

HOLY CROSS



CROSS ROADS



Beloved Members and Friends of Holy Cross,

Christ is Risen! Truly the Lord is Risen!

Χριστος Ανεστη! Αληθως Ανεστη!

The Book of Acts is read during this “bright period,” from Pascha to Pentecost. The Acts of the Apostles are a response to the Resurrection of Christ. Christ, before He ascended to the Father (on Holy Ascension, celebrated 40 days after the Resurrection) told His disciples to “*stay in Jerusalem until they were clothed with power from on high.*” (Luke 24:49) This book was also written by St. Luke the Evangelist and recounts the initial spread of Christianity beginning with Pentecost (celebrated on 50 days after the Resurrection).

“When the day of Pentecost had come, they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance....And all who heard were amazed and perplexed, saying to one another, ‘What does this mean?’ But others mocking said, ‘They are filled with new wine.’”

But Peter, standing up with the eleven, raised his voice and said to them, ‘Men of Judea and all who dwell in Jerusalem, let this be known to you, and heed my words. For these are not drunk, as you suppose, since it is only the third hour of the day (nine o’clock in the morning). But this is what was spoken by the prophet Joel: And it shall come to pass in the last days, says God, That I will pour out My Spirit on all flesh; Your sons and daughters shall prophesy, Your young men shall see visions, Your old men shall dream dreams, And on My menservants and on My maidservants I will pour out My Spirit in those days....And it shall come to pass that whoever calls on the name of the Lord shall be saved.’” (Acts 2:1-4, 12-13, 16-18, 21)

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The 47th Annual

HOLY CROSS GREEK ORTHODOX CHURCH FOOD FESTIVAL

TUESDAY-FRIDAY

JUNE 11-14, 2019

11:30am-8:30pm

Experience the tastes and sounds of Greece in the heart of the South Hills, across from the Galleria.

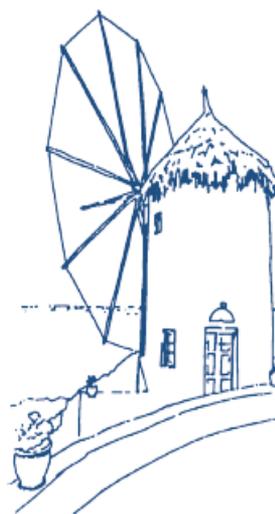
AUTHENTIC GREEK FOOD

GREEK BAND & DANCING

BEER, WINE, & OUZO

CREDIT/DEBIT CARDS ACCEPTED

**INDOOR DINING, TAKEOUT
AND ONLINE ORDER PICKUP**



PittsburghGreekFestival.com

NEW: Free Parking & Shuttle from the USB Union Savings Bank Parking Lot

St. Peter continues on to preach about the divine providence of God. *"Men of Israel, hear these words: "Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know – Him being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death; whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it."* (Acts 2:22-24)

St. Peter goes on further to bear witness to the resurrection of Christ, *"This Jesus, God has raised up, of which we are all witnesses. Therefore being exalted to the right of hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear....Therefore, let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ."* (Acts 2:32-33, 36)

Now when they heard this, they were cut to the heart and said to Peter and the rest of the apostles, *"Men and brethren, what shall we do?"* Then Peter said to them, *"Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. For the promise to you and to your children, and to all who are afar off, as many as the Lord our God will call."* (Acts 2:38)

The feast of Pentecost is the completion of what Christ came to accomplish. Jesus, the Son of God, preached, taught, healed, and ultimately gave Himself completely into the Hands of the Father. He was obedient even unto death on the Cross. Having endured the beatings, the mocking, the scourging, and the Cross, He died and entered into Hades. Hades could not receive God! The Source of Life could not be bound by death and corruption. The Father raised up the Son to the heights of glory and provided for us, through the power of the Holy Spirit, a way back to Him. Glory to The Father, through the Son (who has made the Father known), in the power of the Holy Spirit (who gives us the ability to praise and worship God)!

Through repentance and baptism (a dying to this fallen world, and being raised in Christ, our personal resurrection), the Kingdom of Heaven can be experienced here and now. Where do we experience such a gift? We experience these gifts in the Holy Church. The mysteries of Holy Baptism, Chrismation, and Holy Communion are revealed in the Church. Through the power and operation of the Holy Spirit, water becomes holy, oil becomes a means of grace, bread and wine become the Body and Blood of Christ, and our sins are erased and wiped out through Holy Confession. Our prayer is united to those who have found favor before God. Through the power of the Holy Spirit we are able to live in the world, but not be "of the world." Through the power of the Holy Spirit, we are able to become the apostles of Jesus Christ.

We can be the saints Christ calls us to be, we enter the “royal priesthood” (I Peter 2:9), and become the holy people of God.

“The Comforter, the Holy Spirit, whom the Father will send in My name, He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you.” (John 14:26)

St. Nicholas Velimirovic writes:

“What practical meaning have these words other than that we must pray every day that the Holy Spirit be sent to us, just as we pray every day for our daily bread. God is willing every day to send us the Holy Spirit, but He seeks from us that we pray every day for Him to be sent to us. For as, with regard to bread, there is sometimes an abundance and sometimes a dearth, so it is with regard to the Holy Spirit. The Holy Spirit comes to us and leaves us according to our good works and our patience. Therefore the Church has ordained that the first morning service in the Church begin with invocation of the Holy Spirit: ‘O Heavenly King, The Comforter, The Spirit of Truth – Come!’ And after that comes the prayer; ‘Give us this day our daily bread.’ Why? Because without the Holy Spirit, we cannot even make use of bread in that way we must for our salvation...” (Prologue Vol. II, pg. 192)

Day by day, The Holy Spirit continues to guide The Church of Christ, to guide us (if that is our desire), and continues to make present all that Christ has promised. It is up to us!!! We remember the words of Christ. *“For where your treasure is, there your heart will be also.” (Luke 12:34)*

As we enter into the summer season, we rejoice with all our graduates and their families and congratulate them on all their hard work and accomplishments. We pray that the Holy Spirit will continue to guide our graduates into careers where they will be able to use their talents for the glory of God. Graduate Sunday is June 2nd. Congratulations!!!

Please be aware that Church begins - 8:15 Matins/Orthros & 9:30am Divine Liturgy. Please be on time. Vacation from school does not mean vacation from Church. When you travel, please find a local Orthodox Church to worship during Sundays and Feast days.

Also, please be aware that Summer Camp registration is open (on line at the Metropolis of Pittsburgh website) and that spaces are quickly filling up. Please register your children for this important ministry.

We have **VACATION CHURCH SCHOOL (July 29th – August 2nd)**. Please volunteer your time and talents for this important ministry. The theme this year is “Summer Pascha!”

