

HOLY CROSS

CROSSROADS

Beloved Members and Friends of Holy Cross,

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

“Blessed are You O Christ our God! Who has revealed the fishermen as most wise, by sending down upon them the Holy Spirit. And through them You drew the world into Your net. O Merciful One, Glory to You!” (Apolytikion for the Feast of Pentecost)

“Without the Holy Spirit, God is far away, Christ remains in the past, the Gospel is a dead letter, the Church is simply an organization, authority is a matter of domination, mission is a matter of propaganda, the Liturgy is no more than evocation, and Christian living is a slave of morality.

But IN the Holy Spirit the Cosmos is resurrected and groans with birth pangs of the kingdom. The Risen Lord reigns there. The Gospel is the power of life. The Church show forth the life of the Holy Trinity. Authority is a liberating service. Mission is a Pentecost. The Liturgy is both memorial and anticipation. Human action is deified.”

These words from the former Patriarch Ignatius IV of Antioch

THE 2025 PITTSBURGH SUMMER GREEK FESTIVALS GUIDE

It's a great tradition, and it's here again: 36 days of Greek Festivals in the Pittsburgh region, so plan well and you can eat Greek all summer! Post this schedule on your refrigerator and share copies with others. We look forward to seeing you!

LOCATION

DATES

- ☐ St. Nicholas (Pittsburgh/Oakland) May 4-10
- ☐ All Saints (Canonsburg) June 2-6
- ☐ Holy Cross (Pittsburgh/Mt. Lebanon) June 9-13
- ☐ Kimisis Tis Theotokou (Aliquippa) June 12-14
- ☐ Holy Dormition (Oakmont) June 27-29
- ☐ St. Spyridon (Monessen) July 11
- ☐ Holy Trinity (Ambridge) July 15-19
- ☐ Presentation of Christ/Ypapanti (East Pgh.) July 24-26
- ☐ Holy Trinity (Pittsburgh/North Hills) August 28-31

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

THE 2025 PITTSBURGH SUMMER GREEK FESTIVALS: ALL THE DETAILS

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

Parish	Dates	Address	Phone	Website	Hours
Saint Nicholas	May 4-10	419 S. Dithridge Street Pittsburgh (Oakland)	412-682-3866	www.StNicksPgh.org	Sun: 12p-8p; Mon-Fri: 11a-9p; Sat: 1p-9p
All Saints	June 2-6	601 West McMurray Road Canonsburg	724-745-5205	www.AllSaintsCbg.org	Mon-Fri: 11a-9p
Holy Cross	June 9-13	123 Gilkeson Road Pittsburgh (Mt. Lebanon)	412-833-3355	www.HolyCrossPgh.org	Mon-Thu: 11a-9p, Dinner until 8p; Fri: 11a-10p, Dinner until 9p
Kimisis Tis Theotokou	June 12-14	2111 Davidson Street Aliquippa	724-375-5341	www.Theotokou.org	Thu-Sat: 11a-8p
Holy Dormition	June 27-29	12 Washington Avenue Oakmont	412-828-4144	www.DormitionPgh.org	Fri-Sun: 12p-11p Dinner until 9pm
Saint Spyridon	July 11	1207 Grand Boulevard Monessen	724-684-5411	stspyridon.pa.goarch.org	Fri: 11a-9p
Holy Trinity (Ambridge)	July 15-19	2930 Beaver Road Ambridge	724-266-5336	www.htgoc.org	Tue-Sat: 11:30a-8:30p
Ypapanti (Presentation of Christ)	July 24-26	1672 Electric Avenue East Pittsburgh	412-824-9188	www.ypapanti.net	Thu-Sat: 11a-9p
Holy Trinity (Pittsburgh)	August 28-31	985 Providence Boulevard Pittsburgh (across from Passavant Hospital)	412-366-8700	www.HolyTrinityPgh.org	Thu-Sun: 11a-9p

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

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

Holy Cross Greek Orthodox Church

123 Gilkeson Road, Pittsburgh, PA 15228

Crossroads, published monthly Volume 25 Issue 6/7

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

Fr. Frank Dickos, Ekonomos

Elias Diamond, Pastoral Assistant

Philip Yamalis, Cantor

Nena Jovonovich, Secretary

Website: holycrosspgh.org

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

Community Center Phone: (412) 854-6001

Office **Hours** Monday-Friday 9am-5pm

*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).

Parish Council 2025

President: Nicholas Ambeliotis

Vice President: Rachel Kartofilis

Fin. Secretary: Socrates Zacharias

Treasurer: Anthony Cuneo

Secretary: Stephen Yamalis

Bryan Elderkin

George Liadis

Eleni Maneta

Sophia Milinkovic

Tom Mourtacos

Jim Mustakas

Jordan Nicholas

Ted Sofis

Sadie Stang

Constance Zotis

Church School	Elias Diamond	(412) 833-3355
Philoptochos Pres.	Thea Manos	(412) 600-8640
Phil. Membership	Dina Hartlep	(412) 720-9383
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 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) 559-1721
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	Laura Zervos	(412) 287-5679

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.



(+2012) give us great pause. The Holy Spirit enlivens, sanctifies, purifies, unites, and transcends time and space. How is it that we worship God in spirit and in truth? Through the power of the Holy Spirit. Whether we are in Mt. Lebanon, in Jerusalem, on Mt. Siani, or wherever we might find ourselves, we are never cut off from the Holy Spirit and through the Holy Spirit we are united with Jesus and His Father – who is everywhere present and filling all things.

Having completed another Paschal Season we are now called upon to live our lives in the Light of the Resurrected Christ. Death is not a finality, rather a path to the kingdom of God. Jesus has blazed the trail and conquered death by death. God has consecrated us in Holy Baptism (our first death) and sealed us with Gift of the Holy Spirit through the anointing of Holy Chrism (our first Pentecost). This consecration does not fade away. It may lay dormant, and we may even desecrate ourselves and turn away from God, however, that seal of the Holy Spirit is never removed. We belong to Christ no matter how far we may stray.

Our calling is nothing short of uniting ourselves to God – deification. We become the saints (those who are set apart) God calls us to be, to bring His love and service into action. “Love one another, as I have loved you.” (Jn.13:34). This new commandment given at the Mystical Supper where Jesus washes the feet of His disciples and reveals to them the mystery of the Holy Eucharist, is both the goal and the journey. The Bread of Life that sustains us, purifies us, and strengthens us for the journey that God has given us. We seek to unite ourselves to God through loving our neighbor and acquiring the grace of the Holy Spirit by literally taking Christ into our souls and bodies. We unite ourselves to Christ. This necessarily means pushing away those things that are not helpful in our quest to be united with God. Confession is also an essential sacrament in this process of deification. We must cut away and fight against the temptations of the “old man.” Those things which prevent us from making spiritual progress and being united to Christ. We must never

surrender to hopelessness or the thought that God cannot lift us up from current situation, no matter how dark it may seem. It is my prayer that as we continue our journey of Faith that we will not only help one another but place the needs of brothers and sisters above our own. May God help us achieve such a blessed state of love and humility.

Regarding the Iconography project, we rejoice that all the necessary aspects of the project are coming together. After Sunday - June 15th (Father's Day), all services will be held in the Community Center. We are very grateful for everyone's generosity and prayers throughout this transformation of our Holy Church.

With love and prayers in Christ,
Fr. Michael

The Holy Glorious and All-Praised Leaders of the Apostles, Peter and Paul

Sermon of Saint Augustine, Bishop of Hippo

Today the Holy Church piously remembers the sufferings of the Holy Glorious and All-Praised Apostles Peter and Paul.

