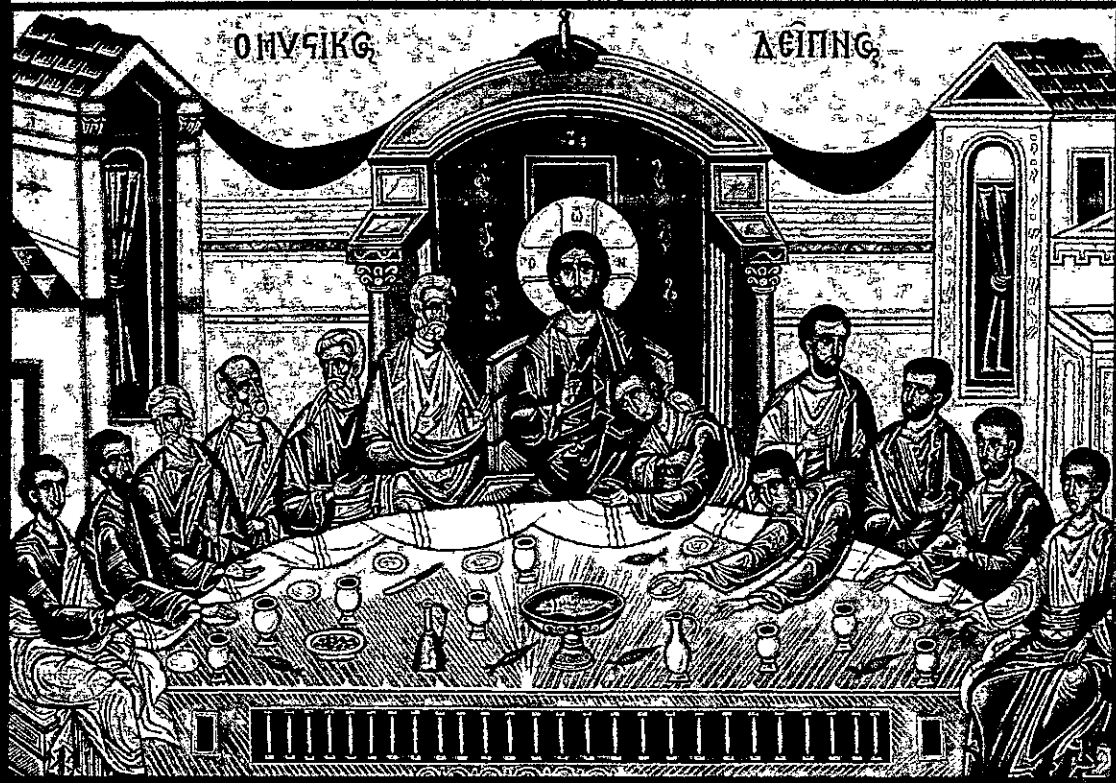


May we all take advantage  
of the wonderful opportunity  
for healing that the Church  
provides for us during



The Great Fast

## **Saints Peter and Paul Ukrainian Orthodox Church Bulletin**

1406 Philadelphia Pike  
Wilmington, DE 19809

[www.sspeterandpauluoc.org](http://www.sspeterandpauluoc.org)

[www.orthodoxdelaware.org](http://www.orthodoxdelaware.org)



Father Stephen Hutnick

(302) 798-4455

E-mail: [otche10@gmail.com](mailto:otche10@gmail.com)

### **HOLY MYSTERIES**

**VISITATIONS OF THE SICK AND INFIRM** – If you are going into the hospital for any reason, please inform Father Stephen at the Rectory. Our hospitalization code for Christiana and Wilmington Hospitals is UKR.

**EMERGENCY CALLS** – Please call the Rectory anytime (day or night) in an Emergency!

**BAPTISMS** – Celebrated by appointment.

**CROWNING IN MARRIAGE** – Please discuss timing with Father prior to setting a date. At least six months notice is needed. There are three 2-hour courses that must be attended prior to the Wedding.