With love and prayers in the Risen Lord,
Fr. Michael

GREEK ORTHODOX ARCHDIOCESE OF AMERICA *News Release*
ARCHIEPISCOPAL ENCYCLICAL Protocol No. 74/19, May 8, 2019

To the Most Reverend Hierarchs, the Reverend Priests and Deacons, the Monks and Nuns, the Presidents and Members of the Parish Councils of the Greek Orthodox Communities, the Distinguished Archons of the Ecumenical Patriarchate, the Day, Afternoon, and Church Schools, the Philoptochos Sisterhoods, the Youth, the Hellenic Organizations, and the entire Greek Orthodox Family in America

Beloved Brothers and Sisters in Christ,

Χριστός Ανέστη! Christ is Risen!

Following the Apostolic injunction of *speaking the truth in love* (Ephesians 4:15), I have today the great honor to communicate with you in a spirit of truth and love, in order to share with you some important items related to the life and progress in Christ of our holy Greek Orthodox Archdiocese of America.

By the blessing of God, twenty years ago, I received the singular honor of being elected Archbishop of America by our Ecumenical Patriarch Bartholomew and the Holy and Sacred Synod of our Ecumenical Patriarchate.

On September 18, 1999, in my enthronement address I emphasized the necessity of cultivating three very important areas. First, the cultivation and growth of our Orthodox faith which our Ecumenical Patriarchate has preserved intact and immaculate. Second, the establishment of a spirit and action of love, charity, and care for the human being, without any limitation, discrimination or reservation. And third, the promotion of unbreakable unity, concord, and unanimity of our ecclesiastical body, and of our Greek Orthodox Community in general, remembering what the Lord prayed to His Father, *that they may all be one; even as you, Father, are in me, and I in you, that they also may be one in us, so that the world may believe that you have sent me* (John 17:21).

For twenty years, through an intense effort to cover the multifaceted spiritual, educational and cultural needs of our Archdiocese, I have tried, in cooperation with the grace of God to remain faithful to the aforementioned aims of Faith, Love, and Unity. In addition, major themes related to the important diptych of Orthodoxy and Hellenism such as the religious freedom of our Ecumenical Patriarchate, the tragedy of the foreign occupation of Cyprus, and the Macedonian issue, have also been areas of our concern and action. All of the above have been realized through strong and substantive cooperation with the distinguished and beloved brother hierarchs, pious priests, deacons, monks, and nuns, the dedicated lay people of the major organizations of the holy Archdiocese and the Omogenia, and with the impressive contribution and help of the more than 500 parishes in America. An integral part of this twenty-year effort has been the unfailing care and support in every way of our Ecumenical Patriarchate.

It must be earnestly noted that such an undertaking extending over a twenty-year period has gone through various challenges, unpredictable difficulties, unjust attacks and actions by various people, something that has been happening to the Church from its inception to our own times. In every case, I have remembered daily what St. Paul said that, *a great and effective door has opened to me, and there are many opponents* (1 Corinthians 16:9), and also the text from the Book of Revelation, *Behold, I have set before you an open*

door, which no one is able to shut (Revelation 3:8). Glory and honor and thanksgiving belong to the almighty and merciful God, Who did not allow for us to be crushed, but on the contrary, He granted us the gift of having among us inspiring examples of many faithful clergy and laity who remained strong and dedicated to God in spite of all difficulties.

Such a long and intense undertaking certainly was not free from human mistakes and possible wrong actions. I express my sincere sorrow for all of them, accompanied by the assurance that any mistakes and wrong actions were not the result of bad intent, indifference or selfishness. If I have caused pain to any, I ask for forgiveness; while from my heart I offer forgiveness to anyone who caused pain to me.

And now, having the very great blessing of reaching the twentieth year of my diakonia as Archbishop, and by the grace of God running the course of the 92nd year of my long life, and keeping in mind the Biblical counsel from the Book of Ecclesiastes that, *There is a time for everything under heaven* (Ecclesiastes 3:1), I thought it appropriate and timely to place at the disposal and discretion of our Ecumenical Patriarch and the Holy and Sacred Synod of our Ecumenical Patriarchate my resignation. At the same time, I am praying that my successor in the holy throne of the Archbishop of America will receive in abundance the grace and power of the Crucified and Risen Lord, so that he will be able to realize important and sacred work in America; and specifically, in continuing and completing the construction of the historic Church and National Shrine of St. Nicholas in New York, and for the building up of our Hellenic College and Holy Cross Greek School of Theology in Brookline, MA.

In my new status, I will have the opportunity to dedicate ample time to prayer: prayer not only for you, my beloved brothers and sisters and for the holy Archdiocese of America, but also for the Omogenia, for our Ecumenical Patriarchate, and for all people finding themselves under difficulties, torments and tragic conditions.

As I bring to a close now and look back over the long span of my theological and ecclesiastical diakonia in the United States, I offer glory and praise and thanksgiving to God for the honor and love you have displayed abundantly to my person. And in all humility, but also in clear conscience, I repeat the beautiful confession of St. Paul, *I have fought the good fight, I have completed the course, I have kept the faith* (2 Timothy 4:7).

You and your noble families have my continuous and warmest prayers for abundant grace from God, for joyful progress and fulfillment in all aspects of your lives and endeavors, and for your fully enjoying the magnificent biblical blessing, *The Lord bless you and keep you. The Lord make his face to shine upon you, and be gracious to you. The Lord lift up his countenance upon you, and give you peace* (Numbers 6:24-26).

With paternal love and highest esteem in Christ,
our Crucified and Risen Lord and God,

† D E M E T R I O S
Archbishop of America

The Enthronement of His Eminence Archbishop Elpidophoros of America will take place on Saturday June 22 at the Archdiocesan Cathedral of the Holy Trinity in New York. His Eminence Metropolitan Avgoustinos of Germany will represent His All-Holiness Ecumenical Patriarch Bartholomew. Axios!

On May 11, 2019 the Holy and Sacred Synod of the Ecumenical Patriarchate unanimously elected Metropolitan ELPIDOPHOROS of Bursa to be the Archbishop of America

Let us join together in welcoming Archbishop Elpidophoros! AXIOS!

His Eminence Archbishop Elpidophoros (Lambriniadis) of America was born in 1967 in Bakirköy, Istanbul. He studied at the Department of Pastoral Theology at the Theological School of the Aristotle University of Thessaloniki, graduating in 1991. In 1993, he completed postgraduate studies at the Philosophical School of the University of Bonn in Germany, submitting a dissertation entitled: "The Brothers Nicholas and John Mesarites." He was ordained to the Diaconate in 1994 at the Patriarchal Cathedral and appointed Kodikographos (Scrivener) of the Holy and Sacred Synod.