Saint Peter, the fervent follower of Jesus Christ, for the profound confession of His Divinity: "Thou art the Christ, the Son of the Living God," was deemed worthy by the Savior to hear in answer, "Blessed art thou, Simon ... I tell thee, that thou art Peter [Petrus], and on this stone [petra] I build My Church" (Mt.16:16-18). On "this stone" [petra], is on that which thou sayest: "Thou art the Christ, the Son of the Living God" it is on this thy confession I build My Church. Wherefore the "thou art Peter": it is from the "stone" [petra] that Peter [Petrus] is, and not from Peter [Petrus] that the "stone" [petra] is, just as the Christian is from Christ, and not Christ from the Christian. Do you want to know, from what sort of "rock" [petra] the Apostle Peter [Petrus] was named? Hear the



Apostle Paul: “Brethren, I do not want ye to be ignorant,” says the Apostle of Christ, “how all our fathers were all under the cloud, and all passed through the sea; and all were baptized unto Moses in the cloud and in the sea; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ” (1 Cor.10: 1-4)....

Our Lord Jesus Christ, in the final days of His earthly life, in the days of His mission to the race of man, chose from among the disciples His twelve Apostles to preach the Word of God. Among them, the Apostle Peter for his fiery ardor was vouchsafed to occupy the first place (Mt.10:2) and to be as it were the representative person for all the Church. Therefore it is said to him, preferentially, after the confession: “I will give unto thee the keys of the Kingdom of Heaven: and whatsoever thou shalt bind on earth, shall be bound in the heaven: and whatsoever thou shalt loose on earth: shall be loosed in heaven” (Mt.16: 19). Therefore it was not one man, but rather the One Universal Church, that received these “keys” and the right “to bind and loosen.” And that it was actually the Church that received this right, and not exclusively a single person, turn your attention to another place of the Scriptures, where the same Lord says to all His Apostles, “Receive ye the Holy Spirit” and further after this, “Whose soever sins ye remit, they are remitted unto them: and whose soever sins ye retain, are retained” (John 20: 22-23); or: “whatsoever ye bind upon the earth, shall be bound in Heaven: and whatsoever ye shall loose on earth, shall be loosened in heaven” (Mt.18:18). Thus, it is the Church that binds, the Church that loosens; the Church, built upon the foundational cornerstone, Jesus Christ Himself (Eph 2:20), doth bind and loosen. Let both the binding and the loosening be feared: the loosening, in order not to fall under this again; the binding, in order not to remain forever in this condition. Therefore “Iniquities ensnare a man, and everyone is bound in the chains of his own sins,” says Wisdom (Prov 5:22); and except for Holy Church nowhere is it possible to receive the loosening.

After His Resurrection the Lord entrusted the Apostle Peter to shepherd His spiritual flock not because, that among the disciples only Peter alone was pre-deserved to shepherd the flock of Christ, but Christ addresses Himself chiefly to Peter because, that Peter was first among the Apostles and as such the representative of the Church; besides which, having turned in this instance to Peter alone, as to the top Apostle, Christ by this confirms the unity of the Church. “Simon of John” -- says the Lord to Peter -- “lovest thou Me?” -- and the Apostle answered: “Yea, Lord, Thou knowest that I love Thee”; and a second time it was thus asked, and a second time he thus answered; being asked a third time, seeing that as it were not believed, he was saddened. But

how is it possible for him not to believe That One, Who knew his heart? And wherefore then Peter answered: "Lord, Thou knowest all; Thou knowest that I love Thee." "And sayeth Jesus to him" all three times "Feed My sheep" (John 20:15-17).

Besides this, the triple appealing of the Savior to Peter and the triple confession of Peter before the Lord had a particular beneficial purpose for the Apostle. That one, to whom was given "the keys of the kingdom" and the right "to bind and to loose," bound himself thrice by fear and cowardice (Mt.26:69-75), and the Lord thrice loosens him by His appeal and in turn by his confession of strong love. And to shepherd literally the flock of Christ was acquired by all the Apostles and their successors. "Take heed, therefore unto yourselves, and to all the flock," the Apostle Paul urges church presbyters, "over which the Holy Spirit hath made you overseers, to feed the Church of God, which He hath purchased with His own blood" (Acts 20:28); and the Apostle Peter to the elders: "Feed the flock of God which is among you, taking the oversight thereof not by constraint, but willingly: not for filthy lucre, but of a ready mind: neither as being lords over God's heritage, but being examples to the flock. And when is appeared the Prince of pastors, ye will receive unfading crowns of glory" (1 Pet. 5:2-4).

It is remarkable that Christ, having said to Peter: "Feed My sheep," did not say: "Feed thy sheep," but rather to feed, good servant, the sheep of the Lord. "Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" (1 Cor.1:13). "Feed My sheep". Wherefore "wolfish robbers, wolfish oppressors, deceitful teachers and mercenaries, not being concerned about the flock" (Mt.7:15; Acts 20:29; 2 Pet 2:1; John 10:12), having plundered a strange flock and making of the spoils as though it be of their own particular gain, they think that they feed their flock. Such are not good pastors, as pastors of the Lord. "The good shepherd giveth his life for the sheep" (John 10:11), entrusted to Him by the chief Shepherd Himself (1 Pet 5:4). And the Apostle Peter, true to his calling, gave his soul for the very flock of Christ, having sealed his apostleship by a martyr's death, is now glorified throughout all the world.

The Apostle Paul, formerly Saul, was changed from a robbing wolf into a meek lamb. Formerly he was an enemy of the Church, then is manifest as an Apostle. Formerly he stalked it, then preached it. Having received from the high priests the authority at large to throw all Christians in chains for execution, he was already on the way, he breathed out "threatenings and slaughter against the disciples of the Lord" (Acts 9:1), he thirsted for blood, but "He that dwells in the Heavens shall laugh him to scorn" (Ps 2:4). When he, "having persecuted and vexed" in such manner "the Church of God" (1Cor.15:9; Acts 8:5), he came

near Damascus, and the Lord from Heaven called to him: “Saul, Saul, why persecutest thou Me?” and I am here, and I am there, I am everywhere: here is My head; there is My body. There becomes nothing of a surprise in this; we ourselves are members of the Body of Christ. “Saul, Saul, why persecutest thou Me; it is hard for thee to kick against the goad” (Acts 9:4-5). Saul, however, “trembling and frightened”, cried out: “Who art Thou, Lord?” The Lord answered him, “I am Jesus Whom thou persecutest.”

And Saul suddenly undergoes a change: “What wantest Thou me to do?” -- he cries out. And suddenly for him there is the Voice: “Arise, and go to the city, and it shall be told thee what thou must do” (Acts 9:6). Here the Lord sends Ananias: “Arise and go into the street” to a man, “by the name of Saul,” and baptize him, “for this one is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel” (Acts 9: 11, 15, 18). This vessel must be filled with My Grace. “Ananias, however, answered: Lord, I have heard from many about this man, how much evil he hath done to Thy saints in Jerusalem: and here he hath authority from the chief priests to bind all who call on Thy Name” (Acts 9:13-14). But the Lord urgently commands Ananias: “Search for and fetch him, for this vessel is chosen by Me: for I shall show him what great things he must suffer for My name’s sake” (Acts 9:11, 15-16).

And actually the Lord did show the Apostle Paul what things he had to suffer for His Name. He instructed him the deeds; He did not stop at the chains, the fetters, the prisons and shipwrecks; He Himself felt for him in his sufferings, He Himself guided him towards this day. On a single day the memory of the sufferings of both these Apostles is celebrated, though they suffered on separate days, but by the spirit and the closeness of their suffering they constitute one. Peter went first, and Paul followed soon after him. Formerly called Saul, and then Paul, having transformed his pride into humility. His very name (Paulus), meaning “small, little, less,” demonstrates this. What is the Apostle Paul after this? Ask him, and he himself gives answer to this: “I am,” says he, “the least of the Apostles... but I have labored more abundantly than all of them: yet not I, but the grace of God, which was with me” (1 Cor.15:9-10).

And so, brethren, celebrating now the memory of the holy Apostles Peter and Paul, remembering their venerable sufferings, we esteem their true faith and holy life, we esteem the innocence of their sufferings and pure confession. Loving in them the sublime quality and imitating them by great exploits, “in which to be likened to them” (2 Thess 3: 5-9), and we shall attain to that eternal bliss which is prepared for all the saints. The path of our life before was more grievous, thornier,

harder, but “we also are compassed about with so great a cloud of witnesses” (Heb 12: 1), having passed by along it, made now for us easier, and lighter, and more readily passable. First there passed along it “the author and finisher of our faith,” our Lord Jesus Christ Himself (Heb 12: 2); His daring Apostles followed after Him; then the martyrs, children, women, virgins and a great multitude of witnesses. Who acted in them and helped them on this path? He Who said, “Without Me ye can do nothing” (John 15: 5).