**BULLETIN DEADLINE** – The deadline for getting information printed in the Weekly Bulletin is Wednesday.

**SUNDAY COLLECTIONS** – For the Needs of the Parish; 2<sup>nd</sup> Youth Ministry

**February 22, 2026**  
**Volume 62: Number 08**  
**Schedule of Services and Activities**  
**Week of February 22 – March 1, 2026**

Sunday, February 22 – Cheesefare Sunday – Forgiveness Sunday – Expulsion of Adam and Eve from Paradise - Tone 4

8:30 AM – Confessions

9:10 AM – Prayers Preparation for Holy Communion

9:30 AM – Divine Liturgy for the Faithful - Forgiveness Service

Panakhyhda: +Tamara Bazinova (6 yr) M/M Anatolij Bazinovs and Family

12:00 Noon – Lenten Vespers

Monday, February 23 – First Day of the Fast

7:00 AM – Matins

8:00 AM – Canon of St. Andrew

Tuesday, February 24 – St. Blaise

7:00 PM – Canon of St. Andrew

Wednesday, February 25

7:00 AM – Matins

8:00 AM – Butter and Onions

7:00 PM – Canon of St. Andrew

Thursday, February 26 - St. Priscilla

10:00 AM – Canon of St. Andrew (Holy Trinity – Whaleyville, MD)

5:30 PM – Canon of St. Andrew (St. Nicholas – Dover, DE)

Friday, February 27

7:00 AM – Matins

8:00 AM – Peeling potatoes

10:00 AM – Making sauerkraut balls

3:00 PM – Making potato balls

6:00 PM – Presanctified Liturgy

Saturday, February 28

8:00 AM – Making pyrohy

Sunday, March 1 – Sunday of Orthodoxy - Tone 5

8:30 AM – Confessions

9:10 AM – Prayers Preparation for Holy Communion

9:30 AM – Divine Liturgy for the Faithful

Procession with the Icons

12:00 Noon – Lenten Vespers

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### SCRIPTURE READINGS

Cheesefare Sunday – Forgiveness Sunday – Matins: Luke 24:1-12; Liturgy: Romans 13:11-14:4; Matthew 6:14-21

Monday: Genesis 1: 1-13; Proverbs 1: 1-20; Isaiah 1: 1-20

Tuesday: Genesis 1:14-23; Proverbs 1: 20 - 33; Isaiah 1: 19 - 2: 3

Wednesday: Genesis 1: 24 - 2: 3; Proverbs 2: 1-22; Isaiah 2: 3-11

Thursday: Genesis 2: 4-19; Proverbs 3: 1-18; Isaiah 2:11-22

Friday: Genesis 2: 20 - 3: 20; Proverbs 3: 19-34; Isaiah 3: 1-14

Saturday: Hebrews 1: 1-12; Mark 2: 23 - 3:5

Sunday of Orthodoxy - Matins: Luke 24:12-35; Liturgy: Hebrews 11: 24-26; 32-12:2; John 1: 43 - 51

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### **Statement of the Council of Bishops of the UOC of the USA On the 4th Anniversary of the Unjustified and Unprovoked Full-Scale War Against Ukraine**

On the solemn commemoration of the fourth anniversary of the unjustified and unprovoked full-scale invasion of Ukraine by the Russian Federation, the Council of Bishops of the Ukrainian Orthodox Church of the USA raises its collective voice before God and the world.

As shepherds of Christ's Holy Church, we stand in prayerful intercession before Almighty God, imploring His mercy, protection, and peace for the people of Ukraine; for those who courageously defend the God-given right to life, freedom, dignity, and sovereignty; and for all who continue to suffer because of this brutal and ongoing war.

The people of Ukraine defend not only their territorial integrity, but their sacred inheritance - the freedom to worship and glorify God, to speak their native language, to cherish their ancestral land, and to live according to the principles of freedom, responsibility, and democracy. These God-given rights are being violently challenged and systematically violated by the aggression of the Russian Federation.

Even during the sacred season of the Nativity of our Lord - when the world proclaims peace on earth and goodwill among all - millions in Ukraine were left in darkness and

cold, without heat, electricity, or basic necessities. Children have been orphaned, women widowed, families displaced, cities destroyed, and countless innocent lives lost. Human suffering has reached unspeakable depths.

We cannot - and must not - remain silent!

The sanctity of human life stands at the very heart of the Gospel of Jesus Christ. The deliberate killing, torture, and displacement of innocent people is a grave sin before God and a crime against humanity. True peace cannot be built upon lies, coercion, or injustice. It cannot be achieved by demanding that Ukraine surrender Crimea, its eastern regions, or any part of its God-given homeland in exchange for an illusory ceasefire. Peace without truth, repentance, and responsibility is not peace at all.

