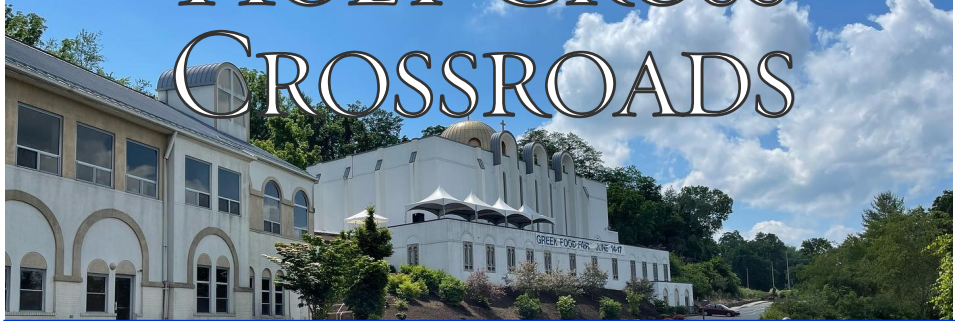


HOLY CROSS CROSSROADS



Beloved Members and Friends of Holy Cross,

Christ is in our midst! He is and shall always be!

OPA!!! By God's grace and mercy, we just completed another amazing Food Festival Week at Holy Cross. **MANY, MANY, MANY** thanks to all who came to work, to dance and to help make memorable this monumental effort. Everything was exceptional!!! We would be remiss if we did not acknowledge our chairman, Demetrios (Jim) Mustakas! Well done Demetrios, we are grateful for all your energy, insights, and organization. **Glory to God!**

As we enter the summer months of July and August, let us be mindful of the many opportunities we have to deepen our spiritual life, especially for our children. Our camping program at Camp Nazareth. The last two weeks of June and the first two weeks of July are opportunities for our children to experience a slice of liturgical joy! Daily services, discussions, activities and sports, the camping program has special way of connecting our children with the Orthodox Faith. Many of our young adults serve as counselors and support staff. Please take advantage of this opportunity.

At the end of July (22-26), we have our VACATION CHURCH SCHOOL program. The theme for this year is **THE INCREDIBLE RACE**. As is our custom for over 35 years, we will begin the day with a special presentation in the Church, followed by discussion and instruction in the classroom, followed by arts and crafts, singing, good food (snacks), and some sports activities. Our younger children (ages 3-13) will enjoy the program. Our GOYAns and Young Adults will help the teachers and staff with the various tasks. This is a tremendous week of fellowship and learning. Please join us! See the registra-



FIRST MONDAY OF EVERY MONTH

Monday, July 1
Monday, August 5

Paraklesis at Holy Cross
Pittsburgh at 6:30 pm

Basketball in the
Community Center gym
from 8 pm to 9:30 pm

Fellowship and food at
Primanti's in Mt. Lebanon
starting at 9:30 pm

THE 2024 PITTSBURGH SUMMER GREEK FESTIVALS GUIDE

It's a great tradition, and it's here again: 35 days of Greek Festivals in the Pittsburgh region, so plan well and you can eat Greek all summer! Post this schedule on your refrigerator and share copies with others. We look forward to seeing you!

LOCATION

DATES

- ☐ St. Spyridon (Monessen) July 12
- ☐ Holy Trinity (Ambridge) July 16-20
- ☐ Presentation of Christ/Ypapanti (East Pgh.) July 18-20
- ☐ Holy Trinity (Pittsburgh/North Hills) August 29-September 1

SEE BELOW FOR FESTIVAL HOURS & HOST PARISH WEB SITES. CHECK FOR UPDATES.

THE 2024 PITTSBURGH SUMMER GREEK FESTIVALS: ALL THE DETAILS

Don't cook tonight...go Greek! Please pass copies on to your friends! Greek food is always enjoyed best with good company!

Parish	Dates	Address	Phone	Website	Hours
Saint Spyridon	July 12	1207 Grand Boulevard Monessen	724-684-5411	stspyridon.pa.goarch.org	Fri: 11a-9p
Holy Trinity (Ambridge)	July 16-20	2930 Beaver Road Ambridge	724-266-5336	www.htgoc.org	Tue-Sat: 11:30a-8:30p
Ypapanti (Presentation of Christ)	July 18-20	1672 Electric Avenue East Pittsburgh	412-824-9188	www.ypapanti.net	Thu-Sat: 11a-9p
Holy Trinity (Pittsburgh)	August 29- September 1	985 Providence Boulevard Pittsburgh (across from Passavant Hospital)	412-366-8700	www.HolyTrinityPgh.org	Thu-Sun: 11a-9p

Thank you for enjoying our great Greek food and visiting our churches. Want to also help these communities feed, minister to and provide health care for the hungry and needy of the Hill District and the Pittsburgh area? Support the Neighbor Resilience Project by visiting neighborhoodresilience.org, a philanthropic ministry united in faith and joined by a desire to provide action-oriented and sustainable solutions for poverty-and-trauma-affected communities in the Pittsburgh area.

This free guide is provided as a public service of Holy Trinity Greek Orthodox Church (Pittsburgh). Online at HolyTrinityPgh.org/pittsburgh-greek-festivals-guide.

Holy Cross Greek Orthodox Church

123 Gilkeson Road, Pittsburgh, PA 15228

Crossroads, published monthly Volume 24 Issue 7/8

Under the jurisdiction of the Ecumenical Patriarch Bartholomew I, His Eminence Archbishop Elpidophoros of the Greek Orthodox Archdiocese of America and His Eminence Metropolitan SAVAS of Pittsburgh

The mission of Holy Cross is to keep and proclaim, pure and undefiled, the Orthodox Christian faith and traditions in conformity with the doctrine, canons, worship, discipline and customs of the Church.

Fr. Michael Kallaur, Presiding Priest

Fr. Daniel Korba, Presbyter

Dn. Frank Dickos, Deacon

Elias Diamond, Pastoral Assistant

Nena Jovonovich, Secretary

Website: holycrosspgh.org

Office (412) 833-3355 FAX (412) 833-3357

Community Center Phone: (412) 854-6001

Office Hours Monday-Friday 9am-5pm

Organizations & Committees

Church School	Elias Diamond	(412) 833-3355
Philoptochos Pres.	Thea Manos	(412) 600-8640
Phil. Membership	Adrienne Dickos	(412) 833-4980
Circle of Angels	Carol Halkias	(412) 276-5002
	Christine Peters	(724) 693-9290
	Dina Hartlep	(412) 720-9383
Garden of Love	Stacie Metrose	(412) 833-5164
	Didra Kirschner	(412) 561-2892
Greek School	Dena Yamalis	(412) 343-8355
Junior Dance	Marina Bouzos	(412)-736-7455
Senior Dance	Rachel Facaros	(412) 323-6298
Choir		
First Steps	Sophia Alfaras-Melainis	(412) 251-3209
JOY	Elias Diamond	(412)413-7427
Young Adults	Elias Diamond	(412)413-7427
GOYA	Denise Melis	(412) 341-9264
Golden Club	Cynthia Kostelnik	(412) 833-9423
	Rene Koett	(412) 831-3142
Bookstore	Mary Portellos	(724) 941-8699
House Committee	Konrad Mayr	(412) 877-7780
Building Comm.	Michael N. Zervos	(412) 833-6843
Sts. Mary & Martha	Adrienne Dickos	(412) 833-4980
Interior Design Committee	Eva Elderkin	(412) 969-1479

