saturday 10/31 at 12pm  
Contact [the church office](#) for more details
- Parish Council – Sunday 11/8 at 1pm  
Office will send Zoom link

**Upcoming Events**

- Bible study – Wednesday 10/21 at 6:30p  
[Zoom link](#)  
Mtg ID #751 7145 2841  
Password: 0zbpui
- IOCC Philadelphia Virtual Event –  
October 25, 4pm – [Sign up for this free event on the IOCC website.](#)
- 12 Baskets (distribution)  
Thursday 11/5 at 8pm  
Contact [Vicki McGraw](#) for more details
- Eastern Dioceses Fall Retreat  
November 12-15  
See [Antiochian.org](#) for more information

**Philly OCF**

- Bible study - Tuesday 10/27, 11am  
[Zoom link](#)  
Mtg ID #880 5713 0161  
Password: Scripture
- Regular Meeting - Monday 10/26, 8pm  
[Zoom link](#)  
Mtg ID #835 2215 9264  
Password: Fellowship

**6<sup>th</sup> Sunday of Luke**

Galatians 1:11-19

Luke 8:26-39

- The following services will be held in the church and streamed on the [website](#):
  - **Tuesday 10/20** – Akathist, 7pm (online – please email Dn. Joseph for the link: [dnjosephclark@gmail.com](mailto:dnjosephclark@gmail.com))
  - **Thursday 10/22** – Vespers for St. James, 6pm
  - **Friday 10/23** – Orthros and Liturgy, 9:30am
  - **Saturday 10/24** – Vespers, 5pm
  - **Sunday 10/25** – Orthros and Liturgy, 9:30am
  - **Sunday 10/25** – Vespers, 7pm at St. Demetrios (sign up on [St. Demetrios' website](#))
  - **Monday 10/26** – Orthros and Liturgy, 9am at St. Demetrios ([sign up](#))
- To attend one of the services listed above at the church, please sign up via Sign Up Genius ([October services](#)). When doing so, please keep in mind the following:
  - reserve the number of slots for family members attending (For example, if there are 3 household members attending, reserve 3 slots.)
  - those who are elderly, have pre-existing conditions, or currently are not feeling well are asked to remain home.
  - children who are too young to keep a mask on are asked to remain home.
- To set up a time to receive communion, please sign up via the [Sign Up Genius](#). Please reserve only one slot per household unit. 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 confirm your appointment time.

**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.**

## **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 West**

The 18th century in the West was a time of spiritual revival, especially through the spreading of various Pietist movements. In 1722 Count Nikolaus von Zinzendorf (1700–1760), a godson of Philip Spener, welcomed a group of descendants of the Bohemian Brethren from Austria to settle on one of his estates, called Herrnhut, in Moravia. Thus began what would become the Moravians, a Pietistic group that emphasized intense personal devotion to Jesus Christ as Creator, Sustainer, and Redeemer.

Moravians immigrating to America contributed much to the First Great Awakening, a widespread spiritual revival occurring in the English colonies on the Atlantic seaboard from the 1720s through the 1740s. An indefatigable, dynamic traveling evangelist from England named George Whitefield (1714–1770), and America’s greatest theologian of the 18th century, Jonathan Edwards (1703–1758), were the principal leaders actively promoting this revival, which cut across denominational barriers as Protestants of all sorts shared similar experiences of dramatic conversion to Christ.

An Anglican priest named John Wesley (1703–1791) was the leader of Methodism, a form of Pietism arising within the Church of England that began among a group of spiritually zealous students at Oxford University in the 1730s—one of whom had been George Whitefield. These students were seen to be so *methodical* in their approach to the Christian life that they were disparagingly called *Methodists*.

Wesley wanted his movement to foster and promote spiritual renewal within the Church of England, but in organizing annual conferences for his followers in the 1750s, he in effect laid the foundation for a new Christian denomination. The Methodist Episcopal Church was officially created in America in 1784. In England, the Methodists broke most of their ties with the Anglican Church by 1795, four years after Wesley’s death. John Wesley’s brother Charles (1707–1788) was a gifted, prolific hymn-writer whose 5500 hymns provided inspiration and cohesion for the Methodist movement and beyond.