We therefore continue to unequivocally condemn the actions of the Russian Federation against the people and nation of Ukraine and call upon the international community to remain steadfast in defending truth, justice, and life.

At the same time, we offer heartfelt gratitude to the people of the United States of America. Through compassion, generosity, and unwavering moral support, the American people - of many backgrounds, nationalities, and religious traditions - have extended invaluable assistance to the suffering people of Ukraine. Through the humanitarian ministry of the Ukrainian Orthodox Church of the USA - whether through the Metropolia offices or through individual parishes - we have witnessed countless acts of sacrificial love: food delivered, medical aid provided, refugees welcomed, children sheltered, and hope restored.

We bow our heads in gratitude and lift up our prayers to God for all who have stood with Ukraine. May the Lord bless you abundantly for your love, your courage, and your faithfulness to the Gospel commandment to care for "the least of these."

We also issue a strong and urgent call to Orthodox Christian communities throughout the world. This is a moment of moral clarity. Silence in the face of evil is not neutrality - it is complicity. We call upon Orthodox faithful, clergy, theologians, and hierarchs everywhere to stand firmly for the sanctity of human life, to speak the truth without fear, and to condemn aggression, genocide, and the misuse of religion to justify violence.

We further call upon religious leaders within the Russian Federation to come to their senses and to courageously denounce this war, the murders, and the destruction being carried out in the name of state power. In particular, we denounce the position of the Patriarchate of Moscow, which has chosen allegiance to political authority over fidelity to

the Gospel of Christ, thereby scandalizing the faithful and betraying the sacred calling of the Church.

We pray and labor for peace - but peace rooted in truth, justice, repentance, and respect for the God-given dignity and sovereignty of the Ukrainian people.

May the Lord, Who Himself was born into poverty, persecution, and exile, grant comfort to the afflicted, strength to the defenders of life, wisdom to the leaders of nations, and a just and lasting peace to Ukraine and to the world.

With prayers, gratitude, and unwavering witness,

† **Metropolitan Antony**

† **Archbishop Daniel**

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**Catechetical Homily For the Opening of Holy and Great Lent of the Ecumenical Patriarch**

+ **BARTHOLOMEW**

By God's mercy Archbishop of Constantinople-New Rome and Ecumenical Patriarch

To the Plenitude of the Church

May the grace and peace of our Lord and Savior Jesus Christ; and from us, prayer, blessing, and forgiveness.

Most honorable brother Hierarchs and blessed children in the Lord,

Filled with sacred emotion, we enter once again, by God's goodwill, into Holy and Great Lent, the arena of ascetic struggle, the time of fasting and repentance, of humility and prayer, of spiritual vigilance and love, with the eyes of our heart directed to the life-giving Cross of the Lord, which guides us all toward Holy Pascha that opens the gates of Paradise to the human race.

This blessed period now opening before us constitutes an opportunity to comprehend once more the truth of asceticism according to Christ and its inseparable association with the Eucharistic realization of the Church, whose every expression and dimension is illumined by the light and joy of the Resurrection. The spirit of asceticism is hardly a foreign element introduced into Christianity, nor is it the result of influence by dualistic ideologies outside the Church. Asceticism is another word for the Christian existence, connecting it with absolute trust in Divine Providence, with the inexhaustible spiritual gladness of a life

dedicated to Christ, with self-transcendence and self-offering, with charitable love and respect for all creation.

Asceticism is not a matter of self-willed choices and subjective particularities, but of submission to the rule and the "catholic experience" of the Church. It has been described as an "ecclesiastical" rather than an "individual" event. Life in the Church is indivisible. Repentance, prayer, humility, forgiveness, fasting, and philanthropic deeds are interconnected and interwoven. In the Orthodox tradition, there is no asceticism as an end in itself, for that only leads to an overestimation of individual effort and feeds tendencies of self-justification.

Great Lent is the appropriate time to experience the Church as the place and the manner in which the gifts of divine Grace are revealed, always as a foretaste of the joy of the Lord's Resurrection, the cornerstone of our faith and the all-radiant horizon of "the hope within us." It is by divine inspiration that the Church honours on Cheesefare Saturday the sacred memory of saintly men and women who have shone brightly in asceticism, for they are the supporters and companions of the faithful in the long course of asceticism. In the arena of spiritual struggle, we have the benevolence of the Triune God with us, the protection of the All-Holy Mother of God and Mother of us all, and the intercessions of the saints and martyrs of the faith.

