



The Light of Orthodoxy

ARCHDIOCESE OF PITTSBURGH AND
WESTERN PENNSYLVANIA
WINTER—SPRING 2017

ON THE GREAT AND HOLY LENT Protopresbyter Thomas Hopko

ARCHDIOCESAN LENTEN VESPERS

March 19 5:00pm
St. Alexander
Nevsky Cathedral
Allson Park, PA

April 1
Divine Liturgy
9:00 AM
St. Nicholas
Church
McKees Rocks, PA
[Followed by lunch
and a speaking
presentation by Dr.
Edith Humphrey]

The season of Great Lent is the time of preparation for the feast of the Resurrection of Christ. It is the living symbol of man's entire life which is to be fulfilled in his own resurrection from the dead with Christ. It is a time of renewed devotion: of prayer, fasting, and almsgiving. It is a time of repentance, a real renewal of our minds, hearts and deeds in conformity with Christ and his teachings. It is the time, most of all, of our return to the great commandments of loving God and our neighbors.

In the Orthodox Church, Great Lent is not a season of morbidity and gloominess. On the contrary, it is a time of joyfulness and purification. We are called to "anoint our faces" and to "cleanse our bodies as we cleanse our souls." The very first hymns of the very first service of Great Lent set the proper tone of the season:

Let us begin the Lenten time with delight ... let us fast from passions as we fast from food, taking pleasure in the good words of the Spirit, that we may be granted to see the holy passion of Christ our God and his holy Pascha, spiritually rejoicing.

Thy grace has arisen upon us, O Lord, the illumination of our souls has shown forth; behold, now is the acceptable time; behold, now is the time of repentance (Vesper Hymns).

It is our repentance that God desires, not our remorse. We sorrow for our sins, but we do so in the joy of God's mercy. We mortify our flesh, but we do so in the joy of our resurrection into life everlasting. We make ready for the resurrection during Great Lent, both Christ's Resurrection and our own.

Seest thou what fasting does: it heals illnesses, drives out demons, removes wicked thoughts, makes the heart pure. If someone has even been seized by an impure spirit, let him know that this kind, according to the word of the Lord, "goeth not out but by prayer and fasting" (Matthew 17:21).
Saint Athanasius the Great



What We Believe Part VIII

At the end of the last installment of this series, we had described for us that event which is called, in Theological language, "The Fall". It is useful, at this juncture, to point out that in the Genesis story the basic formulation used to describe the creation is: " And God said, Let there be ...: and there was ... And God saw ..., that it was good:" However, when it comes to the creation of the human being, the formula changes to "And God said, Let us make man in our image, after our likeness.". Finally, after having handed over to Adam (the human being) all dominion over all the creation, God has Adam name each thing. In ancient times the authority to name something was to specify its essential nature -- in other words, it was to participate in the creative process. God made man a kind of "co-creator" with himself. Thus, the human being having been created in the "image and likeness" of God, and, further, having been made a kind of partner in the creative process, the human being was poised to fulfill the vocation for which God had created him.

It is here that the devil (the diabolus =one who splits and divides) appears as a serpent. According to the story, he questions Eve about what she and Adam are permitted to eat. She, in her innocence, tells him that they can eat everything (i.e. all of the fruits of all the trees) in the garden except the fruit of the tree in the center. They cannot eat this fruit because God has told them that if they do, they will die. The serpent responds with his lie: " Ye shall not surely die: 5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." The serpent's lie is actually two lies: 1. He tells her that she would not die (the fathers of the Church point out that even though she and Adam didn't die on "that day", they did, in fact eventually die); 2. That knowing good and evil would make them "as gods" when, in fact, they were already like God because they were made in His image and likeness. In effect the Satan told them that they could be gods independently of the One God Who made them; that there could be more than one god, and they could, somehow be rivals to the One God. Believing this lie, Adam and Eve ate some of the fruit of the tree of the knowledge of good and evil. The immediate result of their disobedience was that they saw their nakedness and were ashamed of it so they hid themselves. But, there was worse to come. Being ashamed, they tried to hide themselves from God. Because they could not hide from God they were given the opportunity to explain themselves. Instead of admitting that they had disobeyed and showing remorse for that disobedience, they attempted to avoid their responsibility by placing the blame on somebody else: Adam blamed Eve, and Eve blamed the serpent, and the serpent was satisfied that he had cause a break in the relationship between both the humans and God, and between the humans themselves. The result of this disobedience was that they had broken the life sustaining relationship which they had with God, and thus embarked upon the path of mortality.

