

NO. 2024:3 | MARCH 2024

# THE DELIVERER

A Monthly Newsletter of St. George Upper Darby



## Reflection on Annunciation by Fr. Alexander Schmemmann (excerpted)

The Annunciation! At one time this was one of the brightest and most joyful days of the year, the feast which consciously, and even unconsciously, was connected with a jubilant intuition, a radiant vision of the world and of life. The Gospel of St. Luke records the story of the Annunciation. (Please see Luke 1: 26-38).

Of course, viewed from the perspective of so-called “scientific” atheism this Gospel story supplies plenty of reasons for speaking of “myths and legends.” The rationalist will say, “When do angels ever appear to young women and hold conversations with them? Do believers really think that people of the twentieth century, living in a technological civilization, could believe this? Can’t believers see just how silly, unscientific and impossible this is?” The believer always has only one answer to this kind of contentious debate, disparagement and ridicule: yes, alas, it is impossible to fit this into your shallow worldview. . . . In the language of your science, the words angel, glad tidings, joy and humility are of course completely meaningless.

*(continued on page 2)*

## MARCH DATES TO REMEMBER

**March 9:** Saturday of Souls Liturgy 9:30 a.m.

**March 17:** Forgiveness Sunday Vespers 12 p.m.

**March 18:** Great Compline 6:30 p.m.

**March 19:** Great Compline 6:30 p.m.

**March 20:** PreSanctified Liturgy 6:30 p.m.

**March 21:** Great Compline 6:30 p.m.

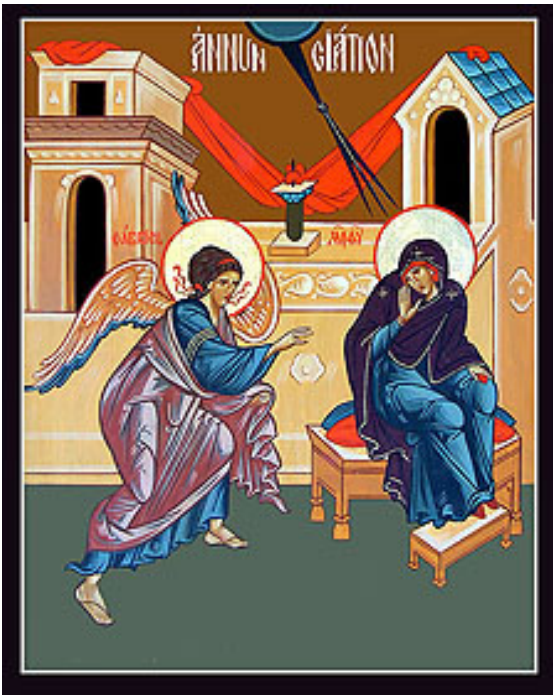
**March 22:** Akathist 6:30 p.m.

**March 25:** Annunciation Vespers Liturgy 6:30 p.m.

**March 27:** PreSanctified Liturgy 6:30 p.m.

**March 29:** Akathist 6:30 p.m.

(Continued from page 1)



. . . For everything most profound and most essential in life has always been expressed in the language of imagination. I don't pretend to understand what an angel is, nor, using the limited language of rationalism, can I explain the event that occurred almost two thousand years ago in a tiny Galilean town. But it strikes me that mankind has never forgotten this story, that these few verses have repeatedly been incorporated into countless paintings, poems and prayers, and that they have inspired and continued to inspire. This means, of course, that people heard something infinitely important to them in these words, some truth which apparently could be expressed in no other way than in the childish, joyful language of Luke's Gospel. What is this truth? What happened when the young woman, barely past childhood, suddenly heard — from what profound depth, from what transcendent height! — that wonderful greeting: "Rejoice!" For that is indeed the angel's message to Mary: Rejoice!

[Read More](#)

(Source: Pravmir.com)

## March Greeters, Readers, and Coffee Hour

### March 3

**Greeter:** Caitlin & Lexi Gordon

**Reader:** Karen B. / Rita H.

**Coffee Hour:** Young Families Ministry

### Interested in being a Greeter?

Contact the Office Administrator at  
[office@saintgeorgeupperdarby.org](mailto:office@saintgeorgeupperdarby.org)

### March 10

**Greeter:** Randa I. & Gabrielle G.

**Reader:** Caroline Becker

**Coffee Hour:** Meatfare Luncheon

### Interested in being a Reader?

If you're interested in becoming a reader for the Epistle on Sunday, please contact the church office.

### March 17

**Greeters:** Hayat & Mary

**Reader:** Mary Nasr

**Coffee Hour:** St. Katherine Women

### Coffee Hour

Honor a loved one or celebrate a special celebration by hosting a Coffee Hour.