In 1995, he was appointed Deputy Secretary of the Holy and Sacred Synod. From 1996-1997 he studied at the Theological School of St. John the Damascene in Balamand, Lebanon, where he advanced his knowledge of the Arabic language. In 2001, he presented a doctoral dissertation at the Theological School of the Aristotle University of Thessaloniki under the title: "Severus of Antioch and the Council of Chalcedon" and was proclaimed a Doctor of Theology. In 2004, he was invited to Holy Cross Greek Orthodox School of Theology in Boston, where he taught as Visiting Professor for a semester.

In March 2005, at the proposal of His All-Holiness Ecumenical Patriarch Bartholomew, he was elevated by the Holy and Sacred Synod to the position of Chief Secretary and ordained to the priesthood by the Ecumenical Patriarch in the Patriarchal Cathedral. In 2009, he submitted two dissertations to the Theological School of Thessaloniki and was unanimously elected Assistant Professor of Symbolics, Inter-Orthodox Relations, and the Ecumenical Movement. The dissertations are entitled: "*The Synaxes of the Hierarchy of the Ecumenical Throne (1951-2004)*" and "*Luther's Ninety-five Theses: Historical and Theological Aspects. Text - Translation - Commentary.*"

In March 2011, he was elected Metropolitan of Bursa and in August of the same year was appointed Abbot of the Holy Patriarchal and Stavropegial Monastery of the Holy Trinity on the island of Halki. He has served as Orthodox Secretary of the Joint International Commission for the Theological Dialogue between the Orthodox Church and the Lutheran World Federation and member of the Patriarchal delegations to the General Assemblies of the Conference of European Churches and the World Council of Churches. He was the Secretary of the Pan-Orthodox Synods in Sofia (1998), Istanbul (2005), Geneva (2006), and Istanbul (2008). He has been a member of the Faith and Order Commission of the World Council of Churches since 1996.





GREEK ORTHODOX ARCHDIOCESE OF AMERICA

OFFICE OF THE ARCHBISHOP

My Beloved Faithful of the Greek Orthodox Archdiocese of America:

Χριστός Ανέστη! Christ is Risen! He is truly risen!

Even though I am, as the Apostle Paul once said, “absent in the body” from you, I am very much with you in heart, in mind, and in spirit (cf. I Cor. 5:3). I wanted to take this moment to communicate with you through this marvelous tool of social media, to express how much I desire to embrace all of you as spiritual children, and to manifest to you the love with which God has graced my heart for the precious flock of the Holy Archdiocese of America.

In the coming days and weeks, we will all be learning about one another. I have already received and continue to receive warm greetings and messages of congratulations from across America, and I am heartened by them all. You will be learning about me, but what I want all of you to know most importantly, is that that I am coming to America not only to be your Archbishop, but I am coming to be your spiritual friend and brother, your servant in the Lord, your co-worker in Christ, and your fellow steward of all the gifts of God that have been bestowed upon the Greek Orthodox Faithful of America. Together we will bring the Holy Archdiocese of America to the greater understanding that we are the Body of Christ, and each of us a precious member.

To you and to all our Orthodox Christian Brethren across America, I bring the blessing of His All-Holiness Ecumenical Patriarch Bartholomew. I am coming to you as your brother in Christ. And, on June 22nd at my Enthronement, I look forward to embracing our ecumenical and interfaith friends as well, and the whole pluralistic American society that values freedom of conscience and religious liberty with such intensity.

Let this be a time of hope and positive expectation for us all. We have much to accomplish together, and by God’s grace and with His strength, we must surely be victorious.

Χριστός Ανέστη! Αληθώς Ανέστη!

In the Risen Lord,

Archbishop Elpidophoros of America

Archbishop Elpidophoros of America

Honored at the Metropolis St. Photios Banquet
from Holy Cross are
Nancy Sofis and Dina Petrakis.



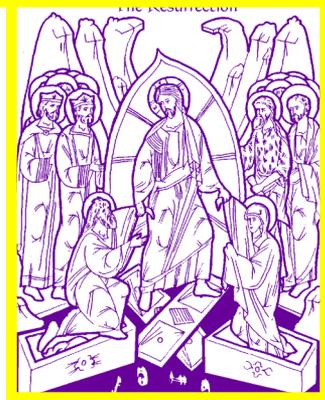
Also honored from Kimisis Tis Theotokou in Aliquippa is **Georgia Yamalis**, mother and YiaYia of Holy Cross parishioners, shown in the center below surrounded by her family.



Metropolis Oratorical Festival



2019 Orthodox Christian Vacation Church School at Holy Cross



Bring your children to learn God's word at V.C.S.! VCS is dedicated to teaching our young children about Orthodox Christianity in a fun and exciting atmosphere. It is an extension of the Sunday School experience that can greatly enhance a child's sense of belonging to the church, while providing our children with an opportunity to make lifelong friends in the church community.

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

This year's theme is:

Summer Pascha

Monday, July 29, 2019 ~ Friday, August 2, 2019
9:00 am ~ 12:00 Noon

**Monday, July 29, all should arrive at 8:30 am to check in.*

Holy Cross Greek Orthodox Church
123 Gilkeson Road, Mt. Lebanon, PA 15228

If you have questions, or in case of emergency during VCS, call (412) 833-3355
Welcoming all children age 3 years through entering 6th grade

High School students, parents, interested adults needed to volunteer
Nominal registration fee of
\$20 per student is due by June 30th
\$30 if received by July 15th,
\$40 if received after July 15th

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

Make checks payable to Holy Cross VCS and send to:
123 Gilkeson Road, Mt. Lebanon, 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
2019 Registration Form ~ Please print.

Child's First & Last Name	Age on July 30	Grade Entering Fall 2019	Allergy information (Food, Medicine, Other)

Parent's Name(s): _____

Home Phone: _____

Address: _____

Church Parish you belong to: _____

Mother's Cell Phone/Work Phone: _____

Father's Cell Phone/Work Phone: _____

Email address: _____

Emergency information, OTHER THAN parents

1st Emergency Contact: Name _____ Phone _____

2nd Emergency Contact: Name _____ Phone _____

Parental Consent: _____

I give my child(ren) listed above permission to participate in the Vacation Church School held July 29 through August 2, 2019. I understand that my child(ren) will be responsible for obeying the rules and regulations of VCS as enforced by the directors, teachers, and staff. I hereby release Holy Cross church, its VCS teachers and staff from liability for the safety and/or conduct of my child(ren). I also give permission for emergency medical care to be administered to my child(ren) if necessary.

Signature of Parent _____ Date _____

For administrative use:

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



Food Fair Prep



Holy Cross Food Festival

Many volunteers are needed for the Annual June 11-14, 11:30am-8:30pm, Food Fair! Listed below are the chairperson's contact information. Your time and efforts are truly appreciated! Please contact a chairperson below and devote a few hours or ALL day to this Holy Cross effort!