Coffee Hour fellowship is an extension of our Divine Liturgy! Please gather with family, koumbari or friends to sponsor/prepare one Sunday. See the calendar on website for open dates, and call the church office to confirm



*Services:

Sundays: 8:15am Orthros

9:30 am Divine Liturgy

Mondays: 6:30pm Paraclesis

Wednesdays: 7 pm Bible Study and [via Zoom](#)

Weekdays: 8:30am Orthros

9:30am Divine Liturgy

Saturdays: Vespers 5pm

**See monthly calendar for all services.*

Parish Council 2024

Constance Zotis, President
Nicholas Tripodes, Vice President
Anthony Cuneo, Treasurer
Nick Ambeliotis, Financial Secretary
Rachel Kartofilis, Secretary
Christopher Chaney
Mark Hummel
Frank Kalogeris
George Liadis
Sophia Milinkovic
Tom Mourtacos
Jim Mustakas
Jordan Nicholas
Annie Urso
Stephen Yamalis

Funeral/Memorial information: Use of the Community Center is available for parishioner funeral lunches at no charge. Parishioners may contact any caterer they choose to purchase and prepare their **Makaria** (Mercy Meal). For **Kollyva**, you may bring your own or contact Denise Melis directly (412) 341-9264.



tion material at the end of the newsletter.

In August, there are two great feasts that the Church calls to our attention. The first is the Holy Transfiguration of Christ, celebrated on August 6th. The second is the Dormition of the Holy Theotokos, celebrated on August 15th. We enter into the fourth and final fast period (August 1st-14th) of the Church year. The Church year concludes on August 31st. During these fourteen days of the fast, we offer supplicatory prayers (the Paraklesis Service) every evening to the Mother of God. We encourage everyone to attend these services. Please submit your names of loved ones (living) to be commemorated at these services. A form is provided in the newsletter.

The feast of the Dormition is the final great feast in the Church calendar year. The Church year begins in September and the first feast is the birth of the Mother of God, September 8th. The glorious calling of the ever-blessed Virgin in the work of God's salvation of the world made her life wonderful and exemplary. After the Crucifixion of Christ, the Mother of God was taken to live in the house of her adopted son, the Apostle John. Tradition notes that after the descent of the Holy Spirit on the apostles, the Mother of God remained in Jerusalem, visiting those places where the Savior of the world preached, suffered and died. She did not want to leave the country that was dear and holy to her. When king Herod Agrippa began to persecute the Church, both the pagans and the Jews, indignant of the respect that the Mother of God was receiving from the Christians, wanted to kill her. It was during this time that she traveled with the Apostle John to Ephesus. Church tradition has this also as the time of her visit to Cyprus to see Bishop Lazarus, who had been raised from the dead after four days, and to Mount Athos. When the persecution ended, the Mother of God returned to Apostle John's house at Mt. Zion in Jerusalem.

One day, when she went to the Mount of Olives to pray, the Archangel Gabriel appeared and spoke to her of her approaching departure from this world. Upon returning home, she told the Apostle John all that the Archangel had said to her and started preparing herself for her final days on earth. Friends and relatives gathered, and eleven of the apostles were miraculously transported from various parts of the world to her deathbed. They were all amazed to see each other there. When the Apostle John explained that the Mother of God would soon be departing this world, they understood why

God had brought them together and became sad. But she comforted them, saying: "Do not cry and darken my happiness with your sadness. I am going to my Son and our God, and you will bury my body and return each to your work." As the time of her death neared, the room shone with a divine light, the roof disappeared, and a wondrous sight appeared before all: the Lord Jesus Christ descended from heaven surrounded by many angels. All looked upon this wondrous sight with awe and reverence, and when they approached her bed, the holy body of the Mother of God shone radiantly, and a fragrance of incense pervaded the room.

The apostles carried the body of the Mother of God through the city to Gethsemane, to be buried at her request in the tomb of her family and Joseph. They buried her body, closed the tomb with a stone and remained there at the site in prayer for three days. On the third day, the Apostle Thomas arrived and was very saddened that he did not find the Mother of God alive. To make him feel better, the other apostles rolled away the stone to let him pay his respects to the body. On entering the tomb, they found that the body was not there – only the winding sheet. They returned home to partake of a communal meal at which they always left a place for the Resurrected Lord. After the meal, they raised the bread left for Christ aloft and exclaimed: "Lord, Jesus Christ, help us." They heard a choir of angels, and when they looked up they saw the Holy Virgin surrounded by angels. She greeted them saying: "Rejoice, for I am with you through all the days." Then the apostles were filled with joy, and instead of using the usual words, they exclaimed: "Most holy Mother of God, help us." Now they understood and believed that upon the third day after her dormition, the Mother of God had been resurrected.

Thus, the dormition of the Mother of God is not a sad event, but a joyous one. Her death is but a short sleep, after which follows her resurrection and ascension to heaven. From the very beginning, the Church saw in the Mother of God the One who would pray for all of mankind.

She is the haven of all the mothers in the world. She teaches us how to live in total faithfulness to the will of God. She who kept in her heart the divine words is an example of faithfulness, love and service.

Comforting truths inherent in the Feast of Dormition

Blessed is God for having granted us this great day, in which from ancient times and with triumphant hymns the universal Church accompanies heavenward into supreme Zion the incorruptible body of the Mother of God together with her soul, and allows us to take pleasure in the spiritual fragrance of her indescribable holiness and in all the virtues with which she was endowed by the Holy Spirit and by the Son of God, Who had issued from her by taking on human nature! With what tenderness, joy, and piety did the apostles and all the other elect enjoy the wondrous vision of the reposing Theotokos' face, all shining with heavenly light, and the indescribable heavenly fragrance of her God-bearing body, and the contemplation of the brightest vision of her Son and God, the Lord Jesus Christ, Who had come to take His holy Mother's soul into His hands! O, this was a celestial vision on earth, never seen before! Even the heavenly angels were visibly present here together with their King and Master.

Only three days did the Most-pure body of the Theotokos, buried by the apostles in Gethsemane, remain in the tomb, only three days did it stay there, and afterwards it was resurrected by the Lord and united with her soul, and she was taken up together with her body into heaven. For only three days was she fated to repose in the sleep of death, just as the Lord Himself remained in His tomb for three days and afterwards arose to confirm the universal resurrection of mankind. Death, having been vanquished by the resurrected Christ, became for the faithful a dormition, a passage, a step towards immortality and eternal life, provided we die in faith, repentance, and virtue.

Let us venerate the Most-glorious Mother of God, higher than the heavens and purer than sunlight, who delivered mankind from its curse, i.e. from God's damnation. But what exactly is God's curse? It is the consequence of God's righteous wrath upon criminal, sinful mankind, so ungrateful to its Creator and Benefactor, for which it had been deprived of God's mercy, eternally rejected from the face of God, condemned to the eternal torment of hell or to eternal death with the fallen angels, the evil spirits. Eve, our foremother, was responsible for this damnation together with Adam through the sin of disobedience – and even to this day its consequences continue to overshadow sinners who do not know God, their Savior. But the Theotokos, through her humility, obedience, meekness, God-like

purity, acceptance of the Archangel's tidings, and above all through her wondrous bearing of the Son of God in her womb, attracted God's blessing upon the world by giving birth to the Savior of the world and obtaining the benevolence of the Heavenly Father towards all the faithful. Another consequence of God's damnation of mankind was death, but Christ, the Son of God, Who was born of the Theotokos in flesh, Who suffered and died for the sins of mankind, took upon Himself our damnation, vanquished our death by His death, and removed the curse from us by crucifying our sins on the cross and granting us incorruptibility, resurrection, and immortality.

