

NO. 2024:4 | APRIL 2024

THE DELIVERER

A Monthly Newsletter of St. George Upper Darby



APRIL DATES TO REMEMBER

An Introduction To Great Lent by Fr. Alexander Schmemmann

(excerpted from his book *Great Lent*)

When a man leaves on a journey, he must know where he is going. Thus with Lent. Above all, Lent is a spiritual journey and its destination is Easter, "the Feast of Feasts." It is the preparation for the "fulfillment of Pascha, the true Revelation." We must begin, therefore, by trying to understand this connection between Lent and Easter, for it reveals something very essential, very crucial about our Christian faith and life.

Is it necessary to explain that Easter is much more than one of the feasts, more than a yearly commemoration of a past event? Anyone who has, be it only once, taken part in that night which is "brighter than the day," who has tasted of that unique joy, knows it. [...] On Easter we celebrate Christ's Resurrection as something that happened and still happens to us. For each one of us received the gift of that new life and the power to accept it and live by it. It is a gift which radically alters our attitude toward everything in this world, including death.

(continued on page 2)

Mondays; April 1, 8, 15, 22
Great Compline 6:30 p.m.

Wednesdays; April 3, 10, 17, 24
Pre-Sanctified Liturgy & Potluck 6:30 p.m.

Fridays; April 5, 12, 19, 26
Akathist 6:30 p.m.

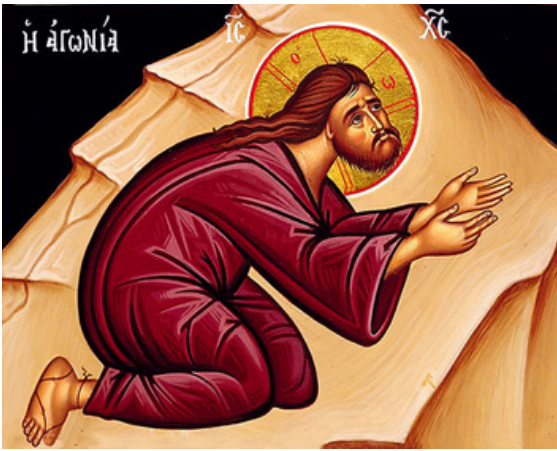
Saturday, April 27
Lazarus Saturday
Sunday School Talk 10 a.m.
Liturgy 10:30 a.m.

Holy Week
April 28: Palm Sunday
Liturgy 10:30 a.m.
Bridegroom Service 6:30 p.m.

Monday, April 29
Bridegroom Service 6:30 p.m.

Tuesday, April 30
Pre-Sanctified Liturgy 9:30 a.m.
Bridegroom Service 6:30 p.m.

(Continued from page 1)



It makes it possible for us to joyfully affirm: "Death is no more!" Oh, death is still there, to be sure, and we still face it and someday it will come and take us. But it is our whole faith that by His own death Christ changed the very nature of death, made it a passage — a "passover," a "Pascha" — into the Kingdom of God, transforming the tragedy of tragedies into the ultimate victory...

If we realize this, then we may understand what Easter is and why it needs and presupposes Lent. For we may then understand that the liturgical traditions of the Church, all its cycles and services, exist, first of all, in order to help us recover the vision and the taste of that new life which we so easily lose and betray, so that we may repent and return to it...

[Read More](#)

(Source: Holy Cross Orthodox Church, with permission from SVS Press)

April Greeters, Readers, and Coffee Hour

April 7

Greeter: Brigid San Chirico

Reader: Kerry San Chirico

April 14

Greeters: Marcia & Michael Ibrahim

Reader: Jerry Burke

April 21

Greeters: Nathan & Lucy Klingensmith

Reader: Ben Daniel

April 28

Greeter: Peter Solomon

Reader: Matt Gordon

Interested in being a Greeter?

Contact the Office Administrator at
office@saintgeorgeupperdarby.org

Interested in being a Reader?

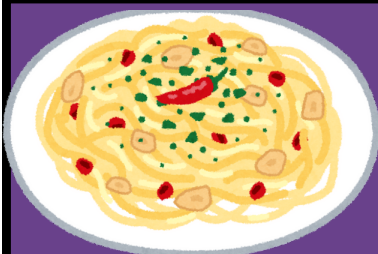
If you're interested in becoming a reader for the Epistle on Sunday, please contact the church office.

Coffee Hour

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

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

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



Meal Train for the Ibrahims

Congratulations and Many Years to Alex, Kait, and Sophia and the entire Ibrahim family on the birth of Isabelle. Sign up to share a meal if you can through the Meal Train website at www.mealtrain.com/trains/dn8wd6 or use this QR code on the right.



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).