Dena Yamalis - Pastries, dyamalis@comcast.net or 412 343-8355

Adrienne Dickos – Prep Room(salads, dolmathes, tzatziki sauce), Cell 412 400-4290 Set-up, June 10, 10am-12:30pm June 11-14, 9am start for salad prep Busiest times are 9am-11:30am and 4pm-7pm

Denise Sokos- Cashiers, dsokos@mac.com or Cell 412 889-3399
Lunch and Dinner

Elaine Sofis, Main Food Line and Runners, esofis@comcast.net or 412 344-7046 Runners are DESPERATELY needed for lunch shift (11:30-4) and dinner shift(4-8:30pm)

Below are the names of the daily Food Line Chairpersons. Please contact them directly. Lunch Shift is 11:30-4, Dinner Shift is 4-8:30pm

One Line is open 2-4pm if you wish to volunteer at the slower lunch time. OR volunteer from 11:30am-2:00 or 4:30-7:00pm. Whatever time fits your schedule.

Aliki Andrews & GAPA, Tuesday, June 11 Lunch, 412 833-4596 - Has all the necessary volunteers

Cynthia Kostelnik, Tuesday, June 11, Dinner, 412 833-9423

Rene Koett, Wednesday, June 12, Lunch, 412 831-3142

Georgia Burkhart, Wednesday, June 12, Dinner, Cell 412 596-8954

Sopheia Chapas, Thursday, June 13 Lunch, 412 221-8258

Nikki Hardwick, Thursday, June 13 Dinner, Cell 412 294-6816

Terpsie Katsafanas, Friday, June 14, Lunch, 412 831-2248

Elaine Sofis, Friday, June 14, Dinner, 412 344-7046

Sermon - Sunday of the Myrrh-bearing Women, May 12, 2019 by Emmanuel Maginas

Today, on the third Sunday of Pascha, we celebrate the Myrrh-bearing women. As we hopefully all know, we honor the myrrh-bearers because they were the first to arrive at the empty Tomb of Christ, and to hear the good news of the Resurrection. As St. Luke tells us, “On the first day of the week at deep dawn, they came to the Tomb,” or as it is in the original Greek: “Τῆ μᾶ τῶν σαββάτων ὄρθρου βαθέος ἦλθον ἐπὶ τὸ μνῆμα” (Luke 24:1). Here, the word for morning or dawn is *Orthros*. This *morning* is not 10 or 11 am, but rather it is the beginning of sunrise, or even earlier: it is *deep dawn*, the time when they saw the slightest hint of grey in the sky and ran to the Tomb. Thus, the Myrrh-bearers were the first to hear the Resurrection of Christ, because their devotion to Christ caused them to arise early in the morning to seek him.

The Myrrh-bearers, as the Gospel describes them, were women who were close with the Lord and followed him and his apostles, and ministered to them. They served them as much as they could. Thus, when Christ was crucified they were there following – some of them were even at the foot of the Cross, as the Gospel tells us. When Jesus died late Friday afternoon they wanted to bury him properly, and show respect to his Body.

However, they could not. The myrrh-bearers were obedient Jews. They kept the precepts of the Law, which included respect and honor of the dead (especially their dead Lord), but also obedience to the Sabbath Day, which began at dusk on Friday. For the Myrrh-bearers these two devotions were not in opposition. They were not so anxious and distracted by Christ’s hurried burial that they broke the Sabbath. Rather, as the Gospel tells us, they rested on the Sabbath, according to the commandment (Luke 23:56). The Sabbath – Saturday – was the Jewish day of rest. It was on that day that work was forbidden to be done.

So, they rested on the Sabbath, even as Christ’s body rested in the Tomb. But as soon as the Sabbath was over, they *ran* to the Tomb even before the sun had fully risen. Why? Because Christ’s burial had been accomplished hurriedly by Joseph and Nicodemus on Friday afternoon: the women had not been able to anoint his body properly, because the Sabbath was close at hand. So, when the Sabbath was over, they *ran* to the Tomb to complete the job. They ran there while it was still dark. As soon as there was barely enough light for them to see and not trip over each other, they ran to the Tomb. They hadn’t even thought everything through, such as the big stone over the entrance, or the guards standing outside the Tomb, but they knew they had to get there, fulfill their duty, and anoint Christ’s Body. Now that the Sabbath was over, nothing was going to hinder them.

My brothers and sisters, do we have the zeal and eagerness of the Myrrh-bearing women? Do we have the devotion to Christ and the respect for holy days that they did? The Jewish Sabbath has been transformed and

transfigured in the light of the Resurrection – Sunday: the Lord’s Day, the new day, the first and the eighth day simultaneously, as Fr. Frank so beautifully expounded for us last week. Do we run to church on the first day of the week – Sunday – to hear the tidings of the Resurrection, like the Myrrh-bearers ran to the Tomb?

I mentioned the etymology of the word *Orthros* at the beginning. *Orthros* or *Matins* (the Latin word for morning) is the name of the morning church service. An *Orthros* service exists for each day of the year, even if we don’t do it here. But we serve *Orthros* every Sunday before Liturgy. And every Sunday at *Orthros*, there is a Gospel reading. But it is not the Gospel that will be read at Liturgy; rather, it is one of a cycle of eleven Gospel readings that proclaim the Resurrection of Christ. In his white vestments, the priest reads this Gospel from the right side of the Altar table, becoming the white-clad angel at the right of the Tomb, announcing the Resurrection to the myrrh-bearers. After he finishes the Gospel reading, we the faithful venerate the Gospel book as an icon of the Resurrected Christ.

Like the myrrh-bearers, we have the opportunity to hear about the Resurrection every Sunday! But, like the myrrh-bearers, we’ve got to be here early. I want to challenge all of us: “Church” does *not* start at 9:30 – ***church begins at 8:15 am every Sunday***. If you think that’s early, it’s not. In some parishes in the Orthodox world, *Orthros* begins at 7:30 am or even earlier (in some monasteries, as early as 2 or 3 am, in the “deep dawn”). We start later here in America because the distances are greater and we want to give everyone a chance to get here. So remember that 8:15 is already late! The Resurrection Gospel is proclaimed at approximately 8:45 every Sunday. How wonderful would it be if the majority of our parishioners arrived to church in the half hour window between 8:15 and 8:45, and were present by the time the Resurrection Gospel is proclaimed! To have a church full of the faith of the Myrrh-bearers! How beautiful would that be!

And later on in the day, will that faith in God’s commandments lead us to rest after church on the Lord’s Day, as the Myrrh-bearers rested on the Sabbath? If we work, will we only do what is necessary to help others? Or will we break the holiness of the Lord’s Day by doing tedious projects: mowing our lawns, doing laundry, etc?

