



Sunday of the Holy Fathers of the Fourth Ecumenical Council

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:
 - Friday 7/17 – Orthros and Liturgy, 9:30am
 - Saturday 7/18 – Vespers, 5pm
 - Sunday 7/19 – Orthros and Liturgy, 9:30am
 - Monday 7/20 – 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 7/15, 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 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 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 Council of 1666–1667

However, the issue of the Patriarchate still remained unsettled. The Tsar felt that the presence of the other Orthodox Patriarchs was necessary to decide the issue. So he invited them all to come to Moscow for another council. Two of them came—Patriarch Paisius of Alexandria and Patriarch Makarios of Antioch. Once they arrived, the council began, in November of 1666.

The main figure at the council was the Metropolitan of Gaza, Paisius Ligarides. This man, who ironically had formerly been one of Nikon's most ardent supporters, now turned fiercely against him, and was his chief accuser during this council.

The council addressed the issue of the Patriarchate first. After a month of deliberations, Nikon, the very man who instituted the reforms which this council was to endorse once and for all, was found guilty of unlawfully deserting the Patriarchal throne and showing great disrespect to the Tsar. He was deposed, defrocked, and confined to a monastery 350 miles north of Moscow, and a new patriarch was elected—

Wisdom of the Holy Fathers

A tree is known by its fruit; a man by his deeds. A good deed is never lost; he who sows courtesy reaps friendship, and he who plants kindness gathers love.

+ St. Basil

Joasaph II. Nikon's ignominious fall helped to make possible the fall of the Patriarchate itself in the time of Tsar Peter the Great.

Second, the revered Council of Moscow of 1551 (the Stoglav) was officially renounced, since that council had declared the Russian Church to be the standard and pattern for all of worldwide Orthodoxy. According to Zernov, "Hard pressed by the arguments of Metropolitan Paisius of Gaza, the Russian bishops reluctantly signed the following statement: 'We declare the Council of 1551 to be no Council at all, and its decisions not binding, because the Metropolitan, Makary, and those with him acted and made their decisions in ignorance, without reason, and quite arbitrarily, for they had not consulted the Ecumenical Patriarch.'" This Metropolitan Makary was canonized as a saint in 1988 by the Russian Church.

Third, contemporary Greek liturgical practices were affirmed, and the old Russian practices in disagreement with the Greek usages were condemned as heretical. Ironically, this was in direct opposition to a letter sent by Patriarch Paisius of Constantinople and 28 other Greek bishops to Moscow in 1655.

And fourth, all those refusing to accept the liturgical reforms were not only anathematized, but handed over to the secular authorities for punishment as heretics.

The Old Believer Schism

True to their word, Avvakum and his group of dissenters refused to obey the dictates of this council, and the Old Believer Schism became a deep and bitter reality, lasting to the present day. During the time of Tsar Peter the Great (r. 1689–1725), whom many of the Old Believers considered to be Antichrist, up to one-third of all Russian Orthodox Christians—many of them among the most pious, most dedicated Christians in the land—were associated with the Old Believer movement.

Avvakum was sent into exile in the north of Russia. In 1682 he was burned alive, along with three of his closest associates, on the charge of blasphemies uttered against the Tsar and his household. Many other Old Believers were persecuted by the Church and State, which only deepened their antagonism. In their desire to preserve pure and unchanged the rituals of the Russian Church of the mid-17th century, the Old Believers have succeeded in preserving ancient Russian forms of iconography and liturgical chant which otherwise would likely have been lost. Most of them have resisted all attempts at reconciliation ever since.

Russian Saints in the 17th century

Besides Saint Patriarch Germogen, the Russians' heroic defense of their Faith and nation during and immediately after the Time of Troubles was epitomized by Saint Juliana Lazarevskaya (d. 1604), a housewife of the lower nobility who sacrificed herself and her possessions for the poor and needy; the resourceful Saint Dionysius, Abbot of the Holy Trinity-Saint Sergius Monastery; and Saint Dorothy of Kashin, a wealthy widow who restored and led as abbess the women's monastery in her town. Later in the century, Saint Theodosius of Chernigov (d. 1696) was a particularly effective and beloved abbot of various monasteries before becoming Bishop of Chernigov. Saint Dmitry, Bishop of Rostov (d. 1709), compiled a vast collection of Saints' Lives that is still the standard in the Russian Church.