

HOLY CROSS

CROSSROADS

Beloved Members and Friends of Holy Cross,

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

“Open to me the doors of repentance, O Life-giver, for my spirit rises early to pray towards Your holy temple, bearing the temple of my body all defiled. But in Your compassion purify me by the loving-kindness of Your mercy.

Lead me on the paths of salvation, O Mother of God, for I have profaned my soul with shameful sins and have wasted my life in laziness. But by your intercessions deliver me from all impurity.

When I think of the many evil things I have done, wretch that I am, I tremble at the fearful day of judgment; but trusting in Your loving kindness, like David I cry out to You: Have mercy on me, O God, according to Your great mercy.”

*(Triodion Hymns of Matins
- related to Psalm 51)*



OUR JOURNEY TO PASCHA! 2025

Created by Fr. Jonathan Bannon (ACROD)

SUNDAYS	THEMES / GOSPEL READING	HOW TO PARTICIPATE:
Fast - Free Week FEBRUARY 9th	 <i>TRIODION WEEKS</i> Publican and the Pharisee Epistle: 2 Timothy 3:10-15 Gospel: Luke 18:10-14	Show compassion on the poor and distressed. Trust in God, not yourself and ask for His help before every task this week.
Normal Fast Week FEBRUARY 16th	 The Prodigal Son Returns! Epistle: 1 Corinthians 6:12-20 Gospel: Luke 15:11-32	Schedule a Confession. Every morning say, "Today I will be humble." Use up/freeze meats this week.
Meatfare FEBRUARY 23rd FAREWELL TO MEAT TODAY	 The Last Judgement Epistle: 1 Corinthians 8:8-9:2 Gospel: Matthew 25:31-46	Pray facing East this week. Christ is returning from the East and we wait for Him! Use up/freeze dairy this week.
Cheesefare MARCH 2nd FAREWELL TO CHEESE TODAY	 Adam and Eve are cast from Paradise! <i>FORGIVENESS SUNDAY</i> Epistle: Romans 13:11-14:4 Gospel: Matthew 6:14-21	Ask each other for forgiveness each evening this week before bed.
1st Sunday of Lent MARCH 9th	 <i>GREAT LENT BEGINS WITH FORGIVENESS VESPERS</i> SUNDAY of ORTHODOXY Epistle: Hebrews 11:24-26, 32-12:2 Gospel: John 1:43-51	Bring an icon to church for a procession.
2nd Sunday of Lent MARCH 16th	 ST GREGORY PALAMAS Epistle: Hebrews 1:10-2:3 Gospel: Mark 2:1-12	Bring a prayer rope to be blessed today! Use it and pray the Jesus Prayer each day this week.
3rd Sunday of Lent MARCH 23rd	 VENERATION OF THE HOLY CROSS <i>HALF WAY TO PASCHA!</i> Epistle: Hebrews 4:14-5:6 Gospel: Mark 8:34-9:1	Wear your cross to church and kiss the cross each morning with a bow!
4th Sunday of Lent MARCH 30th	 ST JOHN of the LADDER Epistle: Hebrews 6:13-20 Gospel: Mark 9:17-31	Every time you climb stairs this week ask St. John to help you reach Paradise with the sign of the cross!
5th Sunday of Lent APRIL 6th	 ST MARY of EGYPT Epistle: Hebrews 9:11-14 Gospel: Mark 10:32-45	Ask the Theotokos to offer you and the world pure thoughts and ideas this week.
FLOWERY (PALM) SUNDAY! APRIL 13th GREAT WEEK BEGINS	 <i>GREAT AND HOLY WEEK</i> ENTRY OF OUR LORD INTO JERUSALEM Epistle: Philippians 4:4-9 Gospel: John 12:1-18	Place your palm branches and pussywillows behind an icon at home and in your car!
GREAT AND HOLY FRIDAY APRIL 18th	 GREAT AND HOLY FRIDAY <i>JESUS DIES ON THE CROSS</i> CHECK WITH YOUR PARISH FOR ROYAL HOURS AND VESPERS SCHEDULE	Refrain from TV, Internet & Phones to honor Christ's Death.
FEAST OF FEASTS! APRIL 20th NO FASTING!	 <i>BRIGHT WEEK</i> HOLY PASCHA! (CHRIST IS RISEN!) Epistle: Acts 1:1-8 Gospel: John 1:1-17	Greet everyone with "CHRIST IS RISEN!" & say it before good morning and goodnight!

Holy Cross Greek Orthodox Church

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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

Philip Yamalis, Cantor

Nena Jovonovich, Secretary

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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 [via Zoom](#)

Weekdays: 8:30am Orthros

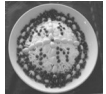
9:30am Divine Liturgy

Saturdays: Vespers 5pm

*See monthly calendar for all services.

Funeral/Memorial information:

For Kollyva, you may bring your own or contact Denise Melis directly (412) 341-9264.



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).

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
Landscaping	Frank Kalogeris	(412) 855-4155
	Rebekah Krakora	(412) 728-4842
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 Alfamas-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	Constance Zotis	(412) 736-7145
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.



Parish Council 2025

President: Nicholas Ambeliotis

Vice President: Rachel Kartofilis

Fin. Secretary: Socrates Zacharias

Treasurer: Anthony Cuneo

Secretary: Stephen Yamalis

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George Liadis

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Sophia Milinkovic

Tom Mourtacos

Jim Mustakas

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Sadie Stang

Constance Zotis

These hymns of repentance are chanted after Psalm 50/51. Beginning with Sundays of the Triodion (Publican and the Pharisee – February 9th), they are repeated every Sunday throughout Lent. Lent or the Great Fast is called the “School of Repentance.” It is during this time in the life of the Church that we focus intensely on our own necessity for repentance. God loves each one of us and calls us to return to Him. Jesus is the Good Shepherd and He goes out and seeks us diligently. He wants no one to be lost, but all to be alive with God.

St. John Climacus defines repentance:

Repentance is the renewal of baptism and is a contract with God for a fresh start in life. Repentance goes shopping for humility and is ever distrustful of bodily comfort. Repentance is critical awareness and a sure watch over oneself. Repentance is the daughter of hope and the refusal to despair. Repentance is reconciliation with the Lord by the performance of good deeds which are the opposite of sins. It is the purification of conscience and the voluntary endurance of affliction. The repenting person deals out his own punishment, for repentance is the fierce persecution of the stomach and the flogging of the soul into intense awareness. (*The Ladder of Divine Ascent*, Step 5)

Certainly none of us are without sin. Only God Himself is perfect. We ask God to help us realize our sins and with His divine grace and forgiveness, to move towards Him, overcoming whatever is separating us from Him.