Such are the comforting truths which the feast of the Dormition of the Theotokos brings us: it assures us that Christ the Savior, born from the Most-pure Virgin Mary, removed from us the curse of our sins and granted to all of us resurrection from the dead on the last day of the world. Is this not comforting for every Christian believer? And having such an expectation of a general resurrection from the dead, let us try throughout our entire life to become worthy of the glorious resurrection into eternal life by means of constant repentance, battle with our passions and the temptations of the flesh and the world, and strive for success in all virtues, in order to eternally enjoy the infinite, incorruptible, surpassing all understanding, all feeling and all expectation – the blessings of the Heavenly Kingdom, together with God, the Mother of God, the holy angels, and all the saints. Amen.

~*St. John of Kronstadt*

From the Gospel account of how the blessed event of the Mother of God's annunciation took place, we know that in response to Archangel Gabriel's tidings that she had been chosen to become the Mother of God the Word incarnate, the Most-Holy Virgin humbly replied: "Behold the handmaiden of the Lord; be it unto me according to thy word," and gave herself over completely to the will of God. Now here she is with the righteous Elizabeth. Elizabeth for the first time calls her by the name with which afterwards millions and millions of the faithful would exalt her. The righteous Elizabeth says: "And why is it that the mother of my Lord should come to me?" The Mother of God has come to me! All Christians glorify her as the Mother of God.

In her life she was visited by such tribulations, compared to

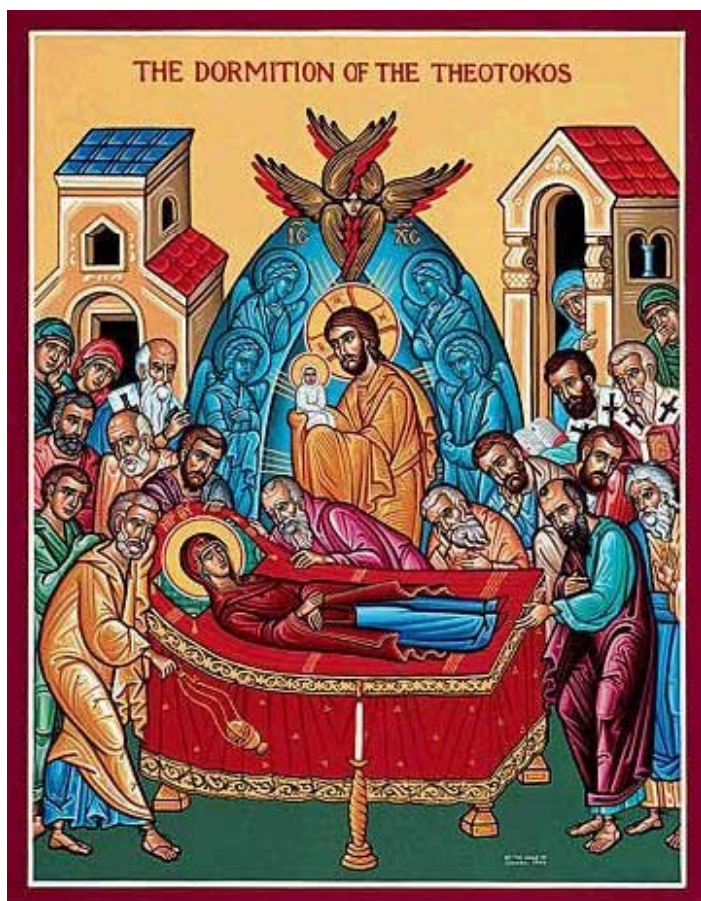
which our own sorrows seem infantile. What she must have suffered when she saw and heard Her divine Son being dragged to the top of the mountain by the rebellious populace of Nazareth, who wanted to throw Him down from there to His death. At this point the Lord used His omnipotent power and escaped unharmed, but with her motherly heart the Mother of God experienced keen anguish at this danger to Him. She constantly saw the heavy cross that her Son bore, and the conditions in which He performed His service, pursued by the malignity, envy, and satanic hate of His frenzied enemies. At the very end, she stood at His cross, where, in accordance with the terrible prophecy of the righteous Simeon, “a sword pierced through her soul.” This was followed by the radiant joy of His resurrection, but soon there was the parting with her divine Son, Who ascended into heaven. Although she knew His words about remaining with us to the end of time, nevertheless her motherly heart was deprived of actually seeing her beloved Son for many years.

Finally, there came the day of her dormition. This was like a threshold to a new life, like a turning point in it. Before the dormition there was only humbleness and anonymity... Tradition has retained many accounts of how meek and humble she was, how she never put herself forward in anything. She was filled with the grace of the Holy Spirit more than anyone else; however, she always humbled herself, shunning all honors. The time arrives for her glorious dormition. Her beloved Son appears and takes her holy soul into His holiest hands. The dormition occurred... and soon afterwards, several days later, the assembled apostles suddenly saw in the air the Most-blessed Virgin Mary, now already the Queen of Heaven and earth, shining with celestial radiance and surrounded by piously standing and kneeling angels. She kindly promised the apostles that she would be with them always. Thus began her eternal divine glory, which has no equal. No other human being has been so glorified, so elevated, so magnified as the Mother of Christ our God. When we entreat God’s great saints to intercede for us before God, we ask them **to pray to God for us**, but to her we appeal as to an omnipotent Queen: “O Holy Theotokos, **save us**.” On this great and glorious day of her feast, the Church speaks of her thus: “The tomb and death have not been able to hold the Theotokos, who is constant in supplications,

and in intercession an unfailing hope.”

The words “the Theotokos who is constant in supplications” indicate the fact that her prayers stream forth continuously – prayers for the world, prayers for us; we know that the Lord affiliated St. John the Theologian, the great Apostle of love, to her, and through him – all of mankind. Therefore, no matter how sinful we may be or how unworthy, we joyfully say that she is the mother of mankind and the heavenly Mother of every one of us.

Our celestial Queen and Mother commiserates in her heart over each one of us, wishes eternal salvation for each one of us, and prays for all of us. Let us not forget that her divine protection covers us all, and that continuously to the throne of God’s glory rise the prayers of the “Theotokos Who is constant in supplications.” Amen. *Metropolitan Philaret (Voznesensky)*



2024 High School Graduates



2024 High School Graduates & Parents



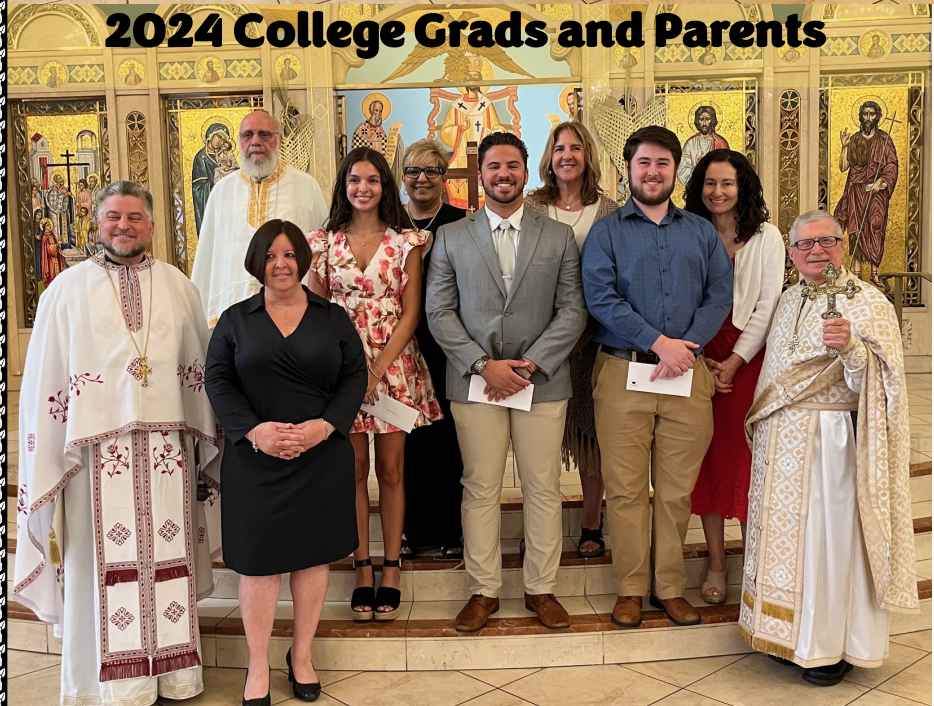
2024 Popie Hagelios Philanthropy Award Winners

