

HOLY CROSS



CROSS ROADS

Beloved Members and Friends of Holy Cross,

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

"Repentance is the renewal of Baptism. Repentance is a contract with God for a second life... Repentance is a constant distrust of bodily comfort... Repentance is the daughter of hope and the renunciation of despair. Repentance is reconciliation with the Lord by practice of good deeds contrary to the sins. Repentance is purification of conscience. Repentance is the voluntary endurance of all afflictions... A sign of true repentance is the acknowledgment that we deserve all the troubles, visible and invisible that come to us — and even greater ones... [Another] true sign of repentance is the forgetting of wrongs..." (St. John of the Ladder)



The time for repentance is upon us! We have now entered the Great Fast (March 2nd) and we must follow the path that leads to life. If we are to see the light in the darkness and receive the hope that does not fail, we must trust in the invitation of our Savior that is offered to us through His Holy Church. This hope is the hope that leads to life in the Kingdom of God. We need the courage to live a life without hypocrisy and follow the Light of Christ that tells us we need to repent and believe in the forgiveness of God. If we are found in a state of repentance,

MARCH 2020

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CELEBRATE ORTHODOXY!



THE ORTHODOX CLERGY BROTHERHOOD OF GREATER PITTSBURGH INVITES YOU TO THE PITTSBURGH AREA

SUNDAY OF ORTHODOXY PAN-ORTHODOX VESPERS

Sunday, March 8, 2020 at 4:30 PM
Holy Trinity Greek Orthodox Church
985 Providence Boulevard
Pittsburgh, PA 15237

Celebrant and Homilist: His Grace Bishop John
Antiochian Orthodox Diocese of Worcester and New England

Also featuring the Pan-Orthodox Choir under the direction of Fr. Tom Soroka

Vespers will be followed by fellowship and Lenten refreshments.

SUNDAY, MARCH 8, 2020

Holy Cross Greek Orthodox Church

123 Gilkeson Road, Pittsburgh, PA 15228

Crossroads, published monthly Volume 20 Issue 3

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, Economos

Fr. Daniel Korba, Presbyter

Dn. Frank Dickos, Deacon

Emmanuel Maginas, Pastoral Assistant

Nena Jovonovich, Secretary

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Office Hours Monday-Friday 9am-5pm

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Membership		
Circle of Angels	Carol Halkias	(412) 276-5002
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Junior Dance	Kristina Gzikowski	(412) 257-5015
Senior Dance	Georgia Yamalis	(412) 728-2259
Choir	Thespina Christulides	(412) 608-6418
First Steps	Denise Sokos	(412) 257-1610
JOY	Christine Chapas	(724) 986-2082
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GOYA	Denise Melis	(412) 341-9264
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House Committee	Konrad Mayr	(412) 877-7780
Building Comm.	John Conomos	(412) 831-7997
Sts. Mary & Martha	Adrienne Dickos	(412) 833-4980

*Services:

Sundays:	8:15am Orthros
	9:30 am Divine Liturgy
Mondays:	6:30pm Paraclesis
	7:30 pm Bible Study
Weekdays:	8:30am Orthros
	9:30am Divine Liturgy
Saturdays:	Vespers 5pm

*See monthly calendar for all services.

2020

Parish Council

Stephanie Kladakis, President
 Konrad Mayr, Vice President
 Nicholas Chakos, Financial Secretary
 Jennifer Liokereas, Treasurer
 Joy Palonis, Secretary
 Dena Galie
 John Hoenig
 Frank Kalogeris
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 Deno Pappas
 Bill Poutous
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 Georgia Yamalis

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



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



we will be blessed to enter into eternal life!

St. Niphon, a bishop of the fourth century, told one of his disciples:

“I found him (St. Niphon) sitting in his cell reading. As soon as he saw me, he was very happy. He greeted me with special love, and picked up his book again. I prevented him from reading and began to ask him about repentance. He answered me, ‘Believe me, brother, God Who is good will not judge the Christian because he sinned....’