### March 24

**Greeter:** Lucy Ibrahim

**Reader:** Anastasia N.

**Coffee Hour:** Duckworth Family

The first Sunday of the month is sponsored by the Young Families Ministry.

### March 31

**Greeter:** Cynthia Long







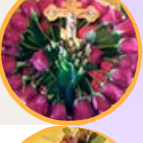


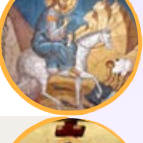


**Reader:** Sheri San Chirico

**Coffee Hour:** Parish Potluck

The last Sunday of the month is our parish potluck Coffee Hour.

# OUR JOURNEY TO PASCHA! 2024

Created by Fr. Jonathan Bannon (ACROD)

SUNDAY THEMES		GOSPEL READING	HOW TO PARTICIPATE
Fast - Free Week <b>FEBRUARY 25th</b>		<i>TRIODION WEEKS</i> <b>Publican and the Pharisee</b> Epistle: 2 Timothy 3:10-15 Gospel: Luke 18:10-14	Show compassion on the poor and distressed. Trust in God, not yourself, and ask for His help before every task this week.
Normal Fast Week <b>MARCH 3rd</b>		<b>The Prodigal Son</b> Epistle: 1 Corinthians 6:12-20 Gospel: Luke 15:11-32	Schedule a Confession. Every morning say, "Today I will be humble." Use up/freeze meats this week.
Meatfare <b>MARCH 10th</b> FAREWELL TO MEAT TODAY		<b>The Last Judgement</b> Epistle: 1 Corinthians 8:8-9:2 Gospel: Matthew 25:31-46	Pray facing East this week. Christ is returning from the East and we wait for Him! Use up/freeze dairy this week.
Cheesefare <b>MARCH 17th</b> FAREWELL TO CHEESE TODAY		<b>Adam &amp; Eve Cast from Paradise</b> <i>FORGIVENESS SUNDAY</i> Epistle: Romans 13:11-14:4 Gospel: Matthew 6:14-21 <i>GREAT LENT BEGINS AT FORGIVENESS VESPERS</i>	Ask each other for forgiveness each evening this week before bed.
1st Sunday of Lent <b>MARCH 24th</b>		<b>SUNDAY of ORTHODOXY</b> Epistle: Hebrews 11:24-26, 32:12-2 Gospel: John 1:43-51	Bring an icon to church for a procession.
2nd Sunday of Lent <b>MARCH 31st</b>		<b>ST GREGORY PALAMAS</b> Epistle: Hebrews 1:10-2:3 Gospel: Mark 2:1-12	Bring a prayer rope to be blessed today! Use it and pray the Jesus Prayer each day this week.
3rd Sunday of Lent <b>APRIL 7th</b>		<b>VENERATION OF THE CROSS</b> <i>HALF WAY TO PASCHA!</i> Epistle: Hebrews 4:14-5:6 Gospel: Mark 8:34-9:1	Wear your cross to church and kiss the cross each morning with a bow!
4th Sunday of Lent <b>APRIL 14th</b>		<b>ST JOHN of the LADDER</b> Epistle: Hebrews 6:13-20 Gospel: Mark 9:17-31	Every time you climb stairs this week ask St. John to help you reach Paradise with the sign of the cross!
5th Sunday of Lent <b>APRIL 21st</b>		<b>ST MARY of EGYPT</b> Epistle: Hebrews 9:11-14 Gospel: Mark 10:32-45	Ask the Theotokos to offer you and the world pure thoughts and ideas this week.
FLOWERY (PALM) SUNDAY! <b>APRIL 28th</b> GREAT WEEK BEGINS		<i>GREAT AND HOLY WEEK</i> <b>CHRIST ENTERS JERUSALEM</b> Epistle: Philippians 4:4-9 Gospel: John 12:1-18	Place your palm branches and pussywillows behind an icon at home and in your car.
GREAT AND HOLY FRIDAY <b>MAY 3rd</b>		<b>GREAT AND HOLY FRIDAY</b> <i>JESUS DIES ON THE CROSS</i> CHECK WITH YOUR PARISH FOR ROYAL HOURS AND VESPERS SCHEDULE	Refrain from TV, Internet & Phones to honor Christ's Death.
FEAST OF FEASTS! <b>MAY 5th</b> NO FASTING!		<i>BRIGHT WEEK</i> <b>HOLY PASCHA! (CHRIST IS RISEN!)</b> Epistle: Acts 1:1-8 Gospel: John 1:1-17	Greet everyone with "CHRIST IS RISEN!" & say it before good morning and goodnight!