Eirene Paliouras and Katie Kucherauw

**Pictured with Fr. Michael and presented by
Ria Kartsonas, Philoptochos Treasurer and Committee Member**



2024 College Grads and Parents



GREEK school άWARDS



PRESENTATION
TO THANK
MATOU RICE
AS SHE
RETIREES AFTER
MANY YEARS
OF TEACHING



FESTIVAL FUN



FESTIVAL



FESTIVAL



FESTIVAL



FESTIVAL



FESTIVAL





FESTIVAL



FESTIVAL



Sunday of the Paralytic

May 26th , 2024

“Do you want to be healed?” In today’s gospel of the paralytic at the pool of Bethesda, that is the line that is perhaps the most intriguing. “Do you want to be healed?” Jesus, always looking beneath the surface, at the core of what moves and truly motivates us, asks a question that seems too obvious to even bother with it. Yet this very question lies not only at the core of today’s gospel, but also at the core of each of our lives. For God is saying subtly, but quite clearly that He will not violate our will, even at the expense of depriving ourselves of the healing that was the very reason for His incarnation, death, and resurrection. And so it is essential that we ask ourselves this question, and understand the consequences of either answer.

At first the answer seems obvious, after all, why wouldn’t a sick person want to be healed? The fact that there are reasons at all may be startling, but there are several. One reason is attention. As social creatures we have a need to feel noticed and important. Perhaps the worst thing that can happen to us is to be outcast, left alone. Only slightly less horrible is to be unnoticed, ignored. Both are a social ostracism. Being visibly sick is a way to be noticed. We pity those who are not whole, and in so doing we notice them. We tacitly acknowledge their membership in our social order. Perhaps the paralytic needed the attention. His long-term illness was a guarantee of inclusion. To be cured, on the other hand, could lead to obscurity.

Perhaps we suffer from the same need; after all, many people crave fame and notoriety. We want to be respected and recognized by our friends and colleagues. To be ignored or even marginalized by them may be worse than death. And so we seek to have our names put on lists of donors. We ask that our names be put on plaques under items we have donated. We want to sit on a board of directors. We secretly desire to have something public named after us: a street, a park, a university building, or a hospital wing. We have no desire to die and be forgotten. And yet that is exactly what many who take up their cross and follow Christ seek. They choose obscurity in the eyes of men in the hope of being recognized by God. “Do you want to be healed?” even if that means going through life ignored and unnoticed?

Another reason we might not want to be healed is a fear of what lay beyond the status quo. Even a sick person has a routine. There is misery in the illness to be sure, but isn’t there misery in life for those who are well as well? Why should we trade the misery we know for one that we do not? Isn’t it better to “play the hand we were dealt?” Why “rock the boat?” Just look at the paralytic. No sooner had he

been healed than he was called to task by the authorities for carrying his pallet on the Sabbath. By accepting a change in the status quo, he now opened himself to attack and criticism to which he heretofore had been immune.

Perhaps we suffer from the same fear. We know that many of those who give themselves over to the Christian life forsake the security and comfort of their former lives. They live lives of austerity. They forsake luxury to give to the poor. Some go to foreign lands for missionary work. Some few even endure torture and martyrdom. “Do you want to be healed?” even if that means changing your current lifestyle?



Another reason we might not want to be healed is the lack of will to struggle. The paralytic in some ways had an easy life. Having lived by the pool of Bethesda for thirty-eight years, he was clearly taken care of. He was not starving, or destitute. He was ill to be sure, but he didn’t have to work. And yet after being healed, the first thing he had to do was carry a heavy load all by himself. Now he would have to work for a living. Others would no longer provide his needs. He would have to provide for them by himself. He would have to work.

Perhaps we suffer from the same lack of will. The Christian life is one of effort and labor. It calls for a constant study of the self, a struggle against the natural instincts and desires, and a struggle to replace them with supernatural virtue. It is no less arduous than training to become an Olympic athlete. “Do you want to be healed?” even if it means a life of spiritual labor?


And so my brothers and sisters, the question is no longer an obvious one. But it remains an important one. To answer in the affirmative means a willingness to avoid the marks of self-aggrandizement and to be content with anonymity. It means to have the courage to leave the comfort of our lives in pursuit of a life focused on selflessness. It means the strength to “fight the good fight” against the passions that would keep us as animals, and the struggle to acquire the virtues that would make us divine. But to answer in the negative means we have resigned ourselves to defeat. We would have chosen a path that seems safe, but in reality is more perilous, for it leads to the decay and destruction of the spark of the divine that still lives within each one of us. It is the reason that God became man, to call us to the potential that each of us has been given, that we might become like God. So be humble, be brave, and be resolute. For He who would heal us has already gone before us, and will show us the way if we seek it. Christ is Risen! To Him be all Glory, now and forever. Amen.

~Deacon Frank Dickos




Sun	Mon	Tue
	<i>1</i>  8pm YAL "Pickup" Basketball	<i>2</i>
	FR. MICHAEL AT CLERGY LAITY CAMP Nazareth	
<i>7</i> 8:15am Orthros 9:30am Divine Liturgy	<i>8</i> 	<i>9</i>
	CAMP Nazareth	
<i>14</i> 8:15am Orthros 9:30am Divine Liturgy	<i>15</i> 6:30pm Paraclesis	<i>16</i>
<i>21</i> 8:15am Orthros 9:30am Divine Liturgy	<i>22</i>  <i>"VCS Please arrive 8:30am first day"</i>	<i>23</i>
<i>28</i> 8:15am Orthros 9:30am Divine Liturgy	<i>29</i> 	<i>30</i>



Wed	Thu	Fri	Sat
3	4 Independence Day 	5	6 4PM CATECHISM CLASS 5pm Vespers
IN SAN DIEGO, CA			
grades 7-9			
10	11	12 St. Paisios 8:30am Orthros 9:30am Divine Liturgy	13 5pm Vespers
grades 10-12			
17 St. Marina 8:30am Orthros 9:30am Divine Liturgy 7pm VCS Meeting	18	19	20 5pm Vespers
24	25	26	27 St. Panteleimon 8:30am Orthros 9:30am Divine Liturgy Wedding NO Vespers
9am - Noon daily			
31 7PM CATECHISM CLASS			