To put this breach of the Divine-human relationship into perspective we have to skip forward to the letter which St. Paul wrote to the Church in Rome. In the fourteenth verse of the fifth chapter he writes: "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." The 'figure' or "τύπος" is the prefiguration or example of the One to come. In the explanation of Fr. John Behr: "

The one Jesus Christ, as God, creates and fashions us, by himself being made human and undergoing the Passion. And here we have the one economy, which Irenaeus does not understand as two distinct movements, creation and salvation (plan A, followed, after our fall, by plan B): from the beginning Adam is a 'type of the one to come' (see esp. haer. 3.22.3). The arc of the one economy embraces both the beginning and the end, for Christ himself is the beginning although only appearing at the end. The starting point for understanding the one economy is not Genesis, but the Gospel, and reading Genesis in its light enable us to understand the singularity of God's purpose in fashioning the human being. And, finally, we can thereby understand the singularity also of God's creation: there are not distinct classes of human beings, but one creature subject to the hand of God."

What We Believe Part VIII Continued

In other words Jesus Christ, according to the witness of the Fathers beginning with St. Irenaeus of Lyons in the second Century (less than 100 years after the earthly life of Jesus Christ), is the prototype or pattern after which Adam and Eve were fashioned, and this same Jesus Christ became human not simply to fix a mistake, but to finish the job -- the job of making us fully human. Thus, when talking about 'salvation' the question for Orthodox is "What happens to our humanity -- our human nature -- when the Divine Second Person of the Holy Trinity takes it as His own. What happens when our humanity, suffering from the broken relationship from the God Who created it, becomes a part of the very person of God Himself? And finally what happens to our humanity when as a 'component' of a Divine Person 'grows up' living a human life, as a component of Divinity, to die a human death, to be raised from the dead, and, finally, to ascend to be with the God Who created it? These questions we will begin to address in the next installment.

1 It is useful here to point out that the account recorded in the first chapters of the Book of Genesis was written in a fashion which was understandable to those living at the time. Not being acquainted with Newton's laws of Thermodynamics and Einsteins Theory of Relativity, and all the various refinements on those laws and theories which have taken place subsequently, it would have been useless to write the first chapters of Genesis in the manner of a Physics textbook. On the other hand, none of the modern theories of Cosmology are able to preclude, as a matter of principle, the possibility that the universe has a cause outside of it. Such a hypothesis is beyond the methodologies of those sciences

SOUTHSIDE CENTENNIAL CELEBRATION

On Saturday, October 22, St. Mary Orthodox Church, Southside Pittsburgh, celebrated it's Centennial, recalling it's establishment in 1916 as SS. Peter and Paul Russian Orthodox Church, and the 100 years of continuous ministry since then. We were joined in the celebration by Archbishop Melchisedek, various Archdiocesan Clergy, Mother Christophora and Mother Kharitina and numerous guests. The Banquet that followed was catered by Pipers Pub and was enjoyed by all. At the conclusion of the Divine Liturgy, the parish was presented with a gramota by the Archbishop, and Serge Daniels was awarded the St. Innocents Medal, bronze class for a life time of service to the Orthodox Church. The photos share various aspects of this joyous celebration. Nicholas and Tatiana York presented a wood hand cross to the parish that was carved in Russia for the Church.

On November 29, the Pittsburgh City Council honored the parish at its Nov. 29 meeting with a Proclamation honoring the Centennial of the Parish. Fr. Patrick and Paul Kaczmarek represented the Church at the City Council Meeting.



**ARCHDIOCESE OF PITTSBURGH
AND WESTERN PENNSYLVANIA (OCA)
OFFICIAL CHANGES**

CADMAN, DN. ALEXANDER, is appointed Sexual Abuse Prevention Policy Coordinator for the Archdiocese of Pittsburgh and Western PA, effective January 30, 2017.

EVANSKY, V. REV. WILLIAM, was immediately confirmed as Dean of the Northwest Deanery of the Archdiocese of Pittsburgh and Western PA by His Eminence, Archbishop Melchisedek after being elected September 27, 2016. All other duties as Chancellor of the Archdiocese of Pittsburgh and Western PA and Rector of the Holy Ghost Church, Ambridge, PA, remain the same.