“For each one (of us), in the spiritual uniqueness of his or her own life – especially in the Church of Christ where willful, lustful thoughts are fornication and adultery, and hidden movements of anger and judgment are torture and murder, and the failure to share is thievery, and the failure to give is covetous idolatry – will say with St. Paul with perfect conviction that ‘the saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners, of whom I am the first.’ (I Timothy 1:15) All Orthodox Christians claim this in the prayer before receiving Holy Communion at all celebrations of the Holy Eucharist. It is a spiritual fact which all affirm and none deny who see themselves in the light of Christ before the face of God in whose likeness they are formed for life everlasting. Those of us for whom such prayers ring untrue have yet, it seems, to authentically encounter the living God.” (*The Lenten Spring*, Fr. Thomas Hopko, pg. 44)

In a few days, on February 8th, we will enter the season of the Triodion. This will mark our preparations for the Great Fast. This is the

tithe of the year, the 10% that God asks of us to continue our spiritual renewal and embrace a discipline of fasting, prayer, and acts of mercy. All times are given to this effort, but we especially set aside this time of Lent to embrace a new regiment of prayerful struggle. Great Lent does not begin until March 3rd, however, the Church gives us almost an entire month to prepare ourselves for this important undertaking. The Church understands that unless we prepare to make this effort and fully understand why, we will not be ready to enter the Lenten season.

Lent is referred to as the “School of Repentance.” We begin an ascetical effort that helps soften our hearts that we might see our sins and confess them before the Lord. This discipline of fasting, prayer, and Church services breaks the routine of our daily schedules and forces us to place a higher priority on our relationship with God and fulfilling His commandments. The Triodion begins this year on Saturday (at Great Vespers), February 8th and the theme of humility is emphasized with the Gospel of the Publican and Pharisee (Luke 18:10-14).

There are four Sundays that prepare us to enter into Lent. Each Sunday focuses on a theme that is necessary for our spiritual growth.

The first Sunday (February 9th) is of the Publican and Pharisee and focuses on humility. (Luke 18:10-14) To emphasize the point, that we make spiritual progress through humility and not by boasting of our deeds before God (or man), **the Church forbids fasting** during this week.

The second Sunday (February 16th) is of the Prodigal Son (The Loving Father) and focuses on forgiveness and the desire of God to receive all of us into His Heavenly Kingdom. (Luke 15:11-32) This week is a normal (Wednesday and Friday) fasting week.

The third Sunday (February 23rd) is of the Judgment and focuses on the Second Coming of Christ and how the Lord will judge mankind. The judgment is based on how we have loved, or failed to love, one another. (Matthew 25:31-46) This Sunday is called “Meatfare Sunday” and is our last day for meat products. ******This year we will be hosting a Metropolis Basketball Tournament this weekend. Please volunteer to help!**

The fourth and final Sunday (March 2nd) is Forgiveness Sunday. The Lord commands us to forgive one another as He has forgiven us. We enter our Lenten journey asking forgiveness from all. (Matthew 6:14-21) This Sunday is called “Cheesefare Sunday” and is our last day for dairy products. On Sunday evening we gather for the Forgiveness Vespers (5pm) where we begin our Lenten journey by asking forgiveness of one another. Without forgiving one another, God cannot forgive us! **Lent begins on “Clean Monday” (March 3rd).**

PASCHA is April 20th!!!!

This year Western Easter and Orthodox Easter are together.

Church services during Lent are held **every:**

Monday Evening (6:30pm - Compline with a reading from the Canon of St. Andrew of Crete – a canon of repentance).

Wednesday Evening (6pm – Presanctified Liturgy – The Host (Holy Communion) has been consecrated and left on the Altar from the previous Sunday. In order to receive Holy Communion, nothing should be taken after the lunch meal).

Friday Mornings (9am – Presanctified Liturgy).

Friday Evenings (6:30pm – Salutations to the Mother of God).

Saturday Mornings (8:30am/9:30am –Matins/Liturgy – Saturday of the Souls 2/22, 3/1, 3/8).

Saturday Evenings – (5pm - Great Vespers and Confession before or after Vespers).

St. Nicholas Velimirovic writes,

“What does God seek of men, and what does He give them? He seeks repentance and gives forgiveness of sin. He seeks little and gives all. Men have only to repent of the committing of sin and stop sinning, and they will receive all from God, all indeed! Not only that which their hearts are able to desire, but more, much more. All is promised to the sinless. The sinless will be inheritors of the Kingdom of God, sons of God, children of light, children of immortality, companions of the angels, brothers of Christ. The sinless will have abundant life, abundant peace, wisdom, power and joy. The sinless will have all, for all is promised to them.

Man must only repent, and he will receive all. The beggar must only cleanse himself and bathe and clothe himself in clean clothes before the gates of the heavenly court, and he will immediately be led into that heavenly court and be met and greeted by the King, seated at the King’s table, and he will have all, in abundance and flowing over. Oh, my brethren, these are not only words, but are living and holy truths, for we know that many repentant sinners have received all that has been promised. Many have appeared from the other world and confirmed the truth of these words, witnessing how they now live as sons and daughters of the King. They repented in good time, but we have yet to repent if we want to be together with them as heirs of the Kingdom.

O merciful Lord, help us to repent before the hour of our death, that we may live in eternity.” (Prologue, Volume I, pg. 208-209)

Lent is our opportunity to focus on our repentance! We do not deny our sinfulness, rather we confess our sins and ask God to help us overcome that which separates us from Him. As simple as this sounds, it does require effort and determination on our part. Our efforts will not go unrewarded. Each year (for we do not know how many we will have) we are given another opportunity to enter into this arena of spiritual warfare. Let us not give excuses or be distracted from our task at hand. As we grow spiritually, let us allow the Grace of the Holy Spirit to help us attract the holiness of God. Let us walk humbly before our God, and with faith and with love seek to approach Him.

“No matter what we do, we need humility, love and nobility. Things are simple. It is we that make them difficult. To the extent possible, we must do what is difficult for the devil and easy for man. Love and humility are difficult for the devil and easy for man. Even a sickly man who cannot become an ascetic can defeat the devil with humility. In just one second man can become an angel or a devil. How? By choosing pride or choosing humility. Do you think it took hours for Lucifer to turn from an Angel into a devil? Not at all; it took him only a few seconds! The easiest way for us to be saved is through love and humility. That is why we must start with love and humility, and then go on to the rest. Pray that we might continuously give joy to Christ and distress to the devil, since the devil happens to like hell so much that he does not want to repent.”

(St. Paisios, With Pain and Love for Contemporary Man, pg. 69)

My brothers and sisters in Christ, let us not lose this opportunity and seek to encounter our Loving God in all that Church provides for us!

May we take full advantage of the opportunity to attend services and have Holy Confession and Holy Communion. May our preparations and desires be blessed!

Καλή Σαρακοστή! A blessed Lenten Journey!

With love in Christ,
Fr. Michael

The following letter was written by Elder Ephraim Katounakiotis to a fellow monk who was dying of cancer. Elder Ephraim fell asleep in the Lord on February 14/27, 1998.