I was very surprised with these words and I asked him with respect; ‘In that case, then, as you say, sinners will not be judged?’ In other words we should believe that there is no Judgment?’ ‘There very definitely is Judgment,’ he answered me. ‘Then who will be judged?’ Listen my son, ‘I will tell it to you plainly. God does not judge the Christian because he sins, but because he does not repent. Because for one to sin and repent is human, while not to repent is a trait of the devil and his demons. Since we do not live continually in repentance, this is why we will be judged.’

Then with great wisdom he told me a wonderful incident, which leaves the one who hears it, amazed at the Lord’s ineffable love for man.

When the Grace of God first visited St. Niphon and led him to repentance, something similar to what happened to the Prodigal Son of the Parable happened to him also: St. Niphon was in the district called Aristarchus’ and was thinking about his sins. Suddenly the grace of the Holy Spirit pricked him, and he said to himself:

‘Sinful Niphon, let us go to the church and to confess our sins to God. You do not know if you will be alive tomorrow. Run then! Father of mercy, the All-Merciful God Who expects the repentance of the wretched and filthy, is sitting there waiting for us.’ Almost running, he arrived at the church of God with these thoughts. He raised his hands to the East and let a deep sigh escape from his heart.

‘Father accept the life of the lifeless one, who lost his soul. Accept the den of sins. Accept the blasphemous one, the evil one, the shameless one; Have mercy on me. Have mercy on me, rich Fountain of mercy, and do not turn away your Good Face from me, Lord, do not say I do not know you.....’

He said these words and many more with a very bitter soul.... And suddenly, a sound came from heaven, and an awesome radiant light shone. This light in the form of two arms came down from the height of heaven and embraced the saint saying, ‘Welcome, My child, my lost one! Now you are living

again, My little one. Your eyes have been enlightened, your youth has bloomed again and from now on you will glorify me with your deeds....”

The Great Fast is our school of repentance. The beautiful services (described below), the fasting, the taking of Holy Confession, receiving Holy Unction, receiving the Holy Communion, the acts of love, all help us in our effort to make a good repentance. This is a life long effort of turning our mind and hearts towards God. By repenting, we are allowing God to purify us and help us.

There is little difference in the seriousness of the sin of St. Peter and Judas. St. Peter denied our Lord, and Judas betrayed Him. The BIG difference however was that St. Peter repented, he wept, he returned to the Master. Judas refused to repent. In anger Judas threw the money in his attempt to make reparation, and in his anger went and hanged himself. The critical difference between the two is that one repented and the other did not.

The enemy (the devil) wishes to destroy our hope and joy. The devil wants us to believe that we are stuck, locked and chained to our sinful habits and sin. The Great Fast – Lent stands against this and refuses to accept our sinful condition as normal. We fight against sin, we repent, we know that the Risen Christ has broken the chains of sin and death. Those who desire to live a new life are welcome and invited to do so. It is not a magical formula, rather it is the way of the cross. We sacrifice and crucify our old selfish ways and walk in the path that leads to life. God’s grace carries us to the waters of repentance and we are cleansed and purified through His love and mercy.

May we not delay in our repentance, but act now as the time for repentance is at hand. “Put not your trust in princes and in sons of men, in whom there is no salvation.” (Ps. 145:3) Let us change the inner world of our thoughts and desires and by so doing, we will change the world around us.

May the Lord our God grant us a good repentance and the courage to forsake that which cannot bring us true joy and eternal life.