GOVRUSIK, V. REV. JOHN, retired, reposed in the Lord September 3, 2016. Memory Eternal!

SIVAK, MS. MARY ANNE, is appointed a member of the Internal Auditing Committee of the Archdiocese of Pittsburgh and Western PA, effective January 30, 2017.

SMITH, DN. DAVID, was ordained to the Holy Priesthood at the Holy Trinity Church, State College, PA, on June 8, 2016. He is assigned as Associate Rector at the Holy Trinity Church, State College, and Priest-in-Charge at the Chapel of the Holy Spirit, Beavertown, PA.

SOROKA, V. REV. THOMAS, was immediately confirmed as Associate Dean of the Northwest Deanery of the Archdiocese of Pittsburgh and Western PA by His Eminence, Archbishop Melchisedek after being elected September 27, 2016. All other duties as Rector of the St. Nicholas Church, McKees Rocks, PA, remain the same.

THOMPSON, REV. GREGORY, is released from his duties as Rector of the Holy Transfiguration Church, Steubenville, OH, and granted a leave of absence effective October 22, 2016. He is attached to the altar of the Holy Ghost Church, Ambridge, PA.

VERNAK, V. REV. DAVID, is released from the Diocese of New York and New Jersey (OCA), and in retirement is attached to the altar of the St. Alexander Nevsky Cathedral, Allison Park, PA, effective January 16, 2016.

WARGO, V. REV. JOSEPH, is released from his duties as Rector of St. Andrew's Church, Lyndora, PA, and from his duties as Dean of the Northwest Deanery of the Archdiocese of Pittsburgh and W PA, and is attached in retirement to the altar of the St. Alexander Nevsky Cathedral, Allison Park, PA, effective October 10, 2016.

PARISH CHANGES

Saints Cyril and Methodius Church, Bellaire, OH, closed officially November 7, 2016.

Approved for distribution:
Archpriest William J. Evansky
Chancellor of the Archdiocese of Pittsburgh and Western Pennsylvania (OCA) (2017-2-10)

Archdiocese of Pgh and W PA (OCA) Lenten Services Schedule - 2017

March 5 All-Saints (Greek) - Canonsburg Sunday of Orthodoxy Vespers 4:30 PM
(Homilist: Bishop DANIEL, Ukrainian Orthodox Church of the USA, Western Eparchy]

March 5 St. Mary (Antiochian) - Johnstown Sunday of Orthodoxy Vespers 4:00 PM
(Homilist: Bishop ANTHONY, Auxiliary Bishop - Antiochian Diocese of Toledo and the Mid-West)

March 12 Holy Trinity - Charleroi Lenten Vespers 6:00 PM

March 19 St. Alexander Nevsky - Allison Park (Diocesan) Lenten Vespers 5:00PM

March 26 St. John the Divine - Monessen Lenten Vespers 6:00 PM

April 1 St. Nicholas - McKees Rocks Divine Liturgy 9:00 AM
[Followed by lunch and a speaking presentation by Dr. Edith Humphrey]

April 2 Holy Resurrection - Belle Vernon Holy Unction 6:00 PM

April 2 St. Michael - Irvona Lenten Vespers 4:00 PM

April 12 Nativity of the Virgin - Monongahela Bridegroom Matins 7:00 PM

April 22 St. John the Baptist - Blairsville Divine Liturgy 10:00 AM
[Festal Food and Fellowship follows]

April 22 St. John the Baptist - Canonsburg Divine Liturgy 10:00 AM
[Festal food and Fellowship follows]

Approved for publication - 2/13/17
Archpriest William J. Evansky
Chancellor Archdiocese of Pgh and W PA (OCA)

Pittsburgh Archdiocese celebrates Centennial of the Archdiocese



Festivities marking the Archdiocese of Pittsburgh and Western Pennsylvania's 100th anniversary will culminate with the celebration of the Hierarchical Divine Liturgy at Saint Alexander Nevsky Cathedral here on Saturday, November 12, 2016.

His Beatitude, Metropolitan Tikhon, joined Archbishop Melchisedek, Archbishop Michael (NY), Bishop Irenej (Serbian Diocese), Bishop David (Alaska) and the clergy and faithful in concelebrating the Centennial Divine Liturgy. Also in attendance was Metropolitan Savas (GOA) and Metropolitan Theodosius (retired OCA Metropolitan and past Bishop of the Archdiocese). A banquet followed the Divine Liturgy at Holy Trinity Greek Orthodox Center, McCandless Township, PA.