Katounakia (02/04/1993)

Beloved brother in Christ, Fr. Jeremiah:

It is with much brotherly love that I embrace you, praying that the Lord God send His angel and gift you with a spirit of patience, and a spirit of faith and trust towards God.

Yesterday I received your letter and this morning I come to answer you. Three months ago I went to Athens and had eye surgery for my cataract, and as of yet my sight has not returned and I do not see well, and I appointed N. to write what I dictate. Be worthy of your calling of "Theoklitos" [Chosen of God]. Among the saints you are chosen, and among the martyrs you are placed.

To tell you the truth, I laud and envy you, foreseeing the fruits of your trials. The much love of God toward you has driven you towards this Golgotha.

Saint Chrysostom knit two works of praise for the much-suffering Job. He doesn't praise him for his previous life, when before his trials he was pious, hospitable, and a stranger to all evil, but he praises the patience he showed during his ordeal which God sent him.

During the time of the Occupation an impoverished father, a shoemaker, made a lot of shoes, and gave them to his daughter to sell around the villages. The little girl several times went barefoot into the villages and sold them. She would go sometimes hungry, sometimes barefoot, sometimes during the day and sometimes at night, and as a result the little girl came down with tuberculosis. Before she died they were able to make her a nun and named her Anyisia the Nun. When they transferred her relics, they were fragrant. See, therefore, the result of patience in trials.

In my village there was a similar spirit; Vasiliki was her name. Because she was a strong girl, her father would take her to outside jobs with him. From her many hardships her health was seriously shaken and in the end died. A neighbor of hers, a very pious person, saw during his prayers five or six angels singing hymns to God. And in the middle was this soul. See, therefore, what patience made her worthy of.

And our Elder, your grandfather, Elder Joseph, would repeatedly tell us that his life was a martyrdom, and see what God has made him worthy of in that his relics are fragrant.

I pray that you, through the prayers of our Elder, receive "the same".

With brotherly love,

Papa Ephraim Katounakiotis

Source: Translated by John Sanidopoulos

CHRISTMAS 2024

Imagine that you're out at sea, on a ship. You and your crew have been caught in violent storms and have lost your way – you've even forgotten how long it's been since you've seen land. In a situation like this, it's likely you'll be given over to despair, and you will fear that you will never see that home for which you long again. Fortunately, there are some amongst your crew who encourage you to keep the faith, and one day, you see something on the horizon. It is hard to see through the storm clouds but there is some shape emerging. You get closer, and you realize its land. Then, before too long you see it is more than any land – it is the home which you haven't seen in so long, immediately recognizable in all its familiar beauty. You've made it home.

For ages, humanity was lost at sea, tossed about in the storms of our own sin. We were once at home with God, yet, through our own errors, we became lost. Fortunately, there were people who were looking ahead. They were called prophets, and they spoke a message from God, a powerful message that told us not to despair, for someone was coming who would set things right. Now, from the distance of hundreds and thousands of years, it was not entirely clear what that Savior would look like, but for those who kept the faith, who trusted that God would deliver humanity from its exile in sin, gradually, it became clear who the savior was, and now we all know – the Messiah, the Savior of Humanity, the Christ, God Himself come in the flesh, looked like a tiny infant, coming into this world as small and dependent on His parents, just as all the rest of us were. It is this great miracle of Christ's birth, which allows us to return to the homeland for which we long, the Kingdom of God which is the destiny we were created for.

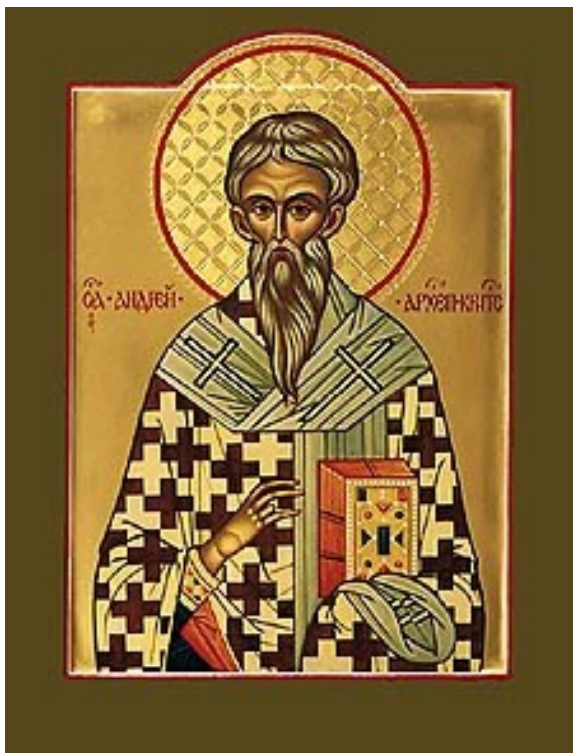
This time of year, we hear a lot of Christmas carols, but I think quite often, perhaps because we do hear them so much, that we don't think about what they are saying. Take this for example: "Hark the herald angels sing, "Glory to the newborn king! Peace on Earth and mercy mild, God and sinner reconciled!" Perhaps these words pass over us often without further reflection, but what a beautiful meaning they provide! For humanity was created for Paradise, but we lost it, as we made ourselves unworthy of Paradise through our own sins. Yet, God so humbled Himself that He became like one of us, came into this world as a small child, so that the Heaven which seemed so far away could be brought to Earth with Him, so that God and sinners could be reconciled, and the heavenly hosts of angels could make themselves present for His birth.

The rest of the world often forgets this truth. Because of Christ's incarnation, Heaven is no longer far away from us. When Christ would grow up and preach and teach, one of His most important messages is that "The Kingdom of God is within you." It is Christ's coming to this Earth which allows us to realize that message. It is a message that will serve us in the best of times and the worst of times, for if we are able to find the Kingdom of God within our hearts, what else do we need? Even if we are faced with all these evils of this world, if we have Heaven within us, what do we have to fear. That is the gift that Christ gave us, that we commemorate on this day. So, today, while we spend time with our families and open presents, let us not take the meaning of this day for granted. Let us be like those angels at the birth of Christ, singing with joy, "Glory to the newborn king!"

~Elias Diamond

Saint Andrew, Archbishop of Crete

Commemorated on July 4



Saint Andrew, Archbishop of Crete, was born in the city of Damascus into a pious Christian family. Up until seven years of age the boy was mute and did not talk. However, after communing the Holy Mysteries of Christ he found the gift of speech and began to speak. And from that time the lad began earnestly to study Holy Scripture and the discipline of theology.

