

Sunday, December 24, 2017

Epistle reading is from St. Paul's Letter to the Hebrews 11:9-10; 32-40

BRETHREN, by faith Abraham sojourned in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise. For he looked forward to the city which has foundation, whose builder and maker is God.

And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets - who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release, that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were tempted, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated - of whom the world was not worthy - wandering over deserts and mountains, and in dens and caves of the earth.

And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect.

Gospel According to Matthew 1:1-25

The book of the Genealogy of Jesus Christ, the son of David, the son of Abraham.

Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Aram, and Aram the father of Amminadab, and Amminadab the father of Nahshon, and Nahshon the father of Salmon, and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse, and Jesse the father of David the king.

And David was the father of Solomon by the wife of Uriah, and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asa, and Asa the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah, and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah, and Hezekiah the father of Manasseh, and Manasseh the father of Amon, and Amon the father of Josiah, and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon.

And after the deportation to Babylon: Jechoniah was the father of Salathiel, and Salathiel the father of Zerubbabel, and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor, and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud, and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob, and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called Christ.

So all the generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ fourteen generations.

Now the birth of Jesus Christ took place in this way. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit; and her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly. But as he considered this, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit; she will bear a son, and you shall call his name Jesus, for he will save his people from their sins." All this took place to fulfill what the Lord had spoken by the prophet: "Behold, a virgin shall conceive and bear a son, and his name shall be called Emmanuel" (which means, God with us). When Joseph woke from sleep, he did as the angel of the Lord commanded him; he took his wife, but knew her not until she had borne a son; and he called his name Jesus.



Holy Cross Greek Orthodox Church
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(412) 833-3355

Fr. Michael Kallaur
Fr. Dan Korba
Dn. Frank Dickos
www.holycrosspgh.org

*Altar candles are sponsored in loving memory of †Mary Dades
by her grandchildren Tory and Anthony Popovich.*

Coffee Hour is sponsored by the Popovich family today in loving memory of †Mary Dades.

Memorials	†Mary Dades	40 days
	†Demetrios Melis	5 years
	†Cula Melis	30 years

TONIGHT: 5pm Vespers

This Week at Holy Cross

Monday **CHRISTMAS** 8:30am Matins/9:30am Divine Liturgy

Tuesday

Wednesday **St. Stephen the Protomartyr** 8:30am Matins/9:30am Divine Liturgy
Crossroads and Calendar Mailing following Liturgy

Thursday

Friday

Saturday 5pm Vespers

Sunday **Sunday before Epiphany** 8:15am Matins/9:30am Divine Liturgy
No Sunday School

Monday **St. Basil** 8:30am Matins/9:30am Divine Liturgy

ATTENTION.....**HOLY CROSS HIGH SCHOOL SENIORS**: Applications for the Holy Cross Philanthropy Awards for this year will be available on December 17th in the Narthex or the Church Office or from Andrea Milinkovic, Philoptochos President. Requirements are detailed in the applications. We look forward to having all our High School Seniors apply.

GOYA BB Tournament: January 12, 13, 14

CIRCLE OF ANGELS

Thank you to all of our baking angels, who brought an abundance of home-baked cookies to the church for the Christmas deliveries to our home-bound parishioners and those in nursing homes. How they love the cookies that you offer!! Thank you also to the Philoptochos bread makers, who especially prepared loaves of delicious Christmas bread for our visits. God bless your hands. ~Christine and Carol

Stewardship Message 2018

Stewardship is the love offering that we voluntarily give to our church. It is what makes it possible to serve the needs of our Holy Cross community. We have no minimum pledge, because whatever we can give is valued. Stewardship can involve many things, the time we have to give to others, the abilities and talents that we offer to the community, and the financial support that sustains us as a parish. Our stewardship enables us to support the ministries that are so dear to us. Our outreach, youth organizations, Sunday school, and the liturgical life of the church are all dependent on this support.

As we enter our 2018 Pledge drive, it is important to remember that the day to day operation and maintenance of our Church, Community Center and the grounds requires funding. For this we need the involvement of everyone. Our budget is over \$800,000. It costs about \$15,000 a week or about \$2,200 a day to run our church. As cost go up, we have to think about increasing our pledge. If everyone increased their pledge by 10% it would go a long way meeting our needs.

You can submit your 2018 Pledge Card online at www.holycrosspgh.org <<http://www.holycrosspgh.org>>; Click on "Stewardship" and then click, "Pledge Online" and you can enter your 2018 pledge. You can also submit your pledge card by mail or by phone by calling Nena in the church office at 412-833-3355. To those of you have already turned in their 2018 Pledge Cards, we thank you.

