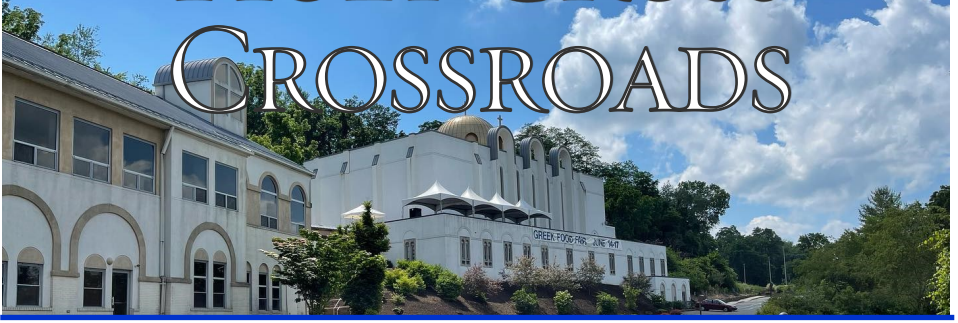


# HOLY CROSS CROSSROADS



Beloved Members and Friends of Holy Cross,

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

*“Now I saw a new heaven and a new earth, for the first heaven and the first earth passed away. Also there was no more sea. Then I, John, saw the holy city, New Jerusalem, coming down out heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from heaven saying, ‘Behold, the tabernacle of God is with mankind, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God. And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away.’ Then He who sat on the throne said, ‘Behold, I make all things new.’ And He said to me, ‘Write, for these words are true and faithful.’ And He said to me, ‘It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of water of life freely to whoever thirsts. He who overcomes shall inherit all things, and I will be their God and they shall be My son. But cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death.’” (Rev. 21:1-8)*

A new liturgical year is upon us! The Church loves new beginnings! In the book of Revelations Christ reminds us that He ‘makes all things new.’ When we desire to change and put Christ at the center of our lives, He makes it possible for us to put away the “old man”, the ways and thinking of this fallen world. Only through a change of mind and heart, can we enter

# *Vacation Church School 2024*



# Holy Cross Greek Orthodox Church

123 Gilkeson Road, Pittsburgh, PA 15228

*Crossroads, published monthly Volume 24 Issue 9*

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](http://holycrosspgh.org)

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

Community Center Phone:(412) 854-6001

Office Hours Monday-Friday 9am-5pm

**\*Services:**

Sundays:	8:15am Orthros 9:30 am Divine Liturgy
Mondays:	6:30pm Paraclesis
Wednesdays:	7 pm Bible Study and <a href="#">via Zoom</a>
Weekdays:	8:30am Orthros 9:30am Divine Liturgy
Saturdays:	Vespers 5pm

*\*See monthly calendar for all services.*

**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

**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 Kalogieris  
 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.



**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.



into this great repentance. It is my prayer that as we begin our 71<sup>st</sup> year as the Holy Cross Community, we would embrace this calling of renewal. We are blessed to continue the work started by the founders of this great community. We are looking forward to installing iconography on the East wall and ceiling of our beloved church. Soon all of us will be receiving an iconography brochure picturing the renderings that have been proposed. We look forward to your support and generosity as we undertake this glorious work which will enhance our liturgical life for generations to come.

In the Orthodox Church the icons bear witness to the reality of God's presence with us in the mystery of faith. The icons are not just human pictures or visual aids to contemplation and prayer. They are the witnesses of the presence of the Kingdom of God to us, and so of our own presence to the Kingdom of God in the Church. It is the Orthodox faith that icons are not only permissible, but are spiritually necessary because "the Word became flesh and dwelt among us" (Jn 1.14). Christ is truly man and, as man, truly the "icon of the invisible God" (Col 1.15; 1 Cor 11.7; 2 Cor 4.4).

My beloved brothers and sisters in Christ, a new church year is upon us. How many more years will we be granted? Only God knows. Let us prioritize our relationship with Christ and His Holy Church so that we might be granted the blessing of attaining to the Jerusalem from above. Wishing all of you a spiritually profitable year of our Lord's Grace.

With love and prayers,  
Fr. Michael



In the name of the Father, the Son and the Holy Spirit. Amen.

We are starting today a new year in which we endeavour to convey to the children of our parish and indeed to any children whose parents care to send them to us, our faith. A Sunday school is not a place where one teaches facts. It's a place where people who believe try to convey to children their own faith and their experience of God. And I call upon all the parents to send their children to this school — not for them to gain knowledge which the state school can convey, which they can receive from books, but to encounter people whose life has been changed by the Gospel by meeting face to face the Lord Jesus Christ, by the experience of receiving Communion for the first time, and who can therefore speak with certainty of things that may reach the children.

I remember years back when I was the only teacher in our Sunday school — it was about fifty years ago — I tried as best I could to convey what was in my heart — not the darkness, not the sinfulness, but the recollection of hope and the veneration of God. And I remember one of the children saying to me many years later, 'Father Anthony, you have not taught us much; but you have kindled in us a flame that has not died out.' And I think this is what you may wish for your children to receive from the Church School.

Also, they receive a preparation for meeting God in the sacraments; and this is also something important. It is not enough to know what the teaching of the Church is concerning the Body and Blood of Christ. It is to meet people for whom it was an encounter.

And I always remember a young woman in her twenties who came to me almost fifty years ago and said to me that she had a problem, an insuperable problem. She was a total unbeliever, and yet her family as a family of believers compelled her to come to Communion at least for Easter. How could she resolve the problem?

I said to her, 'The problem is already resolved. If you came to receive Communion I wouldn't give it to you. But can we talk about your faith, or lack of it, so that perhaps you may discover what you have not yet discovered?'

She agreed. And during the whole of Lent she came every Friday, and we talked. And I had nothing to say that would not only convince her, but make sense to her.

We remained that way until Good Friday. And I knew that I had let her down hopelessly, and the only hope that was left was that God Himself would intervene. And so I said to her, I suggested that we go both to the chapel — it was in St. Basil's House, where the plashchanitsa, the epi-

taphios, the Image of Christ in the tomb, was in the center — and I would pray for guidance. And I asked her to stand and wait. She knelt down next to me, and I asked God what to do. I told Him that I had nothing to convey to this girl; that I had betrayed Him, His trust; that I was responsible for anything that may happen to her later. Would He save her and step in where I had failed?

And then we kept silent for a while. And then a thought came to me, it was a thought in the sense that it was a thought that came from outside of me, it was not the result of a long reflection. I turned to her and said, ‘Does it really matter to you whether you find God or not?’

And she said, ‘Yes, because if there is no God, there is no meaning to life, and I don’t want to live. What should I do?’

And I said, ‘I don’t know; I will ask God.’ And we continued in this desperate struggle, very much like the struggle of Jacob with the angel in the darkness of night. I was praying, ‘I have betrayed you. I have done nothing for her. And you have died for her. Tell me what to do.’ And then another thought came to me, which was so alien to what I expected, that I must believe it, it could not be mine. I turned to her and said, ‘If you promise to do everything I ask you to do, in God’s name I promise you that you will find God.’

And she said, ‘I will. But what is it?’

And I said, ‘I don’t know yet.’ And we continued to pray together for her. And a last thought came, which brought terror into my heart and mind, because it was so incredibly impossible. I said to her, ‘I will celebrate the Liturgy tomorrow.’ It was the Saturday of Holy Week. ‘You come to Communion. But before you receive Communion, you stand before the holy cup and say, “Lord, your Church has betrayed me; my family has betrayed me; your priest has betrayed both of us. I turn now to you, Lord. If you do not give me an answer, I will go away and it will be your responsibility.”’

And she said to me, ‘I can’t say that, it’s blasphemy.’

I said, ‘Yes, unless it is a prayer, it will be blasphemy, and I will answer for it. Do it.’

And the next day she came. She stood before the holy cup. She repeated these frightening words. And then she took Communion.

I went abroad for a while; and I received from her a note: ‘I don’t know yet whether I believe in God. But what I know for sure is that what I received in Communion was not bread or wine. It was something different, that has changed me.’

This is what we are to convey to children who come to school: an experience of baptism so profound, that however deeply unworthy we are, we can say to others: do what I say, because God will answer. Because you are pure, because you are still free, because everything is possible for you.'

I remember a priest to whom I went for confession; a man who for a long time I did not respect, because he drank, and he could not even celebrate because he was not in a condition to do it. And then our priest was taken to prison by the Germans, and I went to confession to him. He listened to my confession; and he listened, crying over me — not drunken tears, crying tears of compassion.

And when I had finished he said, 'You know what I am, that I am disfigured, unworthy of any respect. And I will tell you the truth. You are still young, and you can find salvation. I will tell you what Christ has put in my heart for you, and what He has put in the Gospel for us. I was unable to follow it when I was young. Struggle and fulfil it.' And he spoke to me in a way in which no one had ever spoken. And I received absolution from him in a way I had never received absolution before.