At fourteen years of age he went off to Jerusalem and there he accepted monastic tonsure at the monastery of Saint Savva the Sanctified. Saint Andrew led a strict and chaste life, he was meek and abstinent, such that all were amazed at his virtue and reasoning of mind. As a man of talent and known for his virtuous life, over the passage of time he came to be numbered among the Jerusalem clergy and was appointed a secretary for the Patriarchate -- a writing clerk. In the year 680 the locum tenens of the Jerusalem Patriarchate, Theodore, included arch-

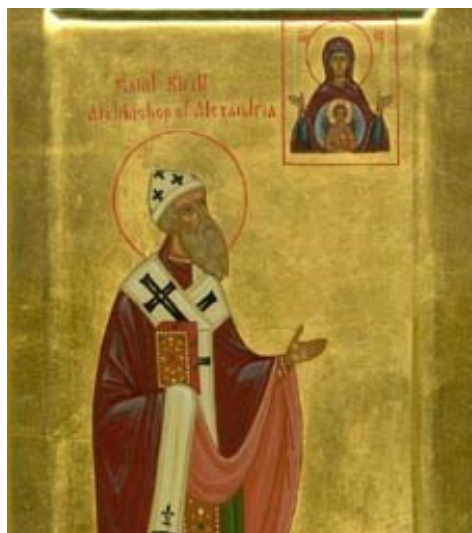
deacon Andrew among the representatives of the Holy City sent to the Sixth Ecumenical Council, and here the saint contended against heretical teachings, relying upon his profound knowledge of Orthodox doctrine. Shortly after the Council he was summoned back to Constantinople from Jerusalem and he was appointed archdeacon at the church of Hagia Sophia, the Wisdom of God. During the reign of the emperor Justinian II (685-695) Saint Andrew was ordained bishop of the city of Gortineia on the island of Crete. In his new position he shone forth as a true luminary of the Church, a great hierarch -- a theologian, teacher and hymnographer.

Saint Andrew composed many inspired writings, including the Great Canon of Repentance which is sung on Monday through Thursday of the first week of Lent, after the usual beginning of Compline, and following Psalm 69/70. In current Greek practice the Great Canon begins after the Doxology. The Great Canon of Repentance includes 250 troparia within its 9 Odes. Before each Troparion of the Canon, we make the Sign of the Cross and bow and sing "Have mercy upon me, O God, have mercy upon me." On Thursday of the fifth week, the Great Canon is sung continuously in its entirety. After Psalm 90/91 "God is with us," is read plainly and without a melody (outside of Great Lent). During Lent, however, the verses are sung slowly by the choir with the refrain "For God is with us" after each verse.¹

Saint Andrew has also composed the Canon for the Feast of the Nativity of Christ, three Odes for Compline of Palm Sunday, and also in the first four days of Passion Week, as well as verses for the Feast of the Meeting of the Lord, and many other Church hymns. His hymnographic legacy was continued by other great composers of following ages: Saints John of Damascus (December 4), Cosmas of Maiuma (October 12), Joseph the Hymnographer (April 4), Theophánēs the Branded (October 11), etc.

Church historians are not of the same opinion as to the date of death of the saint. One suggests the year 712, while others -- the year 726. He died on the island of Mytilene, while returning to Crete from Constantinople, where he had been on churchly business. His relics were transferred to Constantinople. In the year 1350 the pious Russian pilgrim Stephen Novgorodets saw the relics at the Constantinople monastery named for Saint Andrew of Crete.

Saint Cyril, Archbishop of Alexandria



Saint Cyril, Archbishop of Alexandria, a distinguished champion of Orthodoxy and a great teacher of the Church, came from an illustrious and pious Christian family. He studied the secular sciences, including philosophy, but most of all he strove to acquire knowledge of the Holy Scriptures and the truths of the Christian Faith. In his youth Cyril entered the monastery of Macarius in the Nitreia hills, where he stayed for six years. Theophilus (385-412), the Patriarch of Alexandria, ordained him as a deacon, numbered him among the clergy and entrusted him to preach.

Upon the death of Patriarch Theophilus, Cyril was unanimously chosen to the patriarchal throne of the Alexandrian Church. He led the struggle against the spread of the Novatian heresy in Alexandria, which taught that any Christian who had fallen away from the Church during a time of persecution, could not be received back into it.

Cyril, seeing the futility of admonishing the heretics, sought their expulsion from Alexandria. The Jews appeared a greater danger for the Church, repeatedly causing riots, accompanied by the brutal killing of Christians. The saint long contended with them. In order to wipe out the remnants of paganism, the saint cast out devils from an ancient pagan temple and built a church on the spot, and the relics of the Holy Unmercenaries Cyrus and John were transferred into it. A more difficult struggle awaited the saint with the emergence of the Nestorian heresy.

Nestorius, a presbyter of the Antiochian Church, was chosen in 428 to the see of Constantinople and there he was able to spread his heretical teaching against the dogma about the uncomingled union of two natures in the Person of the Lord Jesus Christ. Nestorius called the Mother of God not the Theotokos, but rather Christotokos or "Birth-giver of Christ," implying that she gave birth not to God, but only to the man Christ. The holy Patriarch Cyril repeatedly wrote to Nestorius and pointed out his error, but Nestorius continued to persevere in it. Then the saint sent out epistles against Nestorianism to the clergy of Constantinople and to the holy emperor Theodosius the Younger (408-450), denouncing the heresy. Cyril wrote also to other Churches, to Pope Celestine and to the other Patriarchs, and even to monks of several monasteries, warning of the emergence of a dangerous heresy.

Nestorius started an open persecution against the Orthodox. In his presence one of his partisans, Bishop Dorotheus, pronounced an anathema against anyone who would call the Most Holy Virgin Mary the Theotokos.

Nestorius hated Cyril and brought out against him every kind of slander and fabrication, calling him a heretic. The saint continued to defend Orthodoxy with all his powers. The situation became so aggravated, that it became necessary to call an Ecumenical Council, which convened in the city of Ephesus in the year 431. At the Council 200 bishops arrived from all the Christian Churches. Nestorius, awaiting the arrival of Bishop John of Antioch and other Syrian bishops, did not agree to the opening of the Council. But the Fathers of the Council began the sessions with Cyril presiding. Having examined the teaching of Nestorius, the Council condemned him as a heretic. Nestorius did not submit to the Council, and Bishop John opened a "robber council," which decreed Cyril a heretic. The unrest increased. By order of the emperor, Patriarch Cyril of Alexandria and Archbishop Memnon of Ephesus were locked in prison, and Nestorius was deposed.

Soon Saints Cyril and Memnon were freed, and the sessions of the Council continued. Nestorius, not submitting himself to the determinations of the Council, was deprived of priestly rank. By order of the emperor he was sent to the faraway place Sasim in the Libyan wilderness, where he died in grievous torments. His tongue, having blasphemed the Mother of God, was overtaken by punishment -- in it there developed worms. Even Bishop John of Antioch and the remaining Syrian bishops signed the decrees of the Council of Ephesus.

Cyril guided the Alexandrian Church for 32 years, and towards the end of his life the flock was cleansed of heretics. Gently and cautiously Cyril approached anyone, who by their own simpleness and lack of knowledge, fell into false wisdom.