Healthy Christian asceticism is the participation of the whole human being—as a unity of spirit, soul, and body—in the life in Christ, without undervaluing matter and the body, and without a Manichaean reduction of spirituality. As it has been written, Christian asceticism is ultimately a struggle "not against, but for the body"; as the Gerontikon affirms: "We have been taught not to destroy the body, but to destroy the passions."

Unfortunately, and inaccurately, Christian asceticism has been labelled by contemporary thinkers as a denial of the joy of life and as a restriction of human creativity. Nothing could be further from the truth! As release from "having" and from attachment to the possession of things, and especially as liberation from the ego, from "seeking one's own," and from the "having of our being," asceticism is the source and expression of genuine freedom.

What can be more truthful than the exodus from the captivity of "individual right" and the openness and love for our fellow human beings, the inner "good change" and steadfastness in fulfilling God's commandments? What could be more creative than fasting, when it is a holistic attitude of life and expresses the ascetic and Eucharistic spirit of the Church, when it is a "common struggle" and not an "individual feat"? What could be more existentially striking than repentance and internal conversion, as a vital direction

toward the truth and a renewed discovery of the power of divine Grace, of the depth of life in Christ and the hope of eternal life?

It is truly impressive that, when the early Christian character of Holy and Great Lent as a period of preparation for Holy Baptism in the Divine Liturgy of the Resurrection was replaced by the “ethos of repentance,” there nevertheless remained its experience as a “second baptism.” For this reason, the period of fasting and repentance is not sorrowful. Our hymnology speaks of the “spring of fasting,” while theology calls Great Lent a “spiritual spring” and a “period of joy and light.” All of this assumes special timeliness and significance in the face of the anthropological confusion of our time, as well as the new alienations rooted in contemporary civilization.

With these sentiments and thoughts, reminding all the children of the Holy Great Church of Christ throughout the Lord’s dominion, that on the day of the Akathist Hymn, the festivities will culminate, marking the 1400th anniversary of the year 626—when, in expression of gratitude to the Theotokos for the deliverance of the City of Constre from a perilous siege, the Akathist Hymn was chanted standing in the sacred Church of Blachernae—we wish you all a smooth course of the Fast, with asceticism and patience, with thanksgiving and doxology.

May we all, speaking the truth in love and being sanctified in the Lord, travel this way toward the fullness of joy in His radiant Resurrection.

Holy and Great Lent 2026  
+ **BARTHOLOMEW of Constantinople**  
Your fervent supplicant for all before God

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**Archpastoral Letter of the Council of Bishops of the UOC of the USA and Diaspora  
on the Occasion of the Beginning of the Great and Holy Lent**

To the Reverend Clergy and Beloved Faithful of our Holy Church:

**CHRIST IS AMONG US!**

With pastoral love in Christ and prayerful concern for your spiritual lives, we address you at the threshold of the Great and Holy Lent - this sacred season of repentance, renewal, and return to the living God. Once again, the Holy Church lovingly calls us into the spiritual wilderness, not as a place of abandonment, but as a space of encounter, where the human heart is purified and made receptive to the grace of the Holy Spirit.

Great Lent is not merely a change in diet, schedule, or external practice. It is a profound invitation to inner transformation - to the restoration of the image of God within us, obscured by sin yet never destroyed. Through prayer, fasting, almsgiving, and repentance, we are called to re-center our lives on Christ, the Source of Life, Truth, and Love.

At the heart of the Lenten journey stands the virtue of self-discipline. The Church, in her wisdom, teaches us restraint - not as punishment, but as healing. In a world marked by excess, noise, and constant distraction, self-discipline becomes an act of freedom. It frees us from enslavement to our passions and re-orientes our hearts toward God and neighbor.

We are called during this holy season to exercise self-restraint in all things:

Restraint of the body, through fasting that humbles yet strengthens;

Restraint of the mind, by guarding our thoughts and intentions;

Restraint of the tongue, by paying careful attention to our words, tone, and manner of speech.

The passions of verbal expression - anger, judgment, gossip, careless speech - wound not only others but our own souls. The Apostle reminds us that life and death are in the power of the tongue. During Lent, let our words be fewer, gentler, and prayerful; let silence teach us humility; let listening become an act of love.