*Ted Sofis, Vice President
Stewardship Chair*

*If you are interested in sponsoring
Coffee Hour, please check the calendar*

*** online: www.holycrosspgh.org, click "Events",
then "Coffee Hour",*

*then scroll down to calendar, click on date to see if
someone has taken it.*

*Then email holycrosspit@mail.goarch.org or call
the church office to request date.*

*Sundays in February and beyond are available for any-
one to volunteer. Please contact the church office.*



SOON @St. Nicholas Cathedral:

NEW YEARS EVE CELEBRATION

DECEMBER 31, 2017

*Join us to celebrate
the New Year!*

\$45 per person
\$15 for children (under 12)
\$25 Dance only

INCLUDES:

- Buffet Dinner
- Champagne Toast at Midnight
- Full, cash bar
- Continental Breakfast
- Entertainment by PANIGIRI

Cocktails at 8 p.m.
Buffet dinner at 9 p.m.
Dance only at 10:30 p.m.

R.S.V.P. to Joanne Melacrinis at
412-563-4609 or 412-400-4607
NO LATER THAN DECEMBER 22

ST. NICHOLAS
GREEK
ORTHODOX
CATHEDRAL
419 S. Dithridge St.
Pittsburgh, PA 15213



Happy New Year!

Holy Cross Community Night

Thursday, January 18th 6-8:30pm

All Ages

Fun & Fellowship
With Your
Church
Family!

Complimentary
Dinner

GOYA: Grades 7-12

JOY: Grades 3-6

HOPE: Grades K-2

CRAFTS, GAMES AND MORE!

NURSERY

ADULTS

YOUNG ADULTS

"On Fire For Christ"

TO RENEW OR JOIN PHILOPTOCHOS for 2018, please fill out the membership form below and return to the church or to Connie Carahalıs, 224 Mt. Lebanon Blvd., Pittsburgh, PA 15234

Name _____

Address _____

Telephone _____

Email _____

*From your Philoptochos Stewardship donation, \$15 is sent to the National Philoptochos in NYC and \$10 is sent to the Pittsburgh Metropolis Philoptochos. Anything over \$25 goes to Holy Cross Philoptochos

Or see any Board Member to pay your dues!

WELCOME – AND A FEW WORDS ABOUT COMMUNION...

We warmly welcome all visitors and seekers in our midst today, trusting that your experience here will be an uplifting and enriching one. The Greek Orthodox Churches are the ancient and native Christian communities of the biblical world, with centers in the Holy Lands, Syria, Egypt and Asia Minor, and by extension in Greece, Cyprus and throughout the world. Like the ancient Christians, we engage the whole person, heart, mind and all senses in Divine Worship. This experience has been so powerful to seekers in the past that it was often said “We knew not whether we were in heaven or on earth. We knew only that there God dwelt among human beings.” (Russian Primary Chronicle) That communion experience of heaven on earth and God in our midst forms the heart of all Orthodox worship. It culminates in the sharing of Holy Communion, which not only unites us with the Divine, but also expresses the deep unity in faith and life between all Orthodox believers. Since Holy Communion expresses that deep unity in belief and practice alike, it is reserved for observant Orthodox Christians. This does not mean, however, that non-Orthodox are ‘excluded’ – rather, the Orthodox choose not to make an external display of unity when actual unity does not exist. While working to restore the full communion that did exist in antiquity, today we offer the sign of the blessed bread at the service’s conclusion as a symbolic gift of hospitality and growing unity that is offered to all present. If you would like to learn more about the Orthodox way of life, or have any questions about worship or Holy Communion, please approach Fr. Michael or one of the clergy following services. Thank you for joining us, and again, we welcome you all.

THE CHURCH ~ A HOLY PLACE

When you enter the church building as the “House of Worship,” you are entering into the Great Throne Room of the “King of Kings” as His subjects and His soldiers. The “King of Kings,” Jesus Christ, is enthroned on the Holy Altar and all the angels, prophets, saints and the Most Holy Mother of God are present. His soldiers should be attentive and standing at attention. No one in the presence of the “king of Kings” would sit with his legs crossed, or his hands in his pockets, or chewing gum, or looking at his watch because to do any of these things would be disrespectful. The only proper disposition a soldier can have before his commander is that of reverence which is indicated by a bowed head, a submissive heart and prayer.