There was a certain Elder, an ascetic of profound life, who incorrectly considered the Old Testament Priest Melchizedek to be the Son of God. Cyril prayed for the Lord to reveal to the Elder the correct way to view the righteous one. After three days the Elder came to Cyril and said that the Lord had revealed to him that Melchizedek was a mere man.

Cyril learned to overcome his prejudice against the memory of the great John Chrysostom (November 13). Theophilus, the Patriarch of Alexandria, and uncle of Cyril, was an antagonist of John, and presided in a council in judgment of him. Cyril thus found himself in a circle antagonistic to John Chrysostom, and involuntarily acquired a prejudice against him. Isidore of Pelusium (February 4) repeatedly wrote to Cyril and urged him to include the name of the great Father of the Church into the diptychs of the saints, but Cyril would not agree.

Once in a dream he saw a wondrous temple, in which the Mother of God was surrounded by a host of angels and saints, in whose number was John Chrysostom. When Cyril wanted to approach the All-Holy Lady and venerate her, John Chrysostom would not let him. The Theotokos asked John to forgive Cyril for having sinned against him through ignorance. Seeing that John hesitated, the Mother of God said, "Forgive him for my sake, since he has labored much for my honor, and has glorified me among the people calling me Theotokos." John answered, "By your intercession, Lady, I do forgive him," and then he embraced Cyril with love.


Cyril repented that he had maintained anger against the great saint of God. Having convened all the Egyptian bishops, he celebrated a solemn feast in honor of John Chrysostom.

Cyril died in the year 444, leaving behind many works. In particular, the following ought to be mentioned: commentaries On the Gospel of Luke, On the Gospel of John, On the Epistles of the Apostle Paul to the Corinthians and to the Hebrews; also an Apologia in Defense of Christianity against the Emperor Julian the Apostate (361-363). Of vast significance are his Five Books against Nestorius; a work on the Most Holy Trinity under the title Thesaurus, written against Arius and Eunomios. Also two dogmatic compositions on the Most Holy Trinity, distinguished by a precise exposition of the Orthodox teaching on the Procession of the Holy Spirit. Cyril wrote Against Anthropomorphism for several Egyptians, who through ignorance depicted God in human form. Among Cyril's works are also the Discussions, among which is the moving and edifying Discourse on the Exodus of the Soul, inserted in the Slavonic "Following Psalter". He is also remembered on January 18, the date of his flight from Alexandria.

2025 Parish Council



Holy Cross

Sun	Mon	Tue
2 <i>Presentation of Our Lord</i> 8:15am Orthros 9:30am Divine Liturgy General Assembly	3 6:30pm Paracletes  8pm YAL Basketball	4
9 <i>Sunday of the Publican and Pharisee</i> <i>Triodion Begins</i> 8:15am Orthros 9:30am Divine Liturgy Godparent/Godchild Sunday	10 St. Haralambos 8:30am Orthros 9:30am Divine Liturgy 6:30pm Paracletes	11
16 <i>Sunday of the Prodigal Son</i> 8:15am Orthros 9:30am Divine Liturgy	17 6:30pm Paracletes	18
23 <i>Judgment (Meatfare) Sunday</i> 8:15am Orthros 9:30am Divine Liturgy <div>GOYA BB @Holy Cross</div>	24 6:30pm Paracletes	25 <i>7pm Sts. Mary & Martha</i>

February 2025

Wed	Thu	Fri	Sat
			1 5pm Vespers @ Ypapanti
5 4:30PM GREEK SCHOOL 6:45pm GOYA BBall 7PM BIBLE STUDY	6 St. Photios @Aliquippa 8:30am Orthros 9:30am Div. Liturgy <i>Deacon Frank to be ordained to the Holy Priesthood</i> 7PM CATECHISM CLASS	7 St. Parthenios 8:30am Orthros 9:30am Div. Liturgy	8 St. Theodore the General 8:30am Orthros 9:30am Div. Liturgy
12 No Fasting 4:30PM GREEK SCHOOL 6:45pm GOYA BBall 7PM BIBLE STUDY	13 7PM CATECHISM CLASS	14 No Fasting 10am First Steps of Christ	15 5pm Vespers
19 4:30PM GREEK SCHOOL 6:45pm GOYA BBall 7PM BIBLE STUDY	20 7PM CATECHISM CLASS	21  GOYA BB @Holy Cross	22 Saturday of the Souls I 8:30am Orthros 9:30am Div. Liturgy 6pm Vespers
26 4:30PM GREEK SCHOOL 6:45pm GOYA BBall 7PM BIBLE STUDY	27 St. Raphael of Brooklyn 8:30am Orthros 9:30am Div. Liturgy 7PM CATECHISM CLASS	28	1 March <i>Saturday of the Souls II</i> 8:30am Orthros 9:30am Div. Liturgy 5pm Vespers

"Then Herod, when he saw that he had been tricked by the wise men, was in a furious rage, and he sent and killed all the male children in Bethlehem and in all that region who were two years old or under, according to the time which he had ascertained from the wise men." Herod is such a troubling figure. For when the wise men first come to see him, seeking assistance in finding the one who was born King of the Jews, he cooperates by asking those who studied the scriptures to search out the answer; moreover, he asks the wise men to search diligently for the child and send him word when they had found him, ostensibly so that Herod might worship the young messiah. But we see here that this was never his intention; instead, it was his resolve to destroy the child from the outset.

And that's what is so troubling. Herod was a Jew, and it would be easier to suppose that he was an unbelieving Jew, content to let these misguided stargazers go on their foolish quest. But then he wouldn't have been enraged when they didn't come back. Perhaps if he had sent them with a large gift of his own he might have been enraged at being swindled, but that wasn't the case. As far as we know, he had no stake in the magi's journey. So the only possible cause of his outrage was that he believed their tale, and consciously plotted to work against God and his plan for all the people of Israel. Like Saul seeking to kill David, Herod believes in God, but has no real desire to follow Him, and in fact seeks the opposite, to work against the Most High, deluded by the power he has. So deluded, that he thinks nothing of slaying 14,000 innocent children, even more proof that he not only believed the claim of the magi, but sought to undo the prophesy of ages, contesting against God Himself in the pursuit of his own ambition.

Power can indeed fool us into doing otherwise unimaginable things. Yesterday we commemorated the slaying of another large group of people, this time the 20,000 martyrs who were burned in Nicomedia in the year 304 by the emperor Diocletian while they were worshipping in their churches. But as heinous as this was, and as proper an example of how power can make us marginalize human life, at least in this case, Diocletian didn't believe in the Christians' God. Herod has no such excuse.

This is even more surprising when you consider that the magi believed and were not Jews. As the ἀπολυτίκιον for the feast observes "those who worshipped the stars were taught by a star to worship you, the Sun of Righteousness." They had made a serious commitment by leaving their homeland with an entourage and precious gifts

in search of someone who wasn't even their king, or even king of a people who were close to them. We know they knew this because when they came to Herod, they asked him "where is He who is born King of the Jews?"