I tell you all that because this is a tilling the ground, making it possible for children to meet face to face with the mystery of God, with His presence, with His actions, with His miracles. And so bring them to the church, so that they will, both in prayer and in sacraments, receive what cannot be done by any human agency. But also, bring them to the Church school, so that there is ever increasing human contact to live, receive a message, not for knowledge but the cry of the soul that proclaims this message.

And a last thing. There is always a moment in life when we want to turn for help to a friend. Receive the same from people who are alien to the Church and tell your companions in life to anyone who will be prepared to listen. I know from experience that in tragic moments of my life the people to whom I could turn were those who had been together with me in the Sunday School or in our youth organizations — people who had been taught the same things, who had learned, encouraged, and had a sense of solidarity and a readiness to help at any cost. Give your children this chance to make friendships with people which one day will grow and save them from a catastrophe — not material, but moral and spiritual. I beg wholeheartedly of you, give a chance to your children to form friendships that can save, and to learn from people who have learned themselves from each other and who are prepared to share what is the most precious thing in their lives. Amen.

# HOLY CROSS GREEK SCHOOL

*begins its new academic year!*

**Registration on  
Wednesday, September 18th  
at 4:15pm**

Greek School meets every Wednesday from 4:30-6:30 pm. There will be classes for beginners in the Conversational Class and our traditional First thru Sixth Grades.

The adult class meets Wednesdays from 5-6:30pm. Registration and first class is also on September 18 at 5pm. Bring your children to learn our language and enjoy wonderful fellowship.

On the first day, there will be a beginning of the year blessing (*Agiasmos*), class assignment and book distribution. For further information, call Dena Yamalis at (412) 343-8355.

Dear Holy Cross Family,

Thank you so much for your contributions to our Neighborhood Resilience Project's Back To School Backpack Drive!

Because of your generosity, we were able to provide more than 75 backpacks to students in need.

Please look for our next BUS (Belts, Underwear, Socks) drive coming up soon!

Warmly,  
Ponny Jahn and Sofia Jahn





“THE SHIELD OF PEACE, THE TROPHY INVINCIBLE”  
A MUSICAL ADORATION OF THE HOLY CROSS



THE BYZANTINE CHOIR  
OF THE GREEK ORTHODOX METROPOLIS OF PITTSBURGH  
PRESENTS:

ROMANOS THE MELODIST'S  
COMPLETE KONTAKION  
OF THE ADORATION OF THE HOLY CROSS  
AND RELATED HYMNOGRAPHIC TREASURES

SUNDAY

SEPTEMBER 22, 2024

5 PM

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

Join Us!

Holy Cross GOYA  
Family Kick-off

Sept 22, 2024  
6:13 pm

Holy Cross Community Ctr

Pre party  
BYZANTINE CHOIR 5:00 pm

June 29, 2024, Preeminent Apostles Peter and Paul

Deacon Paul Kirschner, St. Paul Greek Orthodox Church, North Royalton, OH

Xronia Polla - blessed feast day. It is a great joy to be with you today as we celebrate and honor two pillars of the church: the Chief Apostles Sts. Peter and Paul.

There was a time, decades ago, when I enjoyed learning about and appreciating wine and the wine-making process. I read books, magazines, belonged to "wine of the month" clubs, and attended wine tastings. In fact, during my undergraduate studies I took a 400-level botany class titled Viticulture and Enology. There were two components to the class: the course-work/lecture which was thorough and difficult, and the lab (the wine tasting portion of the class) which was significantly more enjoyable.

We would often sample wines using two different methods - a horizontal tasting and a vertical tasting. A horizontal tasting enables a range of wines from the same year to be compared. For example, sampling and comparing Pinot Noir from 2018 across five different wineries. By comparison, a vertical tasting considers one wine through a range of years, allowing you to emphasize the difference in vintages. For example, sampling a Petite Sirah from the winery Stags' Leap across five different years.

I recalled this experience because my sermon preparation for today looked very much like a vertical tasting. Not in the sense that it involved wine of any sort, but because I spent time on the St. Paul YouTube channel and listened to the sermons delivered on June 29 from the past four years: 2023, 2022, 2021, and 2020. Here is some of what stood out as I listened.

In 2020, Fr. Stephen (Callos) provided the sermon and spent time reflecting on St. Paul's life; specifically, the time spent in Athens as recorded in Acts, chapter 17. Fr. Stephen emphasized the brilliance of St. Paul's preaching style and highlighted a particular moment when St. Paul took an inscription on a pagan altar which read, "To the Unknown God" and used this as an opportunity to teach the Athenians about Christ - emphasizing God as creator of all; God as the giver of life; and that God desires all people to seek Him.

Fr. Costas (Keares) preached the sermon in 2021 and 2022. In 2021, Father focused on our decision-making at a crossroads - what path do we take? How do we choose to deal with suffering and difficulties? My notes from listening to the video highlight this thought, "Those who *endure* their suffering are *with* God... they place their trust in the Lord. Jesus never promised an easy life, but did promise that He will be with us, always."

2022 started off with a recollection of signing yearbooks of fellow classmates in middle and high school, where people would comment, "I hope you never change." Father Costas spoke to the very real changes that - thankfully - Sts. Peter and Paul underwent and made this poignant remark, "When we each face Christ and make a true commitment to follow Him,

when we make Christ our priority, we cannot help but change.”

And last year - 2023 - it was Soci (Phyrillas) who provided the sermon and he talked about influence and personality, and how these desires and traits have long been part of the human story. In referencing the epistle we heard a few moments ago, Soci discussed St. Paul’s letter to the Church in Corinth. This epistle finds Paul defending his apostolic authority and Soci asked, how can one man suffer so much and choose to defend a church that has turned on him? The answer... because Paul had a genuine encounter with Christ.

Encounter. An encounter with Christ. That’s the thread I want to discuss. “Encounter” was mentioned in some form each of the last four years.

God desires all people to seek Him

Jesus promised that He will be with us, always

When we face Christ, we cannot help but change

An encounter with Christ changes us so completely we can endure all form of insult and injury

In the Epistle reading we heard this morning, St. Paul reflects on his encounter with the Risen Lord. He was “caught up to the third heaven, and found himself in paradise” - terms used by the Jewish people to describe the heavenly realms. (2 Corinthians 12:2-4) This was a transformative experience and encounter for St. Paul.

The Gospel reading we heard today also talks about an encounter - an encounter St. Peter had with Christ. This interaction in the Gospel of Matthew answers one of the greatest questions we can face. Jesus asks Peter, “Who do you say that I am?” Peter responds saying, “You are the Christ, the Son of the Living God.” (Matthew 16:15-16) This revelation is the very foundation that our church is built on to this day. Christ, as the Son of the Living God, is what empowered Sts. Peter and Paul to establish Christ’s Church to the Jewish people and to the Gentiles.

Encounter. What does it mean to encounter our Lord, to experience our God? There are, of course, many examples. Some large, some small... some organized, some organic... some shared, some deeply personal. Whatever the encounter, once it happens - once a genuine encounter with our Lord occurs - we are changed forever.

St. Nikolai - the great 20th century saint and Serbian Hierarch - talks about an encounter or experience in saying this, “Our religion is founded on spiritual experience, seen and heard as surely as any physical fact in this world. Not theory, not philosophy, not human emotions, but experience.”

As Orthodox Christians the primary way we are invited to experience Christ is through the Mystery of Holy Communion. This is both our starting point and the apex of our experience with Christ. When we receive the

Precious Body and Precious Blood of Jesus we are transformed. When we have Christ in us and in our hearts, we open ourselves to the possibility of loving fully, of loving as Jesus loved.

God's love is for the sake of the other. It is not concerned with buildings or things. God's love is about serving others in a deep and profound way. This is a reality that we are called to. In the Gospel of John, Christ gives us a new commandment, that we love one another as Christ loved us. And Jesus loved us so much that He laid down His life not only for His friends, but for those who did not love Him. God's love makes us able to forgive. God's love allows us to bury our ego. God's love allows us to diminish so that He can grow within us.

This encounter and experience of God's love through the Eucharist elevates our prayer. It is the focal point of our participation in the Divine Services. God's love allows us to see past differences and disagreements. An encounter of pure love becomes a roadmap for and feeds our outreach to the world. This is the transformative love of God.

Quoting St. Nikolai again, he says this: "Similar things happen in almsgiving and in Holy Communion. In Holy Communion we receive the Living Lord Christ Himself, in the form of bread and wine; in almsgiving we give to the Living Lord Christ Himself, in the form of the poor and needy."

The emphasis is on serving others. This is the work of Christ in the world. Our churches and vestments and icons are beautiful and ornate. This is one way we worship God and attempt to glorify that which is indescribable and impossible for our human understanding to comprehend. But at the end of the day this is all just stuff. Living a Christ-centered life, living a life of service, living a life transformed by an encounter with Jesus Christ means we must serve those God places in our lives.