Asking for your forgiveness and your prayers!
Kali Sarakosti!
Fr. Michael

A description of the Services of the Great Fast

Every year our Lenten journey is shaped by the services we experience throughout this special season. On Monday evenings we experience the

service of The Great Compline (the service after the evening meal). This penitential service is enhanced (during the first and fifth weeks) by the reading from the Canon of St. Andrew of Crete. The words, "Have mercy on me O God, have mercy on me." are repeated over and over again. Like the waves of the ocean slowly transforming the sea shells and rocks into sand, we ask for God's mercy to wear away our stubborn self centeredness, our passions, and sins and lift us out of the mire and darkness of a fallen world. The prayers pierce our hardened heart and awaken in us a sense of contrition and repentance. We ask our Lord to cleanse us and strengthen us. "Lord of the Powers be with us, for in times of distress, we have no other help but You, Lord of the Powers have mercy on us."

On Wednesday evenings and Friday mornings the Church offers us the Holy Eucharist in the context of a special service called the Presanctified Gifts. Liturgies during weekdays are prohibited during Lent. The exception to this rule is the Feast of the Annunciation (March 25th). This evening service (Vespers) is familiar to us as we chant the various Psalms of Ascent. The Church selects the Psalms that were traditionally recited as one journeyed to the Temple in Jerusalem (on top of the hill). These Psalms of Ascent begin with our spiritual disposition being far away from God and conclude with us drawing near to our God. After the Psalms, readings from the Old Testament, we have an entrance of The Gifts that have been consecrated on the previous Sunday. "Now the powers of heaven serve with us. For behold the King of Glory enters invisibly escorted. Let us faith and love draw near, that we may become partakers of eternal life." The Gifts are offered to the Faithful, to help and sustain us in our spiritual efforts. In the darkness of the night, we receive the Bread of Life (and we receive the Light of Christ that illumines all!), the true food that sustains us in this life; that we might be partakers of eternal life now and in the age to come.

On Friday evenings, we gather to celebrate the Feast of the Annunciation. The lights are no longer lowered, the vestments shift from the purple back to gold and blue, and we move the focus from our own penitential efforts to the awesome mystery of God's Incarnation (His becoming man).

From the hymns:

"Gabriel the Archangel was sent from heaven to announce to the Virgin the glad tidings of her conceiving; and coming to Nazareth he pondered in amazement at this wonder. 'O how shall He who dwells in the heights, whom none can comprehend, be born of a Virgin? How shall He whose throne is heaven and whose footstool is the earth be held in the womb of a woman? He upon whom the six winged seraphim and the many eyed cheru-

him cannot gaze has been pleased at a single word to be made flesh of this His creature. It is the Word of God who dwells within her. Why then do I stand here, and not say to the Maiden: Hail, O pure Virgin; Hail, Bride unwedded. Hail, Mother of Life: Blessed is the fruit of your womb.” (*Feast of the Annunciation from Great Vespers*)

The Apolytikion:

Today marks the crowning of our salvation and the revelation of the mystery before all the ages. The Son God becomes the son of the Virgin, and Gabriel proclaims the grace. Wherefore, we also cry out with him, “Hail O full of grace, the Lord is with you.”

The word for the Feast of the Annunciation in Greek is “Evangelismos.” This literally means the Good News. From this word comes the word for the Gospel, “Evangelion.” This good news is not just another announcement, but rather **The Announcement**.

It is the ultimate Announcement, for it is the Announcement that God has become man, the Announcement of the Presence of the Wisdom of God, not of the wisdom of man as before Christ, but of the Wisdom of God. It changes everything in world history, overshadowing and surpassing all human wisdom.

We stand in awe of God’s mercy and condescension. We also consider the great love and obedience of the Virgin Mary. Today God becomes an embryo in the womb of the Virgin. Today the Virgin becomes a mother, but not just a mother, but The Mother of God. Today, in accepting the announcement of the Archangel Gabriel, in accepting the Will of God, the Virgin becomes the highest of all mankind, ‘more honorable than the cherubim and more glorious beyond compare than the seraphim’. She exceeds in her sacrifice all other men and women in human history. She becomes linked with all eternity and surpasses humanity while remaining human. In a word, this earthly being becomes through her sacrifice the Mother of God, which is why we, though still on earth, commemorate her in heavenly blue, the vestment color we wear to honor the Mother of God. She is the “Champion General” helping us in battle to defeat the enemies both visible and invisible. We remember throughout history the many times the Mother of God has directly interceded and still intercedes on our behalf before her Son and our God.