At the same time, Deism was growing more popular, mostly among intellectuals, in Europe and America. Deism flourished in this era of the so-called Enlightenment, when man’s natural reason was exalted above belief in the supernatural. Deists still held to a belief in God as Creator of the universe, but they generally believed that, like a cosmic Clockmaker who fashioned and wound up the great clock of Creation and then let it go on ticking on its own, God had little or nothing to do with the ongoing affairs of the world. However, most American Deists, such as Benjamin Franklin, George Washington, and Thomas Jefferson, attributed the American colonies’ victory over Great Britain to the working of God’s Providence—or as Washington said, “the propitious smiles of Heaven.”

The Scottish philosopher David Hume (1711–1776) and the Prussian philosopher Immanuel Kant (1724–1804) developed a philosophy which removed God, freedom, and immortality from the realm of human reason. To them, true Christianity was a religion of personal faith and ethical action, without

mystical spiritual experience. Their work would have considerable influence in the development of Liberal Protestantism in the next century.

Among the most influential spiritual achievements of Western Christendom in this century was the music of Johann Sebastian Bach (1685–1750), George Frideric Handel (1685–1759), and Wolfgang Amadeus Mozart (1756–1791).

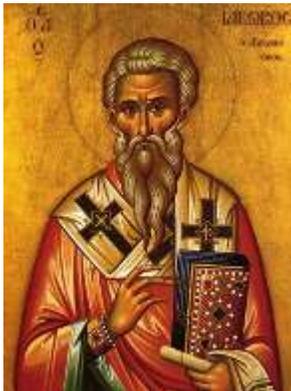
The Roman Catholic Church in the eighteenth century continued to promote active mission work, especially in Africa, the Far East, and Latin America, including the American Southwest, where the celebrated Franciscan missionary Junipero Serra (1713–1784) established a number of missions along what is today the coast of southern California. However, a great conflict with the Enlightenment spirit and with growing nationalist and popularist forces led to the violently anti-clerical French Revolution that erupted in 1789.

In 1773 the Jesuit order was dissolved by Pope Clement XIV under secular pressures—though they were restored by the Papacy in 1814. Ironically, many Jesuits found refuge in the Russia of Empress Catherine II (the Great) (r. 1762–1796). Herself a devotee of the French Enlightenment spirit, she closed more than three fourths of the monasteries in Russia during her reign.

### **St. James the Apostle, Brother of our Lord**

According to some, this Saint was a son of Joseph the Betrothed, born of the wife that the latter had before he was betrothed to the Ever-virgin. Hence he was the brother of the Lord, Who was also

thought to be the son of Joseph (Matt. 13: 55). But some say that he was a nephew of Joseph, and the son of his brother Cleopas, who was also called Alphaeus and Mary his wife, who was the first cousin of the Theotokos. But even according to this genealogy, he was still called, according to the idiom of the Scriptures, the Lord's brother because of their kinship.



This Iakovos is called the Less (Mark 15:40) by the Evangelists to distinguish him from Iakovos, the son of Zebedee, who was called the Great. He became the first Bishop of Jerusalem, elevated to this episcopal rank by the Apostles, according to Eusebius (Eccl. Hist., Book II: 23), and was called Obliah, that is, the Just, because of his great holiness and righteousness. Having

ascended the crest of the Temple on the day of the Passover at the prompting of all, he bore testimony from there concerning his belief in Jesus, and he proclaimed with a great voice that Jesus sits at the right hand of the great power of God and shall come again upon the clouds of heaven. On hearing this testimony, many of those present cried, "Hosanna to the Son of David." But the Scribes and Pharisees cried, "So, even the just one hath been led astray," and at the command of Ananias the high priest, the Apostle was cast down headlong from thence, then was stoned, and while he prayed for his slayers, his head was crushed by the wooden club wielded by a certain scribe. The first of the Catholic (General) Epistles written to the Jews in the Diaspora who believed in Christ was written by this Iakovos.

### **Apolytikion of James**

*As the Lord's disciple, O righteous One, you received the Gospel, as Martyr, you have unwavering courage, as the Lord's brother, you have forthrightness, as Hierarch, intercession. Intercede with Christ our God, that our souls may be saved.*