# The Discipline of Fasting

From *The Lenten Triodion* by Archim. Kallistos Ware and Mother Mary, pp. 35-37.

Within this developed pattern of Lent, what precisely do the rules of fasting demand? Neither in ancient nor in modern times has there ever been exact uniformity, but most Orthodox authorities agree on the following rules:

1. During the week between the Sunday of the Publican and the Pharisee and that of the Prodigal Son, there is a general dispensation from all fasting. Meat and animal products may be eaten even on Wednesday and Friday.
2. In the following week, often termed the 'Week of Carnival', the usual fast is kept on Wednesday and Friday. Otherwise there is no special fasting.
3. In the Week before Lent, meat is forbidden, but eggs, cheese and other dairy products may be eaten on all days, including Wednesday and Friday.
4. On weekdays (Monday to Friday inclusive) during the seven weeks of Lent, there are restrictions both on the number of meals taken daily and on the types of food permitted; but when a meal is allowed, there is no fixed limitation on the quantity of food to be eaten.
  - a. On weekdays in the first week, fasting is particularly severe. According to the strict observance, in the course of the five initial days of Lent, only two meals are eaten, one on Wednesday and the other on Friday, in both cases after the Liturgy of the Presanctified. On the other three days, those who have the strength are encouraged to keep an absolute fast; those for whom this proves impracticable may eat on Tuesday and Thursday (but not, if possible, on Monday), in the evening after Vespers, when they may take bread and water, or perhaps tea or fruit-juice, but not a cooked meal. It should be added at once that in practice today these rules are commonly relaxed. At the meals on Wednesday and Friday xerophagy is prescribed. Literally this means 'dry eating'. Strictly interpreted, it signifies that we may eat only vegetables cooked with water and salt, and also such things as fruit, nuts, bread and honey. In practice, octopus and shell-fish are also allowed on days of xerophagy; likewise vegetable margarine and corn or other vegetable oil, not made from olives. But the following categories of food are definitely excluded:
    - i. meat;
    - ii. animal products (cheese, milk, butter, eggs, lard, dripping);
    - iii. fish (i.e. fish with backbones);
    - iv. oil (i.e. olive oil) and wine (i.e. all alcoholic drinks).
  - b. On weekdays (Monday to Friday inclusive) in the second, third, fourth, fifth and sixth weeks, one meal a day is permitted, to be taken in the afternoon following Vespers, and at this one meal xerophagy is to be observed (42).
  - c. Holy Week. On the first three days there is one meal each day, with xerophagy; but some try to keep a complete fast on these days, or else they eat only uncooked food, as on the opening days of the first week.

On Holy Thursday one meal is eaten, with wine and oil (i.e. olive oil) .

On Great Friday those who have the strength follow the practice of the early Church and keep a total fast. Those unable to do this may eat bread, with a little water, tea or fruit-juice, but not until sunset, or at any rate not until after the veneration of the Epitaphion at Vespers.

On Holy Saturday there is in principle no meal, since according to the ancient practice after the end of the Liturgy of St. Basil the faithful remained in church for the reading of the Acts of the Apostles, and for their sustenance were given a little bread and dried fruit, with a cup of wine. If, as usually happens now, they return home for a meal, they may use wine but not oil; for on this one Saturday, alone among the Saturdays of the year, olive oil is not permitted.

The rule of xerophagy is relaxed on the following days:

On Saturdays and Sundays in Lent, with the exception of Holy Saturday, two main meals may be taken in the usual way, around mid-day and in the evening, with wine and olive oil; but meat, animal products and fish are not allowed.

On the Feast of the Annunciation (25 March) and Palm Sunday, fish is permitted as well as wine and oil, but meat and animal products are not allowed. If the Feast of the Annunciation falls on the first four days of Holy Week, wine and oil are permitted but not fish. If it falls on Great Friday or Holy Saturday, wine is permitted, but not fish or oil.

Wine and oil are permitted on the following days, if they fall on a weekday in the second, third, fourth, fifth or sixth week:

First and Second Finding of the Head of St. John the Baptist (24 February)

Holy Forty Martyrs of Sebaste (9 March)

Forefeast of the Annunciation (24 March)

Synaxis of the Archangel Gabriel (26 March)

Patronal festival of the Church or Monastery

Wine and oil are also allowed on Wednesday and Thursday in the fifth week, because of the vigil for the Great Canon. Wine is allowed - and, according to some authorities, oil as well - on Friday in the same week, because of the vigil for the Akathistos Hymn.