Chairing the Centennial Committee was Deacon Alexander Cadman, who was assisted by Archpriest William Evansky, Chancellor; Archpriest Michael Senyo, Dean of Saint Alexander Nevsky Cathedral; Deacon Seraphim Truckley; Dr. John Schultz, Rebecca Danchenko and Danielle Ilchuk.



Established in 1916 in part as a missionary outreach to the substantial number of immigrants from central Europe who had been attracted to the region with the promise of work in Pennsylvania's mines, mills, railroads and farms, the archdiocese had as its first hierarch His Grace, Bishop Stephen [Dzubay]. It was in Pittsburgh that the Federated Russian Orthodox Clubs—known today as the Fellowship of Orthodox Christians in America—was born in 1927. Since that time, the archdiocese has grown exponentially and today ministers to faithful of many different backgrounds



in Pennsylvania, West Virginia and southeastern Ohio. Archbishop Melchisedek has served as the archdiocese's ruling bishop since his installation in June 2009. The archdiocese was the first in the Orthodox Church in America to initiate a permanent diaconate program in the 1970s. Among its many ministries, the archdiocese's Saint Cyril of White Lake Food Pantry, based at one of its oldest parishes—southside Pittsburgh's Saint Mary Church—addresses the needs of the poor and homeless throughout the city. The archdiocese also sponsors active youth ministry and catechetical programs and an expansive parish development ministry.



Fourth Small Parish Forum to Be Held July 13-15 in New Kensington PA.

The Archdiocese of Western Pennsylvania, in collaboration with the OCA's Diocese of the Midwest, annually sponsors the Small Parish Forum. The fourth Small Parish Forum will be held just outside Pittsburgh at New Kensington's St. John the Baptist Orthodox Church. Sessions will begin at 3:00 p.m. on Thursday, July 13 and conclude at noon on Saturday, July 15.

The Small Parish Forum is a conference that offers presentations, discussions, workshops, small group sessions and individual conversations tuned to the challenges faced by small Orthodox churches. Clergy, parish council members, music leaders, Christian educators and concerned laity from many OCA Dioceses and Orthodox jurisdictions attend to become good stewards of their parish future and help them recognize and harness what is good and beautiful in small Christian communities.

We Have Mostly Small Parishes -- And Small Parishes Are Different The need for the Small Parish Forum is clear. Only a handful of parishes in the Archdiocese have more than 75 adult members. Some have always been small. Some were once large and for various reasons are now much smaller.

However, just as a clinic is not a large metropolitan hospital with fewer beds, small churches are not malnourished, immature, versions of larger parishes. Small parishes think, feel and act different. They have different resources and social structures and need different practices and ministries. Yet small churches can bring people to Christ in intimate and exciting ways. Small parishes can worship well, care for one another, teach, serve their neighbor and share Christ's love with others. In many cases they do these things better than larger churches.

The Small Parish Forum is Unique To address the unique qualities of small churches, the Small Parish Forum is also unique. Unlike other events dealing with church ministry and revitalization, the Forum is NOT about telling small parishes of their necessity to grow. Nor does the Forum allow participants to dwell on the difficulties and limitations of small parishes. The Forum provides tools, insights and encouragement that enable small parishes to harness the intimacy and close relationships inherent in their modest size.

Actionable Ideas, Relevant Conversations and a Network of New Friends

Because the forum attracts attendrom many small parishes, Forum attendees are reminded they are not alone in the challenges faced in their parish. They share how other small Orthodox parishes are beginning to make progress on these challenges.

Previous forums held in Byesville OH, Weirton WV and Canton OH were successful because clergy and lay leaders left with actionable ideas, tips, good practices and a network of new friends in similar parishes.