In the Name of the Father and of the Son and of the Holy Spirit. Amen. Today the Church sets before us the Feast of Saints Peter and Paul: the two mighty pillars of the Church; St. Peter, the Apostle to the Jewish Nation, and St. Paul, the Apostle to the Gentiles. When we venerate the icon for this feast, we often see Peter and Paul embracing one another in fraternal (brotherly) love. They both certainly were different people with different temperaments. They both ministered to two mutually opposed groups of people (the Jews and the Gentiles, i.e., the rest of the world.) And they both certainly had their differences, recalling when, to use St. Paul’s words, he (Paul) at one time even *withstood* (or opposed) *Peter to his face, for he was to be blamed* (Galatians 2:11.)

In spite of this apparent tension, however, we see today within this feast an example of how we are to live with each other in the Church. Certainly, as people from all walks of life, we will have differences. We are all different people with different needs. However, today’s feast shows us that the Church is first and foremost a place where God’s love reigns (as the Lord said, the world will know us by the love we have one for another.) It is this love from God that enables us to overcome our interpersonal difficulties and it is this love that reminds us that with God all things are possible, and hence, when Christ commands us to “love our enemies” it is with the full knowledge that it is His love and grace that will empower us to do so. God doesn’t ask us to “like” our neighbors and enemies, He commands us to “love” our neighbors and our enemies, a task which is far greater and is not predicated on how we feel but it is a choice: it is a con-

scious decision on our part to will the highest good for everyone we come into contact with. Love is therefore a choice. It is how we choose to act/respond.

The great Saints Peter and Paul exemplify to us that even if we are different and even if we have disagreements, we can still live and work together in the Church and we can find reconciliation one to another through God's grace and love, that is, if we are willing. Often times the only thing that stands in the way of us being truly reconciled one to another is a conscious choice to be humble and to say with heartfelt meaning to those who offend us the two words that literally BURN the devil: "Forgive me."

Today's feast also reminds us that we cannot live our Christian life alone. Peter was one arm of the Body of Christ and Paul the other, both of which the Lord used to build a foundation which stands rock solid to this very day. They were like the Sun and the Moon, providing the light for the Church day by day, for almost two millennia. Enough can not be said concerning the two greatest Apostles that the Church and the world has ever known. And yet, they both had been exceedingly humbled by circumstances in their lives and thereby also became two great examples of repentance.

St. Peter denied the Lord not once, but three times. The Church has always considered apostasy and denial of our Savior Jesus Christ to be an offense of incalculable magnitude. However, Peter by his sincere repentance, was re-instated after the Lord's Resurrection and was empowered with the Holy Spirit. The once fearful disciple became a Light to the world and even died for his faith around the year 67 A.D.

We recall that St. Paul persecuted and even killed Christians before he received His call from on high, when he saw the Lord in the blinding light that darkened his eyes but enlightened his soul. Both of these teachers and luminaries had two essential wings by which they flew to heaven: the first, the life giving repentance for their past sins. And second, the real contact they had with the Savior and Lord Jesus Christ which gave them a life giving faith in His True Divinity.

The great Elder, Fr. Sophrony of Essex, explains to us that real "Life giving faith consists in an unquestioning belief in Christ as God. Only when Christ is accepted as perfect God and perfect Man does the plentitude of spiritual experience described by the Apostles and Fathers become possible. Christ, having linked God and man inseparably in Himself, is the one and only solution of the apparently insoluble conflict [of evil in the world]. He is in truth *the Savior of the world* (John 4.42.) He is the sole way to the Father. He is the sun which illumines the universe. Only in His light can the way be seen." (His Life is Mine, pg. 50.)

In the Gospel today (Matthew 16), the Lord asks Peter, *Whom do you say that I am?*" Peter answers Him, *Thou art THE Christ, the Son of the Living God.* The Lord then responds to him, *Flesh and blood has not revealed this to you but rather my Father who is in Heaven.* It is God Himself who must reveal the Truth to us. We cannot rationalize our way into the Truth about God. Thinking about the truth will often times result in speculations, each person coming up with varying and different conclusions. Likewise, heavenly, divine things which the *eye has not seen nor the ear ever heard nor have never entered into the heart of man* (1 Cor. 2) must be revealed by the Holy Spirit Who has always abode in Heaven with the Father and the Son. It cannot be otherwise.

However, it is this life giving faith in the truth of the Gospel message, that the Lord Jesus Christ is God from God, the Eternal Word of God in the flesh, it is this truth that not only brought St. Peter and St. Paul to repentance but also turned them into luminous stars for the universe and teachers for all the nations of the world. It is this faith that Christ is God that has immortalized and engraved their names and lives on the sands of time forever. "With what beauties of song then shall we hymn Peter and Paul? They are the wings of divine knowledge who soared above the ends of the earth and were upborne to the heavens, they are the hands of the grace of the Gospel, the rivers of wisdom, the arms of the Cross... they are the dreadful swords of the Spirit, the splendid adornments of Rome, the nurturers of the whole world, the noetic and divinely graven tablets of the new covenant, whom Christ, Who hath great mercy, proclaimed in Sion." (Lord I Call Stichera, Vespéral Hymns) "We magnify you, O apostles of

Christ, who enlightened the whole world with your teachings, and led all the ends of the earth unto Christ.” (Magnification, Matins.) Wherefore, beseech Him, O Apostles, in our behalf that our souls may find grace and mercy here and in the world to come. Let us therefore all strive to imitate their repentance and also their life giving faith, which will enable us to conquer the world as well. May we see in their relationship our own reconciliation with one another in the Church: knowing that it is always possible through Gods grace to walk hand in hand even if we don’t always see eye to eye, so that united by the love of God, we will be able to proclaim with one voice the Life Giving Trinity: the Father, the Son and the Holy Spirit, to Whom be glory forever and ever. Amen.

Archimandrite Sergius (Bowyer)

The Monastery of St. Tikhon of Zadonsk

7/12/2020

Presvytera Sunday



Graduate Recognition ~ Sunday, June 1

Graduating High School & College Seniors

(post graduate degree earners as well) will be recognized by the Parish.

Please send information to the Church Office:

holycrosspittsburgh@gmail.com

Information to submit

- ~Name of Graduate and their parents
- ~Name of school graduating from
(High School/College)
- ~What he/she intends to study or degree earned
- ~Where he/she plans to further their education or future employment plans



Please submit (email) a photo as well!!



Parishioners are invited to join the
Landscaping Committee on an outing to
the Mt. Lebanon Library Garden Tour on
Sunday, June 22 after Divine Liturgy.
We will meet at Coffee Hour at 12 noon
and share rides.



Everyone should purchase their own
ticket through the Mt. Lebanon Library
website:



<https://mtlebanonlibrary.org/658/Annual-Garden-Tour>



Tickets are \$20 ahead/\$25 at door if any
tickets are left.



2025 Orthodox Christian Vacation Church School

at Holy Cross

Bring your children to learn
God's word at VCS!

This year's theme is:

VCS is dedicated to teaching
our young children about Or-
thodox Christianity in a fun
and exciting atmosphere. It is
an extension of the Sunday
School experience that can

greatly enhance a child's sense of belonging to the church,
while providing our children with an opportunity to make life-
long friends in the church community.

Activities include daily skits illustrating lesson, brief classroom
instruction, religious music lessons, hands-on crafts relating to
lesson, recreation time, snack & social time.

SAINTS
ALIVE

*****Note date change to JUNE****

Monday, June 23 thru Friday, June 27
from 9am~Noon

**Monday, June 23, children should arrive at 8:30 am*

Welcoming all children age 3 years through entering 6th grade

**High School students, parents, interested adults
are needed to volunteer.**

Nominal registration fee of
\$20 per student

Please register early so we can prepare nametags, snacks & crafts!