Next week, and the week after that, will we follow the eagerness of the Myrrh-bearing women and get up early, outdoing each other to get here early and hear – *every Sunday* – the good news of Christ’s Resurrection? The choice of how to spend your Sunday is no one’s but yours. May we *all* let the example of the Myrrh-bearing women enter our lives and change them!

Amen.

A note from the Philoptochos President:

My time as President of our Chapter has come to an end. The time has come to step aside and embrace the new Board Members and the new energy and vision they bring to our Chapter. I welcome and congratulate the ladies who have stepped up to continue the mission of philanthropy. We have witnessed many wonderful successes and I extend my heartfelt thanks to the entire membership as each and every one of you so willingly gave of your time and talents over and over and answered each call. I feel a depth of gratitude to all for the many times we have answered a need for those less fortunate. We've worked hard and we've enjoyed fun and fellowship along the way.

I am honored to have served as your President for the past two years. Together we have accomplished much. We have touched lives in the South Hills and the surrounding community, in Guatemala, in Mexico and in Kenya. We've enabled a number of young people to attend college through the Camp Catanese program who may not have had that opportunity and provided scholarships that ensured that no child was excluded from attending our own Camp Nazareth. We've supported the South Hills Interfaith Movement, Miracle Field, our Monastery and our own Holy Cross Church. Thanks to the generosity of the Holy Cross Community, we collected over 400 gently used items of clothing suitable for the annual "Dress for Success" campaign. Many opportunities to serve those in need were accomplished.

As you come together to continue the wonderful works of Philoptochos, do so with Christian love for each other and let your work always be to the Glory of God. Keep in your hearts compassion, charity and love and you will create joy in everything you do! Thank you for the time we worked together to make a difference for our brothers and sisters in need!

With love in Christ,
Andrea Milinkovic

Sacraments

Baptisms:

May 11, 2019 ~ **Samuel Francis**, son of Samuel Baroody and Rebecca Pattonrick, Koumbaro is Steven Baroody.

May 19, 2019 ~ **Anastasia Eileen**, daughter of Andreas Manganas and KASHIA Malpassi. Koumbara is Julia Liokareas.



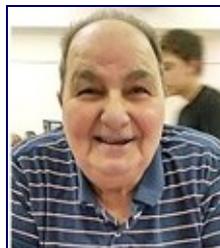
Funerals: Peter Serokis July 17, 1924~February 26, 2019 (age 94) Survived by his beloved wife of 70 years, Euffelia (Thomas); daughter, Joyce (John) Koch; son-in-law, Peter Stamoolis; granddaughters, Jessa M. Koch (Rob McCoy), Jana L. Koch; sisters, Lola Philotheou, Maritsa Tombrou; as well as nieces and nephews. He was preceded in death by his daughter, Renee Serokis.

Esther Costas Greco May 18, 1930~March 4, 2019 (age 88) Preceded in death by her husband of 55 years, Victor Greco who died on September 9, 2018; siblings, Gus Costas, Mary Lakerdas, Athena Apostolos, and Helen Kordistos. Survived by children; Victoria (Jay) Bedel of Hampton, Katherine (Kyrk) Pyros of Thornburg and Beth (Ken) Callaway of Belle Vernon; grandchildren whom she loved dearly; Demetri, Gregory, Athena, Kenny Paul, Megan and Sydney; and numerous nieces and nephews.

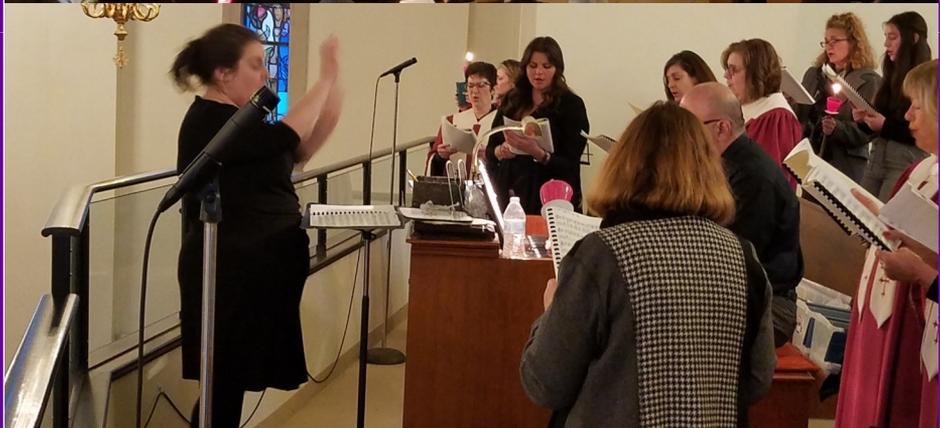


Kathy Pfanstiel October 26, 1958~March 30, 2019 (age 60) Survived by her devoted and loving husband of 36 years, Jim, who cared for and treasured her like no other. She is the daughter of George Aspiotes and the late Ruth Aspiotes and Jim and Priscilla Pfanstiel. Her children, Trina (Ray) Greer and Christopher (Tina) Pfanstiel and her adoring grandchildren, Ruthie, Caleb, Jordan, Oraia, and Angelo. Her brother, Nick (Nancy) Aspiotes and sisters, Cindy (Scott) Heddaeus, Sara Halo and Priscilla Pfanstiel-Robinson. She is also survived by countless nieces, nephews, cousins and friends who loved and adored her humor and passion for life.

Peter Vasilatos September 23, 1940~May 8, 2019 (age 79) Preceded in death by his parents, Spiridon and Areti (Papafloratos) Vasilatos; brother, Ephstathios Vasilatos; and sister, Avthomandena Mazis. Survived by children, Tina (Robert) Gdovic, Donnie (Shauna) Vasilatos; grandchildren, Stephen and Peter Gdovic, and Sydney and Sara Vasilatos; brother, Dimitri (JoAnn) Vasilatos; sister in Greece, Athena Taflambas; many cousins, nieces and nephews here and in Greece.

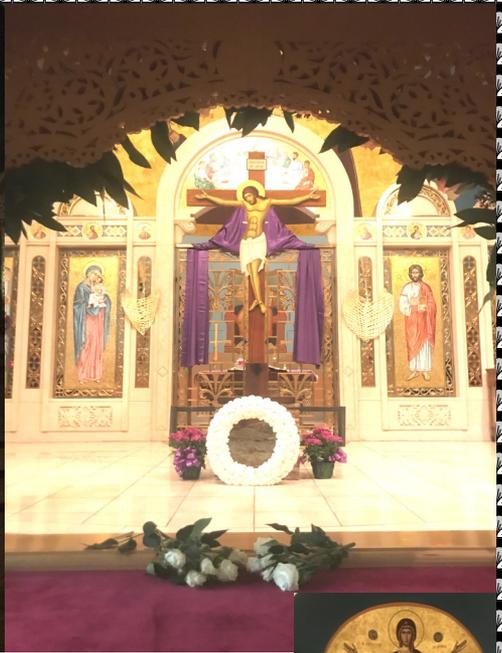


Nellie Politis October 9, 1928 ~ May 15, 2019 Preceded in death by her husband Gust, daughter Ann Maria Douris (Stanton), Sister Lottie, Brother Paul, and parents Michael and Sophia. She is survived by her son Manuel (Alexis), grandson Constantine, granddaughters Kassianna and Rania.





