



2nd Sunday of Matthew Reader Service

Calendar and Announcements

Calendar:

- The following services will be prayed with clergy, servers, and chanters, with limited availability for parishioners to attend (up to 15 parishioners). Please see the Announcements for more information about how to sign up to attend a service:
 - Thursday 6/18 – Akathist for Racial Reconciliation, 6pm
 - Saturday 6/20 – Vespers, 5pm
 - Sunday 6/21 – Orthros and Liturgy, 9:30am
 - Saturday 6/27 – Vespers, 5pm
 - Sunday 6/28 – 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.
- 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 6/17, 6:30pm
 - Join the meeting:
<https://us04web.zoom.us/j/75171452841?pwd=L29OOTNHafJhRVpvYmVIRDBCvXpndz09>
 - Meeting ID: 751 7145 2841; Password: 0zbpui

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.

Announcements:

- If you would like to attend one of the services (Liturgy, Vespers, or Akathist) 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. **If you are scheduled to attend a service, please wear a mask/face covering, bring hand sanitizer, and bring disinfectant wipes (if possible) to help clean and disinfect the church at the end of service.**
- Communion will 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 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 Union of Brest-Litovsk

Ever since 1386, the lands that would become modern Ukraine were part of the Roman Catholic kingdom of Poland and Lithuania. Subject to over two centuries of Roman Catholic influence and manipulation, the Orthodox Church in this region gradually grew weaker. The new ruler of Poland-Lithuania, the ardently Roman Catholic King Sigismund III Vasa (r. 1587–1632), ordered the Jesuits to increase their propagandizing efforts among the Orthodox in this region, which was known in Western Europe as Ruthenia.

In 1589 Patriarch Jeremias II of Constantinople, on his return home from Moscow, tried to bring order and reform to the Church there, but some of the bishops resented his interference. Meanwhile, the Poles were promising the Orthodox bishops privileges equal to those of the Polish bishops, including being seated in the Polish Senate, if they would acknowledge the supremacy of the Roman Papacy.

Wisdom of the Holy Fathers

"Virtues are formed by prayer. Prayer preserves temperance. Prayer suppresses anger. Prayer prevents emotions of pride and envy. Prayer draws into the soul the Holy Spirit, and raises man to Heaven."

~ Ephrem the Syrian

In 1596, at the Council of Brest-Litovsk, nine of the eleven Ruthenian Orthodox bishops formally accepted union with the Roman Church, with the agreement that the Orthodox would be allowed to maintain all their liturgical rites and customs. This arrangement, built upon the decisions of the Council of Florence in 1439, was contemptuously rejected by many of the Orthodox faithful.

The Orthodox who resisted the forced imposition of this “Unia” arrangement were given much support in their struggle by the Cossack brotherhoods—groups of vigilantes and frontiersmen which formed in defiance of the Polish overlordship of the Ukraine.

In 1619 Patriarch Theophanes of Jerusalem secretly consecrated seven Orthodox bishops in Kiev, in defiance of the Unia. This enabled the Orthodox to reestablish some semblance of regular Church life, especially in eastern Ukraine. But the Unia would continue to hold sway in western Ukraine, and eventually in the traditionally Orthodox lands that would be absorbed by the Austro-Hungarian Empire.

The Uniate Christians were steadily subjected to Latinizing influence. The hierarchical, clerical, and academic leadership of their Church was dominated by the discipline and doctrine of the Roman Papacy.

The Protestant Reformation

As the culmination of centuries of calls for reform of various abuses within the Roman Church, the Protestant Reformation exploded across western and central Europe in the decade of the 1520s. Martin Luther (1483–1546), an Augustinian monk, precipitated the Reformation when he nailed his *Ninety-Five Theses* to the door of the castle church in Wittenburg, in the German province of Saxony, in 1517. This document was a list of demands for reform, mostly concerning the sale of indulgences (certificates granting full or partial remission of punishment for sins which have already been forgiven). At that point Luther did not envision breaking away from the Roman Church, but when he was officially excommunicated by the Papacy on January 3, 1521, the break became final.

Fueled by anti-Papal, nationalistic feelings among princes and commoners that were fanned by several provocative treatises written by Luther in 1520, in which he attacked Papal supremacy, clerical celibacy, and many other Latin doctrines and practices, the Reformation spread with remarkable speed. John Calvin (1509–1564) of France, Ulrich Zwingli (1484–1531) of Switzerland, and Menno Simons (1496–1561) of Holland led the Reformation movement on the European continent. King Henry VIII of England (r. 1509–1547), after a long struggle with the Papacy over his request for a divorce from his wife, Catherine of Aragon, on the grounds of childlessness, made himself head of the Church in England—which became known as the Church of England, or the Anglican Church—by the Act of Supremacy in 1534. And John Knox (c. 1517–1572) brought the Calvinist faith to Scotland, in the form of Presbyterianism.

The basic Protestant position to this day is founded on the doctrine of justification by grace through faith alone, with salvation understood as a gift from God given at one moment, rather than as an ongoing process with God and man cooperating together in the work of salvation (Phil 2.12–13). Protestants believe that the Bible is the sole churchly authority that can be interpreted directly by each believer through the inspiration of the Holy Spirit. The sacramental life of the Church is reduced to baptism and the Lord’s Supper understood mainly as symbolic actions.