St. Nikolai tells this story... *"A certain man in Constantinople was unusually merciful. Walking along the streets of the city, he would press his gift into the hands of the poor and hurry onward, so he would not hear their gratitude or be recognized. When a friend of his asked how he had become so merciful, he replied: "Once in church I heard a priest say that whoever gives to the poor, gives into the hands of Christ Himself. I didn't believe it, for I thought, 'How can this be, when Christ is in heaven?' However, I was on my way home one day and I saw a poor man begging, and the face of Christ shone above his head! Just then a passerby gave the beggar a piece of bread, and I saw the Lord extend His hand, take the bread, and bless the donor. From then on, I have always seen Christ's face shining above the beggars. Therefore, with great fear I perform as much charity as I can."*

Let us use this example to actively seek an encounter with our Loving God. An encounter as we receive His Body and Blood, and an encounter as we work outside the four walls of our parish and share Christ's transformative love with the world - especially those who need a helping hand and comfort. In doing these acts we will serve our Lord and continue the work set forth by Sts. Peter and Paul. Xronia Polla!

## On the Ministry of the Diaconate, Part One

by Metropolitan Saba (Isper)

*His Eminence presents a three-part series about revitalizing the diaconate in our Archdiocese.*

To adequately analyze the diaconal ministry, it is first necessary to look back at its history in the Church. How was it actually carried out in the early Church? How did it evolve? Did it expand or contract? Church history shows that there has never been a rigidly fixed or demarcated ministry assigned to the diaconate, from the first century to the twenty-first century. The diaconate has experienced periods of prosperity and periods of decline and was even completely absent in some eras.

Linguistically, the word “deacon” means “servant.” The first reference to the diaconate in the New Testament, according to Christian tradition, is found in the Acts of the Apostles. Understanding why this ministry arose is important because it reveals its role of service in the Church.

In the Acts of the Apostles (Acts 6:1-6), we learn that the Church carried out a service (*διακονία*) to the underprivileged, which required time to be managed properly. Similar to charitable services organized by the Church today, there can arise an accusation of personal favoritism, of helping one group at the expense of another, even if unintentional. So were the Hebrew Christians accused of favoring the Jewish widows as compared to the Gentiles. Faced with this problem, the Apostles decided that “It is not desirable that we should leave the word of God and serve tables” (Acts 6:2). Such a ministry could not be neglected, but the time and effort it required could not come at the expense of the Apostles’ preaching and teaching. The Apostles therefore decided to appoint seven men of good repute and set them apart by laying hands on them for this service. Their service was that of charity, or “tables,” which included collections and distributions to the poor, the widows, and possibly the agape meals that accompanied the Divine Liturgy at that time.

Saint John Chrysostom (+407), in his commentary on this text,<sup>1</sup> mentions that the seven whom we call deacons were not ordained with a sacramental ordination as deacons and priests are today because, at that time, the ranks of priestly service

1 Homily XIV on Acts, ET NPNF 1:11, pp. 90-1.

*Continued pg. 14 →*

and ordinations were not yet organized as they later came to be. However, he accepts calling them deacons because they were appointed as **servants for a specific service**. Thus, in his interpretation of the text, he seeks to affirm the importance of the diaconate, considering it a service that began in the early days of the Apostles. He does not diminish their importance; on the contrary, he praises their service and encourages it.

Early Church testimonies after the time of the Acts of the Apostles confirm the existence of the three known ranks in the Church: deacon, priest, and bishop. The service of the diaconate was always present at the heart of the Church. St. Justin the Martyr (+165), for example, says that deacons distribute the Holy Eucharist to the faithful and bring the Holy Communion to those who could not attend the Divine Liturgy due to illness or imprisonment.<sup>2</sup> St. Basil the Great (+379) also mentions deacons performing this service, providing Holy Communion to those unable to attend church for valid or pious reasons.

The service of the diaconate becomes clearer in the councils convened by the Church after the fourth century, when many canons were established to regulate it. The issues they address often may seem insignificant to us today due to changing circumstances, but they indicate that the diaconate was a fundamental service in the Church.

For example, the Council of Neocaesarea (315 AD) addressed the issue of whether there could be more than seven deacons in a single city (referring to the seven original deacons mentioned earlier). Such a matter would not have been raised at a church council if the service of the diaconate had not been present in the churches whose leaders convened at this council. The Council of Neocaesarea emphasized that the number of deacons should not exceed seven,<sup>3</sup> while the Council of Trullo (692 AD), about 300 years later, allowed for an unlimited number of deacons in a single city.<sup>4</sup>

One might rightly ask why the Council of Trullo amended the canon of Neocaesarea. The answer is simple: The service of the diaconate evolved as the need for it increased. With the stabilization of the Church and Christianity becoming the

<sup>2</sup> First Apology, cc. 65, 67. <sup>3</sup> Canon 15.

<sup>4</sup> Canon 16.

official religion of the Roman Empire, the Church's missionary and social service expanded, and with it, the service of the diaconate.

What is this role? What are the services or functions assigned to this ministry? Are they still important today? We must return to history to obtain answers and judge the necessity of this service for today's Church. As Orthodox Christians, we must be guided by Holy Tradition if we are to pursue this path.

Holy Tradition considers the diaconate an essential and complementary part of apostolic service. Since the early days of Christianity, the diaconate has been considered the third rank of the three priestly ranks.<sup>5</sup> This means that it was not a temporary or transitional service, a mere stage or step towards entering the priesthood, as it has become in many churches today due to the shortage of priests.

From the canons of various councils that discussed this matter, as well as the writings of some theologians and historians, it is clear that the diaconate was a service designated for a specific mission, and at the same time necessary for the era in which it existed, as evidenced by its relative cessation in other times.

As Byzantine canon law developed, we notice an administrative dimension for male deacons forming, especially after Christianity stabilized and the Church became institutionalized. The deacon was considered, for example, the bishop's hearing, tongue, and hand,<sup>6</sup> as someone whose ministry is in "fulfilling the bishop's need." With the establishment of the liturgical form of worship, the deacon's role in facilitating the service was primarily defined, especially in the presence of the bishop. Even today, at least in the Byzantine rite, as in other rites, the bishop and deacon almost entirely serve the Divine Liturgy, and the service order (*Typikon*) allocates only a few proclamations to the priest.

5 As witnessed in Canon 18 of Nicaea (325). 6 E.g., *Didascalia Apostolorum* xi.128.



# PHILOTOCHOS 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.



## FEAST DAY LUNCHEON, Saturday, September 14

Philoptochos will sponsor a complimentary fasting Feast Day Luncheon on Saturday, September 14 after Divine Liturgy. Sadie Stang has graciously offered to prepare the luncheon. Fasting desserts and fruit will be gladly accepted before or after Divine Liturgy in the prep room that day. Thank you for your donations! Please contact Elaine Sofis, [esofis@comcast.net](mailto:esofis@comcast.net) or cell 412 327-7017 if you can help set-up, serve or clean up that day.

The **Philoptochos Autumn Food Fair** dates are Wednesday and Thursday, October 2<sup>nd</sup> & 3<sup>rd</sup>, 11:30am to 7:00pm.

The cooking dates:

- 3,600 Koulourakia, **Wednesday and Thursday, September 11 & 12**, 10am-4pm or finish. Lunch will be provided. Cookie Donations to Circle of Angels and YAL included.
- 800 chicken rolls, **Wednesday, September 18**, 10am-4pm or finish. Lunch will be provided.
- 700 meatballs, **Thursday, September 26**, 10:30 am, after Divine Liturgy. Immediately following the meatballs, Approximately, 1pm-finish, 3000 dolmathes will be made. Lunch will be provided.

**ANY OF YOUR TIME IS APPRECIATED!!!!**

Please bring your donated jewelry, handbags, purses and books for the Yiayia Joan's Treasures and Market to the carpeted area of the community center beginning Sunday, September 22.

The following are chairing various venues. Please contact them to volunteer:

- Dena Yamalis to donate pastries to have a bountiful table of homemade goodies to sell at the food fair. [dyamalis@comcast.net](mailto:dyamalis@comcast.net) or cell 412 589-2646 and to volunteer your time to sell.
- Elaine Sofis, Serving Lines, Lunch, 11-3pm, Dinner, 3-7pm,
- [esofis@comcast.net](mailto:esofis@comcast.net) or cell 412 327-7017 Shifts can be at your convenience.
- Sadie Stang, salads/prep room, cell, 412 915-2335
- Denise Sokos, cahiers, cell, 412 889-3399
- Rita Manganas & Toni Manganas, gyros, Rita, cell, 813 390-5948, Toni, cell, 724 825-3111
- Pauline Kitchen, Yiayia's Treasures, cell, 412 491-2365
- Jan Titonis, pastry cupping, cell, 412 965-4536
- Dean Stambolis, Bill Poutous and John Hoenig, Refreshments
- Thank you to the above sub-chairs. Could not do this without you!