Sun	Mon	Tue
4 8:15am Orthros 9:30am Divine Liturgy	5 Feast of the Transfiguration Vigil 4pm Vespers 5pm Matins 6pm Divine Liturgy	6 Transfiguration @ Monastery in Ellwood City 9:30am Divine Liturgy
<i>Dormition fast</i>		
11 8:15am Orthros 9:30am Divine Liturgy 6:30pm Paraclesis	12 6:30pm Paraclesis 8pm YAL "Pickup" Basketball  in Community Center	13 6:30pm Paraclesis
<i>Dormition fast</i>		
18 8:15am Orthros 9:30am Divine Liturgy	19	20
25 8:15am Orthros 9:30am Divine Liturgy	26	27



Wed	Thu	Fri	Sat
	1 6:30pm Paraclesis <i>Dormition fast</i>	2 6:30pm Paraclesis	3 5pm Vespers
7 6:30pm Paraclesis	8 6:30pm Paraclesis	9 St. Herman of Alaska 8:30am Orthros 9:30am Divine Liturgy 6:30pm Paraclesis	10 5pm Vespers
14 7pm Vespers in Aliquippa or Oakmont	15 Dormition of the Theotokos @ Holy Cross 8:30am Orthros 9:30am Divine Liturgy	16	17 flam COMAPALOOZA See p.46 <i>Wedding</i> NO Vespers
21	22	23	24 <i>Wedding</i> NO Vespers
28	29 Beheading of St. John the Baptist 8:30am Orthros 9:30am Divine Liturgy 7PM CATECHISM CLASS	30	31 <i>Wedding</i> NO Vespers

KOURAMBIETHES KREW



ICONOGRAPHERS FROM GREECE AND COMMITTEE FINALIZING PLANS



Who Sinned, This Man or His Parents? *by Metropolitan Saba (Isper)*

In the story of the man blind from his birth (John 9:1-38), we see a profound gesture.

Following the Jewish religious concept, which directly linked physical illness to sin, the disciples asked the Master: "Teacher, who sinned, this man or his parents, that he was born blind?"

Jesus replied: "Neither this man sinned, nor did his parents," rejecting in his answer a direct relationship between physical illness and sin. Illness is not a punishment for a sin, and not every illness is linked to a specific personal sin. Illness, like other problems in our fallen world, is a result of man's fall from paradise. Sin prevails over humans after the fall of the first two ancestors. In the world of sin, all evils emerge, including diseases, epidemics, and infirmities.

There is a significant difference between considering illness as a direct result of a specific sin, and the way we deal with it. People can approach their illness in a spiritual and faithful manner, which can bear spiritual fruit, leading to their growth and salvation. Alternatively, they can approach it with complaints, blasphemy, and depression, thereby making it a spiritual illness as well. Believers accept their illness with humility and joy, placing their life in God's hands and using it to grow in patience, endurance, meekness, and liberation from worldly matters that hindered their sought-after freedom.

Christ's answer to the disciples sufficed with one brief phrase, according to the gospel: "Neither this man sinned, nor did his parents." The Teacher rejects linking blindness with the sins of the blind man and his parents. In order to elevate the mentality of the disciples (for previously, it had not benefitted the blind man), He continues His answer with the next phrase, and says that this man was born blind so that "the works of God might be made manifest in him. I must work the works of Him who sent Me, while it is day."

God's power appeared through this blind man's miraculous healing at the hands of Christ. But Christ's answer contained a broader meaning. In some translations, we hear Jesus using the collective phrase, "We must work." We, Christ's disciples, must continue to work according to His guidance and through Him, so that God's power remains visible and "at work" in our world.

What would we gain if we knew of a spiritual reason behind the blindness of this man, or any other patient? At best, we would only speculate or gossip, while the sufferer remains in his suffering. Christ elevated the mentality from the level of mere knowledge – again, which was not helping the patient – to a higher level that did help him. It is as if He is saying to the disciples, and through them to every Christian: It is better for you to alleviate the suffering of the sufferer and the ill from his illness, and not to question him. This is how God's power appears and works in you. The

Lord's answer is a shift from intellectual theorizing to an actual and practical outpouring of God's grace and mercy.

As long as He is with us, we are in the daylight, and we have a duty to pursue "the works of Him Who sent Me," that is, the works of true life.

God's works appear in Christians who faithfully bear this responsibility for making God's power tangible in this world. They are responsible for demonstrating God's mercy and everlasting love for humanity. That is why He commanded His disciples – and everyone who believes in Him is His disciple – when He told them: "Preach the gospel to all nations," and, "The kingdom of heaven is at hand," and, "Heal the sick." The first sign that revealed that His kingdom is at hand is the healing of the sick in every sense of the word – physical, psychological and spiritual – from their despair, depression, sadness, isolation and despondency.

As long as He is with us, we are in the daytime, and there is no darkness at all. He wants our hearts to be perfected in His love, our hands to offer His gifts, our tongues to carry His words of comfort and hope, and our feet to transport His works of love to every place. He wants us to be true disciples who, through Him and Him alone, make the world perpetually bright, despite the gloom and darkness in it.

A theologian of the previous century said: "The problem isn't that there are few saints, but that not all Christians are saints."

Christ ended His answer to the disciples, before giving sight to the blind man, with the following sentence: "I am the light of the world, as long as I am in the world." If Christians truly believe that they are members of the body of Christ, then Christ is always present and active in them and through them, and subsequently always present in the world. Because of them, the world glorifies God, and God glorifies the world. How awesome is our responsibility! How vigilant we must be, so that we become pure vessels that preserve God's work in the world! Only then, will our spiritual insight be awakened and alert, and His light will illuminate our tortured world, awaiting His complete dominion over it on the last day.

O Lord, we know that You have placed Your treasure in our earthen vessels, which quickly become perishable, and we realize that with Your transcendent love for humanity, You want us to be transcendent vessels for You (2 Cor. 4:7), deriving their durability from Your grace, and reflecting Your light wherever they are found. Do not look at our fragility, O Lord, but rather grant us confidence and strength to work in the world and return it to You. We do not deserve Your blessings, O our good God, nor your infinite goodness. Rather, do not turn Your face away from Your creation, for You taught us that You are greater than us in ways we cannot imagine. Fill us with Your presence, so Your light may shine upon our world and remain in the daylight as long as You are in it. Amen.

Originally published May 25, 2015.

Graduate Sunday

June 2, 2024



High School Graduates 2024

Nicolette Antonucci,

daughter of Christopher and Sophia Antonucci, is graduating from Bethel Park High School and plans to study criminal justice at Indiana University of Pennsylvania



Andrew Chakos,

son of Heidi Matalas Chakos and Nicholas Chakos is graduating from Upper St. Clair High School and will attend the University of Austin (UATX) to study Economics, Politics, & Finance.



Artemis Conaboy,

daughter of Tom & Vickie Conaboy is graduating from Bethel Park High School and will be attending Seton Hill University to study English and Sports Management in pursuit of becoming a high school teacher and coach.



Tommy Gallagher,

son of Jason and Deanna Gallagher, is graduating from Peters Township High School. He recently earned his Eagle Scout rank through Boy Scouts of America and will be attending The Ohio State University majoring in mechanical engineering and minoring in music performance.



Jake Kalogeris,
son of Manuel and Kelly Kalogeris,
is graduating from
Bethel Park High School
and will be attending Penn State University.
Major is undecided,
but he will be
minoring in German.



Katerina (Katie) Kucherawy,
daughter of Chris and Tessie Kucherawy,
is graduating from Upper St. Clair High School
and will attend Auburn University to study
Elementary Education.



Tomasina Manning,
daughter of Chris and Maria Manning,
is graduating from Upper St Clair High School
and will be attending
Villanova University,
majoring in Biology.