But why bother to talk about all of this? What do Herod and the Magi have to do with us? Look around this community, and you might see Magi; people who have come from outside the community of Orthodoxy seeking the Christ child. And they have made a serious commitment of time, talent, and treasure to the fulfillment of this search. It doesn't matter to them that it is far away from the traditions of their birth, they have sought diligently for the child and found Him here. And in finding Him, they have offered gifts, they have given of themselves in support of our faith and its mission.

Look around again, and you might see Herod, perhaps even within yourselves. Are you content to let others search for Christ in your stead? Is it sufficient for you to let others do the work while you pursue your own agenda outside of this community? While we may not be seeking to destroy Jesus, neither are we exerting any effort to find Him.

My brothers and sisters, Herod missed his opportunity. Had he truly been interested in worshipping the Christ Child, he would have gone with the magi to Bethlehem; believe it or not, Bethlehem is only about 6 miles from Jerusalem. It would be like going from Holy Cross to the Liberty Tunnel, not even to downtown Pittsburgh. But instead he stayed behind preoccupied with his own matters. Then when the wise men went home another way, Herod thought the magi had tricked him, while in reality, the spirit led them in another direction. The only valid reason for Herod to be upset, was to be angry with himself for missing the chance of a lifetime.

In the same way, we cannot expect those who labor in this community to do things as we expect them to do. The best way to do that is to get involved ourselves. So as we come to the end of this year and prepare to journey onto the next, don't stay behind in the Jerusalem of complacency. Join the magi on their journey and get involved in one of the many ministries of this community. And like them, we don't all need to bring the same gift. What you have to offer is less important than actually offering it. Holy Cross needs many kinds of gifts to offer God in our ongoing journey towards Him. So in these last few days of this year, look at what you have to offer and bring it on our journey to Bethlehem. And may the Lord our God, who sent a star as a light to guide the way to Him, use this community as the light on the hill to guide us to Him just as surely. Christ is Born! To Him be all Glory now and forever. Amen. ~Deacon Frank Dickos

Holy Cross General Assembly Meeting ~ February 2, 2025

Dear Parishioners:

There will be a General Assembly Meeting on Sunday, **February 2, 2025** after the Divine Liturgy following a light lunch provided by Parish Council.

Please make every effort to attend.

AGENDA:

- (1) Opening Prayer
- (2) Elections of Chairperson and Vice-Chairperson for that Assembly
- (3) Reading of minutes of previous meeting
- (4) The Priest's Report
- (5) The annual report by the President of the outgoing Parish Council
- (6) The annual report of the Board of Auditors, including the annual financial statement for the year ended, certified by the Board of Auditors. [list current members and when their terms end]
- (7) A report by the Vice President of the outgoing Parish Council regarding the Stewardship/Pledge Program
- (8) A report by the President of the new Parish Council
- (9) Approval of the budget recommended by the new Parish Council
- (10) A report of the Building Committee. [list current members and when their terms end]
- (11) Consider changes in the Constitution and By-Laws. [list current members of the By-Laws Committee and when their terms end]
- (12) Election of four of the five-member Nominating Committee (every third year)
- (13) Old Business
- (14) New Business
- (15) Closing prayer

Budget information on the following 3 pages.

Holy Cross Greek Orthodox Church 2024 Actual vs 2025 Budget

Income	Total	
	2024 Actual	2025 Budget
5020 CH Pledges - Previous Year	5,840.00	7,787.00
5025 Automatic Stewardship	185,650.48	190,000.00
5030 Pledges - Current Year	419,370.00	500,000.00
5040 Pledges - Next Year	11,657.00	
5110 Food Fair Income	390,179.39	380,000.00
5120 FF Food Fair Ad Book Income	30,355.00	50,000.00
5210 Candle Money	57,649.97	60,000.00
5230 Holy Week Envelopes	3,085.00	3,500.00
5310 Donations - Unspecified Use	1,117.98	
5341 Designated Donation	1,250.00	
5345 Endowment Income	300.00	
5346 Mission Income	1,350.00	
5350 Agape Fund Income	2,585.00	
5410 Christmas Card	275.00	0.00
5427 Communion Wine	25.00	
5430 Flowers/Communion Wine	2,680.00	2,540.00
5450 Greek School Registration	3,240.00	3,233.00
5460 Landscaping Income	1,465.00	
5470 Vacation Church School Donation	500.00	1,800.00
5505 Building Fund Donations	21,392.14	20,000.00
5545 Golf Outting	50,270.77	50,000.00
5700 Interest Income	15,609.13	10,000.00
5820 Hall Deposits-Current Year	1,350.00	1,800.00
5840 Rental Income	6,000.00	3,000.00
5900 Miscellaneous Income	500.00	1,500.00
Uncategorized Income	1,100.00	
Total Income	\$1,214,796.86	\$1,285,160.00
Gross Profit	\$1,214,796.86	\$1,285,160.00
Expenses		
7000 Wages		
7010 Priest Wages	87,499.92	104,664.00
7010a Priest Housing Allowance	40,000.08	30,000.00
7010b FICA Reimbursement	19,507.44	22,975.00
7011 Deacon Salary	12,000.00	12,000.00
7013 Assistant Priest Wages	15,000.00	15,000.00
7130 Priest Medical Insurance	38,268.00	36,000.00
7141 Auto Expenses of Priest	3,314.55	2,500.00
7142 Priest Car Payment	5,438.14	7,500.00
7150 Travel/Clergy Laity	5,194.46	5,000.00
Total 7010 Priest Wages	\$226,222.59	\$235,639.00
7015 Pastoral Assistant	45,000.00	47,500.00
7020 Greek School Teachers Wages	7,165.50	5,000.00
7050 Secretary Wages	52,500.00	55,000.00
7070a Secretary Medical Insurance	9,411.14	13,250.00
7070b Pastoral Assistant Insurance	8,755.90	11,000.00
7071 Cantor	6,000.00	6,000.00
7074 GOYA Advisor	6,000.00	6,000.00
Total 7000 Wages	\$361,055.13	\$379,389.00
7125 Insurance	16,435.00	16,320.00
7160 Payroll Taxes	13,963.31	10,500.00
7165 Property Taxes	1,517.00	1,820.00