Set up for the Autumn Food Fair will be on Sunday, September 29 after coffee hour in the Community Center and carpeted area. Set up continues on Monday, September 30 and Tuesday, October 1<sup>st</sup> in the Community Center and carpeted area. Clean up begins immediately at the conclusion of the Autumn Food Fair at 7pm on Thursday, October 3<sup>rd</sup> and continues on Friday, October 4<sup>th</sup> at 10am. Your help is needed and much appreciated!!!

With Much Gratitude,

Elaine Sofis, cell 412 327-7017

with Domenica Merante, cell, 412 302-9093, Autumn Food Fair Co-chairs

Today, the day following the feast of the Apostles Peter and Paul, we celebrate the synaxis of the Twelve Holy Apostles. But the Sunday after Pentecost is also the Feast of All Saints, honoring those who through their lives were found pleasing to God, including the Prophets, Apostles, Martyrs, Confessors, Shepherds, Teachers, Monastics, as well as the Angels; and of course, the Theotokos. It includes men and women, those we know and those whom only God knows, from the beginning of human history; that is to say, from Adam, until the end, which means it includes those who are to come; in short, all those who have led lives pleasing to God. So on this feast of All Saints, it seems fitting to ask ourselves the question: If you passed from this life today, would you say it was a life well lived?

This is of course a loaded question, for the nature of a good life has been debated since the days of Plato. And a great deal of the debate was between the Epicureans, who thought a life well lived was one where pain was minimized and by extension, pleasure maximized; and the Stoics, who thought the pursuit of virtue was the only real measure of a life well lived. This latter view is a worthy accomplishment, yet though within everyone's grasp, in practice it proves remarkably difficult to achieve. And why is this? Because for the most part, we find Machiavelli's observation, made over eighteen hundred years later, to be very attractive: "...if one considers everything carefully, doing some things that seem virtuous may result in one's ruin, whereas doing other things that seem vicious may strengthen one's position and cause one to flourish." It may seem odd to quote a philosopher that stands in such contrast with the Christian ideal, but no matter how whitewashed this message has been over the centuries, it still stands as the code of what we call "the way of the world." And in all fairness, it speaks an attractive truth; namely, that those who pursue a life of virtue, whether seeming or genuine, often meet with tragedy, while those who ruthlessly pursue their own agenda often meet with success. So given a choice between tragedy and success, which would you care to pursue?

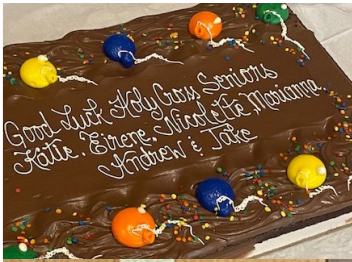
It should come as no surprise that many if not most choose to pursue success, even if it comes with the price of ignoring virtue, because, quite simply, we'd rather avoid tragedy, even if it comes at the cost of our souls. It's even implied as a right in the Declaration of Independence. And success certainly has its comforts and advantages. This is an even easier decision if we deny the soul's existence, but even those who acknowledge the metaphysical find it hard to pay the price for virtue. So we have to thank "little Nick" for drawing the distinction so clearly. It's not easy to pursue a life well lived.

But this should come as no surprise to Christians, even those of us living in the here and now. The Lord Himself was crucified for living the best life that anyone had ever lived, and He Himself, said that the world would hate us, since it had hated Him. Paul in this morning's epistle, reminds us "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." Why would we do this? In the eyes of the world, this is complete folly. Or is it? For even the world acknowledges those who met with tragedy and suffering and extols their accomplishments. Several years after Athens put Socrates to death, they built a statue to him. Martin Luther King was shot for his dream of racial equality, but he is the one honored with a national holiday, and not his assassin. So the world recognizes the pursuit of virtue over success, but still not in the same way. It's acknowledgment is fickle, for it jeers as often as it cheers, and many times only recognizes accomplishments after those who achieved them are long gone.

Contrast this with the Church, who shows no hypocrisy in this regard. In all times, and in every age, the message is consistent: the price of a life spent in the pursuit of virtue is a high one, and often comes with either persecution or obscurity, but it is a life well lived; moreover, it is the life we are called to live, a life filled with courage and conviction, and it is not spent in vain pursuits of wealth, fame and glory, but rather integrity. These are the lives of the saints, and these are the lives we honor today.

My brothers and sisters, a life well lived is not one of luxury and leisure. It is one spent in pursuit of virtue and integrity. In some ways the world understands this, but its judgement is too capricious to be relied on. Depend rather on the witness of all those who throughout the ages have led lives pleasing to God, and determine for yourself on this day and every day following that this is the kind of life you also wish to leave. For you are all given the power to be saints, and you must believe that this within your capability to grasp. Do not be discouraged by those who will take advantage of you in pursuit of their own folly; rather, take courage in knowing that you are preserving that which is infinitely more precious than jewels, your soul, which is the very image of God, to whom is due all Glory, now and forever. Amen.

~Deacon Frank Dickos



# GOYA END OF YEAR CELEBRATION





This morning's gospel presents some issues for animal rights activists. For the Lord casts out the demons from the two Gergesene demoniacs into the herd of swine, who as you know, subsequently rush down into the water and are drowned. And quite frankly, it's surprising that more people haven't criticized Jesus for being so cruel to the pigs. What's not so surprising is that his morning's gospel is a model of how our choice of worldview can result in huge differences in how we interpret actions. And so today, we will talk about humanity and the animal kingdom, and how different worldviews, including our own faith, interrelate them.

It is a fascinating observation that man has what appears to be a unique ability to tame other animals, to overcome every animal's basic feelings of disinterest, mistrust, or even animosity towards other species and establish a rapport with them that leads to trust and even affection. That's not just animals that have been raised in captivity, but even those in the wild. There are videos of individuals who have bonded with sharks, who actually playfully come up to be petted. There is the Netflix documentary "My Octopus Teacher" that follows the interaction of a diver and a wild octopus over the course of a year. And it is easy to look into the eyes of these animals, especially those we have as pets, and sense that there is a strong feeling of attraction, devotion, and perhaps even love coming from them. This makes it natural to think that they too have souls. And there are many in the world believing that they do. Hinduism, Buddhism, and Shaman Natural Religions all ascribe to this notion that all living things possess a soul. This is called pantheism. And it is an implicit belief in this that lies at the core of most animal rights activists. They see humans and animals as being basically the same thing, and those who are stronger should protect those who are weaker.

Curiously, looking at humans and animals as basically the same thing also comes from those who do not believe in a soul at all. Atheism and derivative philosophies such as Scientific and Secular Humanism see no need for anything metaphysical. This usually means they don't believe in God, but by extension it means they don't believe in the soul either. If they did, they would be Pantheists as described previously. But it is intriguing that such opposing worldviews agree on one thing: that there is no fundamental difference between man and animals.

Today's purpose is not to defend or criticize any of these views, only to observe that they are not that of Christianity. At the very core of our beliefs is that man is unique among the creatures of the earth. For among them only man was created in the image of God. Many people have tried to project

this notion of the image of God onto traditionally held unique qualities of humanity, such as language, reason, and even humor, but this can be an incorrect and even dangerous association. For we now see strong elements of language in other species, such as gorillas or parrots, and to establish what may be a false association discredits our faith as a superstitious explanation of natural phenomena; more importantly, it discredits the true meaning of our uniqueness. It is not these unique abilities that define us, but our unique destinies to become like God. When you look into the eyes of a puppy, you may see a kind of love, but do you see a child of God? Are you moved to ask for its prayers? Yet when you look into the eyes of an infant, don't you see the spark of the Divine? Now this may very well be some kind of false anthropomorphic projection, but there is something in our very core that believes otherwise. Even such a product of the Enlightenment as Thomas Jefferson, in the document that forms the basis of our country sees this uniqueness when he says: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights." No mention is made here of animals, and no unalienable rights are implied to them.

But we have often abused this uniqueness, for we have taken it to be an excuse to conquer the natural world, as echoed in the words of Francis Bacon at the dawn of the Enlightenment; moreover, it has been claimed that God's blessing to be fruitful and multiply and subdue the earth is an injunction to do that very thing. And as the current attention to the issue of changing climate has shown, we can even affect the living conditions of the entire planet. But our faith and high calling is not one of domination or conquest. It is one of love. And it is love that calls us to a compassionate stewardship of the rest of creation, both living and non-living. We have not only an obligation, but also a responsibility to care for what God has created and given to us, not to abuse it for our own selfish interests. That is not the mark of the divine, it is the stamp of the infernal.

So my brothers and sisters, Christians do not see humans as just more highly evolved animals, nor do we see animals as slightly less developed humans, but we do see a responsibility given to us by God to care for all creation. As such to be stewards of our world is in harmony with our Orthodoxy, and like the Pantheists, we believe that we who are stronger should protect those who are weaker. Yet we do not do so because of our participation and identification with the living creation, but because of our calling to participate in and be identified with the uncreated life of the Triune Godhead, to Whom is due all Glory, now and forever. Amen.