**HOLY
FRIDAY**



Holy Week and Pascha





Holy Cross

Sun	Mon	Tue
<p>2 <i>Sunday of the Blind Man</i> 8:15am Orthros 9:30am Divine Liturgy</p> <p><i>Graduate Sunday</i></p> <p>5pm <i>Young Professionals</i> Bonfire @ Kallaur Residence</p>	<p>3</p> <p>4-7 Farmer's Market 6:30pm Paraclesis/ Bible Study</p> 	<p>4</p> <p>7pm <i>Philoptochos Mtg</i></p>
<p>9 <i>Fathers of the First Ecumenical Council</i> 8:15am Orthros 9:30am Divine Liturgy</p>	<p>10</p>	<p>11</p> <p>10am <i>Blessing of Food Fair</i></p>
<i>Festival set-up</i>		
<p>Beef Kabob Skewering after coffee hour</p>	<p>4-7 Farmer's Market 6:30pm Paraclesis/ Bible Study</p> 	<p>Village</p>
<p>16 PENTECOST <i>Father's Day</i> 8:15am Orthros 9:30am Divine Liturgy</p>	<p>17 <i>Day of the Holy Spirit</i> <i>Ambridge, N. Hills or Steubenville</i></p>	<p>18</p>
<i>Festival clean-up</i>		
<p><i>No Memorials</i></p>	<p>4-7 Farmer's Market</p> 	<p>7pm <i>Parish Council</i></p>
Camp Nazareth Week One		
<p>23 <i>All Saints</i> 8:15am Orthros 9:30am Divine Liturgy</p>	<p>24 <i>Nativity of St. John the Baptist</i> 8:30 Orthros 9:30 Div Liturgy</p>	<p>25</p>
<p>30 8:15am Orthros 9:30am Divine Liturgy <i>Synaxis of 12 Apostles</i></p>		
Camp Nazareth Week Two		

JUNE 2019

Wed	Thu	Fri	Sat
			1 (Wedding) NO Vespers
5 <i>Leave-taking of Pascha</i> 8:30 Orthros 9:30 Div Liturgy 10:30am Pastitsio & Moussaka 7pm VCS Meeting	6 <i>Ascension</i> 8:30 Orthros 9:30 Div Liturgy 10:30am Pastitsio & Moussaka	7 9:30am Pastitsio & Moussaka	8 9:30am Pastitsio & Moussaka 5pm Vespers
12	13	14	15 <i>Saturday of the Souls</i> 8:30 Orthros 9:30 Div Liturgy
Food Festival 11:30am - 8:30pm			5pm Vespers
19	20	21	22
Fast Free Week			
			5pm Vespers
Elementary Grades 2-4			
26	27	28	29 <i>Apostles Peter & Paul</i> 8:30 Orthros 9:30 Div Liturgy
Apostles Fast			
			5pm Vespers
Middle School Grades 5-7			

Holy Cross

Sun	Mon	Tue
	<p>1</p> <p>4-7 Farmer's Market 6:30pm Paraclesis/ Bible Study</p> 	<p>2</p>
<p>Camp Nazareth Week Three</p>		
<p>7 St. Kyriaki 8:15am Orthros 9:30am Divine Liturgy</p> 	<p>8</p> <p>4-7 Farmer's Market</p> 	<p>9</p>
<p>Camp Nazareth Week Four</p>		
<p>14 8:15am Orthros 9:30am Divine Liturgy</p>	<p>15</p> <p>4-7 Farmer's Market 6:30pm Paraclesis/ Bible Study</p> 	<p>16</p> <p>7pm Parish Council</p>
<p>21 8:15am Orthros 9:30am Divine Liturgy</p>	<p>22</p> <p>4-7 Farmer's Market 6:30pm Paraclesis/ Bible Study</p> 	<p>23 Greek Day @Kennywood</p>
<p>28 St. Irene Chrysovalantou 8:15am Orthros 9:30am Divine Liturgy</p>	<p>29 8:30am—Noon VCS</p> <p>4-7 Farmer's Market</p> 	<p>30 9am—Noon VCS</p>
<p>Vacation Church School</p>		

JULY 2019

Wed	Thu	Fri	Sat
3	4 <i>Independence Day</i> 	5	6 5pm Vespers
Junior High Grades 7-9 (Emmanuel Maginas @ Camp)			
10	11	12	13 5pm Vespers
High School Grades 10-12 (Father Michael @ Camp)			
17 <i>St. Marina</i> 8:30 Orthros 9:30 Div Liturgy	18	19	20 <i>Prophet Elias</i> 9am Div Liturgy @ Monastery in Saxonburg (Wedding) No Vespers
24 7pm VCS Meeting	25	26 <i>St. Paraskevi</i>	27 <i>St. Panteleimon</i> 8:30 Orthros 9:30 Div Liturgy No Vespers
31 9am—Noon VCS	1 August 9am—Noon VCS 6:30pm Paraclesis	2 9am—Noon VCS 6:30pm Paraclesis	3 5pm Vespers
Summer Pascha			

Christ is Risen! Just as our preparation for three Feast of Feasts has several phases, so too does its celebration. We know that festal celebrations in the Orthodox Church for our Lord and the Theotokos are multiple day affairs, so that even though the primary day is the one in the calendar, the Church continues to recognize the feast until its official leave-taking or apodosis, eight days later. In the case of Pascha the apodosis is forty days later, always ending on a Wednesday, this year June 5th, and immediately followed by the feast of the Ascension on Thursday. That is why we continue to conclude the Liturgy with ‘Christ is Risen’, and continue to greet each other the same way. Yet today is a special day within this special period, and merits some special attention from us this morning. For today is not just the Sunday of Thomas, it is also called by the Church the Sunday of *Αντίπασχα*.

Now right off the bat we need to clarify something. *Αντίπασχα* does not mean “opposed” to Pascha; in this case, the prefix *αντί* means “instead of”. But that replaces one confusion with another. Why would we want to replace Pascha, especially while we’re still celebrating it? To best understand this, we need to delve a bit deeper into what makes Sunday so special, and to do that, we need to understand a bit more about what the Fathers called ‘the eighth day.’