HOLY WEEK and PASCHA

Saturday, April 27 to Sunday, May 5, 2024

*"Let none fear death, for the death of the Saviour has set us free.
Christ is risen and the demons have fallen. Christ is risen and the angels rejoice."
+St. John Chrysostom*

LAZARUS SATURDAY – April 27

10 a.m. Sunday School Talk

Father prepares the Holy Gifts on the Solea

*Father will prepare the gifts, explaining to the children what each part means.
People may come and offer commemorations.*

10:30 a.m. Divine Liturgy

THEME: The raising of Saint Lazarus from the dead is a pledge of our own resurrection.

12:00 p.m. Parish Clean-up ([sign up online](#)).

5:00 p.m. Great Vespers

THEME: Three readings from the Old Testament help us to prepare to welcome Christ who comes as a King to usher in Salvation.

PALM SUNDAY – APRIL 28

9:30 a.m. Matins and Blessing of Palms

10:30 a.m. Divine Liturgy

THEME: The triumphal entry of Christ into Jerusalem before His voluntary death is recalled. Carrying palm branches, the faithful join in procession around the outside of the church in recognition of this historic event.

6:30 p.m. Bridegroom Service

THEME: The commemoration of the noble Joseph and the Gospel account of the fig tree that withered remind us that our lives are intended to produce ripe fruit.

GREAT MONDAY – APRIL 29

6:30 p.m. Bridegroom Service

THEME: The account of the wise and foolish virgins reminds us of the need for to be watchful at all times expecting the arrival of Christ.

GREAT TUESDAY – APRIL 30

9:30 a.m. Pre-Sanctified Liturgy

6:30 p.m. Bridegroom Service

THEME: The anointing of Christ by the woman at Bethany reminds us of our sinfulness and our need for humility and mercy. The hymn of St. Cassiani calls us to pursue a spirit of reflection and repentance.

GREAT WEDNESDAY – MAY 1

6:30 p.m. Sacrament of HOLY UNCTION

THEME: The Sacrament of Holy Unction is celebrated for the healing of our souls and bodies. The themes of the 7 Epistle and Gospel readings are: repentance, forgiveness, and healing.

GREAT AND HOLY THURSDAY – MAY 2

9:30 a.m. Divine Liturgy

THEME: The Mystical Supper of Christ with His disciples is remembered as He offers the Mystery of His Body and Blood for our salvation. He commands us 'do this in memory of Me.'

6:30 p.m. The Service of the Passion Gospels

THEME: The passion and death of Our Lord and Saviour Jesus Christ is read from twelve Gospel accounts. The life giving Cross is placed in the center of the church for our contemplation and veneration.

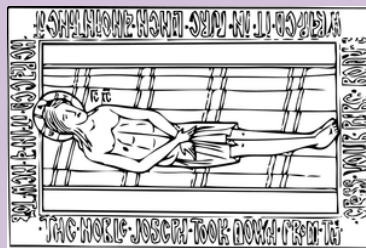


GREAT AND HOLY FRIDAY – MAY 3

9:30 a.m. The Royal Hours

11:00 a.m. The Decorating of the Tomb

3:00 p.m. Vespers - commemorating Joseph of Arimathea's removal of the Body from the Cross.



6:30 p.m. Orthros with the Lamentations of the Theotokos

THEME: The life giving death on the Cross of Our Saviour Jesus Christ, the removal of His sacred body and the placing in the tomb are commemorated. As we relive these events we are reminded that the most beloved One has given over His very life for our sake. The sacred shroud and decorated bier are carried in funeral procession around the outside of the church as we relive the burial of our Lord.

All Night Vigil

Following the service we remain in church throughout the night. keeping watch before the tomb of Christ. The Psalter and Gospels are read with accounts from the lives of the saints ([sign up online](#)).

GREAT AND HOLY SATURDAY – MAY 4

10:00 a.m. Divine Liturgy

THEME: The tomb of Our Lord is our focus as we realize the death and burial of Christ and anxiously anticipate the joy of His Resurrection. The morning is one of both sorrow and joy. During the Liturgy we scatter bay leaves, and ancient sign of victory, to acknowledge Christ's victory over death.

10:30 p.m. Rush Procession and Resurrection Matins

THE GREAT AND GLORIOUS PASCHA – MAY 5

MIDNIGHT PASCHAL DIVINE LITURGY

THEME: The Glorious Resurrection of Jesus Christ from the dead is the sign of universal life. The 'true light' is offered and a candle lit procession makes its way around the church,

reminding us that the Light has overthrown the darkness. Blessed red eggs are offered as a sign of new life. The Paschal exclamation 'Christ Is Risen' is offered and exchanged. The Paschal Liturgy is celebrated in the light filled church as if in the light giving tomb of the Resurrection.

12:00 NOON -- Agape Vespers of the Resurrection

THEME: The Joyous Resurrection of Christ is announced and celebrated with the reading of the Resurrection Gospel in many languages.



Christ is Risen! – Truly He is Risen!