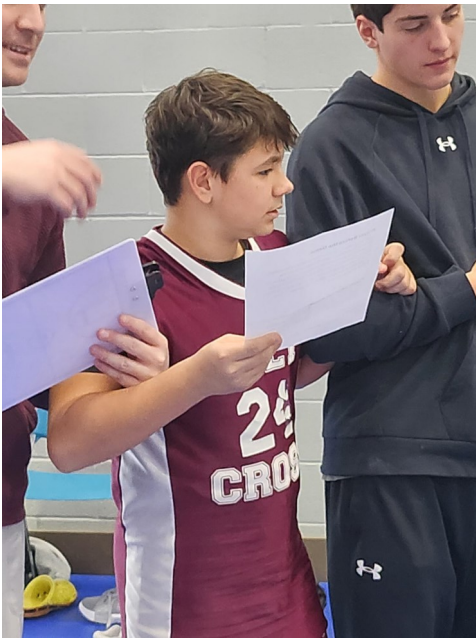
	2024 Actual	2025 Budget
7200 Utilities		
7210 Columbia Gas	15,936.37	14,809.00
7220 Electric	51,536.93	65,000.00
7230 Water & Sewage	15,576.93	20,000.00
7231 Trash Removal	1,744.65	1,800.00
7232 Telephone & Internet	5,024.22	5,500.00
7274 Telephone (Priest cell phone)	1,800.00	1,800.00
7276 Website Maintenance	7,857.50	5,000.00
Total 7232 Telephone & Internet	\$14,681.72	\$12,300.00
7233 Security	11,115.60	20,000.00
7240 Landscaping	12,655.55	17,000.00
7241 Snow Plowing & Salt	3,282.62	3,000.00
Total 7200 Utilities	\$126,530.37	\$153,909.00
7266 Major Improvements Funded		25,000.00
7270 Maintenance & Repairs	10,980.07	10,500.00
7275 Maintenance Contracts	1,205.00	5,700.00
7300 Church/Office Expenses	818.02	1,000.00
7301 Archdiocese Stewardship	63,850.00	86,400.00
7302 Metropolis of Pgh Stewardship	6,480.00	6,500.00
7302.1 New Metropolis Donation	10,000.00	10,000.00
7303 Archdiocese Priest Pension	21,798.00	24,000.00
7309 Communion Wine & Incense	3,422.84	3,500.00
7318 Background check	707.19	600.00
7320 Candles	16,652.15	20,000.00
7330 Ecclesiastical Supplies	3,877.64	3,500.00
7341 Finance Charges	563.05	500.00
7350 Flowers Expense	4,603.45	5,000.00
7351 Publications & Printing	407.64	544.00
7352 Office Supplies	21,315.05	500.00
7353 Postage	1,632.76	1,700.00
7358 Computer Software/ Outside Help	6,198.35	5,000.00
7359 Office Equipment	345.00	21,218.00
7360 Greek School Expenses	1,128.04	2,500.00
7361 Socials-Feast Day-Easter-Picnic	3,219.22	6,000.00
7362 Youth - GOYA/YAL/JOY/Acolytes	12,168.36	20,000.00
7365 Seniors Expenses	1,579.61	1,500.00
7366 Memberships/Dues	414.80	400.00
7370 Sunday School Expenses	609.30	1,500.00
7372 Supplemental Cleaning	5,670.00	7,800.00
7375 Golf Outing Expense	25,984.47	25,585.00
7379 Outreach	300.00	5,000.00
7380 Vacation Church School Expenses	78.23	104.00
7381 Bank Charges	7,303.70	5,000.00
7382 Professional Fees	12,458.67	15,000.00
7384 Late Fees	35.00	
7385 Payroll Processing Fees	2,618.29	3,000.00
Total 7300 Church/Office Expenses	\$236,238.83	\$283,351.00

	2024 Actual	2025 Budget
7327 Vestment Expenses	426.02	303.00
7387 Interior Design	406.58	
7400 Agape Fund Expenses	591.27	
7800 Hall/Event Expenses		
7311 Advertising	732.00	
7802 Custodian Wages	80,236.08	70,000.00
7804 Columbia Gas	13,099.63	20,000.00
7805 UGI Energy-Natural Gas		0.00
7806 Electric	12,775.69	10,000.00
7807 Exterminating	1,666.88	2,000.00
7808 Water & Sewage	7,842.06	9,800.00
7809 Telephone	600.00	700.00
7810 Trash Removal service	1,081.47	1,500.00
7816 Landscaping	9,263.74	12,000.00
7817 Snow Plowing	6,828.50	9,800.00
7819 Medical Insurance	21,765.27	21,000.00
7820 Food Fair Expenses	161,917.65	200,000.00
7820.5 Ad Book Expenses	5,907.00	
7821 Credit card machine fees	12,550.60	5,500.00
7823 Insurance	1,687.99	3,500.00
7824 Property Taxes	3,714.45	5,000.00
7825 Maintenance & Repairs	19,673.94	24,000.00
7828 Cleaning Supplies	6,739.85	3,000.00
7833 Website	201.16	268.00
7881 Permits, Licenses & Fees	327.00	300.00
Total 7800 Hall/Event Expenses	\$368,610.96	\$398,368.00
Unapplied Cash Bill Payment Expense	0.00	
Total Expenses	\$1,137,959.54	\$1,285,160.00
Net Operating Income/Loss	\$76,837.32	\$0.00
Net Income/Loss	\$76,837.32	\$0.00
		23

GOYA Basketball season is underway!



Danny Marshall reads the post-game prayer at his first tournament.



First tournament held in York, PA:



We are extremely grateful for the outpouring of love and support for our

Holy Cross Iconography project!

Thank you to the many who have pledged partial and full support to the icons. We prayerfully ask you to consider supporting this project and creating a legacy. All donation amounts are appreciated and can be contributed to the overall project or join with others for a specific icon. May you and your family be blessed for what you can offer.

Saints:

Icons still available include:

The Four Evangelists: St. Mark*

The Old Testament symbols for each evangelist:

Eagle ● Ox ● Lion ● Young Man

St. Haralambos

St. Andrew of Crete*

St. Cyril of Alexandria

St. Gerasimos of Abydos*

St. Nicholas Velimirovich

St. Innocent of Alaska

St. Raphael of Brooklyn*

Large Icons: Pentecost

Please contact Vasso Paliouras @vassopaliouras@gmail.com or 412-606-4314 or with questions or specific requests.



Holy Cross Online Art Auction

Friday, March 28 - Sunday, April 6th

in support of the Holy Cross Iconography project

FAQs:

- 1. What is the Holy Cross Online Art Auction?** Artists from Holy Cross and in our Diocese have donated their creations for an auction that will be featured on the bidding platform, Bidding Owl.
- 2. Will I be able to see the pieces in-person?** Yes, pieces will be on display during coffee hour on Sunday, 3/30 and before bidding closes on Sunday, 4/6.
- 3. Do I have to pay with a credit card?** No. Winners will have the option to pay with cash, check or through the Holy Cross Square credit card account.
- 4. I am an artist & would like to contribute. Is there still time?** Yes, we welcome all artists in our parish and Diocese to be included. Please contact Vasso at vassopaliouras@gmail.com for details.

Saints Mary & Martha Women's Fellowship 2024-2025

God's Plan For Creation

Tuesday, February 25, 2025

Creation in the End Times

Speaker: Fr. John Chakos

Hostess: Dsa. Adrienne Dickos, 1840 Kent Road, Upper St. Clair 15241

RSVP 412-400-4290

Tuesday, March 18, 2025

Man's Relationship to the Created World

Speaker: Fr. George Callas

Hostess: Irene Zotis, 76 Woodland Drive, Pgh 15228 RSVP 412-721-0146

Tuesday, April 29, 2025

Ecology and the Orthodox Church

Speaker: Elias Diamond

Hostess: Vasso Paliouras, 114 Hoodridge Dr Pgh 15228 RSVP 412-606-4314

Tuesday, May 20, 2025

Created Matter and Worship. How the two go together.