In accepting this cross of sacrifice, the Mother of God also accepts the approaching Cross of victory of her Son. This is a very significant fact and indeed this is a spiritual law. For every sacrifice, for every cross that we take


on ourselves according to God's Will, we receive a spiritual reward. It may not come at once, but it will inevitably come. This is a spiritual law, just as, in the same way, if we fail to make a sacrifice and take up our cross when God calls us, we miss that opportunity to fulfill God's will for us.

The sacrifice of the Mother of God in accepting to bear and nourish God, giving Him her blood, bones and flesh, and raise Him as a man is such that she alone among all mankind can lead us, if we wish to follow her, into Eternity, to the Resurrection of Christ.

Saturday Mornings are dedicated to praying for our departed loved ones. The Church remembers all those who have gone before us in the hope of Resurrection. The liturgies offered on the Saturday of the Souls are very important because we are connected to our departed fathers and mothers, brothers and sisters in Faith and in Love. Our God is the God of the living, not the dead. The prayers offered by the Church have a very powerful effect upon the departed. Through the remembrance of our departed love ones, miracles have taken place. Peace and consolation are granted to the departed through God's love and mercy. The Blood of Christ washes away the sins of those commemorated in the Divine Liturgy and grants hope to all those who call upon the Name of the Lord.

Saturday Evening Vesper services help prepare us for Divine Liturgy on Sunday. Vespers announces the new day and the various themes of the week. Each Sunday is dedicated to a particular aspect of preparation for Baptism (preparing the Catechumens to be baptized on Holy Saturday) and each Sunday is also given a secondary theme or saint (Triumph of Orthodoxy / Victory of the Holy Icons, St. Gregory Palamas, Holy Cross, St. John of the Ladder, St. Mary of Egypt).

The Church has been preparing us for three weeks. We began the Triodion on Saturday Evening – February 8th. On Forgiveness Sunday March 2nd in the evening, at the Forgiveness Vesper Service (5pm), we will enter into the Great Fast. Let us take full advantage of the many services that the Church offers to us. **Our Lenten journey is an opportunity** for us to grow in the wisdom and knowledge of our Loving God. If during these fifty days we fail to set aside our “normal” routine and neglect this gift, we will have missed an extraordinary opportunity. I remind you that the Lord never gives up on any person, but desires that all should come to the knowledge of Him/The Truth. Lent is our time, our tithe of the year, to be engaged in our spiritual growth.



Holy Cross Community Night Thursday, March 19 @6pm

Spend time with your church family
Enjoy a free Lenten dinner...
Crafts... Games... and more!

For all ages

Nursery available • HOPE: Grades K-2
JOY: Grade 3-6 • GOYH: Grades 7-12
Young Adults • Adults • Seniors

Meatfare Sunday

We Orthodox are a strange lot. Most people in the world content themselves preparing for a holiday a couple of days in advance, perhaps a week or two if you're hosting a big dinner. Yes, there are those who buy Christmas presents way in advance, but buy and large most people don't do much in the way of getting ready for a religious celebration. For many Christians, Lent is more of a "fish on Friday" sort of thing. But the Orthodox, well with us it's a whole different story. Not only is Lent a much more constant affair, with a basically vegan lifestyle for forty days, and special weeknight services that lay-people are strongly encouraged to attend, but we even have a period before Lent starts where we do even more preparation. So if Lent is a preparation for Easter, then we actually prepare for the preparation! We're actually two thirds of the way through that period now, meaning Lent starts just a week from tomorrow. Today is known as Meatfare Sunday, since it's the last day observant Orthodox eat meat before Pascha. As mentioned earlier, we have been recommending a vegan lifestyle for literally thousands of years. But Lent, and preparing for Lent is much more than changing our dietary practice, we are called to get ready in other ways. And nowhere is this more apparent than in the gospel passages in this three week pre-Lenten period. So it seems appropriate to discuss this morning's passage and see what it has to say about preparing for not only Lent, but indeed about the focus of our entire lives.