Christos anesti – alithos anesti

Al-maseeh qam – Ha-qan qam

Christos voskrese – Vo-istinu voskrese

Hristos a Inviat – a Deverat a Inviat

Le Christe est Resucité – En verité Il est Resucité

Icristo ha Resucitado – En verdad ha Resucitado

Kristo ame fukuka –Kweli ame fukuka

APRIL 2024

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	1 Great Compline 6:30 p.m.	2 Matins 9:30 a.m. Choir 6:30 p.m. Akathist 7 p.m.	3 PreSanctified Liturgy & Potluck 6:30 p.m.	4 Third Hour 9 ^{:30} a.m. 12 Baskets 8 p.m.	5 Akathist 6:30 p.m.	6 Bible Study 3 ^{:30} p.m. Vespers 5 p.m.
<i>Sunday of Holy Cross</i> <i>No Sunday School</i> Chanting Wkshp 8 ^{:45} a.m. Matins 9:30 a.m. Liturgy 10:30 a.m. St. Katherine Women 12 ^{:30} Choir 12:30 p.m.	8 Great Compline 6:30 p.m.	9 Matins 9:30 a.m. Choir 6:30 p.m. Akathist 7 p.m.	10 PreSanctified Liturgy & Potluck 6:30 p.m.	11 Third Hour 9 ^{:30} a.m.	12 Akathist 6:30 p.m.	13 St. Katherine Women Baking Prep Day 10am– 2 p.m. Bible Study 3:30 p.m. Vespers 5 p.m.
<i>St. John Climacus</i> Chanting Wkshp 8 ^{:45} a.m. Matins 9:30 a.m. Liturgy 10:30 a.m. Parish Council 12 ^{:30} Choir 12:30 p.m.	15 Great Compline 6:30 p.m.	16 Matins 9:30 a.m. Choir 6:30 p.m. Akathist 7 p.m.	17 PreSanctified Liturgy & Potluck 6:30 p.m.	18 Third Hour 9 ^{:30} a.m.	19 Orthodoxy on Tap Akathist & Potluck (Elkins Park) 6 p.m. Akathist 6:30 p.m.	20 <i>Rain Date: Baking Day</i> NO Bible Study Readers Vespers 5 p.m. Japan Film /discussion 6 pm
<i>St. Mary of Egypt</i> Chanting Wkshp 8 ^{:45} a.m. Matins 9:30 a.m. Liturgy 10:30 a.m. Choir 12:30 p.m.	22 Great Compline 6:30 p.m.	23 Matins 9:30 a.m. Choir 6:30 p.m. Akathist 7 p.m.	24 PreSanctified Liturgy & Potluck 6:30 p.m.	25 Third Hour 9 ^{:30} a.m.	26 Akathist 6:30 p.m.	<i>Lazarus Saturday</i> 27 Sunday School Talk 10 am Liturgy 10:30 a.m. Clean-Up Day 12 noon NO Bible Study Vespers 5 p.m.
<i>Palm Sunday</i> No S.S. Chanting Wkshp 8 ^{:45} a.m. Matins 9:30 a.m. Liturgy 10:30 a.m. Lunch & Bake Sale 12:30 Bridegroom Service 6:30	29 Bridegroom Service 6:30 p.m.	30 PreSanctified Liturgy 9:30 a.m. Bridegroom Service 6:30 p.m.	May 1 Holy Unction 6 ^{:30} pm	May 2 Vesperal Liturgy 9 ^{:30} Decorating the Church 5 p.m. 12 Gospels 6:30 pm	May 3 Holy Friday Royal Hours 9 ^{:30} am Decorate Bier 11 a.m. Holy Fri Vespers 3 pm Lamentations 6:30 p.m. All-Night Vigil 8 p.m.	May 4 Holy Sat. Liturgy 10 a.m. Rush Service 10:30 p.m. Orthros for Pascha 11 pm Liturgy for Pascha 12 am Pascha Feast 1:30 a.m.
<i>Pascha</i> May 5 Agape Vespers 12 noon Followed by Egg Hunt & Picnic	May 6 Orthros & Liturgy for St. George 9:30 a.m.	May 7 Paschal Office 9:30 a.m.	HOLY WEEK			
Sign up for Lazarus Saturday Clean-Up here: https://www.signupgenius.com/go/9040A4EACA92CA2FF2-lazarus/						

To make a donation for flowers during Holy Week and Pascha, complete the form at this link: <https://tinyurl.com/yrjxn3y9>
Please make your donation no later than Palm Sunday, April 28th, 2024.



**PLEASE JOIN US
TO MAKE THE BIER
GOOD FRIDAY (MAY 3)
11 A.M.**



Pick up a
“Food For
Hungry
People”
donation
box in the
narthex.

Save The Date
for the **Spring Retreat** featuring
Sarah Byrne-Martelli
on **Saturday, June 1.**

SAVE THE DATE



FELLOWSHIP
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ACTIVITIES FOR
THE WHOLE
FAMILY

PARISH LIFE

Conference

JUNE 27 - 30. 2024

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