Speaker: Fr. Michael Kallaur

Hostess: Pres. Eleni Kallaur, 3100 Eastview Road Bethel Park 15102

RSVP 412-443-5873

NOTES:

7pm Fellowship/7:30-8:30 Program

8:30-9pm Fellowship

All above subject to change. Thank you.

Pascha is April 20, 2025.

Adrienne Dickos, Chair

412-833-4980 call

412-400-4290 text

akdickos@verizon.net



ATTENTION HIGH SCHOOL SENIORS and PARENTS:

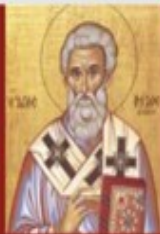
The application for the Popi Hagelios Memorial Philanthropy Award of the Philoptochos Society of Holy Cross Church is available in the narthex, Elaine Sofis, esofis@comcast.net or Denise Melis, dmelis@comcast.net electronically. The application is due by Sunday, March 16, 2025. NO EXCEPTIONS!

The award is available to a PLEDGED 2025 Holy Cross family member who is a 2025 graduating high school senior. A similar application is available from Mt. Lebanon High School. You may apply to both philanthropy awards, but will only be eligible for one \$1500 award.



A Good Word - Λόγον Αγαθόν

NEWSLETTER OF THE GREEK ORTHODOX METROPOLIS OF PITTSBURGH



NEW METROPOLIS CENTER CONSTRUCTION JANUARY 2025 UPDATE

We are now seeing more of the social hall and chapel enclosed and with roofing as well (top two images) with the top left showing the altar on the right.

Center two images are looking through the social hall and into the chapel. The bottom left is the back of the chapel. Center bottom shows the immense

cabling that will allow us state-of-the-art networking, audio/visual and security. The bottom right shows

the social hall entrance on the right with the terrace progress on the left. Construction is progressing well.

Please consider a pledge or donation towards this worthy campaign that will benefit all! For online donations please scan the QR code below or mail

donations to: New Metropolis Center, PO Box 640729, Pittsburgh, PA 15264-0729 Please make checks payable to "Greek Orthodox Metropolis of Pittsburgh" with NMC Donation written in the memo.

Thank you as always for your support!

Archon Nick Lekas
New Metropolis Center
Project Manager



January 2024



January 2025

OTHER METROPOLIS HAPPENINGS ...



**METROPOLIS OF PITTSBURGH
LADIES PHILOPTOCHOS SOCIETY**

SAVE THE DATE

**3RD ANNUAL RETREAT/MEETING
SATURDAY 8TH MARCH 2025**

**DOUBLE TREE BY HILTON WASHINGTON
MEADOW LANDS**

340 Racetrack Road Washington, PA 15001

For Metropolis Board Members, Chapter Presidents,
Chapter Officers and Members



More details on special room rates,
reservations, meeting agenda and activities
coming soon!

*Please make every effort to attend.
We look forward to meeting, greeting and sharing with you from across the
Metropolis of Pittsburgh*



Metropolis of Pittsburgh Camp

GOYA SPRING RETREAT

APRIL 4-6, 2025

AT CAMP NAZARETH

Camper Registration &
Staff Applications will open
Monday February 17th at 7:00 pm

More information
y2camp@pittsburghgoarch.org/t retreats




Save the Date

2025 St. Photios Awards Banquet

St. Photios Awards Banquet Nominations Due: MARCH 28

Saturday May 3 2025
Doubletree by Hilton Pittsburgh Cranberry
pittsburghgoarch.org




**2025 Metropolis of Pittsburgh
St. John Chrysostom
Oratorical Festival**

Saturday April 26, 2025
Annunciation Greek Orthodox Church
Lancaster, PA

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

To contribute please scan the QR code.
Checks can also be mailed directly to the
Metropolis, made payable to the "Greek
Orthodox Metropolis of Pittsburgh." Please
write "Oratorical Scholarship" in the memo
line of your check. Thank you!





PLEASE SUPPORT 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 15212
412-621-5529 (Main) 412-464-0460 (Camp) 412-621-8543 (Youth)
pittsburghgoarch.org info@pittsburghgoarch.org



*By the Grace of God
Through the Apostolic Tradition
of the Laying on of Hands
by His Eminence
Metropolitan Savas of Pittsburgh*

*The Servant of God
Deacon Photios Dickos
will be Ordained to the Holy Priesthood*

*Feast of St. Photios
Thursday, February 6, 2025*

*8:30am Orthros
followed by Hierarchical Divine Liturgy
12:30 pm Lunch (approximately)*

*Kimisis Tis Theotokou
Greek Orthodox Church
2111 Davidson Street, Aliquippa, PA 15001*

Your presence and prayers are appreciated.

*Please RSVP to Diakonissa Adrienne Dickos
412-400-4290 akdickos@verizon.net*

*Livestream Options
<https://www.theotokou.org> OR
<https://youtube.com/live/CaylLKxdF0E?feature=share>*

SATURDAY OF THE SOULS

FEBRUARY 22

MARCH 1

MARCH 8

Memorial services for the dead may be offered at any time. However, the Church has designated certain days of the year for special prayer services for the dead, such as the three Saturdays before Meat Fare Week, Cheese Fare Week and the First Sunday in Lent. The church honors all of the Saints on these days and also those who have died.

Why have the Church Fathers designated Saturday for the Memorial Services? Saturday is actually the Jewish Sabbath and the word itself means "termination" or "the end." Everything was ended on this day, and every person was to turn his attention only to meditation and prayer. In the Orthodox Church during the weeks of pre-Lenten and Lenten period, the truths of judgment day are emphasized during service. Everything ends at the time of judgment, therefore the Church Fathers have designated Saturday for special services for the dead. It was also on Saturday after the Crucifixion of Christ that He descended into Hades and preached to the dead. If you would like Fr. Michael to remember your departed Loved Ones, please submit the names to the church office.

**NO TRISAGION OR MEMORIAL SERVICE
PERMITTED ON FOLLOWING SUNDAYS:**

FEBRUARY 23
MARCH 2, 9 AND 23
APRIL 13 AND 27

WE PRAY

FOR THE SOULS OF THE SERVANTS OF GOD,
ORTHODOX CHRISTIANS DEPARTED THIS LIFE:

PLEASE PRINT

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

RETURN SERVICE REQUESTED

**Holy Cross
General Assembly
Meeting on
Sunday,
February 2, 2025**

There will be a General
Assembly Meeting after the
Divine Liturgy following a light
lunch provided by
Parish Council.

Please make every effort
to attend.

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