~Deacon Frank Dickos

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

# **Nativity of the Theotokos Feast Day**

*@ Monastery*

**Friday, September 6**

5pm Vespers, Orthros

**Saturday, September 7**

9am Hours, Divine Liturgy



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](mailto: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](http://www.NativityoftheTheotokosMonastery.org)

*Thank you for your love and support!*





IOCC PITTSBURGH

# Open House

Wednesday, September 4, 7:00 pm

HOLY CROSS GREEK ORTHODOX CHURCH

123 Gilkeson Rd (Mt. Lebanon), Pittsburgh, PA 15228

IOCC Pittsburgh Committee is pleased to invite you to an open house to meet its members. You'll hear updates and learn how we support IOCC's work. We look forward to meeting you!

Please RSVP online at [iocc.org/Pittsburgh](http://iocc.org/Pittsburgh)  
or e-mail Nick Terezis, [nterezis@mstrategic.com](mailto:nterezis@mstrategic.com)



*If you forget to RSVP, no problem.*

*Just show up and you'll be welcomed with open hearts.*



# Holy Cross

<b>Sun</b>	<b>Mon</b>	<b>Tue</b>
<p><i>1</i> <b>New Church Year begins</b>            8:15am Orthros            9:30am Divine Liturgy</p> <p>1pm YAL Cookout at Diamond residence </p>	<p><i>2</i> <b>Labor Day</b>            Office Closed            7pm* YAL "Pickup" Basketball in Community Center  <i>*earlier start time</i></p>	<p><i>3</i></p> <p><b>6:30pm Church School Teacher Meeting</b>  <i>7pm Philoptochos Meeting</i></p>
<p><i>8</i> <b>Nativity of the Theotokos</b>            Sunday before the Cross            8:15am Orthros            9:30am Divine Liturgy  <b>Church School begins</b> </p>	<p><i>9</i></p> <p>6:30pm Paracletes</p>	<p><i>10</i></p>
<p><i>15</i> <b>Sunday after Holy Cross</b>            8:15am Orthros            9:30am Divine Liturgy  <b>Picnic after church</b></p>	<p><i>16</i></p> <p>6:30pm Paracletes</p>	<p><i>17</i></p> <p><b>Golden Club</b>  <i>see page 30</i></p>
<p><i>22</i>            8:15am Orthros            9:30am Divine Liturgy  <b>5pm Concert (see p.7)</b>  <b>6:30PM GOYA KICKOFF COMMUNITY CENTER</b></p>	<p><i>23</i> <b>Conception of St. John the Forerunner</b>            8:30am Orthros            9:30am Divine Liturgy</p> <p>6:30pm Paracletes</p>	<p><i>24</i></p> <p><b>7pm Parish Council</b></p>
<p><i>29</i>            8:15am Orthros            9:30am Divine Liturgy</p> <p><b>JOY Kickoff</b>            Details TBA</p>	<p><i>30</i></p> <p>6:30pm Paracletes</p>	

# September 2024

Wed	Thu	Fri	Sat
4  7pm IOCC Open House	5  7PM CATECHISM CLASS	6  5pm Vespers/ Orthros @ Monastery in Saxonburg	7  9am Hours, Divine Liturgy, Lunch @Monastery in Saxonburg  5pm Vespers
11 10am-4pm Koulourakia prep	12 10am-4pm Koulourakia prep	13    *6pm Feast Day Vespers *earlier start time	14 Feast of the Holy Cross 8:15am Orthros 9:30am Divine Liturgy Luncheon following  5pm Vespers
18 10am-4pm Chicken Roll prep  4:30PM GREEK SCHOOL REGISTRATION AND CLASSES BEGIN	19  7PM CATECHISM CLASS	20	21 METROPOLIS PHILOTOCHOS @ HOLY CROSS 11am BAPTISM  5pm Vespers
25  4:30PM GREEK SCHOOL  7PM BIBLE STUDY BEGINS	26 St. John the Theologian 8:30am Orthros 9:30am Divine Liturgy  10:30am Meatball prep 1-4pm Dolmathes prep	27	28 METROPOLIS CLERGY/LAITY  5pm Vespers



Please call the church office to  
volunteer to sponsor and host  
a coffee hour!



## PANAGIA: OUR LINK TO THE HEAVENLY JERUSALEM FEAST OF THE HOLY DORMITION- 2024

The inhabited world has just concluded an awesome spectacle: the Olympic Games set in the midst of one of the world's most iconic cities- Paris. It was truly a marvel to behold, not only because of the splendor of the setting and creativity of its planners, but also because of the unity of the nations that participated and the outstanding athleticism it featured. Every event showcased the greatest physical perfection that a human can achieve in pursuit of glory. The athletes showed us what is possible through hard work and training, if we put our minds to it. They demonstrated for us the greatness of our humanity in such a way as to inspire us. And while most of us cannot replicate their feats, we can at least see in them the great potential of the human spirit when it sets its mind on a lofty goal- Olympic gold.

But there is another splendor that we need to lift up today, not of the worldly type. It speaks to us of a perfection that transcends all thought. So remarkably does it shine, that even the bonds of death cannot contain it. Of course, I am referring to the Theotokos and her deathless Dormition. In the exapostilarion of the service, she is described as a "tower adorned with gold, a city surrounded by twelve walls, a shining throne touched by the sun, a royal seat for the King." This is a clear reference to the heavenly Jerusalem found in the Book of Revelations, "adorned as a bride for her husband" (Rev. 21:2). The Theotokos represents all of us in the Church. She is our perfection, standing with her son in glory, and a model for all of us to emulate. She is our link between heaven and earth. How does all of this work for us? And how can we attain to such glory?

Already, some of us are thinking that she is out of our league. What she accomplished is beyond our grasp. Such perfection is unattainable to most. So why bother. Let me come to church, light my candle and hope for the best. Maybe it will get me into heaven. But I have good news for you. We don't have to be mere spectators in this beautiful and glorious event. And we don't have to be perfect. Our participation does not have to be merely vicarious, something to feel good about for a time, but soon overshadowed by the cares of this life. The church calls her the ladder where the angels of God ascend and descend. This is the ladder that Jacob sees in a dream. It reached

all the way up to heaven from the earth. And the Lord stood above the ladder, blessing Jacob and promising to be with him and his descendants (Genesis 28: 12-14.) Upon awakening from this dream, an awestruck Jacob said: “Surely, the Lord is in this place, and I did not know it...How awesome is this place! This is none other than the house of God, and this is the gate of heaven” (Genesis 28: 16-18).

This ladder is one that all of us can climb. And we don't have to climb very high or reach very far to experience the glory of the heavenly Jerusalem. In the Church, heaven comes to us through the sacraments. It's already here and we can taste of its glory. We are already in heaven on our way to heaven. We don't have to be super athletes, great ascetics or learned theologians. Just ordinary, humble and Christ-loving people will do. St. Paisios pointed to the path forward for us in simple terms when he said that we can go to God on a piece of dry bread. Panagia will always be there as our pre-eminent model and prototype of discipleship. She shows us the way to her son by her example of humility and obedience. He walks with us invisibly through the power of the Holy Spirit and through the intercessions of His mother. There is never a time that He is not with us. St. Paul reminds us, “Christ is all and in all” (Colossians 3:11).

Panagia herself, being our link to heaven, often reflects her son's glory out to the world. I remember with awesome wonder such a manifestation of glory that occurred 36 years ago at our Camp Nazareth. Some of you were there with me when many icons of our pious campers and counselors began to weep and emit a heavenly fragrance. So powerful was the aroma, that it enveloped the entire camp ground. On that day heaven and earth became one.

We were given a sweet taste of what it means to dwell in the heavenly Jerusalem that one day will descend, renewing us and the entire earth. Panagia, following in the sacred footsteps of her son, is the first fruit of that resurrected life. She has risen, she is already there, waiting for us with her son. Today, let us climb that ladder to see the holy city, new Jerusalem, coming down out of heaven from God. Then we, too, will hear a loud voice from the throne saying, Behold the dwelling place of God is with men...and they shall be his people...He will wipe away every tear from their eyes, and death shall be no more...” (Rev. 21: 2-4).

-Father John Chakos

**GOLDEN CLUB** Yes, Golden Club members, it's that time again! Join us on Tuesday, September 17th for a trip to the **Compass Inn Museum** for a unique tour of a 19th century stagecoach stop. This historic site is located on Route 30, 3 miles east of Ft. Ligonier. Please arrive at the church no later than 8:15 for an 8:30 departure. Following our visit, we will enjoy lunch at a nearby restaurant. The price of admission is \$12.00

Van space is limited; therefore, please RSVP no later than September 9 by contacting Rene, cell# 412.559.1721 or Cynthia, cell 412.722.9512. We hope you can join us on this outing.