We all know that a week has seven days, and that the creation account in the book of Genesis gives special meaning to this time period by describing creation in a seven day period, with the seventh day being the day that God rested. And people are often distracted by the contrast between the biblical and scientific accounts, especially regarding the literal time frame. But there is something deeper here which the Fathers saw and takes us away from the aforementioned squabble. The seventh day, or the Sabbath, is the day that God rested. It is also the day that Jesus, the God-Man, rested in he flesh; the day He descended into Hades to confront Death and free humanity from its bondage and restore us to our birthright as Children of God.

But He doesn’t rise on the Sabbath; instead, as we hear in the Gospel accounts, it happens very early on the first day of the week, which is the day after the Sabbath, or what we know now as Sunday. But the Fathers didn’t see it simply as the first day, they saw it as the first day of something new. They saw something that transcended the normal seven day week. So important was the Resurrection that it even broke the established cycle, and first day became the eighth day. By referring to it in this way, they indicated to us that the Resurrection is an event beyond creation, and signifies a new start, and a new crea-

tion, in which the old order of death and corruption is overthrown, and the Light of Christ illumines it all.

Our English words for the days of the week miss this point. Saturday is named after a Roman god, and Sunday is named after the burning ball of gas in the sky. The Greek shows this distinction more clearly: Saturday, the seventh day is called Σάββατο, or the Sabbath, while Sunday is called Κυριακή, or the Lord's Day. We even see it implied as a deliberate rename of the first day of the week, because while Monday for us is the day of the moon, in Greek it's Δευτέρα, which means 'second.' What happened to the first? It became the Lord's Day.

And now we can return to the present dedication of today as Αντίπασχα. It is a kind of celebration within a celebration. This is the day that the Church establishes every Sunday as a commemoration of the Resurrection, not just the feast of Pascha. To have simply stopped with a yearly observance would have missed the point; the Resurrection of our Lord and Savior Jesus the Christ, the Anointed One, the Messiah, the New Adam, has changed the world, and by marking the day on which it occurs, the first day, and also the eighth day, as the Lord's day, we testify that this event not only changes us, but the whole of creation. Every Sunday reminds us that the world is more than we see, because we are looking at it with the light of the first creation. But when Jesus rose from the dead, God once again said "Let there be light!", and the light of the Resurrection renewed all of creation.

But it is not a light that we see with our physical eyes. They are made of the first creation and were made to see its light. But our νοϋς, our spiritual sight, allows us to see that renewed creation, to see that now we are surrounded by the saints and angels, present with us not merely metaphorically, but truly and actually. And we understand that Jesus Himself is also here, showing the truth of His promise that "wherever two or more are gathered in my Name, I *am* in the midst of them."

My brothers and sisters, Christ *is* in our midst. Blessed are those who have eyes to see it! Yet do not be dismayed if you cannot perceive Him. For as He told Thomas on this very day, "Have you believed because you have seen me? Blessed are those who have not seen and yet believe." And if others accuse us of being blinded by the Resurrection, we can only agree, except perhaps to say that instead of blinding us, it allows us to truly see. And to proclaim that this light not only shines all around us; it shines within us. "It is the Day of Resurrection, let us brilliantly shine! Pascha the Lord's Pascha!" Christ is Risen! To Him be all Glory, now and forever. Amen.



Mrs. Mitsos' 3rd Grade Church School Class Lenten Activity



*Joyful
youth
after
Anastasi
Service*



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Huckle Bee Farms
Liokareas Olive Oil
Mediterra Bakehouse
Nora Claire Bakeshop
Petros + Co.
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Pita My Shawarma
Pitaland
Relex Soaps
Sinkers and Suds

Steel City Chimneys
Sticklers Popsicles
Sugar + Spice Ice Cream
The Burgh Bites Cart
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Ultra Matcha
Wigle Whiskey
Woolf Farms
Wu's Shaved Ice
& more!



MONDAYS

MAY through OCTOBER 2019

4:00 pm - 7:00 pm



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Our darling bell ringers – the Kratsas sisters!



Holy Cross Farmer's Market off to a great start!
What's pet friendly? Family friendly?
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Produce, food, drinks, snacks and samples galore!







ONGOING ADVERTISING NEEDS *for the*

HOLY CROSS

Farmers Market

IT'S NOT TOO LATE TO SUPPORT!

We've received many wonderful donations and are so grateful for all start up costs we've been able to cover so far! But, with **23 more weeks left to go**, there are still some areas and items where we could use some additional help, especially as it relates to our continuous **marketing and advertising** efforts. Check out the list below to see how you can assist as we try to spread the word on our fun, new market!



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DONATION AMOUNT: _____

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THANK YOU FOR YOUR CONTINUED SUPPORT!

VISIT HOLYCROSSFARMERSMARKET.COM TO SEE OUR 2019 SEASON LINEUP!



VENDOR OPENINGS *at the* **HOLY CROSS** *Farmers Market*

CALLING ALL VENDORS! IT'S NOT TOO LATE TO JOIN IN THE FUN!

We have a wonderful lineup for 2019 so far, but are interested in rounding out our 24-week season with some additional variety. Interested in becoming a visiting vendor? Please email holycrosspgfarmersmarket@gmail.com

CHOCOLATE/CANDIES

MAY 20, JUN 10, JUN 24, JUL 8, JUL 22,
AUG 5, AUG 19, SEP 9, SEP 23, OCT 7, OCT 21

FLOWERS

MAY 13, MAY 20, JUN 3, JUN 10, JUN 24, JUL
1, JUL 8, JUL 22, AUG 5, AUG 12, AUG 19,
AUG 26, SEP 9, OCT 21, OCT 28

JAMS & JELLIES

Any Monday

JUICES

Any Monday

HONEY

JUN 3, JUL 1, JUL 8, JUL 15, AUG 12, AUG 19,
AUG 26, SEP 16, SEP 23, OCT 7, OCT 14, OCT 28

HERBS & SPICES

Any Monday

MEATS

Any Monday

TEAS

JUN 3, JUN 10, JUN 17, JUN 24, JUL 8, JUL 15,
JUL 22, JUL 29, AUG 12, AUG 19, AUG 26, SEP 9,
SEP 16, SEP 23, OCT 7, OCT 14, OCT 21, OCT 28

SAUCES/PASTAS

Any Monday

READY-TO-EAT FOODS

Any Monday

VISIT HOLYCROSSFARMERSMARKET.COM FOR MORE INFORMATION

HOLY CROSS
Farmers Market

MONDAYS
MAY through OCTOBER

*4:00pm to
7:00pm*

123 GILKESON RD - MT. LEBANON
Across from the Galleria



Outing in Pittsburgh

Missing from photo:
Martin Kostelnik & Tom Frommeyer, Driver & co-pilot, probably still looking for parking !!