Make checks payable to Holy Cross VCS and send to:
123 Gilkeson Road, Pittsburgh, PA 15228

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

Orthodox Christian Vacation Church School at Holy Cross

2025 Registration Form ~ Please print.

Child's First & Last Name	Age on July 30	Grade Entering Fall 2025	Allergy information (Food, Medicine, Other)

Parent's Name(s):
Home Phone:
Address:
Church Parish you belong to:
Mother's Cell Phone:
Father's Cell Phone:
Email address:

Emergency information, OTHER THAN parents

1st Emergency Contact:

Name _____ Phone _____

2nd Emergency Contact:

Name _____ Phone _____

Parental Consent: _____

I give my child(ren) listed above permission to participate in the Vacation Church School held June 23-27, 2025. I understand that my child(ren) will be responsible for obeying the rules and regulations of VCS as enforced by the directors, teachers, and staff. I hereby release Holy Cross church, its VCS teachers and staff from liability for the safety and/or conduct of my child(ren). I also give permission for emergency medical care to be administered to my child(ren) if necessary.

Signature of Parent _____ Date _____

For administrative use:

Date Received _____ Amt Rec'd/Check# _____ Amt Rec'd/Cash _____

St. Photios Banquet





The severe thunderstorm last Tuesday brought with it much damage and even loss of life in the Pittsburgh area. We were very blessed in that we were only without power for twenty-five hours and suffered no damage or inconvenience. Actually, that's not quite true. Our phone and internet still has not been restored, and since our home is also in a cellular dead spot, we've been basically incommunicado for the past four days. But it's been a blessing, having spent more time reading, praying, and working in the yard. What might have been a boring or frustrating few days instead became a delight, and brought a quiet sense of focus to everyday life. Situations in life often occur that are out of our control, but unexpectedly come together in even more wonderful ways. And perhaps there is no better example of this than this morning's gospel.

We know the story. Early Sunday morning, just before dawn, the Myrrhbearing women went to the tomb to anoint the body of Jesus. Their main concern was finding someone to roll back the large stone that covered the tomb, far larger than they themselves could manage. But we seem to forget how truly spontaneous this must have been. First of all, they certainly hadn't planned for Jesus to be dead. They had no warning except perhaps from Jesus Himself, but the Lord was known to speak in ways they did not understand, so perhaps this whole going to Jerusalem to die meant something else. He had raised Lazarus, he had triumphantly entered Jerusalem, he had silenced the debates of the key groups of authority within the Jewish community, and had what appeared to be a popular mandate. So when Jesus was betrayed, brought to trial, condemned and crucified and buried all right before the Sabbath, there was no time. They were, after all, preparing to celebrate the Passover in Jerusalem. Their effort would have been directed there, not towards funeral preparations.

In fact, they had little opportunity at all. We read the passage from Mark almost casually:

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, so that they might go and anoint him. And very early on the first day of the week they went to the tomb when the sun had risen.

Jesus had been buried very quickly, because at sunset, the Sabbath began, and that particular Sabbath was a high day, implying it was the Passover itself. But on the Sabbath, no observant Jew works, it was the day of rest after all. And that was particularly true in Jerusalem. Which implies that the Myrrhbearers had to have planned their excursion on Saturday, but couldn't actually do anything about it until the evening, when the markets would reo-

pen, albeit briefly before everyone went to bed.

This was an action best described as impromptu. They certainly hadn't planned for the death, and they couldn't actually do anything about it for another entire day. They therefore made their arrangements in less than twenty-four hours, and had a critical window of only a few hours that evening to buy spices at the market before bedtime. Then they had to get up early, to make it to the tomb. It was a good thing that two of them had seen Joseph of Arimathea and Nicodemus bury the body, otherwise, they would also have had to discover where the body was; after all, Joseph and Nicodemus had gotten the body discreetly, and buried it without any fanfare, so as not to draw attention to themselves. So the Myrrhbearers didn't just casually prepare to go anoint the body, it was a serious effort on their part to make all the necessary arrangements.

At this point, we can see how they might have forgotten what seems to us hearing this passage as an obvious oversight; namely, the big rock covering the tomb. They had been so busy with the other details that they forgot about a huge problem. You might even imagine them bickering about why they forgot, and what they should do now. Yet they decided to go on, rather than go around finding someone to accomplish that critical task. Today, we would call that a crucial lack of planning. But we also know how the story turned out, except we also seem to forget one thing: after all that effort and planning, the Myrrhbearers didn't actually accomplish what they set out to do. They didn't anoint the body, because the body was no longer there. And even if it was, it didn't need to be anointed. All that work for "nothing!" They actually failed at their intended task. But that failure turned out to be an even more wonderful victory, not just for them, but for the whole universe as well.

My brothers and sisters, how much stress do we add to our lives by trying to plan and control everything? We want our lives to be the intended results of our efforts. When things don't go as planned, we get upset and even angry as we desperately try to get things back on track. Yet to paraphrase the words of the Prussian Field Marshal Helmuth Graf von Moltke: "No plan ever survives first contact with the enemy." The point so beautifully illustrated by the Myrrhbearers applies to us as well. It is a fine thing to plan, but there will usually be something we forgot or some unexpected complication. The point is to not stress about it. As a popular Christian phrase goes, "Let go and let God." For we do not believe that the universe runs on caprice, but has a higher plan of which we are a part. And even if things do not turn out as we expect, and even seem to fail, that our God has everything under His providence, and will ultimately unfold in wonderful ways beyond our expectations. Christ is Risen! To Him be all Glory, now and forever. Amen.

~Fr. Frank Dickos

GOLDEN CLUB AT BICYCLE Heaven





Holy Cross

Sun	Mon	Tue
1 8:15am Orthros 9:30am Divine Liturgy GRADUATE SUNDAY 	2 6:30pm Paraclesis  8pm YAL Basketball	3
8 PENTECOST 8:15am Orthros 9:30am Divine Liturgy <i>NO Memorials</i>	9 Monday of the Holy Spirit 7:30am Orthros 8:45am Divine Liturgy 11am-9pm 	10 11am-9pm 
15 8:15am Orthros 9:30am Divine Liturgy FATHER'S DAY	16 <div>CHURCH BUILDING CLOSED</div> 6:30pm Paraclesis	17 7pm Parish Council
22 8:15am Orthros 9:30am Divine Liturgy IN CC	23 <div>Vacation Church School</div> <i>*VCS Please arrive 8:30am first day*</i>	24 <div>CHURCH BUILDING CLOSED</div>
29 Sts. Peter & Paul 8:15am Orthros 9:30am Divine Liturgy IN CC	30 Holy Apostles 8:30am Orthros 9:30am Divine Liturgy 6:30pm Paraclesis	




Wed		Thu		Fri		Sat	
4 7PM BIBLE STUDY		5 7PM CATECHISM CLASS		6		7 Saturday of Souls 8:15am Orthros 9:30am Divine Liturgy 5pm Great Vespers	
11 11am-9pm HOLY CROSS GREEK FESTIVAL		12 11am-9pm HOLY CROSS GREEK FESTIVAL		13 11am-10pm HOLY CROSS GREEK FESTIVAL		14 5pm Great Vespers	
18		19		20		21	
ALL SERVICES IN COMMUNITY CENTER							
5pm GOYA Closing Picnic in CC		7pm VCS Meeting				5pm Great Vespers	
25		26		27		28	
9am - Noon daily						5pm Great Vespers IN CC	
THROUGH END OF JULY							
ALL SERVICES IN COMMUNITY CENTER							

Holy Cross

Sun	Mon	Tue
CHURCH BUILDING CLOSED FOR ENTIRE MONTH OF JULY ALL SERVICES IN COMMUNITY CENTER: DIVINE LITURGY, PARACLESIS AND GREAT VESPERS		
6 8:15am Orthros 9:30am Divine Liturgy	7 6:30pm Paraclesis	8
13 8:15am Orthros 9:30am Divine Liturgy	14 6:30pm Paraclesis	15
20 8:15am Orthros 9:30am Divine Liturgy YAL Cookout @Diamond Residence	21 6:30pm Paraclesis	22 Sts. Mary Magdalene & Markella of Chios 8:30am Orthros 9:30am Divine Liturgy
29 8:15am Orthros 9:30am Divine Liturgy	28 St. Irene Chrysovalantou 8:30am Orthros 9:30am Divine Liturgy 6:30pm Paraclesis	29