HELP, HOPE, STABILITY AND IDENTITY
ST. JOHN THE BAPTIST ORTHODOX CHURCH
NEW KENSINGTON, PA JULY 13-15 2017



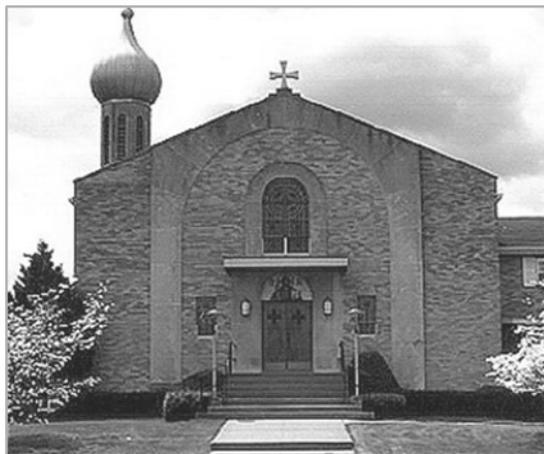
2016 Parish Forum attendee shares hopes for the future of her parish with interested Forum attendees.



Attendees gather around Archbishop MELCHISEDEK and Bishop PAUL at 2016 Small Parish Forum

At the 2017 Forum case studies, topical discussions and plenty of free time conversation can help you and others from your parish learn how to:

- * Understand the unique talents, gifts and strengths of your parish community.
- * Engage your neighborhood and offer ministry to those on or near your doorsteps
- * Appreciate the role that active singing and liturgical participation can have in enlivening the entire parish.
- * Confidently bring the light and beauty of the Orthodox faith to our surrounding communities.
- * Bring hope and a fresh identity to parishes stuck in the mindset of decades long past.
- * Avoid using your modest size as an excuse for inactivity and mediocrity.
- * Break out of ruts and begin focusing on one or two new efforts to breathe new life into a sleeping parish.
- Entrust a healthy, vital Christ-centered parish to future generations.



Scholarships and Travel Grants Available to Archdiocesan Attendees

Registration for the Forum will open in early May. A \$100 per person registration fee covers meals, breaks, a hospitality reception and forum materials. *However*, parishes from the Archdiocese that send clergy and laity teams of three attendees or more will have their registration fees rebated. Also, parishes in the Archdiocese that are more than a 40 minute drive from the New Kensington site are eligible for travel grants to cover hotel costs.

**If you have questions about the Small Parish Forum please contact Joseph Kormos, Parish Development Ministry leader for the Archdiocese.
Joekormos1@gmail.com or 513-683-1911**

Insight on Enlivening Your Small Parish
In the words of Father Thomas Hopko of blessed memory:
“There is no good reason why an Orthodox Christian parish in North America cannot be Christ’s Holy Church. All that is required is that its members, beginning with its leaders, be firmly resolved to have it so. Their afflictions will be great, as Christ has promised, but their successes are assured by His victory.”

Easter Eggstravaganza

March 22 (11 AM to 3 PM) and March 24 (12 Noon to 2 PM)

At Saint John’s Church Hall, 35 Main Street, Conemaugh, Johnstown, 15909

Including:

Nut Rolls, etc Other “Easter Foods” Paska----The “Easter Bread” and Baked items.

“Lenten Bread” [This is bread made without any dairy products or animal products; it is used for the Keeping of the fasting days.] Pysanky (the classic decorated eggs) & More

For arranging orders for pick-up, please call 1-814 539-8841.

For events and Archdiocesan news, please visit ocadwpa.org

THE LIGHT OF ORTHODOXY

is the Quarterly Newsletter of the Archdiocese of Pittsburgh and Western Pennsylvania, Orthodox Church in America. News, and photos can be submitted by e-mail to hieromonkpatrick@msn.com or by mail to Igumen Patrick, 105 S. 19th St., Pittsburgh, PA 15203.

UPDATE ON THE ONGOING WORK OF THE ST. CYRIL OF WHITE LAKE FOOD PANTRY

As 2016 drew to a close, The St. Cyril of White Lake Orthodox Food Pantry saw thousands helped with food assistance and more. Nativity saw the poor greeted with gifts of hams, turkeys and chickens as well as the normal weekly assistance. Added to this blessing, was the special help provided by Animal Friends of monthly food deliveries for pets. Week to week, from 65 to 140 families have been helped weekly with needed food stuffs, among whom have been numerous veterans and homeless individuals in need.

This ministry, the St. Cyril of White Lake Orthodox Food Pantry has been blessed with the active support of local Orthodox churches and faithful across jurisdictional boundaries, and tirelessly meets of the needs of all who draw near. Since September 23, 2010 over 12000 families have come to the pantry and the pantry has distributed food to over 35,000 individuals. Each person receiving enough food for meals for three full days.