Equally important is our attention to prayer. Prayer is not an obligation imposed from without, but the breath of the soul. In prayer, we learn again who we are and to Whom we belong. Whether in the stillness of our homes, in the sacred beauty of the temple, or in the quiet prayer of the heart throughout the day, let us guard time for communion with God. Without prayer, fasting becomes empty; with prayer, even small efforts are filled with divine grace.

The Great Fast also reminds us of our responsibility toward the gift of life entrusted to us by the Lord Himself. Our bodies are not our own; they are sacred vessels, temples of the Holy Spirit, sealed in Baptism and nourished by the Holy Mysteries. To practice restraint and care for our bodies is to honor the Creator, who fashioned us in love and calls us to holiness. Caring for our physical, emotional, and spiritual well-being is not self-indulgence - it is stewardship.

This responsibility extends beyond ourselves. We are accountable for the way we live in relationship to the world around us. The Christian life is never isolated. Our fasting must open our eyes to the suffering of others; our prayer must soften our hearts; our restraint must cultivate compassion. In caring for one another's lives - through mercy, forgiveness,

patience, and concrete acts of love - we bear witness to the Kingdom of God already present among us.

Beloved in the Lord, as we enter the Great and Holy Lent, let us walk this path together as one Body in Christ. Let us fall and rise again through repentance, trusting not in our own strength but in the boundless mercy of God. May this sacred season become for each of us a time of genuine renewal, healing of the soul, and restoration of joy in the Holy Spirit.

Entrusting you all to the loving protection of our Lord and Savior Jesus Christ, we invoke upon you His abundant grace and peace.

With archpastoral love and prayer,

**+ANTONY**

Metropolitan of the Ukrainian Orthodox Church of the USA and Diaspora

**+JEREMIAH**

Archbishop of the Ukrainian Orthodox Eparchy of South America

**+DANIEL**

Archbishop of the Ukrainian Orthodox Church of the USA and Diaspora

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In preparation for and for our own spiritual edification during the season of the Great Fast, our bulletin will include excerpts from the book, **GREAT LENT: A JOURNEY TO PASCHA** by Father Alexander Schmemmann. I would suggest this book to be read by all of our parishioners for the insights and spiritual awakening of the season of the Fast.

### **FORGIVENESS SUNDAY (Cheesefare Sunday)**

We have come to the last day before Holy Lent or the Great Fast begins. This day is usually called "Forgiveness Sunday", but we must also remember its other liturgical name: the "Expulsion of Adam and Eve from the Paradise of Bliss". This name summarizes indeed the entire preparation for Lent. By now we know that man was created for paradise, for knowledge of God and communion with Him. Man's sin has deprived him of that blessed life and his existence on earth is exile. Christ, the Savior of the world, opens the door of paradise to everyone who follows Him, and the Church, by revealing to us the beauty of the Kingdom, makes our life a pilgrimage toward our heavenly home. Thus at the beginning of the Fast, we are like Adam:

"Adam was expelled from Paradise through food; Sitting therefore, in front of it he cried: "Woe to me. . . One commandment of God have I transgressed, depriving myself of all

that is good; Paradise holy! Planted for me, And now because of Eve closed to me; Pray to your Creator and mine that I may be filled again by your blossom." Then answered the Savior to him: "I wish not my creation to perish; I desire it to be saved and to know the Truth; For I will not turn away him who comes to Me..."

Lent is the liberation of our enslavement to sin, from the prison of this "world". And the Gospel lesson of this Sunday (Matt. 6:14-21) sets the conditions for that liberation. The first one is fasting - the refusal to accept the desires and urges of our fallen nature as normal, the effort to free ourselves from the dictatorship of the flesh and matter over the spirit. To be effective, however, our fast must not be hypocritical, a "showing off". We must "appear not unto men to fast but to our Father Who is in secret." The second condition is forgiveness - "If you forgive men their trespasses, your Heavenly Father will also forgive you." The triumph of sin, the main sign of its rule over the world is division, opposition, separation, hatred. Therefore, the first break through this fortress of sin is forgiveness: the return to unity, solidarity, love. To forgive is to put between me and my "enemy" that radiant forgiveness of God Himself. To forgive is to reject the hopeless "dead-ends" of human relations and to refer them to Christ. Forgiveness is truly a "break through" of the Kingdom into this sinful and fallen world.