Golden Club

Food Fair FINAL

June Cooking dates:

Pastitsio & Moussaka

June 5 & 6 @ 10:30am

7 & 8 @ 9:30am

Contact: Takis Kontoulis 412.780.3363

or John Hoenig 412.478.7942

Beef Kabob Skewering

Sunday, June 9 after Liturgy

Contact: George Halkias 412.310.1010



SAVE the DATE

Philoptochos
Autumn Food Fair
dates
are
October 2, 3, 4,
2019

Nativity of the Theotokos Greek Orthodox Monastery

With the Blessings of His Eminence Metropolitan Savas, Gerontissa Theophano & her Sisterhood warmly welcome you to the

6TH ANNUAL DINNER BANQUET

SAVE THE DATE
OCTOBER 13, 2019

*Details forthcoming at: www.NativityoftheTheotokosMonastery.org
Gerontissa Taxiarchia's 25th Anniversary & 30th Anniversary of the Founding of the Monastery*



THE 2019 PITTSBURGH SUMMER GREEK FESTIVALS GUIDE

It's a great tradition, and it's here again: 47 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 pass copies around to others. We look forward to seeing you often!

LOCATION

DATES

- St. Nicholas (Pittsburgh/Oakland)..... May 5-11
- Annunciation (McKeesport/White Oak) May 18
- All Saints (Canonsburg) June 3-8
- Kimisis Tis Theotokou (Aliquippa) June 10-15
- Holy Cross (Pittsburgh/Mt. Lebanon)..... June 11-14
- Holy Dormition (Oakmont) June 28-30
- Holy Trinity (Ambridge) July 23-27
- Greek Day at Kennywood July 23
- Presentation of Christ/Ypapanti (East Pgh.)..... August 15-18
- St. Spyridon (Monessen) August 16-17
- St. George (New Castle) August 23-25
- Holy Trinity (Pittsburgh/North Hills) ... August 28-September 1

SEE BELOW FOR FESTIVAL HOURS, ADDRESSES, PHONES & HOST PARISH WEB SITES

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

THE 2019 PITTSBURGH SUMMER GREEK FESTIVALS: WHERE, WHEN AND INFO

Parish	Dates	Address	Phone	Website	Hours
Saint Nicholas	May 5-11	419 S. Dithridge Street Pittsburgh (Oakland)	412-682-3866	www.StNicksPgh.org	Sun: Noon-8p; Mon-Thu: 11a-9p; Fri-Sat: 11a-10p
Annunciation	May 18	1128 Summit Street McKeesport/White Oak	412-673-1224	annunciatio.nw.pa.goarch.org	Sat: 12p-7p
All Saints	June 3-8	601 West McMurray Road Canonsburg	724-745-5205	www.AllSaintsCbg.org	Mon-Sat: 11a-9p
Kimisis Tis Theotokou	June 10-15	2111 Davidson Street Aliquippa	724-375-5341	www.Theotokou.org	Mon-Sat: 12p-9p
Holy Cross	June 11-14	123 Gilkeson Road Pittsburgh (Mt. Lebanon)	412-833-3355	www.HolyCrossPgh.org	Tue-Fri: 11:30a-8:30p
Holy Dormition	June 28-30	12 Washington Avenue Oakmont	412-828-4144	www.DormitionPgh.org	Fri-Sun: 12p-11p
Holy Trinity (Ambridge)	July 23-27	2930 Beaver Road Ambridge	724-266-5336	www.htgoc.org	Tue-Sat: 11a-10p
Ypapanti (Presentation of Christ)	August 15-18	1672 Electric Avenue East Pittsburgh	412-824-9188	www.greekburgh.com	Thu-Sat: 11a-9p Sun: 11a-7p
St. Spyridon	August 16-17	1207 Grand Boulevard Monessen	724-684-5411	www.StSpyridon.com	Fri-Sat: 11a-10p
Saint George	August 23-25	315 W. Englewood Avenue New Castle	724-654-8521	www.stgeorgeneewcastle.org	Fri/Sat: 12p-8p Sun: 12p-7p
Holy Trinity (Pittsburgh)	August 28 - September 1	985 Providence Boulevard Pittsburgh (across from Passavant Hospital)	412-366-8700	www.HolyTrinityPgh.org	Week-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 homeless of the Hill District and the Pittsburgh area? Support FOCUS Pittsburgh by visiting www.FOCUSPittsburgh.org, a philanthropic ministry united in faith and joined by a desire to provide action-oriented and sustainable solutions to poverty in Pittsburgh and in communities across America.



Philoptochos Bridal Fashion Show



















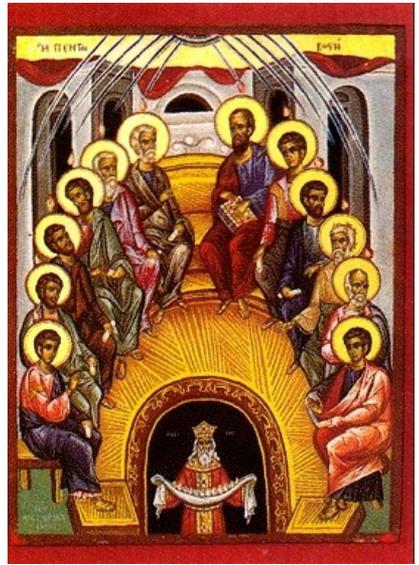
Archdiocesan Council meeting in Atlanta, GA



Saturday of the Souls

June 15, 2019

On the Saturday of Souls before Pentecost, the Church remembers her departed loved ones in anticipation of the descent of the Holy Spirit on Pentecost Sunday Vespers. The third prayer in particular uses very graphic language to show us that even Hades itself is invaded by the power of the Holy Spirit. On this day not only are the very bonds of death and bolts of Hades shattered, the hordes of evil spirits are trampled underfoot. This demonstrates to us in the most compelling way the outer reaches of prayer. God's Spirit not only extends to the most remote places but the deepest recesses of the human heart.



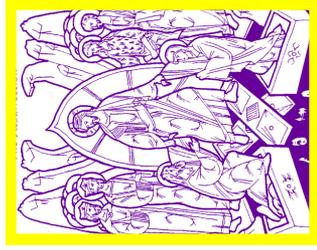
“The glorious wisdom of the Father, You are the great help of those in peril, giving light to those in darkness and the shadow of death. Lord of everlasting glory, beloved Son of the Most High, eternal light of eternal light, Sun of righteousness, hear our supplications and give rest to the souls of Your servants, our fathers and brothers and other kin by blood, and all of the household of faith who have since fallen asleep and whose memorial we keep this day.” -From the Vespers of Pentecost

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2019 Orthodox Christian Vacation Church School

at Holy Cross



This year's theme is:

Summer Pascha

Monday, July 29 ~ Friday, August 2
9:00 am ~ 12:00 Noon