Eirene Sofia Paliouras,
daughter of Constantine &
Vasiliki (Vasso) Paliouras
is graduating with honors from Mt. Lebanon High
School. She will be attending Slippery Rock Uni-
versity's Honors College to study history.



Marianna Kassiani Paradise,
daughter of TJ and Ali Paradise, graduated
from Upper St. Clair High School.
Mari will be attending
Marist College's Honors Program this fall
and intends to major in
industrial organizational psychology.



College Graduates 2024

Zachary Hartlep,
son of Gregory and Dina Hartlep,
has graduated from the University of
Notre Dame with a degree in
Applied and Computational
Mathematics and Statistics.



Apostoli Kallaur,
son of Fr. Michael and Presvytera Eleni Kallaur,
has graduated from Westminster College with a
Criminal Justice major.



James Kartsonas,
son of Alex and Ria Kartsonas,
has graduated Cum Laude with a degree in
Finance and a second degree in Financial
Planning and Wealth Management. He is
continuing with his education
and his track and field
career at John Carroll
University to get his MBA.



Constantine Kontos,
son of Anthony and Danna Kontos,
graduated from St. John's
University with a Bachelor's
degree in Film.



Maria Athena Lugares,
daughter of Sophia Gragan,
graduated Cum Laude from
Ohio University and earned a
Bachelor of Science in Health with a major in
Health Services Administration and a minor in
Business Administration.



Nikolas Peltz,

son of Brian and Milica Peltz, has graduated from Robert Morris University and received a B.S in Organizational Leadership. His plans are to continue with an M.S. in Leadership at Duquesne University or to complete flight training and become a commercial airline pilot.



Madeline Takos,

daughter of Dimitrios and Jennifer Takos, has graduated from Boston College and will be attending University of Pittsburgh School of Dental Medicine.

Post Graduate ~ Masters 2024

Darrian J Petrakis,

son of Steven and Joannette Petrakis, has earned his Masters Degree in Aerospace Engineering from Penn State University.

He has accepted a position with Lockheed Martin as a Satellite Systems Operations Engineer.



George Slater, son of Anthony and Vickie Slater, has graduated from Villanova University with a Masters in Business Administration (MBA). George will continue his employment with Barclays in Philadelphia as Assistant Vice-President in Collections Recovery Strategy.

2024 Orthodox Christian Vacation Church School

The Incredible Race

VCS is dedicated to teaching our young children about Orthodox Christianity in a fun and exciting atmosphere. It is an extension of the Sunday School experience that can greatly enhance a child's sense of belonging to the church, while providing our children with an opportunity to make lifelong friends in the church community. Activities include daily skits illustrating lesson, brief classroom instruction, religious music lessons, hands-on crafts relating to lesson, recreation time, snack & social time.

This year's theme is:

The Incredible Race



Monday, July 22, 2024 ~ Friday, July 26, 2024
9:00 am ~ 12:00 Noon

**Monday, July 22, children should arrive at 8:30 am*

If you have any questions, or in case of emergency during VCS, call
(412) 833-3355

Welcoming all children age 3 years through entering 6th grade
High School students, parents, interested adults needed to volunteer
Nominal registration fee of \$20 Please register early so we can adequately
prepare for snacks, crafts, etc.

Register and pay online @ [https://onrealm.org/HolyCrossGreekO/
PublicRegistrations/Event?](https://onrealm.org/HolyCrossGreekO/PublicRegistrations/Event?linkString=YzMyN2M0ZTgtZjEyYy00ZTg4LWE3YWUeYjE1MzAxM2YwYTgw)
[linkString=YzMyN2M0ZTgtZjEyYy00ZTg4LWE3YWUeYjE1MzAxM2YwYTgw](https://onrealm.org/HolyCrossGreekO/PublicRegistrations/Event?linkString=YzMyN2M0ZTgtZjEyYy00ZTg4LWE3YWUeYjE1MzAxM2YwYTgw)

OR use form and make checks payable to Holy Cross VCS and send to:
Holy Cross Greek Orthodox Church
123 Gilkeson Road, Mt. Lebanon, PA 15228

Should you need financial or transportation assistance, please contact
Fr. Michael Kallaur at (412) 833-3355

Use form below OR REGISTER AND PAY ONLINE @

<https://onrealm.org/HolyCrossGreekO/PublicRegistrations/Event?linkString=YzMyN2MOZTgtZjEyYy00ZTg4LWE3YWVtYjE1MzAxM2YwYTgw>



*Orthodox Christian Vacation Church School
at Holy Cross
2024 Registration Form*

<i>Child's First & Last Name</i>	<i>Age on July 30</i>	<i>Grade Entering Fall 2024</i>	<i>Allergy information (Food, Medicine, Other)</i>

Parent's Name(s):

Home Phone:

Address:

Church Parish you belong to:

Mother's Cell Phone/Work Phone:

Father's Cell Phone/Work Phone:

Email address:

PLEASE PRINT Emergency information, OTHER THAN parents:

1st Emergency Contact:

Name _____ *Phone* _____

2nd Emergency Contact:

Name _____ *Phone* _____

Parental Consent: I give my child(ren) listed above permission to participate in the Vacation Church School held July 22 through July 26, 2024. I understand that my child(ren) will be responsible for obeying the rules and regulations of VCS as enforced by the directors, teachers, and staff. I hereby release Holy Cross church, its VCS teachers and staff from liability for the safety and/or conduct of my child(ren). I also give permission for emergency medical care to be administered to my child(ren) if necessary.

Signature of Parent _____

Date _____

For administrative use:

Date Received _____ Amt Recd/Check # _____ Amt Recd/Cash _____

Orthodox Christian Vacation Church School at Holy Cross
2024 Pit Crew Volunteer Form

Please print:

Name _____ *Age/Grade* _____

Email _____ *Cell Phone* _____

I would like to help with:

- ☐ *Registration*
- ☐ *Snack Time*
- ☐ *Recreation*
- ☐ *Music*
- ☐ *Crafts*
- ☐ *Morning Skits*
- ☐ *Classroom Instruction*
- ☐ *Classroom Help*
- ☐ *Other* _____



Return to:

c/o Elias Diamond
Holy Cross Church Church Office
Vacation Church School
123 Gilkeson Road
Pittsburgh, PA 15228

Save the Date for the **Philoptochos Autumn Food Fair**, Wednesday & Thursday, October 2 & 3, 11:30am-7:00pm. Please save your purses/handbags, jewelry and books for the YiaYia Joan's Treasures and Market to be collected in mid-September. Cooking will commence in September and dates will be provided! Have a relaxing summer! ~Elaine Sofis and Domenica Gulli



PHILOPTOCHOS AUTUMN FOOD FAIR

and

YiaYia Joan's Treasures & Market

at

HOLY CROSS GREEK ORTHODOX CHURCH

Community Center

123 Gilkeson Road, Mt. Lebanon

(across from the Galleria)

**Wednesday, October 2 &
Thursday, October 3, 2024**

11:30 am – 7:00 pm

Featuring GREEK favorites including Moussaka, Tiropita, Spanakopita, Pastitsio, Gyros, Chicken Rolls, rice pudding, soups and much more!

Bake Sale featuring delicious Greek pastries, pies, cakes, cookies and a variety of breads.

Inside seating...so come rain or shine! Elevator available!

NO PHONE OR ONLINE ORDERING

All proceeds benefit the philanthropic efforts of the

Holy Cross Ladies Philoptochos Society.

Cash or Credit Cards accepted.