The Great Fast actually begins at Vespers of Forgiveness Sunday. This unique service, so deep and beautiful, is absent from so many of our Churches! yet nothing reveals better the "tonality" of Great Lent in the Orthodox Church; nowhere is better manifested its profound appeal to man.

The service begins as solemn Vespers with the clergy in bright vestments. The hymns (stichera) which follow the Psalm "O Lord I have cried. . ." announce the coming of the Fast and, beyond the Fast, the approach of Pascha (Easter)!

"Let us begin the time of fasting in light! Preparing ourselves for the spiritual efforts. Let us purify our soul; let us purify our body. As from food, let us abstain from all passion and enjoy the virtues of the spirit. So that perfected in time by love we may all be made worthy to see the Passion of Christ and the Holy Pascha in spiritual joy!

Then comes, as usual, the Entrance with the evening hymn: "O Gladsome Light". The celebrant then proceeds to the "High Place" behind the altar for the proclamation of the evening Prokeimenon which always announces the beginning of another day. This day's Great Prokeimenon announces the beginning of the Great Fast: "Turn not away Your face from Your servant for I am afflicted! Hear me speedily. Attend to my soul and deliver it!

Listen to the unique melody of this verse - to this cry that suddenly fills the Church: ". . . for I am afflicted!" - and you will understand this starting point of the Great Fast: the mysterious mixture of despair and hope, of darkness and light. All preparation has now come to an end. I stand before God, before the glory and the beauty of His Kingdom. I realize that I belong to it, that I have no other home, no other joy, no other goal. I also realize that I am exiled from it into the darkness and sadness of sin, "for I am afflicted" and finally, I also realize that only God can help in that affliction, that only He can "attend to my soul". Repentance is, above everything else, a desperate call for that divine help.

Five times we repeat the Prokeimenon. And then, Lent is here! Bright vestments are put aside; lights are extinguished. When the celebrant intones the petitions for the evening litany, the choir responds in the Lenten "key". For the first time the Lenten prayer of St. Ephrem accompanied by prostrations is read. At the end of the service all the faithful approach the priest and one another asking for mutual forgiveness. But as they perform this rite of reconciliation, as Lent is begun by this movement of love, reunion and brotherhood, the choir sings the Paschal hymns. We will have to wander forty days through the desert of Lent. Yet at the end already shines the light of Easter, the light of the Kingdom.

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#### **ANNOUNCEMENTS**

**A VERY HAPPY BIRTHDAY** - is expressed to Carl Krauthauser, 2/22; Elizabeth Hutnick Ottaviani, 2/26; Annabel Pappas, 2/26; Dimitri Kaliakin, 2/27 & Theodora Szeremeta, 2/28. May God grant them a very happy birthday and keep them for many, happy and blessed years!

#### **PYROHY & FOOD SCHEDULE FOR THE BAZAAR**

Saturday, February 28; Saturday, March 14; Making Holubtsi - Saturday, March 21

#### **MINISTRY SCHEDULE**

(Please find a substitute if you cannot make a given week)