July 2025

Wed	Thu	Fri	Sat
2	3 NO CATECHISM CLASS	4 Independence Day 	5 5pm Great Vespers
9	10 7PM CATECHISM CLASS	11	12 St. Paisios 8:30am Orthros 9:30am Divine Liturgy 5pm Great Vespers
16	17 St. Marina 8:30am Orthros 9:30am Divine Liturgy 7PM CATECHISM CLASS	18	19 5pm Great Vespers
23	24 7PM CATECHISM CLASS	25	26 5pm Great Vespers
30	31 7PM CATECHISM CLASS	1 August Dormition Fast begins 6:30pm Paraclesis	2 5pm Great Vespers

The Bus to Heaven By Metropolitan Saba (Isper)

C.S. Lewis was a popular English writer who lived in the twentieth century. He came to Christ after atheism and his books became among the most widely read from the middle of the last century until now. He once wrote an imaginative, meaningful story called *The Great Divorce*. It goes like this: God sent a bus to hell inviting residents who would like to leave and go to heaven. The bus filled up quickly and drove those passengers toward heaven. But before arriving, the bus stopped at a rocky place. The driver asked the passengers to get off the bus and told them that they must walk a fair distance on the bumpy road to reach heaven. He also informed them that the beginning of the walk would be difficult, on their bare feet. He reassured them that if they embark, they will find themselves, after a short period of time, walking like those who have shoes on their feet.

Everyone got off and happily went on their way toward heaven. But they soon began screaming and complaining about the rocky road, the thorns, and the sun. So, they started heading back to the bus one by one. Some of them had only walked a little, some walked a fair distance, and some others returned when they had almost reached heaven. Thus, the bus had to return to hell with all its passengers on board.

Isn't this the case with most, if not all people, especially in our current age? People want an easy and uncostly salvation. They want a consumerist salvation, just like the consumerist society in which they live. Humans have become unwilling to accept anything uncomfortable. They want a convenient religion that satisfies and comforts their consciences; a religion that fulfills their worldly lusts and desires; a religion that does not transform them and does not challenge them to advance and grow. The majority desire a religion that is based on a few simple duties in exchange for peace of mind, the satisfaction of worldly desires, and enchanting the heart with the promise of paradise in the next life.

Christ began His preaching with a call to repentance: "Repent, for the kingdom of heaven is at hand" (Matthew 4:17). To repent means to relinquish something and replace it with something better. However, giving up an ingrained habit, a burning desire, or a raging lust seems difficult for humans. Let us quickly review some of the reasons that make it difficult.

One reason is that when a believer's love for God does not reach the required level, repentance becomes arduous. The love of parents for their children drives them to sacrifice all that is precious and valuable without hesitation. Their children's wellbeing is more important than anything. Thus, love is the incentive and the motivation. When you love, you flow with joy and yearning.

A second reason is getting used to an easy lifestyle and unwillingness to exhaust oneself. Modern man is no longer physically tired, but instead psychologically and spiritually weary, especially in the meaninglessness of his life. Some data show that about 45-50% of prescriptions filled are sedatives and antidepressants. In some coun-

tries, they are the best-selling drugs. Lack of physical fatigue breeds an aversion to spiritual struggle. The latter requires standing, prostration, fasting, abstinence, etc. These contradict the nature of a comfortable lifestyle, or rather, a seemingly comfortable lifestyle that is much more agonizing than spiritual hardship.

A third reason is that people become accustomed to their misery. One of the perplexing aspects of humans is that they prefer the misery of their familiar state over aspired bliss because pursuit of this requires change and uprooting their situation. People may prefer hell over walking the "narrow path," even if it leads them to heaven. They are afraid, so they remain stuck in what they have, fearful of losing even that and not reaching for more. Settling for a life of misery pushes people toward resignation more than it encourages them to strive and rush to reject it and work to change it. Change carries the risk of success, failure, or stumbling. Humans today, with their great anxiety, desire guaranteed reassurance, even if it is illusory or deceptive.

If believers live in an environment that does not encourage creativity, initiative, courage, and adventure, the pursuit of "the abundant life" (John 10:10) becomes more difficult.

A fourth reason arises from man's fear of revealing and exposing his innermost self to a spiritual guide when seeking spiritual healing. Our desire to look our best before others hinders us from revealing our inner flaws and imperfections. We then compensate by grumbling and complaining, blaming our sins on various people and/or circumstances. People today fill themselves with tension, pain, loss, and sins of all kinds, becoming like drunkards who treat their sobriety with more intoxicants. However, openness relaxes the soul and brings out all the snakes constantly slithering on the inside that poison life.

In so-called civilized societies, people frequently visit psychiatric clinics because there are no spiritual fathers. Relieving internal pain is a basic human need, and so you see people wandering in a desperate search for loyal friendship and a sincere, honest embrace. This is what the sacrament of repentance and confession is for us. But, as someone rightly described it, it is a "forgotten medicine."

A fifth reason is the love of sin. Man struggles in vain against his sin until he hates it. Returning to it means he still loves it, as Saint Isaac the Syrian says. Hating sin and feeling disgusted by it makes man humble, freeing himself of any arrogance, self-importance, or delusion in his own power. Then he opens himself to God's overwhelming mercy, confident that only his Lord can save him from his condition. Divine grace embraces him and frees him.

The Lord said, "Enter by the narrow gate; for wide is the gate and the way is easy that leads to destruction, and those who enter by it are many" (Matthew 7:13). He also said, "Come to Me, all who labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me; for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy, and My burden is light" (Matthew 11:28-30).

Which one would you choose? Fatigue followed by endless joy, or wearying comfort which lasts forever?

HOLY CROSS FOOD FESTIVAL FOOD LINE VOLUNTEERS ARE NEEDED FOR FIVE DAYS THIS YEAR! JUNE DATES ARE MONDAY-FRIDAY, JUNE 9-13! MONDAY HAS BEEN ADDED THIS YEAR!

Monday-Friday, June 9-13 shifts are: Lunch, 10:45am-2 or 4pm

Lighter shift, 2-4pm/Dinner from 4-8pm/Dinner until 9pm Friday, June 13

Runners also needed to carry food from the kitchen & grill to the food line!

Please contact food line chair, Elaine Sofis, cell, 412 327-7017, home 412 344-7046 or esofis@comcast.net to volunteer a shift or two or EVERY

DAY! ANY of your time is MUCH appreciated!

Thank you for volunteering to make our festival a huge success!

Help is needed cutting and cupping pastries during Food Fair! Please call or text Jan Titonis at 412.965.4536 to volunteer for a shift. Any of your time is greatly appreciated!



FIRST MONDAY OF EVERY MONTH

Monday, June 2

None in July

(due to iconography installation, so services will be in Community Center)

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

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

**METROPOLIS OF
PITTSBURGH
SUMMER CAMP 2025**

WEEK 1 (2nd-4th grade): June 15th-21st

WEEK 2 (5th-7th grade): June 22nd-28th

WEEK 3 (7th-9th grade): June 29th-July 5th

WEEK 4 (10th-12th grade): July 6th-July 12th

Campers will attend the week of the grade level they are completing. Registration will open Spring 2025.

More information:

y2am.pittsburgh.goarch.org/summercamp



Memorial Day



CHRISMATION OF DOMENICA MERANTE AND JASON PRY. SPONSORS ARE MONICA AND FRANK MOORE.



Church School (grades 3-5) made Mother's Day cards.

BAPTISM OF ELA (PELAGIA) GUNES.
SPONSORS ARE ELAINE & TED SOFIS.



ARE YOU FASTING? SHOW
ME YOUR FAST WITH YOUR
WORKS. WHICH WORKS?
IF YOU SEE SOMEONE WHO
IS POOR, SHOW HIM
MERCY. IF YOU SEE AN
ENEMY, RECONCILE WITH
HIM. IF YOU SEE A FRIEND
WHO IS BECOMING
SUCCESSFUL, DO NOT BE
JEALOUS OF HIM! LOVE
YOUR NEIGHBOR.