Sunday of the Blind Man

Every age of history has thought that their understanding of the world is complete. Of course, we know that this has been disproven over and over again. Aristotle once asserted that the purpose of the brain was merely as an organ to cool the blood. We now know it to be much more than that, as we know it to be the seat of cognition. The Ancient Egyptians believed that eels were born when the sun warmed the Nile, causing their life to spontaneously spring forth. Of course, we also know this to be false now, and we know eels are born in the same way as any other fish. The safety and use of lead or arsenic in household goods, the sun revolving around the Earth, illness being caused by “bad air” and not microbes... The list goes on. And yet every age thinks they see the world correctly (“see” being the operative word here). Why should our age be any different? Like the blind man in today’s gospel reading, every age often finds itself blinded by its own hubris, blinded to the truth which our hearts desire.

C.S. Lewis wrote the following decades ago, to argue why we need to study books that are from older ages. He wrote, “Every age has its own outlook. It is specially good at seeing certain truths and specially liable to make certain mistakes... All contemporary writers share to some extent the contemporary outlook – even those, like myself, who seem most opposed to it. Nothing strikes me more when I read the controversies of past ages than the fact that both sides were usually assuming without question a good deal which we should now absolutely deny. They thought that they were as completely opposed as two sides could be, but in fact they were all the time secretly united by a great mass of common assumptions... None of us can fully escape this blindness, but we shall certainly increase it, and weaken our guard against it, if we read only modern books.” Do we think this applies to us?

Well, in the 20th century, the course of world history was shaped by the conflict between capitalism and com-

munism, two ethics which hold each other as the scourge of the earth, a virus to be eradicated. Idealogues on either side certainly wouldn't admit that they had close to anything in common, but like C.S. Lewis wrote, every age has, even amongst its most seemingly different viewpoints, fundamental, common assumptions, which most cannot even see. In this case, both Capitalists and Communists were united by the unspoken assumption that the primary shaping force of the world was material in nature, capital. The capitalists and communists argued over what was to be done with money, with economies, but both in some sense argued that the salvation of human history would find its answer in the material realities of this world – not the spiritual realities, and it is this unspoken assumption of the primacy of material values which continues to shape our world.

All of us, whether we realize it or not, are to different degrees like the blind man of today's Gospel, as we are blinded by the unseen prejudices of our age. How many of us come to Church just to open our spiritual eyes a sliver, then only to step out the doors and shut those eyes again, as we are swept back up into the petty material concerns of this world, of buying and selling, and piling up our goods? If this is the case, how are we different from any other human being in our age? Are we trying to see the world as a Christian all the time? Or have we compartmentalized our vision into being spiritual within these walls, and material everywhere else? The only one to cure our spiritual blindness is Christ. We cannot hope to discern the right road towards salvation without him, but fortunately, there are witnesses along the way – the saints, not just those on the icons around us, but those who walk among us today, those who have dedicated everything to seeking Christ. Through them, we encounter the Truth, miracles happen, insight is given, God reveals Himself to us. We must seek them and strive to be like them and pray that Christ will open our spiritual eyes, so that we may everywhere and always see the Truth.

~Elias Diamond

OBITUARY: † *Diana Harris*
OCTOBER 7, 1941 – JUNE 5, 2024

Diana (Mackris) Harris, a powerhouse of love, generosity, and creativity, passed away on June 5, 2024. She was lovingly attended by her adoring family, until her final moments. She has left behind a legacy of unwavering dedication to her faith, community and, most of all, to her family.

Diana was predeceased by her beloved husband of 36 years, Nicholas Gus Harris. She was the loving and proud mother of Dean Harris, Nikki (Joey) Felipe, Laura (David) Greenberg, and Demetri (Sandra) Harris, all of Phoenix. Her greatest joy was being the cherished Yiayia of Joseph (Ashley) Felipe, Angelena (Niall) McMahon, Daniel Felipe, Niko Harris, and Kalli Harris, also the beloved Great Yiayia of Kamryn Felipe, Paityn Felipe, Talan Felipe, Zoe Felipe, Emma McMahon, and Elle McMahon.

She was the much-admired **sister of** Maria (John) Nicholas, and **Alexandra (Rev. John) Chakos**, and is also survived by many nieces, nephews, cousins, and friends. Daughter of the late Nikita and Demetra (Festas) Mackris, Diana was born on October 7, 1941, in Pittsburgh, PA, where she grew up, worked, married, and began raising her family. In 1979, the family moved to Phoenix, AZ, where Diana immediately became involved in volunteer outreach at Holy Trinity Greek Orthodox Cathedral as a Sunday School teacher, a member of Philoptochos and the Desert Diamonds, as well as baking for and working at the annual Greek Festival.

Diana made the world around her more beautiful by sharing her superlative talent for sewing, quilting, embroidery, cake decorating, and crafting. Among the many grateful recipients of her creations were family, friends, and several charities. She made blankets and layettes for Sewing for Babies and dog beds for an animal shelter. Diana's compassionate spirit, along with the memories of love and laughter she brought to those whose lives she touched, have left a legacy that will live eternally in our hearts.

A visitation hour will begin at 9am on Friday, June 14, 2024, at Assumption Greek Orthodox Church, 8202 E. Cactus Road, Scottsdale, AZ 85260. The funeral service will begin at 10am, followed by interment at Paradise Memorial Garden. In lieu of flowers, donations can be made to the Michael J. Fox Foundation for Parkinson's: <https://www.michaeljfox.org/> Or Hospice of the Valley: <https://www.hov.org/>



*Gerontissa Theophano and the Sisters warmly welcome you to the
Nativity of the Theotokos Monastery's Summer Feast Days*

30th Memorial Commemoration for Gerontissa Taxiarchia

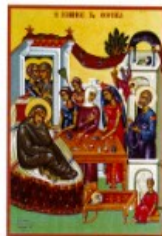
August 3rd - Saturday

9:00 am: Hours, Divine Liturgy, Memorial Service - Lunch Follows

*In 2014, on the 20th Anniversary of the repose of
Gerontissa Taxiarchia,*

*we launched the capital campaign to build the new monastery, something
Gerontissa Taxiarchia greatly desired. Since then, all proceeds commemorating
our Holy Gerontissa have gone to the construction project.*

*We invite you to come and honor her by attending the Memorial Service and
donating to complete the new Monastery in her memory.*



Prophet Elias Feast Day

July 19thth - Friday

5:00 pm: Vespers, Orthros

July 20thth - Saturday

9:00 am: Hours,

Divine Liturgy - Lunch Follows



Nativity of the Theotokos Feast Day

September 6th - Friday

5:00 pm: Vespers, Orthros

September 7th - Saturday

9:00 am: Hours,

Divine Liturgy - Lunch Follows



Monastery with your family !

**Enjoy our home-made pastries,
frappes & items made by the
Sisters, available for purchase.**

*Visitors should be modestly dressed for
all visits to the Monastery.
Women are asked to wear long
skirts & men to wear long pants,
socks with sandals & shoes*

***Become a part of completing a Holy Monastery in
America! Donate for the Glory of God &
the intercessions of His Holy Mother, The Theotokos.***



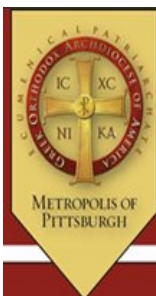
Please RSVP so that the Monastery has adequate hospitality:

Email us: info@NativityoftheTheotokosMonastery.org OR Call us: (724) 352 - 3999

Visit our web site & browse our Online Gift Shop & place preliminary orders at our web site:

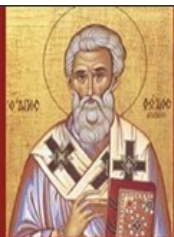
www.NativityoftheTheotokosMonastery.org

Thank you for your love and support!