February 22 - Victor Kaliakin and Sonya Patronik

March 1 - John Plachuta and Linda Hnatow

March 8 - John Plachuta and Linda Hnatow

March 15 - Matthew Andreas and Victor Kaliakin

March 22 - Matthew Andreas and Victor Kaliakin

March 29 - Sonya Patronik and John Plachuta

**BREADS FOR SALE** - All of our frozen breads are available for \$5. See Kathy Duncan if you are interested.

## **CLEANING OF THE CHURCH MINISTRY SCHEDULE**

Week of February 23 - Earle and Jennifer Robinson

Week of March 1 - Thomas and Lynn Sulpizi

Week of March 8 - Nancy Hlywiak, Jean Roeth, Zina Twardus

Week of March 15 - Earle and Jennifer Robinson

Week of March 22 - Michael Tilson & Linda Hnatow, Irene Maskaly

Week of March 29 - Mark & Laura Andreas

## **CALENDER OF EVENTS - 2026**

Monday, February 23 – 1<sup>st</sup> Day of the Great Fast

Sunday, March 8 – Scout Sunday

Saturday, March 28 – Spring Bazaar

Sunday, April 5 – Palm Sunday – Easter Egg Hunt

Sunday, April 12 – Resurrection of the Lord

Sunday, April 19 – St. Thomas Sunday – Visiting Cemeteries

Sunday, May 31 – Pentecost

Monday, June 8 – Apostle' Fast

Sunday, July 12 – Feast of Sts. Peter and Paul – Patronal Dinner

Saturday, November 7 – Fall Bazaar

Saturday, November 28 – St. Philip Fast

Sunday, December 20 – UOL Cookie Sale

## **MEETINGS**

**Parish Board** – Tuesday, March 10 @ 6:30 PM

## **READERS MINISTRY SCHEDULE**

February 22 – Thomas Sulpizi

March 1 - Pani Elizabeth Hutnick

March 8 - Linda Hnatow

March 15 - Jean Roeth

March 22 – Thomas Scholz

March 29 – Andrew Duncan

April 5 - John Plachuta

**100th ANNIVERSARY** – will be held on Saturday, July 17th, 2027 with a 10:00 AM – Hierarchical Divine Liturgy with a Banquet at the Claymont Ballroom. Mark your calendars! Our first fund Raiser for the event is the sale of T-shirts (\$10) polo shirts (\$15 ) and sweat shirts (\$20) with the Anniversary Logo on them thanks to the art and stitching work of Michael Kapelus.

## **GREETER MINISTRY SCHEDULE**

February 22 - Kathy and Michael Chalfont  
March 1 - Sandy Cramer  
March 8 - Sonya Patronik  
March 15 - Zina Twardus and Nancy Tur  
March 22 - David and Eve Lazaration

## **COMMUNITY LENTEN SERVICES**

Wednesday, February 25 – St. Nicholas Ukrainian Catholic Church  
Wednesday, March 18 – Sts. Peter and Paul Ukrainian Orthodox Church  
Wednesday, March 25 – Aldersgate Methodist Church

## **BAZAAR NEWS**

**DONATIONS NEEDED FOR THE BAZAAR** – Some of the things needed are Diet Coke and Sprite products, cases of water, paper products and dishwashing detergent.

**CALLING ALL BAKERS** – we always rely on your tasty treats that you donate to the Bake Table. Again, we ask for your sweet donations. Any questions call Andrea. (302) 439-4899.

## **CONGRATULATIONS TO OUR 2026-2027 Parish Board**

President: Father Stephen	Vice President: Alex Czernik
Secretary: Nancy Hlywiak	Corresponding: Jean Roeth
Treasurer: Mark Andreas	Financial Sec.: Pani Elizabeth Hutnick
Assistant Fin Sec: Kathy Duncan	Auditor: Nicole Weinstein
Auditor: Thoams Schultz	Auditor: Thomas Sulpizi
Trustees: Matthew Andreas	Victor Kaliakin
Sonya Patronik	John Plachuta
	Linda Hnatow

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## **ORTHODOX CLERGY BROTHERHOOD SERVICES (4:00 PM)**

**March 1** – Sunday of Orthodoxy Descent of the Holy Spirit Romanian Orthodox Church  
1323 Ashbourne Rd., Elkins Park, PA  
**March 8** – Holy Ghost Carpatho-Russian Orthodox Church  
70 Holy Ghost Way, Phoenixville, PA  
**March 15** – St. George Georgian Orthodox Church  
412 Philmont Ave., Feasterville, PA  
**March 22** – St. John Chrysostom Albanian Orthodox Church  
237 N. 17th Street, Philadelphia, PA  
**March 29** – Sts. Peter and Paul Ukrainian Orthodox Church  
1406 Philadelphia Pike, Wilmington, DE