FIRST MONDAY OF EVERY MONTH

**Monday,  
September 2**

**@7pm**

*\*earlier start due to  
holiday/no Paraclesis*

Basketball in the  
Community Center gym  
from 7-8:30pm *this month only*

Fellowship and food at  
Primanti's in Mt. Lebanon  
afterward





**Michael  
Demetrios  
Athans**  
*(son of  
Yianni & Georgia)*  
**was churched  
and his mother  
Georgia  
receives the 40  
day blessing.**



# *Vacation Church School*

# **2024**





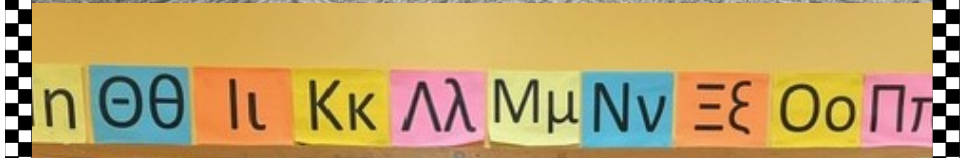


**Major Feast**  
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# SACRAMENTS

## Baptisms

**May 26 ~ Athena**, daughter of Andrew & Kashia (*nee Malpassi*) Manganas.  
Godparent is Nicholas Lang.

**May 26 ~ Aristeia**, daughter of Andrew & Kashia (*nee Malpassi*) Manganas.  
Godparent is Styliani Hauth.

**June 15 ~ Jack (Zacharias)**, son of Sam and Alexandra (*nee Loufman*)  
Vassilaros. Godparents are Anthonla Vlachos and Nicholas Saphos.

**June 22 ~ Zoe Jean**, daughter of Garrett and Krista (*nee Liokareas*) Blake.  
Godparent is Julia Liokareas.

## Chrismations

**May 9 ~ Patricia Soutouras**  
Sponsor is Panagioti Soutouras.

**June 22 ~ Garrett (Gerasimos) Blake**  
Sponsor is Marcus Galie.

## Marriages

**May 18 ~ Gregory Malanos and Diane Hirko**  
Koumbari are Christopher and Despina Coleman

**July 27 ~ Joseph Sala and Alexa Fisfis**  
Koumbaro is Harry Fisfis III

## Funerals

May 23 ~†**Helen (Eleni) Kartofilis**, 89, born in Kardamyla, Chios Greece to Gust Aspiotis and Amalia Kiriakaki, emigrating to the US when she was 20. She is survived by her loving husband Nick of 63 years, her 4 children Ted (Maria), Tammy Pfeil, Dino (Rachel), and Amy (Ernie) Shopes, along with 8 grandchildren Elina, Sofia, Eden, Jake, Max, Ryan, Zoe and Alexa.



June 27 ~†**Mary (Billirakis) Kalogeris**, 86, beloved wife of 65 years to Jack Kalogeris; loving mother of Rena K. (Vasile) Faklis, of Tarpon Springs, FL, Stergios K. Kalogeris, and Manuel K. (Kelly) Kalogeris; loving and devoted Yia Yia of George Faklis, Kyriakos Faklis, Jake Kalogeris, and Jacalyn Kalogeris; many loving cousins, nieces, nephews, Godchildren, relatives and friends. Mary was a 2024 recipient of the Metropolis St. Photios Award for her years of service to Holy Cross.



July 6 ~†**Stamatula (Tsampis) Kazalas**, age 85, cherished wife of 63 years to Angelo Kazalas; loving mother of George (Sherry) Kazalas, Dina (Dave) Hunter, and Anna (Sean) Sullivan; devoted Yiayia of David Hunter, Matina Hunter, Patrick Sullivan, Daniel Sullivan, Erin Sullivan, Kierra Price, and Tristan Price; sister of Denise (John) Buck; aunt of Lara Vazquez, and Natalie (David) Chapman; and daughter of the late Kostas and Lambrini Tsampis. Survived by many nieces, nephews, Godchildren and friends.



July 19 ~†**John William Sofis**, 76, son of the late William John and Helen Sofis (née Gianoutsos). John is survived by his wife, Catherine Weisz, his sons, William (Aliki) Sofis and Michael Sofis (Shea Lemley), grandsons, Yanni and Niko Sofis, brothers, Ted (Elaine) Sofis, William J. (Sue) Sofis, Jr., nieces and nephews, and his faithful poodle, Herbie. He was a life-long member of Holy Cross Greek where he served as president of the parish council and for many years taught Sunday School.



August 3 ~†**Helen Amanda Kathryn Fisfis** (nee Conomos), 87, daughter of the late John H. and Bessie Conomos (nee Stathopoulou) and wife of the late Dr. Nicholas H. Fisfis. Survived by her son Harry Fisfis (Janet), daughter Kristie Bier (Albert), grandchildren Dr. Nicholas Prewett, Eleni Dire (Nicholas), Harry Fisfis III, Alexa Sala (Joseph), great-grandchildren, a sister and cousins.



August 13 ~ (at St. Nicholas, Oakland) †**Thalia Mandros**, 88, extremely proud mother of Annette Nicholas, Vanessa Pasiadis (Christopher Pasiadis deceased, Dennis Giancola, fiancé), Pamela Catuogno (Nino Catuogno) and Joanne Kozy (William Kozy), her five grandsons: Corey Nicholas (Zsuzsa Nicholas), **Jordan Nicholas (Laura Nicholas)**, George Pasiadis (Charlotte Pasiadis), Greg Pasiadis (Jen Pasiadis) and Alessandro Catuogno; great grandchildren, loving cousins, nieces, nephews, godchildren and friends.



**Remembering Stamatula (Tsambis) Kazalas,  
by Granddaughter Matina Hunter**

*"Remember there's no such thing as a small act of kindness.  
Every act creates a ripple with no logical end."* (Scott Adams, 1957)

Tula was a woman with boundless kindness and compassion. She was a devoted wife and mother, dependable daughter, steadfast sister, loving yiayia and fiercely loyal friend. She was so much to so many, including neighbors and patients. She was truly a light in the dark and one that could not be dimmed. As a young woman Tula did very well in high school, excelling academically, especially in the fields of math and science. She had dreams of attending the University of Indiana to study nursing, but her parents forbade it. At that time, nursing was considered a dangerous career and hospitals were associated with suffering and death from the carnage of the war. Tula tried to appease her parents by finding a more suitable career - teaching. She began working on her teaching degree, but she never completed the program because it was not her passion. Finally, when her children were of elementary age, she went back to school to pursue her nursing degree. She decided to specialize in geriatric nursing because she felt strongly about caring for the elderly with dignity and compassion. Her parents came to be grateful for her nursing degree as Tula's mother (Lambrini) faced serious health challenges. Lambrini was diagnosed with cancer while living in Greece, but sought treatment in the states with Tula. At the time, chemotherapy was the standard treatment, but it left patients feeling sick and many had to stay in the hospital. But Tula wouldn't allow that. She took a leave of absence to ensure that she could provide her mother with the very best care from the comfort of a loving home.

Tula continued her career as a nurse at Baptist Homes in Mt. Lebanon, PA, for another 30 years, leaving a lasting impression on each one of her patients. Her care extended beyond her patients and family, to those lucky enough to call her "friend." In fact, one could say that her determination to help her friends and neighbors is the reason why she was able to be with us as long as she was. One evening, as Tula and Angelo were enjoying a date night, they made a quick stop at St. Clair Hospital where their friend, Mrs. Fredrick, was a patient. Tula was insistent on a quick visit to give Mrs. Fredrick a goodnight kiss. Angelo easily obliged and waited out front of the hospital as Tula had instructed. Little did he know, at that moment, Tula had suffered a cardiac arrest in the hospital room of Mrs. Fredrick. It was only because Tula was there, visiting her cherished friend, that she was able to be saved and granted an extra 18 years of life.



Throughout Tula's life, we can recount many ways in which she served others. There were all the times she offered herself as the neighborhood nurse. There was the time she volunteered to help special needs children at a local school called Pathfinders. There was the time that she regularly donated her blood to a young boy who was suffering from leukemia. There were all the times she brought food to grief-stricken families or friends who just needed an extra hand. For every good deed we can call to mind, there are likely dozens more that remain unknown. Tula was never public about her acts of kindness. She didn't seek praise or adulation. She did the right thing because it was simply the right thing to do. When we look back on her 85 years we might start to understand from where her kindness sprouted and took root. Growing up in Xrysostomos, a small village on the rugged island of Ikaria, Greece, during WWII, Tula and her community experienced hardship and hunger. And yet, under the worst of circumstances there were still beautiful reminders of humanity. As a very little girl, Tula may not have truly understood the difficulty that her family and community endured. She may not have comprehended the effort which her mother put forth to simply survive and keep the family together. Tula did, however, understand certain parts of her daily life that were most important, including sustenance, namely milk from her family's goat. One day, she was faced with the task of having to take her beloved goat to the neighbors for the night so that the animal could be bred. As Tula handed the goat over to the woman who lived nearby, she was distraught. The woman saw the tears in little Tula's eyes and had compassion for her. She bestowed upon her a "small" act of kindness in the form of an orange. The truth of the matter was - food was scarce, and no one could really afford to give anything away. After receiving the orange, Tula had only thoughts of her mother and expressed in Greek something that translates to: "Well, my mom wouldn't mind gnawing on one of those, too." And at that, the woman gave her a second orange. We might see the orange as the small act of kindness that created a ripple through the rest of Tula's life. What is your "orange"?

