



February 24, 2026

Beloved clergy, matushki and faithful,

Christ is in our midst! As we prepare for Forgiveness Sunday and our Lenten Journey, I prostrate myself before you and ask your forgiveness for any way I have offended you or you perceived I offended you in word or deed.

As we know Great Lent is a school of repentance, a time to reorient our lives, reorganize our priorities and become more fully partakers of the Divine Nature, the true and authentic Life in the Kingdom of God. Great Lent offers the opportunity to become more whole by freeing us from slavery to the many things we choose over wholeness and Communion with the Lord, our True Source of Life and Wholeness. Our Church gives us the 'tools' we need for this journey in the opportunities to pray more frequently, receive the Holy Mysteries of Confession and Communion, and encourages us to give alms. For those unfamiliar with the term, "alms," refers to charitable gifts for the poor, the widow and the orphan in Holy Scripture. In the Old Covenant the prophets saw the treatment of the poor and disenfranchised as a litmus test for authentic Faith pleasing to God. No matter how generous the offerings to the Temple, it was unacceptable to the Lord when it was the ugly fruit of oppression and neglect of the poor. In the New Covenant our Lord pointed out the hypocrisy of the Jewish who focused on external performance and observance with no neglect of the weightier matter of mercy, compassion and justice. One can see this theme written large in our Lord's description in Matthew about the separating of the sheep and goats upon His Return based on failure to love, not simply in word only but in deed and Truth.

As a child growing up outside the Orthodox Church, one often thought about what he or she would give up for Great Lent. But Lent is not about what we are giving up, as though we are making some great sacrifice to obtain the favor of God. Lent is about getting rid of bad habits and sinful behaviours and getting our passions under control, or redirecting to their proper goal. If we see the Church discipline as a prescription to obtain optimal spiritual health, we approach Lent with a much different attitude. We are not simply to eliminate certain foods from our diet, but to embrace the discipline or prescription so as to regain control of our thoughts and our bodies. As we all know, one may sin without the body, but one cannot sin with the body without the thoughts preceding it. If we fast from food only, but fail to grasp the purpose of the Fast is to fast from sin and develop virtue. Fasting alone will no save us as the demons do not eat either. St John Chrysostom has a beautiful homily on "The Fast of Great Lent Is Not Sufficient To Make Us Competent To Partake Of Holy Communion."
https://biblehub.com/library/chrysostom/on_the_priesthood/homily_xx_that_the_fast.htm .

Therefore, the Church asks us to refrain from meat, dairy, alcoholic beverages, and olive oil on certain days as well as to refrain from watching television, watching movies, frivolous conversation, and those things that perhaps incite the passions leading into sin. We basically withdraw from worldly distraction that skew our understanding of Who God is and who and what we were created to be. In her wisdom, the Church asks us to remove the things that are distractions and contribute to sinful behaviour and an outlook on life contrary to the Holy Gospel.

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"Thou hast made us for Thyself, O Lord, and our heart is restless until it finds its rest in Thee."

Augustine



This gives us opportunities to read and hear the Holy Scripture, pray and receive the Holy Mysteries so that we may be transformed.

Often people will try all kinds of things the world offers to get their life under control or to kill the pain of their fallen passions. Yet, we do not turn to the Church and allow her wisdom from 2000 years of experience to lead us to spiritual health. Let us embrace the fast, the discipline of the Church, seek forgiveness from the Lord, one another and forgive perceived or real wrongs, attend the services as frequently as possible and I can assure you that if you open your hearts to let the Spirit work, by Holy Week you will be feeling Great Lent is too short. Changes you once felt impossible, suddenly begin happen. We realize that it was not God who was distant from us, but we who had been living in exile from Him and the Life of purity and Holiness He calls us to attain.

St. John Chrysostom says that no one is too frail or sick to embrace the Fast in some form. If we cannot give up meat, we may at least abstain from luxury. Blessed Theophylact speaks of gourmandizing, i.e., embracing the letter of the fast, but still indulging in luxurious foods. No one has ever physically died from the Lenten Fast, but they have died to the world and became alive unto Christ.

Your unworthy father in Christ,

+ Mark

+MARK, Archbishop of Philadelphia and the Diocese of Eastern Pennsylvania