



3rd Sunday of Matthew

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:
 - Wednesday 6/24 – Orthros and Liturgy, 9:30am
 - Saturday 6/27 – Vespers, 5pm
 - Sunday 6/28 – Orthros and Liturgy, 9:30am
 - Monday 6/29 – Orthros and Liturgy, 9:30am
 - Wednesday 7/1 – Paraklesis, 6pm
 - Saturday 7/4 – 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 7/1, 7:15pm
 - 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:

- Beginning on Sunday, July 5, up to 20 parishioners (in addition to clergy, servers, and chanters) will be able to attend services. If the current downward trend of new cases of COVID-19 in our area continues, we hope to be able to increase this number to 25 parishioners by mid to late July.
- If you would like to attend one of the services (Liturgy, Vespers, or Akathist) listed above, please sign up via [Sign Up Genius \(June\)](#) or [Sign Up Genius \(July\)](#) 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, you MUST wear a mask/face covering. We also ask that you bring hand sanitizer and disinfectant wipes (if possible) to help clean and disinfect the church at the end of service.**
- Communion will be offered by appointment after each Liturgy. 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 have extra disinfectant wipes (or find some while shopping), please consider donating some to the church for cleaning after services.
- 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 Catholic Counter-Reformation

In response to the challenge of the Protestant Reformation, and spurred by its demands for widespread ecclesiastical reform, the Roman Church held the Council of Trent (1545–1547, 1551–1552, 1562–1563). While instituting many needed practical reforms, it also officially reaffirmed the aberrant Medieval doctrines and practices of purgatory, indulgences, transubstantiation of the bread and wine in the Eucharist, communion for the laity with the bread only, the mass as a *repropitiating sacrifice* of Christ made to the Father, and extreme unction (whereby the sacrament of healing with holy oil became last rites for the dying). The Council of Trent also reinforced the supremacy of

Wisdom of the Holy Fathers

"Troubles are usually the brooms and shovels that smooth the road to a good man's fortune; and many a man curses the rain that falls upon his head, and knows not that it brings abundance to drive away hunger."

+ St. Basil the Great

the Pope of Rome and the authority of the Church hierarchy, denying to the laity any role in the governance of the Church or in Christian teaching.

The Council of Trent, in addition, claimed that grace is a “created effect” or “created entity”—thus affirming the Latin doctrine that human beings can have no real, direct communion, or fellowship, or relationship with God. This understanding of the spiritual life is in direct contradiction to the Orthodox understanding that through the uncreated energies of God, human beings are called and enabled to have real, direct communion with God—as affirmed in the teachings of Saint Gregory Palamas and his coworkers.

The Roman Counter-Reformation was led by the Jesuits, members of the Society of Jesus, founded in 1534 by Ignatius of Loyola (c. 1491–1556). This monastic order was dedicated to direct service in complete obedience to the Papacy, with emphasis on doing mission work beyond Europe. Francis Xavier (1506–1552), one of the original seven Jesuits, conducted extensive mission work in Portuguese Goa, the Molucca Islands, Ceylon, and Japan. The Dutch Jesuit, Peter Canisius (1521–1597), led the Counter-Reformation in Germany, writing his famous *Catechism* which became a standard text of post-Reformation Catholicism. This catechism was translated into Slavonic and used by many Eastern Christians, both Orthodox and Uniate.

In Spain the mystical writers Teresa of Avila (1515–1582) and John of the Cross (1542–1591) led the reform of the monastic life of the Carmelite Order of the Roman Church. In Geneva, the Catholic bishop of the city, Francis de Sales (1567–1622), wrote his influential works providing guidance in the spiritual life. During this same time the famous Italian artist Titian (c. 1487–1576) created religious paintings “fraught with tragic emotion,” and the greatly influential Italian musician Palestrina (c. 1525–1594) produced his grandiose musical compositions which were used in the Roman Church.

The most famous of the Renaissance painters was the Italian, Raphael (1483–1520). His friend Michaelangelo (1475–1564) executed his magnificent frescoes on the ceiling of the Sistine Chapel in the Vatican at the behest of Pope Julius II (r. 1503–1513).

Patriarch Jeremias II and the Dialogue with the Lutherans

From about 1575 to 1581 a noteworthy correspondence and theological dialogue took place between the leading Lutheran theologians, teaching at the University of Tübingen in Germany, and Patriarch Jeremias II of Constantinople. The dialogue was initiated by the Lutherans, who were eager to gain an ally in their opposition to the Roman Papacy. They hoped that their Protestant theology, as summarized in a Greek translation of the Augsburg Confession of 1530, would find favor with the Patriarch. However, the Patriarch, with assistance from advisors, pointed out many theological errors in the Augsburg Confession. The dialogue collapsed principally on the issue of the role of the Church Fathers in the proper interpretation of the Holy Scriptures.

Such careful, extended theological dialogue would not take place again between Protestants and the Orthodox until 1716, when some Non-Juror Anglicans entered into theological discussion with representatives of the Patriarchate of Alexandria who were visiting London. Tsar Peter I of Russia (r. 1689–1725) even took interest in this dialogue, but it ended when it was denounced by the Archbishop of Canterbury on the grounds that the Non-Jurors were in schism from the Anglican Church.

The next substantial ecumenical dialogue would not occur until the middle of the nineteenth century, when certain Anglican theologians of the Oxford Movement showed much interest in the Church of Russia. Orthodoxy was very ably described and defended in this unofficial dialogue by the distinguished lay theologian, Alexei Khomiakov (1804–1860).