**PLEASE REMEMBER TO PRAY FOR THOSE WHO ARE ILL – Metropolitan**

Antony, Archbishop Daniel, Archimandrite Raphael, Father George Bazylevky, Father Vasyl Dovhan, Father Oleh Hucul, Father Andrew Molewski, Father James Weremedic, Father Volodymyr Wronskyj, Matushka Andrejuk, Matushka Laura Odell, Matushka Lisa Weremedic, Pani Matka Oksanna Bazylevsky, Pani Matka Maryann Ozlanski, Jonathan Angelo, Colby Atkinson, Shannon Austin, Joyce Belles, Joyce Bendoakas, Ethel Bernhard, Irene Billon, James Bolton, Maria Borowenski, Betty Bosland, Becky Bosley, Angie Brengle, Paul Brengle, Patricia Bringle, Richard Bringle, John Brick, Fedir Bukacz, Christine Cain, Mark Cello, Erik Colazo, Alex Czernik, Sharon Dalaski, Stephen Dalecki, David Dalldorf, Taylor Davis, Peter DiVirgilio, James Dudrick, Kathleen Dugan, Mary Eagleton, Maria Economou, Rose Eldridge, Archantula Fanjoy, Mary Farell, Kandi Fullerton, James Garrett, Lisa Gee, Peter Glenn, Ivan Golovnirov, Kathleen Gortva, Staci Gray, Charles Gunther, David Hamilton, Richard Haslam, Rick Hastings, Victoria Herrschaft, Carla Hitchings, Greg Hitchings, Alicia Hlywak, John Hlywak, Daniel Holoviak, Jennifer Huertes, Serhii Ivashyna, Violet Jaskolka, Stephen Johnson, Bill Jones, Linda Josepinson, Michael Kapelus, Walter Katolik, Diane Keyser, Wendy Klinedinst, Tommy Knight, Judith Kocinski, Lorissa Kozakova, Francis Lano, Ed Lavender, Ron Lazaration, Joan Libera, Karen Livick, Charles Lontor, Alla Lysenko, Jeremy Madea, Andrew Makolynyk, Jean Marano, Frederick McCarthy, Fred McKirachan, Stephen McNulty, Ronald Michel, Mary Ann Michalcewicz, Michelle Michalcewiz, Lisa Miller, Matthew Miller, Mary Elizabeth Moran, Barry Morris, Elsie Moroz, Karen Needham, Julie Neff, Ann Nester, Rick Orner, Sienna Ozboya, Betty Painter, Anastasios Pantelopulos, Anthony Pantelopulos, Daphne Pantelopulos, George Pantelopulos, Linda Phillips, Joseph Pierson, Barry Pinkowicz, Janilyn Pinkowicz, Bernice Pinkowicz, Joseph Porini, Robert Powers, Joanne Procak, Joseph Ptak, Carol Purse, Chuck Redden, Patricia Redden, Sharon Reigh, Christopher Riehl, Sandy Roeder, Arlene Roginski, Wyatt Roland, Andrea Roman, Jeff Rozwadowski, Glenn Runyan, Carol Rusk, Richard Scharba, Isaac Schmidt, Clay Seman, John Serth, Larissa Sth, Dawn Sheets, Justin Sheets, Emily Smitheman, Georgie Smolyar, Alexandra Sparco, Natalia Stanford, Rich Steinman, Joseph Stevens, Noel Strobino, Charles Joseph Sweeney, Evelyn Synczyszyn, Michael Synczyszyn, Pavlo Tabak, Nicholas Taylor, Sue Taylor, Elenora Thomas, Brysen Tomei, Dominic Tomei, Mark Tomei, Violet Tomei, Aria Tonner, Mariel Trimble, Martha Vignali, Jack Vognetz, Margaret Vognetz, Marilyn Wagner, Olena Wasylevska, James Watts, Chris Way, Leah Way, Barbara Weeks, Laura Worley, Jack Ziegler & James Zook

## OUR ANNUAL SPIRITUAL "CHECK-UP"

**M**edical authorities stress that it is important for all of us to have an annual physical examination — in fact, many companies require this of their employees. While this isn't anything that any of us truly enjoy, we cannot dispute the fact that our very lives may depend on this periodic check-up, which will allow us to see if we need to improve our health by making changes in the way we are living.

In like manner, the Church has long taught that we need a similar examination for our spiritual well-being every year. We refer to this "check-up" as the Great Fast. In this 40-day period, we will be called upon to pray more fervently and fast more severely. We will be implored to do good works and to receive the Body and Blood of Christ in the Sacrament of the Holy Eucharist. We will be urged to cleanse our souls by confessing our sins. But most importantly, during Lent we will be asked to take an honest look at our lives and evaluate the condition of our heart and our soul. Just as it is unwise not to be truthful with our doctor, it is equally foolish for us to try to deceive the Great Physician — our Lord and Savior Jesus Christ. Are we in "good shape" spiritually? Are we showing complete and total love for God in all that we do? Do we really love our neighbor as we love ourselves? Are we harboring any hatred or hard feelings towards anyone? Are we willing to forgive those who may have wronged us as we have been instructed to do by Christ in today's Gospel lesson: "For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses." (Matt 6:14-15) Is it time for your check-up?