You've heard the passage before. The scene is the Last Judgment. All of humanity is separated into two groups depending on how they responded to those in need. If you fed the hungry, clothed the naked, or visited the sick or imprisoned, you are welcomed into the Kingdom; if not, well, let's just say that the thermostat is set somewhat higher, and the neighborhood is pretty rough. At first, this seems to be a call to altruism, and truth be told that's a fine thing. The world, especially the corporate world, is dominated by people looking out for themselves, with only token acknowledgment of a desire to help others. Charity begins at home is the byline, and you help others only after you've helped yourself. We hear of the great philanthropy of the foundations of the uber-wealthy, but is that really what the Gospel is saying? Is this morning's passage really meant to extol the work of the Bill and Melinda Gates foundation? Or is there something more?

There is a movement afoot in the world today called "ethical career choice" where people entering the workforce are looking for jobs where they can do the most good. They truly want to make the world a better place, and they want to feel good about how they earn their money, not just by working in non-profit organizations, but in finding companies whose vision takes the

world to a better place, seeking to make sure humanity survives. Another movement, called “effective altruism” uses science and mathematical models to determine the places where charity can have the greatest “bang for the buck”, such as distributing mosquito netting in areas with high risk for insect transmitted diseases like malaria. All of these are good things, and we should by no means disparage them, but they are really not the focus of this morning’s gospel. To understand that, we need to move beyond a human understanding of altruism. At its core, altruism is a byproduct of the hormone Oxytocin, sometimes called the “cuddle hormone.” It strengthens social ties, and has been demonstrated to cause an increase in social altruism. But since other animals produce Oxytocin, it should come as no surprise that those with higher levels of that hormone have stronger social bonds.

But as Orthodox, we look beyond the purely physical, because we believe humanity has a decidedly non-physical component, we believe man is a unique combination of the physical and the spiritual, that at the core of the purpose of our existence we are called to something greater, a divine life, a life in communion with God. But what kind of life would that be? If the soul survives death, and we spend our lives thinking mostly about ourselves, then the universe is already filled with greedy, passion driven souls who care about nothing but their own satisfaction. Those kind of people make the world a hell, why would we expect they would do anything else to the universe? And if the focus of this period is one of preparation, then doesn’t it make more sense that the real focus of this morning’s gospel is not just to do good things, but rather that to be like God, we need to condition our souls to think as He thinks. And just as He thought nothing about Himself when He became human for our sakes, just as He healed the suffering and the sick, even though He was rejected by those He loved and even betrayed and killed by them, so He shows us that it is not so much that doing good makes us good, but that in the struggle to become good, we cannot help but do good. A soul seeking to be truly godly must of necessity think beyond itself, and thus desire to feed the hungry, clothe the naked, and visit the shut-ins.

My brothers and sisters, Lent is a pattern of our very lives. Let us enter it with joy. The wisest among us see that we should be in constant preparation, rooting out all self-centered desires and behavior, struggling to become truly godlike souls, and yearning most of all to one day hear those beautiful words, “Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” To Him be all Glory, now and forever. Amen.

~Deacon Frank Dickos

A FEW TEARS AND THEN PARADISE

“With the rivers of your tears you made the barren desert bloom; and with your sighs from deep within, you made your labors bear their fruits a hundredfold;...”

