



1st Sunday of Luke
2 Corinthians 6:1-10
Luke 5:1-11

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:
 - Wednesday 9/23 – Vespers for St. Thekla, 6pm
 - Saturday 9/26 – Vespers, 5pm
 - Sunday 9/27 – Orthros and Liturgy, 9:30am
 - Friday 10/2 – Akathist to St. Moses the Black and Prayer Walk, 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.
- 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 9/23, 7:00pm
 - Join the meeting:
<https://us04web.zoom.us/j/75171452841?pwd=L29OOTNHafJhRVpvYmVIRDBCvXpndz09>
 - Meeting ID: 751 7145 2841; Password: 0zbpui
- 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 ([September services](#)) ([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.

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.

- 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.
- 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](#).

Russia

The Holy Governing Synod

The eighteenth century was a period of grave difficulty for the Orthodox Church in Russia. Peter I (the Great) (r. 1689–1725), taking the title of "emperor," ruled Russia with an iron hand. He became fascinated with Western Europe, especially its advancements in scientific and military technology, and he encouraged the introduction and spread of such technology in Russia. He built the new city of Saint Petersburg on filled in swampland by the Baltic Sea to be Russia's celebrated "Window to the West."

Wisdom of the Holy Fathers

The person who loves God cannot help loving every man as himself, even though he is grieved by the passions of those who are not yet purified. But when they amend their lives, his delight is indescribable and knows no bounds.

+ St. Maximos the Confessor

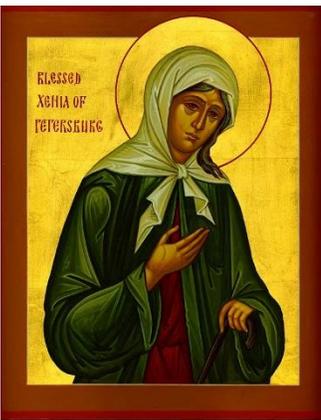
As part of his effort to modernize his nation through Westernization, Peter forced the Russian Orthodox Church to accept a radical structural reorganization based on the model of the various Protestant State-Churches in Scandinavia and England. After Patriarch Adrian died in 1700, Peter kept delaying giving his approval for the election of a new patriarch. Finally, in 1721, he issued the *Ecclesiastical Regulation*. Written by a very Protestant-leaning Ukrainian bishop named Theophan Prokopovich (1681–1738), this document officially abolished the patriarchate of the Russian Church. A standing synod of bishops, priests, and laymen was established in place of the patriarchal office as the highest ruling body in the Church.

All the members of the Holy Synod were appointed by the emperor and were subject to him through its overseer, a government official called the ober-prokurator. A Government-supervised diocesan consistory was set up in each diocese, having more authority than the bishop of the diocese. In effect, the Church administration became an arm of the State. The priests became a kind of caste of lower-order civil administrators.

This radical violation of traditional, canonical Orthodox Church order in Russia—imposed on the church by the emperor—was formally ratified and recognized by the other Eastern patriarchs. This arrangement lasted until 1917, when the patriarchate was officially reestablished at the All-Russian Church Council of Moscow of 1917–1918.

The “Western captivity” of the Russian Church deepened in the 18th century as the seminaries and academies fell more and more under Latinizing influence emanating from the Academy of Kiev. As among the Orthodox suffering under the Turkish yoke, leading churchmen in Russia also tended to be either pro-Roman or pro-Protestant, with those of the pro-Roman school using Roman Catholic arguments against Protestant influences, and those on the other side using Protestant arguments against Roman Catholic influences. Very few on either side plumbed the depths of the Patristic Tradition in order to critique the errors of both Roman Catholicism and Protestantism. Hence, the living Tradition of the Church was very much obscured through historical circumstances in this era.