*"That best portion of a good man's life;  
his little, nameless, unremembered acts  
of kindness and of love."  
(William Wordsworth, 1770-1850)*



# OKTOBERFEST HAPPY HOUR

To Benefit International Orthodox Christian Charities

Join us  
for Drinks,  
Food, and Live  
Oktoberfest  
Music



**Thursday, October 10 • 6–9 pm**

**Rusty Gold Brewing Company**

43 W Pike St. – Canonsburg, PA 15317

DONATIONS WELCOME | NO RSVP NEEDED

20% of food & beverage proceeds will benefit IOCC

Make a donation or become a sponsor at

[ioccc.org/pittsburgh](http://ioccc.org/pittsburgh)

Or make checks payable to IOCC and mail to  
Kevin Reck at 105 Sycamore Dr. McMurray, PA 15317.

Contact Kevin Reck at 724.344.5610 or

[kevinreck@gmail.com](mailto:kevinreck@gmail.com) with any questions.



For more on Rusty Gold and their meticulously brewed drafts,  
visit [www.facebook.com/rustygoldbrewery](http://www.facebook.com/rustygoldbrewery) or call 724.485.2332

# Bourbon Tasting

TO BENEFIT IOCC



Thursday, November 7, 2024

7:00 pm | Tickets \$60

**LEAF & BEAN**

3525 Washington Rd. | McMurray, PA 15317

Tickets include a Leaf & Bean gift.

three bourbon samples, and light hors d'oeuvres

Register online at:

[ioccc.org/pittsburgh](http://ioccc.org/pittsburgh)

Or mail checks (payable to IOCC) to  
Nick Terezis, 306 Marberry Dr., Pittsburgh, PA 15215

Questions? Contact Nick Terezis at

[nterezi@msstrategic.com](mailto:nterezi@msstrategic.com) or 740.282.5198



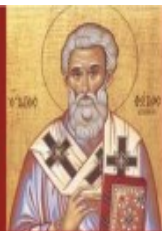
INTERNATIONAL ORTHODOX CHRISTIAN CHARITIES

# Camp Nazareth participants speaking about camp



# A Good Word - Λόγον Αγαθόν

## NEWSLETTER OF THE GREEK ORTHODOX METROPOLIS OF PITTSBURGH



### "In Her Arms" Summer Camp at Camp Nazareth



We are grateful for a beautiful season of our Metropolis of Pittsburgh Summer Camp at Camp Nazareth! We welcomed 425 campers and over 100 staff members, including cabin, support, administrative, medical, and Clergy. We are thankful to them for their time, dedication, and love for our program!

This year's theme was "In Her Arms" focusing on our relationship with the Panagia. "Behold your mother,"

Jesus said to St. John the Apostle and Theologian when He was on the cross. The campers and staff were able to learn about the Panagia's early life, the Annunciation, her life with Christ, and her Dormition. We got to know God better by understanding that His Will was for her to become our mother, as well.



In addition to our curriculum, our days were filled with Services in the Chapel, Orthodox Life Sessions, Discussion Groups, Olympic Themed Activities, Campfires, Pool Days, Music, and Arts and Crafts. Friendships were formed and connections were created by making life-long memories. We are appreciative of all of the support from our families, parishes, donors, and the many prayers. It is a true joy to see our campers love one another and grow in their Orthodox Faith each summer!





## Metropolis of Pittsburgh St. John Chrysostom Oratorical Festival

### Senior Division Poem:

Apostle Paul refers to Adam as the first man, and Christ as the Second Adam. The Fathers of the Church, especially Saint Irenaeus of Lyon, refer to Christ and Panagia as the Second Adam and the Second Eve. Why is the Most Holy Theotokos called the "Second Eve"? And why is Christ called the "Second Adam"? How do Christ and Panagia fulfill and go beyond their prototypes?

### Senior Division Poetry Winner:

#### "Two Stories, One Road" by Markella V. Nacopoulos Koimisis Tis Theotokou, Erie


The angel offered, Mary accepted,  
 Would anything be any different, if our mother hadn't listened?  
 The Father called, Jesus answered,  
 Why'd it have to be this way, Him dead and rising for our sake?  
 I wonder  
 Did Eve know she'd fall from grace, as the apple neared her face?  
 How could Adam be so blind, when his Father was so kind?  
 Why were four ears flooded with serpent's venom, instead of open to words of wisdom?  
 The only answer I amass is: the first shall be last.  
 I wonder  
 Did Panagia know she'd be everyone's mother when she accepted the angel's offer?  
 How could Jesus hang in shame for sins of those who held the blame?  
 Why did four ears choose the hardship, instead of submitting to ease in darkness?  
 The only answer I infer is: the last shall be first.  
 As time flies like water runs  
 I wonder  
 If these stories intertwine, what's the outcome, what's the rhyme?  
 Two women, two men, what's the difference?  
 The answer lies in disobedience.  
 Where Eve folded, Mary straightened; While Adam followed, Jesus led,  
 Perhaps if we can learn from the first husband and wife, maybe we can leave our venom behind,  
 Perhaps this road is ours for fixing, thanks to a mother and Son's depicting,  
 Perhaps the road shattered that morning, is the road today we're walking,  
 Perhaps the road mended that evening, is the road we're still destroying.  
 As time stops like dust falls  
 I wonder  
 Does their story live on in our second chance?

Please consider donating to the Metropolis Scholarship Fund so that we may continue to offer scholarships to our talented youth.

Please visit: <https://onrealm.org/GreekOrthodoxPa/give/oratorical>

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.



**CLERGY-LAITY  
ASSEMBLY**  
 Philoptochos Assembly - September 21  
 Clergy-Laity Assembly - September 28  
 at Holy Cross, Pittsburgh, PA  
**REGISTRATION  
OPEN**  
 For more info, registration & hotels visit:  
[pittsburgh.goarch.org/2024-clergy-laity-assembly](http://pittsburgh.goarch.org/2024-clergy-laity-assembly)



### 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

412-621-3529 (Main) 412-465-0460 (Camp) 412-621-8543 (Youth)

[pittsburgh.goarch.org](http://pittsburgh.goarch.org)    [info@pittsburgh.goarch.org](mailto:info@pittsburgh.goarch.org)



# Holy Cross Greek Orthodox Church

## Budget vs Actual

January - July, 2024

	TOTAL	
	ACTUAL	BUDGET
<b>Income</b>		
5020 CH Pledges - Previous Year	12,582.00	
5025 Automatic Stewardship	87,027.02	201,833.31
5030 Pledges - Current Year	247,433.07	201,833.31
5110 Food Fair Income	386,408.78	300,000.00
5120 FF Food Fair Ad Book Income	29,105.00	45,000.00
5210 Candle Money	36,975.80	32,433.31
5230 Holy Week Envelopes	3,085.00	2,041.69
5310 Donations - Unspecified Use	467.98	
5341 Designated Donation	1,250.00	14,583.31
5345 Endowment Income	300.00	
5346 Mission Income	1,350.00	
5350 Agape Fund Income	200.00	
5410 Christmas Card	125.00	
5427 Communion Wine		583.31
5430 Flowers/Communion Wine	1,560.00	1,750.00
5450 Greek School Registration		1,750.00
5450.5 Greek School Donations		583.31
5460 Landscaping Income	865.00	37,333.31
5462 Iconography Income	150.00	0.00
5470 Vacation Church School Donation	140.00	1,840.00
5505 Building Fund Donations	12,202.14	
5509 General Bldg Fund		0.00
<b>Total 5505 Building Fund Donations</b>	<b>12,202.14</b>	<b>0.00</b>
5545 Golf Outting		0.00
5700 Interest Income	11,560.46	7,000.00
5820 Hall Deposits-Current Year	2,100.00	
5840 Rental Income	4,200.00	1,750.00
5900 Miscellaneous Income	500.00	7,583.31
Sales	5,649.50	
Uncategorized Income	100.00	
<b>Total Income</b>	<b>\$845,336.75</b>	<b>\$857,898.17</b>
<b>GROSS PROFIT</b>	<b>\$845,336.75</b>	<b>\$857,898.17</b>
<b>Expenses</b>		
7000 Wages		
7010 Priest Wages	52,757.32	56,875.00
7010a Priest Housing Allowance	21,617.68	17,500.00
7010b FICA Reimbursement	11,379.34	11,646.25
7011 Deacon Salary	7,000.00	7,000.00
7013 Assistant Priest Wages	8,750.00	8,750.00
7130 Priest Medical Insurance	21,093.00	20,293.00
7141 Automobile Expenses of Priest	2,285.34	700.00
7142 Priest Car Payment	3,343.20	3,343.06