The Food Pantry enjoys not only the active support of you —the faithful, but also local Churches and businesses. With Meditera Bakehouse providing bread weekly, the Just Good Doughnuts providing fresh doughnuts, and various other businesses donating food at Christmas.

The volunteers of the Food Pantry come from several local Orthodox churches, and from within the community and recently had saw their labors highlighted by the Pittsburgh Post Gazette.

It takes about \$600 a week to supply the needed food stocks of the St. Cyril of White Lake Food Pantry. And by God's grace and your kindness the food pantry has never ran out of supplies.

How can you help?

- 1) Volunteer—give of your self to help your neighbor.
- 2) Donate, every dollar you give is used to purchase supplies to help those in need.
- 3) Pray daily that the Master of the Storehouse continue to bless the resources provided to meet the needs of all who draw near.

Central Pennsylvania Orthodox Youth Event a great success.



Sunday Feb 19th, the Orthodox Churches of central PA sponsored a Youth Bowling Party with 27 youth in attendance. The gathering included youth from the Carpatho-Russian, Ukrainian and OCA dioceses. The churches hope this event will be the first of many joint youth events to come.



Archbishop Melchisedek, ordains Nicolas York a Subdeacon during recent Holy Virgin Church pastoral visit.

STUFF THEM WITH LOVE - The Archdiocesan Youth and Young Adults, the faithful of St. Mary Orthodox Church (Southside Pittsburgh), the Rotary, Pittsburgh Police and other local groups joined together to help provide 3287 Thanksgiving Meals to those in need throughout the Pittsburgh Area. St. Mary hosted the entire event and saw 130+ turkeys cooked in the hall, thousands of pounds of stuffing and mashed potatoes being made. The dinners that were made were delivered by Pittsburgh Police to those who needed Thanksgiving Dinner throughout the city of Pittsburgh



Pittsburgh Police Chief Scott Schubert joined in the effort to make and deliver meals to those in need. He is pictured above with two of the many officers who helped with this annual effort.



Archpriest George Johnson Delivers Invocation for State Senate

As part of the Pennsylvania State Senate's swearing-in ceremonies, Archpriest George Johnson, Pastor of St. John the Baptist Orthodox Church in Johnstown, led the Senate, family members and friends in prayer, as a guest of newly-elected Senator Wayne Langerholc, Jr. Fr. George's wife, Mat. Faith Johnson, also attended the ceremony.

The prayer offered by Fr. George called upon God to lead the Senate by helping to "open their minds, their hearts, and their lips, so that they may come to understand Thy most Holy will; bless their lives with Thy goodness, and direct their lives in the path of Thy goodness." He also called upon God to give the senators the wisdom of Solomon, the desire to protect like the guardian angels, and the ability to care like the Good Samaritan.

THOUGHTS FROM THE CHURCH FATHERS ON FASTING

There is both a physical and a spiritual fast. In the physical fast the body abstains from food and drink. In the spiritual fast, the faster abstains from evil intentions, words and deeds. One who truly fasts abstains from anger, rage, malice, and vengeance. One who truly fasts abstains from idle and foul talk, empty rhetoric, slander, condemnation, flattery, lying and all manner of spiteful talk. In a word, a real faster is one who withdraws from all evil.

As much as you subtract from the body, so much will you add to the strength of the soul.

Holy Hierarch Basil the Great

Do you fast? Then feed the hungry, give drink to the thirsty, visit the sick, do not forget the imprisoned, have pity on the tortured, comfort those who grieve and who weep, be merciful, humble, kind, calm, patient, sympathetic, forgiving, reverent, truthful and pious, so that God might accept your fasting and might plentifully grant you the fruits of repentance.

Fasting of the body is food for the soul.

Holy Hierarch John Chrysostom

Whosoever rejects the fasts, deprives himself and others of weapons against his own much-suffering flesh and against the devil, who have power over us especially as the result of our intemperance.

Holy Righteous John of Kronstadt

If thou, O man, dost not forgive everyone who has sinned against thee, then do not trouble thyself with fasting. If thou dost not forgive the debt of thy brother, with whom thou art angry for some reason, then thou dost fast in vain - God will not accept thee. Fasting will not help thee, until thou wilt become accomplished in love and in the hope of faith. Whoever fasts and becomes angry, and harbors enmity in his heart, such a one hates God and salvation is far from him.

Venerable Ephraim the Syrian

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