(St. John Chrysostom)



ΕΠΙΚΗΔΕΙΟΣ ΓΙΑ ΤΗΝ ΚΥΡΙΑ ΧΡΥΣΣΑ ΔΕΛΗΓΙΑΝΝΗ ΣΟΥΛΤΣ

"Θανέειν πέπτρωται άπασιν"

«Κοινή μοίρα των θνητών ο θάνατος έλεγαν οι Αρχαίοι Έλληνες, σοφοί Καθημερινά φεύγουν άνθρωποι, λόγω ασθένειας, ατυχήματος εγληματικής ενέργειας κάτι που μας ξαφνιάζει και μας σοκάρει. Καθημερινά φεύγουν και άνθρωποι λόγω ηλικίας, όπως είναι φυσικό και αναμενόμενο που όμως όταν πρόκειται για φίλους, γνωστούς και δικούς μας ανθρώπους, η είδηση του θανάτου τους μας προκαλεί θλίψη και οδύνη..

Όπως πριν λίγες μέρες που "έφυγε από τη ζωή» στα 86 της χρόνια (σε μια μέρα θα έμπαινε στα 87) μια υπέροχη γυναίκα, ένας σπάνιος άνθρωπος, η κυρία Χρυσάνθη Δεληγιάννη- Σουλτς στην Ανάπολη της Αμερικής.

Αναμενόμενο, λόγω ηλικίας αλλά είναι και οδυνηρό, όταν φεύγει από τη ζωή ένας άνθρωπος χρήσιμος, ξεχωριστός, κοινωνικός, ένας Άγγελος όπως ήταν η αγαπημένη μας Χρύσα!

Η Χρύσα, που γεννήθηκε στην όμορφη Καβάλα, πόλη της Θράκης στην Ελλάδα. Η οικογένεια της πρόσφυγες από τα Γανόχωρα της Κωνσταντινούπολης!!!

Μεγάλωσε σε μία οικογένεια όλο αγάπη-που και η ίδια σ' όλη της τη ζωή σκορπούσε γύρω της! Με την αγαπημένη της ξαδέλφη Τζένη που ήταν σαν αδελφές, τους θείους και θείες της, τα αγαπημένα ανήψια της που την λάτρευαν. Η οικογένεια της φτωχή στα δύσκολα χρόνια της Ελλάδας αλλά πολύ αγαπημένη, μονιασμένη, άνθρωποι φιλότιμοι, πιστοί, εργατικοί, άνθρωποι του Θεού!!!

Μοναχοπαίδι και χαϊδεμένη από την αγάπη της μάνας έγινε μια ωραία κοπέλα με πολλά χαρίσματα. Σπούδασε στη Σχολή Αδελφών Νοσηλευτριών. Εργάστηκε στο Νοσοκομείο Σωτηρία και υπό την επίβλεψη της καθηγήτριας Μαγκριώτη, την οποία μνημόνευσε μέχρι και την τελευταία μέρα της, ήταν στην ομάδα που ίδρυσαν στην Ελλάδα το πρώτο κέντρο αντιμετώπισης της αναπνευστικής ανεπάρκειας, κάτι μοναδικό για τα ελληνικά δεδομένα προσφέροντας πολύτιμη νοσηλεία στους ασθενείς της φυματίωσης εκείνης της εποχής.

. Η ζωή της στην Αθήνα ήταν όμορφη και χαρούμενη παρά τον φόρτο εργασίας. Ανέφερε συνεχώς τον αδελφικό της φίλο Κώστα Καρβελά και διηγούταν πολλές ιστορίες από τα χρόνια εκείνα της Αθήνας. Μέχρι που η Μαγκριώτη, την έστειλε για μετεκπαίδευση στην Αμερική. Και αυτό ήταν. Για τη δραστήρια, εργατική, πρόθυμη Ελληνίδα νοσηλεύτρια η Αμερική αποτέλεσε τη νέα της πατρίδα, αξιοποιώντας τα ταλέντα της.

Εργάστηκε στο πανεπιστημιακό Πανεπιστήμιο του Πίτσμπουργκ στο πνευμονολογικό τμήμα με αίσθημα καθήκοντος, αλλά κυρίως με αγάπη για κάθε ασθενή που στεκοταν δίπλα του σαν πραγματική αδελφή! Άγγελος πραγματικός! Βοήθησε πάρα πολλούς Έλληνες που έρχονταν από την Ελλάδα με δύσκολες περιπτώσεις Υγείας στο Νοσοκομείο αυτό, προσφέροντας τους στήριξη υλική και ηθική, φροντίδα, παρέα μαζί με τα άλλα μέλη της Gara τις φιλενάδες της. Δεν ήταν λίγες οι φορές που χτύπησε την πόρτα του διευθυντή του νοσοκομείου για να ζητήσει και απαιτήσει πολλές φορές οικονομικές ελαφρύνσεις ή απαλλαγές για Έλληνες που δυσκολεύονταν να πληρώσουν τα νοσοκομειακά έξοδα. Και ο διευθυντής την άκουγε, τη σεβόταν και ικανοποιούσε το αίτημα της υποχωρώντας στην αποφασιστικότητα και δυναμικότητα της. Δεν ήταν λίγες οι φορές που ενημέρωσε τον ιερέα του Αγίου Νικολάου, τον πατέρα Σερβίου να έρθει να κοινωνήσει και ευλογήσει κάποιον Έλληνα που βρισκόταν στα τελευταία του ή κάποιον Έλληνα που αποζητούσε ψυχική και πνευματική στήριξη. Όλοι οι ασθενείς την αγαπούσαν γιατί τους πρόσφερε αισιοδοξία, χαρά και ελπίδα.

Δημιούργησε ωραία οικογένεια με τον διακριτό επιστήμονα και υπέροχο άνθρωπο David Schultz και απέκτησαν ένα ωραίο και χάρισματικό γιο, τον Χριστόφορο που λάτρευε πολύ! Έδωσε όλη την αγάπη της στην Μητέρα της Μαριάνθη που της ενέπνεε υπομονή και Πίστη, στον Κρίστοφερ της, που ήταν για τους γονείς δώρο Θεού, το καμάρι και η χαρά τους.

Αλλά η προσφορά της Χρύσας δεν σταμάταγε εκεί! Κοινωνική και με ελληνική συνείδηση ήταν και στέλεχος της Gara στην Ελληνική Παροικία του Πίτσμπουργκ που με το πρακτικό της πνεύμα και την ασταμάτητη ενέργεια της οργάνωνε μαζί με τις "φιλενάδες" της υπέροχες Εκδηλώσεις που πρόβαλλαν τον Ελληνικό Πολιτισμό και κρατούσαν τις παραδόσεις, προσφέροντας συγχρόνως και στους Έλληνες που είχαν ανάγκες. Με τον Ντέιβιντ και τους αγαπημένους φίλους τους πέρασαν μια όμορφη ουσιαστική ζωή στο Pittsburg και ήταν γνωστή κι αγαπητή σε όλους λόγω του εύθυμου, δοτικού και γενναιόδωρου χαρακτήρα της.

Ήταν πολύ χαρούμενη που ο αγαπημένος της γιος Κρίστοφερ παντρεύτηκε μια καλή κοπέλα τη Σουζάνα που του χάρισε κι ένα πανέμορφο γιο, τον Γιώργο. Μετακόμισε με τον Ντέιβιντ στο Μέρυλαντ για να είναι κοντά στην οικογένεια του παιδιού τους.

Είχε όμως την ατυχία να χάσει τον καλό της σύζυγο και να αποχαιρετήσει το ταίρι της που πορεύτηκαν μαζί τόσα χρόνια στη ζωή μονιασμένοι κι αγαπημένοι.