A Good Word - Λόγον Αγαθόν

NEWSLETTER OF THE GREEK ORTHODOX METROPOLIS OF PITTSBURGH



2024 St John Chrysostom Oratorical Festival



Introduced in 1983, the St. John Chrysostom Oratorical Festival provides Greek Orthodox youth the opportunity to write and talk about their faith. The Oratorical Festival Program begins at the parish level and is divided into three divisions:

Elementary Division (local festival only) for students in grades 4-6

Junior Division for students in grades 7-9

Senior Division for student in grades 10-12

The top speakers in the Junior and Senior Divisions advance to the district or metropolis level. The top speaker in each Metropolis division is then selected to participate in the Archdiocesan Finals, which is hosted by a different metropolis each year.

This year our Metropolis Festival was held on April 20 2024, at St. John the Forerunner in Youngstown, OH. A total of 45 Goyans representing 16 of our parishes participated in Speech, Poetry, Essay and Iconography Divisions.

Through the generosity of our parishes, Metropolis Philoptocos Society, Ahepa Power District #4 Lodge and generous individuals in our Metropolis we were able to award \$500 scholarships to the top two speakers in the Speech Divisions and \$100 scholarships to the Essay, Poetry and Iconography First place participants.

Our Poetry winners were Theofania Nacopoulos, Koimisis Tis Theotokou, Erie (Junior) and Markella Nacopoulos, Koimisis Tis Theotokou, Erie (Senior). Placing first in the Essay Division were Claire Gaitanis, Holy Trinity

Cathedral, Camp Hill (Junior) and Emanuela Santiago, St. John The Forerunner, Youngstown (Senior). Our Iconography winner was Evangelos Agganis, Anunciation Cathedral, Columbus.

In the Speech Division Markella Nacopoulos (Senior) and Theophany Goudas Ksenyak from Sts. Constantine and Helen Cathedral, Cleveland Heights (Junior) were selected to represent our Metropolis at the National Oratorical Festival which was held June 6-8, 2024 at St. George Greek Orthodox Church in Buffalo, NY.

Starting next month we will be featuring our Poetry and Essay winners.

Metropolitan Savas Invites YOU to the First Annual

FESTIVAL GOMOP-ALOOZA

All Proceeds go to the GOMOP Youth & Young Adult Ministries

St. Demetrios Community Center
3223 Atlantic St. NE
Warren, OH
Saturday August 17th
11am - 9pm

Free Admission & Parking

Fun for All the Family!

2 Music Stages

Karaoke

Art & Craft Exhibits

Food & Beverages

Scan me!

Are You a Musician, Band or Artist?

Want to Perform or Display Art?

Contact Fr. Joe DiStefano
frjdistefano@yahoo.com

The Morakides Clergy Supergroup

Metri & the Metro Individual Artists & Groups

Please consider donating to the Metropolis Scholarship Fund so that we may continue to offer scholarships to our talented youth. For your convenience we have set up this link for online donations. Donations can also be mailed directly to the Metropolis to the attention of Alyssa Kyritsis. Please write "Oratorical Scholarship" in the memo line of your check.

Wonderfully Made Day Retreat

In June, Youth & Young Adult Ministries hosted our first ever Wonderfully Made Day Retreat! We welcomed families from across the Metropolis and focused on the theme In Her Embrace. Participants learned about the Panagia, sang songs, made crafts, celebrated the Divine Liturgy, and got to know one another. Thank you to the MANY hands who made this event possible. We look forward to growing this vital ministry for years to come. ❤️



"Wonderfully Made is a new ministry through the Metropolis of Pittsburgh's Y2AM Office for those friends with moderate to intensive needs. Our prayer is that this program can become a welcoming environment for participants with disabilities and their families, reminding them that they are wonderfully made in His Image!

CONGRATULATIONS to

Theophany Goudas Ksenyak from Saints Constantine & Helen, Cleveland Heights, OH (Junior Div.), who was awarded Honorable Mention and received a \$1500 scholarship and to Markella Nacopoulos from Koimisis Tis Theotokou, Erie, PA (Senior Div.) who placed 3rd in the Senior Division at the National Festival and was awarded a \$4000 scholarship.

2024 St John Chrysostom Oratorical National Festival



2024 CLERGY-LAITY ASSEMBLY

Philoptochos Assembly
September 21, 2024

Clergy-Laity, Religious Education, and Youth Workers
September 28, 2024

Holy Cross, Pittsburgh

For more information, Assembly Registration and Hotel Reservations please visit:
pittsburgh.goarch.org/2024-clergy-laity-assembly

Registration
\$50.00/pp

Philoptochos members attending both assemblies - use discount code: PHL30%

Join us!

2024 REGIONAL YOUTH AND YOUNG ADULT PARAKLESIS SERVICES

WESTERN REGION
ST. NICHOLAS
LORAIN, OH
FRI. AUGUST 2
6:00 PM

CENTRAL REGION
DORMITION OF THE THEOTOKOS
OAKMONT, PA
WED. AUGUST 7
6:00 PM

EASTERN REGION
HOLY TRINITY CATHEDRAL
CAMP HILL, PA
TUES. AUGUST 13
6:30 PM



SUPPORT HIS EMINENCE AND OUR METROPOLIS MINISTRIES

It costs approximately \$1,000 per day to operate our Metropolis - including Metropolitan Savas's Archpastoral visitations, preparations for summer camp and GOYA retreats, our vital registry, and more. Please consider sponsoring a day in the life of the Metropolis:

Greek Orthodox Metropolis of Pittsburgh, 5201 Ellsworth Avenue, Pittsburgh, PA 15232

412-621-5529 (Main) 412-465-0460 (Camp) 412-621-8543 (Youth)

pittsburgh.goarch.org info@pittsburgh.goarch.org





**Metropolitan
Savas
invites YOU
to the
First Annual**

**St. Demetrios
Community Center
3223 Atlantic St. NE
Warren, OH**

**Saturday
August 17th**

11am - 9pm

**Free Admission
& Parking**

**Are You a
Musician,
Band
or Artist?**

**Want to
Perform or
Display Art?**

**Contact
Fr. Joe
DiStefano**

**frjdistefano@
yahoo.com**

**Fun for All
the Family!**

2 Music Stages

Karaoke

**Art & Craft
Exhibits**

**Food &
Beverages**

Scan me!



**All Proceeds go to the
GOMOP Youth & Young
Adult Ministries**

**The Meraklides
Clergy Supergroup**

**Metri & the Metro
Individual Artists & Groups**



Most Holy Theotokos save us!

First names for the commemoration during the

Paraclesis Services

during the Dormition Fast, August 1-14.

For the health and salvation of the servants of God:

HOLY CROSS GREEK ORTHODOX CHURCH
123 GILKESON ROAD
PITTSBURGH, PA 15228

RETURN SERVICE REQUESTED

Non-Profit
Organization
U.S. Postage
PAID
Permit No. 2412
Pittsburgh, PA

2024 Orthodox Christian Vacation Church School

The Incredible
FORCE

SAVE THE DATE!!!

Monday, July 22, 2024 ~ Friday, July 26, 2024
9:00 am ~ 12:00 Noon

**Monday, July 22, children should arrive at 8:30 am*

Register ONLINE @
holycrosspgh.org