Meditating on this hymn dedicated to St. Anthony the Great while at the 40 day memorial of Elder Ephraim at his monastery in the Sonoran desert of Arizona, my mind raced back to some unforgettable memories of him, now indelibly etched in my mind. Here was a simple monk, with little formal education, who succeeded in establishing 17 vibrant monasteries in North America, 8 in Greece and the renewal of 4 on Mt. Athos. It seems that before all of this happened, he had been struggling diligently with those who opposed his vision of creating this form of Orthodox monasticism in the New World. He confessed to being very dejected and emotionally drained by these attacks. He tearfully implored God to give him a sign, but no answer was forthcoming. Then all of this doubt and resistance dissipated while he was in Athens. Conferring with the God-inspired Porphyrios (now a saint), Ephraim was encouraged to continue his labor in America. Porphyrios prophesied, as related to me by Fr. Ephraim, that by means of the monasteries that would be founded in America, there would be another Pentecost. Fr. Porphyrios, elaborating further on this prophetic inspiration, went so far to say that people would sell their possessions to promote this mission. All of this and more has come to pass. And we must ask, what is the source of this dramatic renewal in our church. The answer, I believe, is in the same tears that St. Anthony the Great shed in the desert, the tears of a repentant heart. Today, as we implore the Lord to “open unto us the gates of repentance,” let us meditate once more on those blessed tears that have the power to lead us to Paradise.



On this first Sunday of the pre-Lenten period, the parable of the Publican and the Pharisee calls us to arms. Like the infamous tax-collector, we must begin by recognizing that we are nothing in ourselves, possess nothing that we can call our own, and have done no good thing upon the face of the earth. Only by saying such a thing, difficult though it may be, can we even begin to approach the vestibule of God's mercy. Compunction doesn't come easy. Our inner pride thwarts our efforts at humility. We are loathe to admit our dependency on God, or that we can't do anything without Him. We prefer to pull ourselves up by the bootstraps with our own hands, openly declaring our own virtues, like the Pharisee, and not through secret chest-pounding cries for mercy and forgiveness like the Publican.

To help us gain a better focus and hopefully break the shell of our stiff-necked pride, there is a story from the Desert Fathers about two brothers who prayed together each day. It has a lot to say about the tears of repentance that can lead us to Paradise. The one brother while praying the daily office, would be overcome by tears and omit a psalm verse. One day the other brother begged him to reveal what he was thinking that would make him weep so bitterly. He replied, "Forgive me, brother, during prayer, I always contemplate the Judge and myself before Him. I see myself to be a guilty criminal undergoing interrogation. Knowing no excuse for myself, I stand horrified, my mouth closes, and I let a psalm verse go by. Forgive me for annoying you. If you prefer, let us recite our prayers separately." The brother replied, "No, my brother, for if I have no compunction, at least in seeing you I will be ashamed." And God, seeing his humility, also gave him the compunction which his brother had. Instead of judging the tax-collector, the Pharisee should have been standing with him, and maybe the kingdom would have been his as well. But because of his pride, the tears did not flow.

What are we telling ourselves about our standing with God? Is there humility in our approach to him or self-deceit and denial? In the words of St. Nilus, "the beginning of salvation is to condemn oneself." The tax-collector knew what he had become in his own eyes and in the eyes of men. He also knew that where the law is applied without leniency there is suffering. A religion that is based exclusively on the law will invariably condemn its adherents. He knew full well what an unbending law can do to a person. He cunningly used it and abused it to entrap his debtors, corner his victims, extract money, and send many an insolvent person to prison. It was the same unmitigated law that he himself had used to accumulate wealth and

possessions, ruthlessly, and without mercy.

And yet, his very human experience in life had taught him something else, quite illogical and running counter to his legalistic approach to his profession. He remembers moments, when armed with all the power of the law, he comes face to face with the misery and terror he had inflicted on a family, the suffering of a mother, the tears of a child, and at that very moment when everything is his, in spite of the law, in spite of common sense and habitual behavior, he holds back and says: "Leave them alone!" Something in him transcends the narrow confines of the law, something called mercy. The kingdom breaks through in an otherwise unforgiving world.