Όμως το πιο μεγάλο και χειρότερο πλήγμα που την κλόνισε ψυχικά, ηθικά και σωματικά, ήταν ο ξαφνικός θάνατος του λατρεμένου της Χριστόφορου-του μοναχογιού της. Αγιάτρευτος καημός για "τη μάνα • Δυσαναπλήρωτο κενό που κανένας δεν μπόρεσε να γεμίσει.

Μόνο το εγγόνι της, ο Γιώργος που αγαπούσε τόσο πολύ, της γλύκαινε την ψυχή απαλύνοντας κάπως τον πόνο!

Τα τελευταία χρόνια έζησε σε ίδρυμα για ηλικιωμένους με κλονισμένη υγεία!! Για τη Χρύσσα την κοινωνική και αδελφή του ελέους για άλλους, ήταν αξιοπρεπές μεν αλλά δύσκολο να το αντιμετωπίσει.

Η θερμή της πίστη στο Κύριε Ιησού Χριστέ και η συντροφιά κάποιων αγαπημένων φίλων, της ύψης της που φρόντιζε όλα τα πρακτικά θέματα, και κάποιων καλών γειτόνων που την επισκέπτονταν, την στήριζε ψυχικά, ως εκείνο το Σάββατο το βραδάκι που στο δωμάτιο του γηροκομείου αποκαμωμένη πια έσβησε το κεράκι των γενεθλίων της τραγουδώντας το happy birthday με τους αγαπημένους φίλους της.

Την επόμενη μέρα ο Κύριος της Ζωής και του θανάτου την πήρε μαζί του και - είμεθα βεβαιοί, ότι την πήγε στην Άλλη Ζωή, την Αληθινή, στον Παράδεισο, όπου όλοι οι «κοπιώντες και δοκιμασμένοι ζήσονται» για να συναντηθεί με τους πολυαγαπημένους της. Τη μαρούλα της, τη νονά της, τον Ντεβάκο της τον πολυαγαπημένο της παιδί Χριστόφορο!

Αγαπημένη μας Χρύσα! Καλό ταξίδι!

Θα μας λείψεις!

Έγραψες με τη ζωή σου ιστορία. Από εκεί που είσαι ας προσεύχεσαι, για όλους μας! Μακάρι, να έρθουν κι άλλοι άνθρωποι σαν και σένα στην κοινωνία! Δε θα σε ξεχάσουμε ποτέ!

Αιωνία σου η Μνήμη!!

Με ευγνωμοσύνη, και δακρια ι Βάσωκαι Ευαγγελία Δημητροπούλου

EULOGY FOR MS. CRISSANTHE SCHULTZ

"A common fate for mortals is death" said the wise Ancient Greeks philosophers. Every day, people pass away due to illness, accidents, or criminal acts-something that surprises and shocks us. Every day, people also pass away due to old age, which is natural and expected. However, when it concerns friends, acquaintances, and our loved ones, the news of their death causes us sorrow and grief.

Just a few days ago, an extraordinary woman, a rare human being, Mrs. Crissanthe Deligianni-Schultz passed away at the age of 86 in Odenton, MD, USA.

Although her passing was expected due to age, yet still deeply painful, as she was a valuable, exceptional, sociable person-a true Angel-our own beloved Chryssa!

Chryssa was born in the beautiful city of Kavala in Thrace, Greece. Her family were refugees from Ganochora, near Constantinople! She grew up in a family filled with love-a love she shared with everyone around her throughout her life. She was especially close to her beloved cousin Jenny, like sisters, as well as her uncles, aunts, and adoring nieces and nephews. Her family may have been poor during Greece's difficult times, but they were united, full of dignity, faithful, hard-working people of God.

An only child, cherished by her mother's love, she grew into a beautiful young woman with many talents. She studied at the School of Nursing Sisters. She worked at Sotiria Hospital under the guidance of Professor Magrioti, whom she mentioned with gratitude until her last day. With Magriotis team, they founded Greece's first center for respiratory illnesses -a groundbreaking achievement for the country at the time-offering essential care to tuberculosis patients of that era.

Her life in Athens was joyful despite her heavy workload. She often spoke of her dear friend Kostas Karvelas and shared many stories from those Athens years. Until the day Professor Magrioti sent her to the United States for further training. And that was it. For the active, dedicated, and eager Greek nurse, America became her new homeland, where she could fully use her talents.

She worked in the Comprehensive Lung Center, Respiratory department at the University of Pittsburgh with a deep sense of duty-but most of all, with love for each patient, standing by them like a true sister! A true angel! She helped many Greeks who came from Greece with serious health issues, offering them not just medical care but also material and emotional support, along with her friends from GAPA. There were many times when she would knock on the hospital director's door to request-and often demand-financial relief or exemptions for Greek patients unable to cover their medical expenses. The director respected her and often granted her requests, yielding to her determination and strong spirit.

She would also inform Father Serviou, the priest at St. Nicholas Church, to visit and give communion and blessings to Greeks in their final moments or when they needed some support. All patients loved her, because she gave them hope, joy, and optimism.

She created a beautiful family with the distinguished scientist and wonderful man, David Schultz, and together they had a gifted son, Christopher, whom she adored. She poured all her love into her mother Marianthi-who inspired her with patience and faith-and her son Christopher, who was a God-given gift to his parents, their pride and joy.

But Chryssa's contributions didn't stop there! A committed member of the Greek-American community and GAPA in Pittsburgh, she used her practical mind and boundless energy to organize amazing cultural events with her lovely friends, "filenades" in Greek. These events celebrated Greek culture and traditions, while also supporting Greeks in need. Alongside David and their beloved friends, they lived a meaningful and fulfilling life in Pittsburgh, where she was well-known and loved for her cheerful and generous spirit.

She was overjoyed when her beloved son Christopher married a wonderful wife, Susanna, who gave him an amazing son, George. Later, Chryssa and David moved to Maryland to be closer to their son's family.

Sadly, she lost her beloved husband and had to say goodbye to her lifelong companion, with whom she had shared so many years of harmony and love. But the deepest and most devastating blow-one that shook her to the core-was the sudden death of her beloved Christopher, her only son. An incurable sorrow for a mother. An irreplaceable void that no one could ever fill. Only her grandson, George, whom she adored, could sweeten her soul and ease her pain.

In her final years, she lived in an assisted living facility with declining health. For Chryssa-so sociable and always a sister of mercy to others-it was dignified, yet difficult. Her warm faith in Jesus Christ, the visits from cherished friends, and the support of her daughter-in-law-who managed all the practical matters-as well as the kindness shown by devoted neighbors and friends, gave her mental and spiritual strength... until that Saturday evening when, in her nursing home room, she softly blew out the birthday candle, singing "Happy Birthday" with her beloved friends.

The next day, the Lord of Life and Death took her with Him-and we are certain He welcomed her into the True Life, into Paradise, where all the weary and tested shall live, to reunite with her most beloved ones. Her mother, her "nona" the godmother, her amazing husband "Devako," her beloved son Christopher...

Beloved Chryssa, safe travels to the Heaven!

You wrote a great story with your life. From where you are now, please pray for us all! May more people like you walk among us.

We will never forget you.

Eternal be your memory!

With gratitude and tears,

Vasso Dimitropoulou and Evangelia



GYRO Thursday...



...CAUGHT WORKING



Golden Club at Carrie Furnace



Sunday of the Blind Man

The Gospel we just heard is about Christ's healing of a man been blind from birth. One interesting detail here which I'd like to draw your attention to, is the manner in which this healing takes place. Christ spits into the dirt, makes clay of this, and anoints the man's eyes with the clay. He then tells the man to go wash in the pool of Siloam and from there, his sight is restored. This may seem strange. Spitting in the dirt to make clay? Why is this the way of curing this man's sight. Yet, within this moment, there are deep truths which show us Christ's divine nature.

When we go back towards the beginning of the Bible, we read of God creating Adam out of the dust of the ground. Christ, in his use of the ground to make clay, is, in a sense, echoing that first act of creation, but in this moment, is performing an act of recreation, or rather, of restoration, using the earth to restore the fallenness of human nature, a fallenness which was caused by Adam and Eve's disobedience to God, and has resulted in our world where humans are subject to the forces of sin, death, and disease.

