



Christ is risen! Truly He is risen!

Sunday of the Paralytic
[Reader Service](#)

Calendar and Announcements

Calendar:

- The following services will be prayed, with clergy, servers, and chanters only. Please do not come to the church building for these services. **Also, please note that this schedule is subject to change:**
 - Sunday 5/10 – Orthros and Liturgy, 9:30am
 - Sunday 5/17 – Orthros and Liturgy, 9:30am
 - Sunday 5/24 – Orthros and Liturgy, 9:30am
- 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.
- Bible study on the Gospel of John: Wednesday 5/6, 6:30pm
 - Join the meeting:
<https://us04web.zoom.us/j/75171452841?pwd=L29OOTNHafJhRVpvYmVlRDBCVXpndz09>
 - Meeting ID: 751 7145 2841; Password: 0zbpui

Announcements:

- Based on Metropolitan JOSEPH’S latest encyclical (dated 3/17/2020), all non-liturgical events are **cancelled**.
- For the time being, the church building remains closed and while appointments for confession and communion are suspended, Fr. Joel is available by phone for spiritual counsel and pastoral guidance.
- 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.
- 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.

Troparion of St. George

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

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 Great Schism in the Papacy, and the Conciliar Movement (cont.)

In 1438, as the Council of Basle continued to meet, the Byzantine Emperor John VIII (r. 1425–1448) made a fervent appeal to the West for military aid against the Ottoman Turks, who by now had reduced the size of the Byzantine Empire to little more than the city of Constantinople. Independently, both the Council of Basle and Pope Eugenius offered to pay for the Greeks to come and negotiate the basis for a restoration of communion between the Eastern Churches and the Church of Rome, in return for military aid.

Understandably, Emperor John VIII and Patriarch Joseph II of Constantinople were much more accustomed to dealing directly with the Bishop of Old Rome rather than with a council—especially a council that the Pope was resisting! So, very fatefully, they decided to meet with the Pope instead of with the Council of Basle. This decision in itself gave a great boost to the prestige and authority of the Papacy over against the Conciliar Movement.

Pope Eugenius, in order to directly assert his authority over the Council of Basle, summoned it to Ferrara in Italy, which also made it easier for the Greeks to get there. Most of the bishops attending in Basle refused to obey the summons of the Pope. Undeterred, he went on with his small council in Ferrara, and received there the Greek delegation of about 700 people. Early in 1439, this council was moved to Florence, since the merchants there offered to pay its expenses.

The Greek delegation was strongly pressured by both the Emperor and the Patriarch to accede to Rome's terms for reunion, whatever they might be. So, after long and sometimes bitter debating, the Greeks finally agreed to accept:

1. *a strong declaration of the Pope as "the true vicar of Christ, the head of the whole Church, the father and teacher of all Christians";*
2. *a declaration that the filioque, "this truth of faith, must be believed and received by all"—and specifically, that the Holy Spirit "proceeds eternally" from both the Father and the Son "as from one principle";*
3. *a statement of the medieval Western concept of Purgatory, including the assertion that the souls of unbaptized infants "go down immediately to hell to be punished";*
4. *the allowance for either unleavened bread (azymes; the Latin custom) or leavened bread (the Orthodox custom) to be used in the Eucharist.*

Under severe pressure from the Emperor and the Patriarch, every bishop in the Greek delegation signed this so-called “Decree for the Greeks” promulgated at the Council of Florence—all except Saint Mark, Bishop of Ephesus. When told that Mark had refused to sign, Pope Eugenius is reputed to have said, “Then we have accomplished nothing.” For he knew that Mark’s resistance to the forced union would be the focal point for its eventual rejection by nearly the entire Orthodox world. And indeed, for his courageous resistance to this unjust union, and for his eloquent defense of Orthodoxy over against the errors of Latin Scholastic theology—especially their positions on the filioque and purgatory—he is popularly venerated in the Orthodox Church as one of the Three Pillars of Orthodoxy, along with Saint Photios the Great and Saint Gregory Palamas, who also fought valiantly against Latin aberrations of the Faith.

When the Greek Metropolitan Isidore of Kiev and All Russia, one of the major architects of the Union of Florence, traveled to Moscow to try to impose the Union there, he was run out of the city, barely escaping with his life. Returning to the West, he was eventually made a cardinal in the Roman Church.

Before Saint Mark of Ephesus died in 1444, he entrusted the leadership of the anti-Union party in Constantinople to a prominent, scholarly monk named George Scholarios, who would become Patriarch Gennadios, the first patriarch of Constantinople under the Ottoman Turks. He is remembered in the Orthodox Church as St Gennadios, Patriarch of Constantinople (Feastday, August 31).

The Union of Florence was not publicly proclaimed in the Eastern Church until December 12, 1452, in the Cathedral of Hagia Sophia in Constantinople, as the Turks were amassing their forces to begin their siege of the city. Even at that most desperate moment, there was so much popular resistance to the Union that most of the people stood behind George Scholarios, who publicly denounced the so-called “Union Liturgy” held that day. The duke Notaras echoed the opinion of many when he cried out, “We would prefer to see the Turkish turban in our City than the Latin tiara.”

Wisdom of the Holy Fathers

Do not become harsh and unmerciful. Think that behind him who seeks charity from you, is the Lord Himself... Give charity for your own benefit and for the benefit of those who are really poor. The Lord will reward you.

+ St. John Chrysostom