Perhaps at moments like these, when we feel pity for another person, we, too, can induce a few tears to come to our eyes, and thereby obtain mercy for ourselves. "You have no tears?" the Syrian poet and saint Jacob of Saroug asks. "Buy tears from the poor. You have no sadness? Call the poor to moan with you. If your heart is hard and has neither sadness nor tears, with alms invite the needy to weep with you. The exercise of pity is a great thing; it procures tears for approaching God..."

Tears, like those of the tax-collector, the Gospel tells us, are what open unto us the gates, not only of repentance, but also paradise. Most people when asked what they must do to go to heaven reply, "be good." Jesus contradicts this notion by the telling of today's parable. All we must do is cry "help, or "save me." Most doctors, lawyers, marriage counselors, and the like, who set a high value on themselves, wait for clients to come to them. Not God. When it comes to sinners He doesn't merely stand still, open His arms and say "come to me"; rather like the father of the lost son, He not only waits for us, He runs to us. He goes forth to seek as did the shepherd the one lost sheep, or as the woman looking for the lost coin. He goes, no has gone, infinitely farther than any shepherd or any woman. Indeed, he went the infinitely long way from being God to becoming man, and that's the way He went in search of sinners.

Over 30 years ago, I had a memorable encounter with a 100 yr. old Greek man, born in Smyrna, Turkey in 1888. I received a call from his wife that he was dying and could I give him communion. His name was Nicholas Vogan. I had never seen him in church, nor knew anything about him. He lived on Glenmore Ave. in Dormont, right here in our back yard. Entering his home was like going into a time warp. All the furnishings, refrigerator and stove seemed to be from the forties and fifties. It was like walking into

a museum of the past or seeing an old movie. Nicholas had never been married in the Orthodox Church, but his Lutheran wife was a sweet and pious woman. I had no idea what to expect when I walked into his bedroom. Who he was, what he believed in, or what kind a person he might have been were a mystery to me. But when we bring the sacraments to a dying person, we don't ask questions. The urgency of impending death is reason enough to proceed with the visit. His wife told him that the priest was here to give him communion. He lay in bed, barely able to respond. Then, to my surprise, he threw his arms up into the air and cried, "God have mercy on me a sinner." I communed him, and shortly thereafter he died. In one grace filled moment, Christ was there for him. He died in the arms of Jesus.

And what of us? Is there a tear of compunction that can water the desert in our hearts? Can we admit that we are not perfect, indeed far from it? Can we accept the fact that being good is not what it takes to bring us to heaven? Can we go so far to say that we have done no good thing upon the face of the earth, and that only God is good? With the publican, can we ask God to open unto us the gates of repentance? If so, with a few tears, heaven will open to us as well, for in the words of Jesus "everyone who exalts him-



self will be humbled, but he who humbles himself will be exalted." Today, let us not be ashamed to ask for God's mercy. Let us plead with him to open the doors of repentance to us. Humbling ourselves in this way, ours, too, will be the kingdom of heaven. May we be found worthy to celebrate this victory with all those who have shed a tear for God's abundant mercy. Amen.

Holy Cross Philoptochos March News Letter

Nineteen members attended the February 9, 2020 meeting. The next general Philoptochos meeting will be Tuesday, March 3 at 6:45PM with guest speaker Fr. Paul Abernathy at 7:30PM. ALL Holy Cross members are invited to attend.

Jane Kokanos was voted unanimously to fulfill the vacant board position. Thank you to Kathy Frommeyer for conducting the election.

\$227 was donated at a January coffee hour for St. Basil's Academy and mailed to Nationals to fulfill our commitment. A vote will be taken in March to donate more funds to this worthy Academy.

Our Philoptochos chapter now has 82 members. Please renew or join our worthwhile organization. The National and Metropolis dues must be received by April 1. Please see the 2020 membership form. Your membership is important to us! Your ideas and enthusiasm are welcome!