So Christ uses the earth from which humanity was taken as part of the healing of the blind man, a suffering descendant of Adam. Yet, it is not the earth alone. He spits into the earth, then anoints the blind man's eyes with the resulting clay. St. John Chrysostom tells of the significance of this moment in his commentaries on the Gospel of John: "And why used He not water instead of spittle for the clay? He was about to send the man to Siloam: in order therefore that nothing might be ascribed to the fountain, but that you might learn that the power proceeding from His mouth, the same both formed and opened the man's eyes, He spat on the ground this at least the Evangelist signified, when he said, And made clay of the spittle."

All of us come into this world blind, in some sense. We are subject to the deceptions and temptations of a fallen world, and many of us even know have a hard time "seeing" correctly, in a spiritual sense. We all are in need of healing. We all are in need of being re-created in some sense, to be restored to the pureness with which humanity was meant to have before the fall of Adam. Yet, the ground from which we are taken is not enough. As Chrysostom tells us, it is the wisdom and words proceeding from the mouth of Christ which are the secret ingredient of our refashioning.

The blind man is touched with the clay made from the Earth which he comes from and the water which comes from the mouth of the Lord, but the final step in his healing is to wash in the pool of Siloam. This of course is a sign of baptism, of our washing in water and Spirit which joins us to Christ's Church. So in this all, we have a sign for our own re-creation, for a cure for our own spiritual blindness. First, our earthly nature must receive and be touched by the living water which proceeds from the mouth of God, and from there, we must be baptized, joining ourselves to Christ and His Church. All of us are in need of being re-created, and so, today, let us rejoice in receiving the wisdom of Christ's words which we can experience through the Holy Gospel.

~Elias Diamond

**GREEK AMERICAN PROGRESSIVE ASSOCIATION
(GAPA)
SUPREME LODGE
2025 COLLEGE ACHIEVEMENT AWARD
NATIONAL GAPA AWARD**

The Supreme Lodge of the Greek American Progressive Association (GAPA), as part of its philanthropic and educational mission, is offering an annual College and Community Achievement Award in the amount of \$1,000.00.

Deadline for applying for the Achievement Award is June 15, 2025.

Students entering their first year of full-time undergraduate college, university, or community college in 2025 are eligible to apply for the Supreme Lodge GAPA 2025 College Achievement Award. Recipients will be announced on/after June 30, 2025.

The Supreme Lodge GAPA 2025 College Achievement Award was established to recognize and promote scholastic performance and encourage participation in community activities while a student is engaged in earning an undergraduate degree.

Contact Sophia at:

Sophiaalexides54@msn.com for additional information.

SUBMIT APPLICATION and ALL REQUIRED documents: list of activities, letter of recommendation, high school transcript, essay, letter of college acceptance, and sponsor signature by June 15, 2025 to:

**Mail to: G.A.P.A. Supreme Lodge
C/O Joanne Melachrinou
531 Berkshire Ave
Pittsburgh, PA 15226**

1. ACTIVITIES:

Describe the church, ethnic and community activities you participate in through your church and or community and also list any awards or recognitions you have received through these activities. Include extracurricular activities.

2. LETTER OF RECOMMENDATION

Attach a letter of recommendation from a teacher or mentor who can attest to your commitment to your academic efforts or in the case of a mentor who can attest to your development in your community or church environment.

3. HIGH SCHOOL TRANSCRIPT/ GRADE POINT AVERAGE

An overall Grade Point Average of 3.0 is required to qualify for the Achievement Award. Please attach a transcript from your high school showing your GPA.

4. APPLICANT'S ESSAY

Among the values the Greek American Progressive Association seeks to promote are Hellenism and Orthodoxy through its members and their families into the greater American Community. Please share with us your feelings and thoughts about how your heritage or love for Hellenic Culture or history has helped to mold your character and how you would like to share the values of your faith, culture and heritage with the greater community now and after graduation.

5. COLLEGE ACCEPTANCE LETTER

Name of College you are being admitted in 2025 along with a copy of your letter of acceptance as fulltime freshman along with expected year of graduation.

GAPA 2025 ACHIEVEMENT AWARD

APPLICANT NAME:

MAILING ADDRESS:

EMAIL:

TELEPHONE NUMBER:

SIGNATURE:

DATE:

SPONSOR REQUIREMENT

To be eligible for the Achievement Award, applicant must secure a nomination from a current member of a G.A.P.A. Lodge (Local or Supreme) The applicant may be related to a GAPA member (child or grandchild) or be a member or child or grandchild of a member of a Greek Orthodox Church. Please have your sponsor complete and sign below.

I hereby endorse the nomination of this applicant to be eligible for the 2025 GAPA Supreme Lodge Achievement Award.

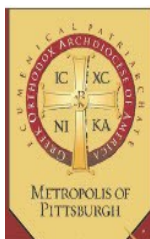
SIGNATURE OF SPONSOR

Name of Sponsor:

Lodge Sponsor is a member of:

Telephone Number:

Date:

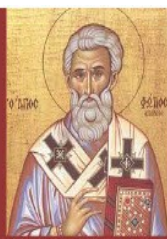


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JUNE 2025

A Good Word - Λόγον Αγαθόν

NEWSLETTER OF THE GREEK ORTHODOX METROPOLIS OF PITTSBURGH



Congratulations!

METROPOLIS OF PITTSBURGH 11TH ANNUAL ST. PHOTIOS AWARDS



Christ is Risen! On Saturday, May 3 we gathered together to celebrate and honor 63 Awardees and 1 Metropolis Honoree for the 11th Annual St. Photios Awards Banquet. These dedicated individuals have given their precious time, energy and expertise supporting their parish over many years. A true reflection of their faith and commitment to their Church and Christ, an inspiration to us all! We'd also like to say a BIG thank you to our St. Photios Awards Banquet Committee, in particular Co-Chairs, Marianne Stearns and ArchDn. Ryan Gzikowski, who coordinated the event with such care and attention to detail. Please join us in congratulating all our AMAZING 2025 St. Photios Awardees!



METROPOLIS OF PITTSBURGH CAMP 2025

"My yoke is easy and my burden is light" - Matthew 11:30

THIS IS THE WAY

Week 1: June 15-21
2nd - 4th Grade

Week 2: June 22-28
5th - 7th Grade

Week 3: June 29-July 5
7th - 9th Grade

Week 4: July 6-12
10th - 12th Grade



St. Paul Greek Orthodox Church | North Royalton OH

2025 GREEK CULTURAL CAMP

<https://tinyurl.com/StPaul-GreekCulturalCamp>

June 11th - 13th
12:00 PM - 5:00 PM



New Metropolis Center Update

We are getting closer to the finishing line for the construction! (Projected for Fall 2025). We cannot wait to open YOUR new Metropolis Center and share the wonderful facilities with YOU, the community of our Sacred Metropolis. Please consider a contribution to the campaign. For online donations please scan the QR code below.

Please make checks payable to "Greek Orthodox Metropolis of Pittsburgh" with NMC Donation written in the memo.

Please mail checks to:
New Metropolis Center
PO Box 640729
Pittsburgh, PA
15264-0729



GREEK ORTHODOX METROPOLIS OF PITTSBURGH

Metropolitan Savas invites YOU to the 2nd Annual

Sat. Aug. 23rd
11am - 9pm

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

GOMOPALOOZA

Are You a Musician, Band or Artist?

Want to Perform or Display Art?

Contact
Fr. Joe DiStefano

frjdistefano@yahoo.com

Free Admission

All Proceeds go to the GOMoP Youth & Young Adult Ministries

Bands Solo Acts Arts & Crafts

Fun for All the Family!

2 Music Stages

Kids Games

Art & Craft Exhibits

Food & Beverages

Free Parking

AUG. 23 2025
MUSIC & ARTS FESTIVAL

Scan me!



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 15232
412-621-5529 (Main) 412-465-0460 (Camp) 412-621-8543 (Youth)
pittsburgh.goarch.org info@pittsburgh.goarch.org



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Vacation Church School

Monday, June 23

thru

Friday, June 27 from

9am ~ Noon



**SAINTS
ALIVE**