	TOTAL	
	ACTUAL	BUDGET
7150 Travel/Clergy Laity	3,304.16	3,500.00
<b>Total 7010 Priest Wages</b>	<b>131,530.04</b>	<b>129,607.31</b>
7015 Pastoral Assistant	26,250.00	26,250.00
7020 Greek School Teachers Wages	5,401.00	3,893.75
7050 Secretary Wages	30,625.00	30,625.00
7070a Secretary Medical Insurance	6,829.90	11,648.00
7070b Pastoral Assistant Insurance	5,541.90	2,969.75
7071 Cantor	3,500.00	3,500.00
7072 Organist		3,500.00
7073 Choir Director		3,500.00
7074 GOYA Advisor	3,500.00	3,500.00
<b>Total 7000 Wages</b>	<b>213,177.84</b>	<b>218,993.81</b>
7125 Insurance	8,586.20	8,000.44
7160 Payroll Taxes	8,111.55	8,195.25
7165 Property Taxes	997.79	750.00
7200 Utilities		
7210 Columbia Gas	7,373.69	11,083.31
7220 Electric	23,019.48	25,666.69
7230 Water & Sewage	9,938.31	7,875.00
7231 Trash Removal	980.30	2,333.31
7232 Telephone & Internet	3,192.73	3,587.50
7274 Telephone (Priest cell phone)	1,050.00	1,050.00
7276 Website Maintenance	156.90	2,041.69
<b>Total 7232 Telephone &amp; Internet</b>	<b>4,399.63</b>	<b>6,679.19</b>
7233 Security	5,569.10	3,500.00
7240 Landscaping	8,582.90	3,500.00
7241 Snow Plowing & Salt	2,926.50	2,450.00
<b>Total 7200 Utilities</b>	<b>62,789.91</b>	<b>63,087.50</b>
7266 Major Improvements Funded	1,500.00	116,666.69
7270 Maintenance & Repairs	6,719.54	6,921.25
7275 Maintenance Contracts		3,307.50
7300 Church/Office Expenses	818.02	875.00
7301 Archdiocese Stewardship	44,695.00	44,695.00
7302 Metropolis of Pgh Stewardship	3,780.00	3,780.00
7302.1 New Metropolis Donation		5,833.31
7303 Archdiocese Priest Pension	13,403.00	12,362.00
7309 Communion Wine & Incense	1,901.24	1,925.00
7318 Background check	511.38	233.31
7320 Candles	10,621.20	9,333.31
7330 Ecclesiastical Supplies	2,046.23	2,741.69
7341 Finance Charges	467.55	145.81
7350 Flowers Expense	4,473.45	2,916.69
7351 Publications & Printing	407.64	
7352 Office Supplies	10,129.60	3,500.00
7353 Postage	116.00	1,166.69
7358 Computer Software/ Outside Help	2,642.97	5,693.31
7359 Office Equipment	345.00	10,208.31
7360 Greek School Expenses	255.54	1,458.31
7361 Socials-Feast Day-Easter-Picnic	2,056.17	4,841.69

	TOTAL	
	ACTUAL	BUDGET
7362 Youth - GOYA/YAL/JOY/Accolyt	8,072.47	11,666.69
7363 Visiting Clergy/Meetings		350.00
7365 Seniors Expenses	134.25	1,166.69
7366 Memberships/Dues	414.80	87.50
7370 Sunday School Expenses	338.67	933.31
7372 Supplemental Cleaning	3,195.00	4,550.00
7375 Golf Outing Expense		0.00
7379 Outreach		17,500.00
7380 Vacation Church School Expenses		583.31
7381 Bank Charges	4,013.08	2,683.31
7382 Professional Fees	6,869.92	8,283.31
7384 Late Fees	29.00	
7385 Payroll Processing Fees	1,205.00	1,458.31
<b>Total 7300 Church/Office Expenses</b>	<b>122,942.18</b>	<b>160,971.86</b>
7327 Vestment Expenses	227.48	
7387 Interior Design		8,750.00
7400 Agape Fund Expenses	535.33	
7800 Hall/Event Expenses		
7315 Bookstore		583.31
7802 Custodian Wages	45,077.18	40,619.81
7803 Maintenance cell phone reimb		350.00
7804 Columbia Gas	8,941.31	10,937.50
7806 Electric	13,981.01	4,725.00
7807 Exterminating	826.94	875.00
7808 Water & Sewage	6,909.79	4,375.00
7809 Telephone	350.00	291.69
7810 Trash Removal service	687.43	875.00
7816 Landscaping	5,604.35	8,166.69
7817 Snow Plowing	6,828.50	5,716.69
7819 Medical Insurance	10,906.70	9,509.50
7820 Food Fair Expenses	152,386.96	135,000.00
7820.5 Ad Book Expenses	5,907.00	5,500.00
7821 Credit card machine fees	10,651.29	2,216.69
7823 Insurance	1,687.99	2,712.50
7824 Property Taxes	2,209.58	2,741.69
7825 Maintenance & Repairs	10,071.98	16,149.56
7828 Cleaning Supplies	5,252.69	1,750.00
7833 Website		875.00
7864 Sound System		291.69
7881 Permits, Licenses & Fees	327.00	350.00
<b>Total 7800 Hall/Event Expenses</b>	<b>288,607.70</b>	<b>254,612.32</b>
Unapplied Cash Bill Payment Expense	829.69	
<b>Total Expenses</b>	<b>\$715,025.21</b>	<b>\$850,256.62</b>
<b>NET OPERATING INCOME</b>	<b>\$130,311.54</b>	<b>\$7,641.55</b>
<b>NET INCOME</b>	<b>\$130,311.54</b>	<b>\$7,641.55</b>



# HOLY CROSS GREEK ORTHODOX CHURCH

presents the 10<sup>th</sup> annual

# MEMORIAL GOLF OUTING

**MONDAY, OCTOBER 7, 2024**

South Hills Country Club  
4305 Brownsville Road  
Pittsburgh, PA 15236



## PRICING

\$225/golfer or \$900/foursome\*:

Includes entry fee, green fee,  
lunch, and dinner

Dinner only, \$75/person

## SCRAMBLE FORMAT

Skills prizes:  
Mens/Seniors/Women

First place team prizes:  
Men/Women/Seniors/Mixed

## ORDER OF EVENTS

10 AM: Registration

10 AM: Sit-down lunch

11:30 AM: Shotgun start

5-6 PM: Cocktail reception  
(cash bar)

6 PM: Dinner/silent auction

*Driving range open all day*

## UNDERWRITER OPPORTUNITIES

\$500: Beverage, skill prize,  
putting green, printing, website,  
or live auction underwriter

\$750: Dessert underwriter

\$800: Golf gift bag underwriter

\$1,000: Lunch underwriter

\$1,250: Co-dinner underwriter

\$1,500: Golf cart underwriter

\$2,500: Dinner underwriter

For more information, please contact:

Nick Gagianas, 724-312-1100 or Manny Politis, 412-759-4659

## PAYMENT & REGISTRATION

To pay & register by mail,  
mail this form with payment to:

Holy Cross Greek Orthodox Church  
Att. *Golf Outing*  
123 Gilkeson Road,  
Pittsburgh, PA 15228

Make checks payable to:  
Holy Cross Greek Orthodox Church  
*Please mark "Golf Outing"*  
*in the memo line*

Golfer name/s:

Phone:

Email:

To register and pay online,  
please visit:

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

Follow the link near the  
bottom of the page labeled  
"10th Annual Golf Outing"

*\*In case of inclement weather or  
unforeseen circumstances, golfers will be  
provided a pass for a future tee time.*



*“He said to them:  
“Go into the world and  
proclaim the gospel  
to every creature.”  
– Mark 16:15.*

## Walk for Missions 2024

Sponsored by

Orthodox Clergy Brotherhood of Greater Pittsburgh  
will benefit current mission work in Guatemala

**Sunday, October 13**

Registration Noon – Walk Begins at 1 PM

South Park Children’s Playground Shelter

Located at the intersection of

Corrigan Drive and Brownsville Road

South Park Township, PA 15129

Funds raised will support the ongoing efforts to grow the Church in Guatemala. Money will go towards funding the seminary, providing aid to our clinic for those in need, and for developing iconographic projects in many of our churches.

Questions? Contact:

[ediamondhcpg@gmail.com](mailto:ediamondhcpg@gmail.com)



**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

**EXALTATION OF THE CROSS**

**FRIDAY, SEPTEMBER 13**  
**6PM VESPERS**

**FRIDAY, SEPTEMBER 14**  
**8:15AM**

**ORTHROS**  
**9:30AM**

**DIVINE LITURGY**  
**AT HOLY CROSS**  
**LUNCHEON**  
**TO FOLLOW**

