



2nd Sunday of Luke
2 Corinthians 6:16-18, 7:1
Luke 6:31-36

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 10/2 – Akathist to St. Moses the Black and Prayer Walk, 6pm
 - Saturday 10/3 – Vespers, 5pm
 - Sunday 10/4 – Orthros and Liturgy, 9:30am
 - Wednesday 10/7 – Paraklesis, 6pm
- 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.
- The Fellowship of St. Moses the Black will be meeting on Monday, October 5 at 7pm. Please email Dn. Joseph (dnjosephclark@gmail.com) to receive the link to attend.
- 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 27th Annual Fellowship of St. Moses the Black Conference will be held virtually on October 9-10, 2020. For more information and to register, [visit the Conference webpage](#).

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:

- 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>.
- If you would like to attend one of the services listed above, please sign up via Sign Up Genius ([October services](#)), 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 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 recent Archdiocese guidelines, we will begin increasing the limit of people who are able to attend services in person in mid-October. Please stay tuned for additional information.
- 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.

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.

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](#).

Saint Tikhon of Zadonsk

The most well-known saint of the Russian Church in the 18th century was Saint Tikhon of Zadonsk (1724–1783). Tikhon was a gentle, sensitive, scholarly monk who became the ruling bishop of the vast southern diocese of Voronezh in 1763. He poured his heart and soul into reviving the church life in this diocese, beginning with educating and guiding the clergy, many of whom could scarcely even read, and many were very lax in their fulfillment of their pastoral duties. All of this was reflective of the abnormality of the Church being directly subjected to the State. Exhausted and frustrated from all his efforts and little to show for it in his eyes, Saint Tikhon asked for and was granted retirement from active episcopal work after only four years and four months in the Voronezh Diocese.



For the last 16 years of his life he lived in retirement at a monastery across the Don River. In these years he immersed himself deeply in the Holy Scriptures and the writings of the Church Fathers, especially Saint John Chrysostom. He knew and appreciated, as well, the Pietist writers of the Christian West, who

were calling for and writing about a meaningful living relationship with the Living God, over against the barren intellectualism of both Tridentine Catholicism and Calvinistic Protestantism. Saint Tikhon wrote many books giving practical guidance for living the Christian life, including *Journey to Heaven* and *On True Christianity*. Through letter-writing he provided spiritual direction and pastoral counseling to many.

Saint Paisy Velichkovsky

Paisy Velichkovsky (1722–1794) was born into a priestly family in Poltava, in eastern Ukraine. A deeply religious child, he entered the illustrious school at Kiev at the age of 13. However, four years later he fled from there, having explained to the Rector, “I hear only the names of pagan gods and wise men—Cicero, Aristotle, and Plato. By learning their wisdom people of today have become blinded to the end and have digressed from the true way. Intellectuals utter words, but internally, they are filled with darkness and gloom, for their wisdom is of the world only. Not seeing any purpose to such learning, and fearing how I myself cannot but be corrupted by it, I have left it.”



After wandering from place to place for seven years, Paisy reached Mount Athos, where he stayed for about 17 years. Not finding a spiritual father there who could guide him in his quest for direct communion with the living God through hesychastic prayer, he began collecting and translating various writings of the ascetical and mystical Church Fathers. The Fathers themselves became his spiritual fathers through their writings.

In 1763 Saint Paisy left Mount Athos with 63 fellow monks, all speakers of the Slavonic and/or Moldavian languages. Reaching Moldavia, they presented themselves to the Metropolitan of Jassy, who gave them a deserted monastery at Dragomira, which they quickly restored.

Twelve years later, due to the eastward expansion of the Roman Catholic Austro-Hungarian Empire, Saint Paisy and his by now 350 monks fled to the east, where they were eventually given the Niamets Monastery to restore and revive. It was here that Saint Paisy completed his translation into Slavonic of an abridged version of the *Philokalia*, compiled by Saints Makarios and Nikodemos of the Holy Mountain.

Saint Paisy’s role in restoring the hesychastic tradition in Romania and the Slavic lands cannot be overemphasized. He was one of the first to reemphasize the role of the staretz, or spiritual elder, as a guide in the spiritual/mystical life. This kind of spiritual eldership had fallen into nearly complete oblivion for almost 250 years, ever since the victory of the Possessors over the Non-Possessors in Russia in the 1520s. And besides restoring and/or rejuvenating three monasteries in Moldavia, including leading a community of some 500 monks at Niamets, he so inspired his followers with love for Christ and with a missionary spirit to spread the teaching about hesychastic prayer—this glorious way to intensely experience deep spiritual communion with the Living God—that after his death, hundreds of his followers, carrying his Slavonic translation of the *Philokalia*, streamed into Russia and spread his approach to the monastic life far and wide.

Wisdom of the Holy Fathers

Let your prayer be completely simple. For both the publican and the prodigal son were reconciled to God by a single phrase.

+ St. John Climacus