Saint Xenia of Saint Petersburg



By God’s providence, Saint Petersburg, Emperor Peter I’s new westernized, secularized capital city, was not without at least one particularly powerful witness to the truth of the Gospel. Xenia Grigorievna (c. 1730–c. 1800) appeared to have been living a carefree, comfortable, happy life with her husband, an imperial chorister, when suddenly her husband died at a drinking party. She was 26 years old at the time. Stricken with grief at the loss of her husband, she was doubly mournful because they had not been living a Christ-centered life, and her husband had died without having partaken of the holy mysteries of Confession and the Eucharist. She agonized for the soul of her beloved spouse.

Giving to the poor nearly everything she possessed, and giving her house to a friend, she disappeared from the city for eight years. It was said later that she spent those years living with a sisterhood of ascetics, under the guidance of a holy elder. Then just as suddenly, she reappeared in Saint Petersburg, where she walked the streets of the poorest part of the city, the Storona district, and slept in a field under the open sky. She clothed herself in one of her husband’s old uniforms, and from

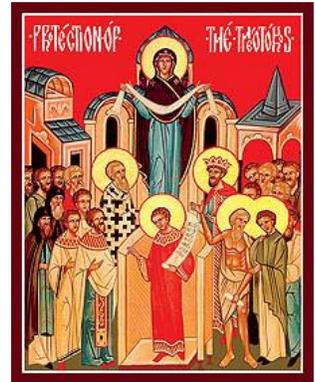
that time on, she took his name, Andrei Theodorovich, as her own. After some time she was granted the gift of clairvoyance, by which she helped many residents of the Storona.

She continued this remarkable way of life for 37 years, until her death at the age of 71. Countless miracles have taken place through her intercessions.

The Protection of our Most Holy Lady the Mother of God and Ever-Virgin Mary **(October 1)**

This miraculous appearance of the Mother of God occurred in the mid-tenth century in Constantinople, in the Blachernae church where her robe, veil, and part of her belt were preserved after being transferred from Palestine in the fifth century.

On Sunday, October 1, during the All Night Vigil, when the church was overflowing with those at prayer, the Fool-for-Christ Saint Andrew (October 2), at the fourth hour, lifted up his eyes towards the heavens and beheld our most Holy Lady Theotokos coming through the air, resplendent with heavenly light and surrounded by an assembly of the Saints. Saint John the Baptist and the holy Apostle John the Theologian accompanied the Queen of Heaven. On bended knees the Most Holy Virgin tearfully prayed for Christians for a long time. Then, coming near the Bishop's Throne, she continued her prayer.



After completing her prayer she took her veil and spread it over the people praying in church, protecting them from enemies both visible and invisible. The Most Holy Lady Theotokos was resplendent with heavenly glory, and the protecting veil in her hands gleamed “more than the rays of the sun.” Saint Andrew gazed trembling at the miraculous vision and he asked his disciple, the blessed Epiphanius standing beside him, “Do you see, brother, the Holy Theotokos, praying for all the world?” Epiphanius answered, “I do see, holy Father, and I am in awe.”

The Ever-Blessed Mother of God implored the Lord Jesus Christ to accept the prayers of all the people calling on His Most Holy Name, and to respond speedily to her intercession, “O Heavenly King, accept all those who pray to You and call on my name for help. Do not let them go away from my icon unheard.”

Saints Andrew and Epiphanius were worthy to see the Mother of God at prayer, and “for a long time observed the Protecting Veil spread over the people and shining with flashes of glory. As long as the Most Holy Theotokos was there, the Protecting Veil was also visible, but with her departure it also became invisible. After taking it with her, she left behind the grace of her visitation.”

At the Blachernae church, the memory of the miraculous appearance of the Mother of God was remembered. In the fourteenth century, the Russian pilgrim and clerk Alexander, saw in the church an icon of the Most Holy Theotokos praying for the world, depicting Saint Andrew in contemplation of her.

On the Feast of the Protection of the Most Holy Theotokos we implore the defense and assistance of the Queen of Heaven, “Remember us in your prayers, O Lady Virgin Mother of God, that we not perish by the increase of our sins. Protect us from every evil and from grievous woes, for in you do we hope, and venerating the Feast of your Protection, we magnify you.”