It has always been held that these rules of fasting should be relaxed in the case of anyone elderly or in poor health. In present-day practice, even for those in good health, the full strictness of the fast is usually mitigated. Only a few Orthodox today attempt to keep a total fast on Monday, Tuesday and Thursday in the first week, or on the first three days in Holy Week. On weekdays - except, perhaps, during the first week or Holy Week - it is now common to eat two cooked meals daily instead of one. From the second until the sixth week, many Orthodox use wine, and perhaps oil also, on Tuesdays and Thursdays, and less commonly on Mondays as well. Permission is often given to eat fish in these weeks. Personal factors need to be taken into account, as for example the situation of an isolated Orthodox living in the same household as non-Orthodox, or obliged to take meals in a factory or school canteen. In cases of uncertainty each should seek the advice of his or her spiritual father. At all times it is essential to bear in mind that 'you are not under the law but under grace' (Rom. 6:14), and that 'the letter kills, but the spirit gives life' (2 Cor. 3:6). The rules of fasting, while they need to be taken seriously, are not to be interpreted with dour and pedantic legalism; 'for the kingdom of God is not food and drink, but righteousness and peace and joy in the Holy Spirit' (Rom. 14:17).

Registration Now Open

All Invited!!

# Bringing Prayer Home!

March 15th – 17th 2024



## 2024 Spring Retreat

*Combined EDMC and AWE Retreat*  
Plus Activities for Teen Soyo

### **Akathist to St. Raphael**

Join us to pray at the  
Resting Place of St. Raphael  
(weather permitting)

### **Very Rev. Ed. Hughes**

Speaking this year on:  
Bringing Prayer to the  
Home and the Importance  
of Prayer in the Home

### **Akathist to St. Thekla**

Join us for a procession  
and Akathist at the  
Shrine of St. Thekla  
(weather permitting)

Copy or Click the link below to register Now!!

<https://registration.antiochianvillage.org/LentenSpring2024>



# MARCH 2024

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
					1	2 3:30 p.m. Bible Study 4:30 p.m. Chanting Wkshp 5 p.m. Vespers
<b>Prodigal Son</b> 3 9:30 a.m. Orthros 10:30 a.m. Liturgy Sunday School 12:30 p.m. Choir Rehearsal	4	5 9:30 a.m. Matins 6:30 p.m. Choir Rehearsal 7 p.m. Akathist (online)	6 7:30 p.m. Reading Group "Way of a Pilgrim"	7 9:30 a.m. Third Hour 8 p.m. 12 Baskets	8	9 9:30 a.m. Liturgy for Saturday of Souls 11 a.m. SKW Book Club 3:30 p.m. Bible Study 4:30 p.m. Chanting Wkshp 5 p.m. Vespers
<b>Meatfare</b> 10 9:30 a.m. Orthros 10:30 a.m. Liturgy Sunday School Meatfare Luncheon Parish Council Mtg 12:30 p.m.	11 7 p.m. F.S.M.B. (online)	12 9:30 a.m. Matins 6:30 p.m. Choir Rehearsal 7 p.m. Akathist	13 6:30 p.m. Orthodoxy on Tap at St. Stephen Cathedral 7:30 p.m. Reading Group "Way of a Pilgrim"	14 9:30 a.m. Third Hour	15	16 NO Bible Study 4:30 p.m. Chanting Wkshp 5 p.m. Readers Vespers
<b>Forgiveness Sunday</b> 17 9:30 a.m. Orthros 10:30 a.m. Liturgy Sunday School 12 noon Forgiveness Vespers	18 6:30 p.m. Great Compline & Canon of St. Andrew	19 9:30 a.m. Matins 6:30 p.m. Great Compline & Canon of St. Andrew	20 6:30 p.m. PreSanctified Liturgy & Potluck Supper	21 9:30 a.m. Third Hour 6:30 p.m. Great Compline & Canon of St. Andrew	22 6:30 p.m. Akathist	23 3:30 p.m. Bible Study 4:30 p.m. Chanting Wkshp 5 p.m. Vespers
<b>Sun. of Orthodoxy</b> 24 9:30 a.m. Orthros 10:30 a.m. Liturgy No Sunday School: Procession 12:30 p.m. Long Term Plug 12:30 p.m. Choir Rehearsal	25 6:30 p.m. Vespers Liturgy for Annunciation	26 NO Matins 7 p.m. Akathist	27 6:30 p.m. PreSanctified Liturgy & Potluck Supper	28 9:30 a.m. Third Hour	29 6:30 p.m. Akathist	30 3:30 p.m. Bible Study 5 p.m. Vespers
<b>St. Gregory Palamas</b> 31 9:30 a.m. Orthros 10:30 a.m. Liturgy Sunday School (Western Easter)	Great Lent starts at the conclusion of Forgiveness Vespers on Sunday, March 17.					