Ria Kartsonas reported on the Philoptochos Room furniture upgrades. The Room is considered a chapel for tax purposes. The icons will remain on the walls and new tables and chairs are being investigated.

Presvytera Sandy spoke about Mati Lucas, a Guatemalan nursing student, who needs assistance with her nursing education. Philoptochos voted to donate \$500 per year for three years to help fund her education.

The Blanket Ministry will meet on Thursday, March 5 at 6:30PM in the Philoptochos Room. Thank you to Georgina Callas for organizing the group efforts.

Pascha bread making is Monday, March 30 at 10AM. Wrapping and selling will be from 2-4:30PM. The bread is \$10 a loaf and will be sold on April 5 and 12, too. Volunteers are needed.

The Palm Sunday Fish Luncheon is April 12. Set-up will be Saturday, April 11 at Noon. Many volunteers are needed. GOYA is asked to help serve and clean-up.

The NO Bake- Bake Sale continues this month and is chaired by Dena Yamalis.

Kathy Pyros is our Neighborhood Resilience Project (formerly FOCUS) representative. She will take clothing, food and other needed items to NRP. Please set the items outside the office door and mark NRP on the bags. Thank you to Kathy for donating many hours to serving FOCUS and now NRP. The Lenten NRP Food drive will be March 22, 29 and April 5.

The application for The Popi Hagelios Memorial Philanthropy Award of the Philoptochos Society of Holy Cross Church is NOW available in the narthex, office and from Elaine Sofis. The application MUST be returned by March 22. Please see the application for the necessary criteria to apply for the award. The application is available to a PLEDGED Holy Cross family member who is a graduating high school senior in 2020. A similar application is available at Mt. Lebanon High School. You may apply to both awards. You will only be eligible for one \$1500 award.

Elaine Sofis will be attending the National Clergy-Laity Convention in Cleveland, Ohio from June 28-July 2. Every Philoptochos is asked to donate koulourakia for the convention. Holy Cross Sunday school students are donating school supplies for the needy Cleveland area students in the Kids Helping Kids Campaign throughout the diocese. Holy Cross Philoptochos will be a Grand Benefactor sponsor for the convention with a donation of \$10,000.00. Registration Early bird costs for the convention are \$650 prior to May 1 and \$700 after May 1. Three voting delegates will be sponsored by our Philoptochos.

Cynthia Henry will be investigating with Fr. Michael, the possibility of author, Niki Kapsambelis, *The Inheritance*, speaking to our congregation about Alzheimer's.

Future Philoptochos and Orthodox Events,
Tuesday, March 3, 6:45 PM, General Philoptochos Meeting, Fr. Paul Abernathy to speak at 7:30PM
Thursday, March 5, Blanket Ministry, 6:30PM, Philoptochos Room
Thursday, March 19, Community Night, 6:00pm
Sunday, March 22, Applications due for the Philoptochos Philanthropy Award
Sundays, March 22, 29, April 5, Lenten Food Drive for Neighborhood Resilience Project
Monday, March 30, 10am, Pascha bread making and sales 2-4:30, Sales on April 5 & 12, \$10 a loaf
Tuesday, April 7, General Philoptochos Meeting, 7:00pm
Saturday, April 11, set-up for Palm Sunday Fish Luncheon, Noon
Sunday, April 12, Philoptochos Palm Sunday Fish Luncheon.
Sunday, April 19, Pascha
Thursday, April 23, Community Night, 6:00pm
Saturday, May 2, St. Photios Banquet
Tuesday, May 5, General Philoptochos Meeting, 7PM
Thursday, May 21, Community Night, 6PM
Much is planned. Please share your time and talents with us.
Reminders will be sent via-email and hope to see you at ALL of our events!
PLEASE consider joining Philoptochos!
Elaine Sofis, Philoptochos President

Please join us on Tuesday, March 3 at 7:30PM in the Philoptochos Room as Fr. Paul Abernathy will speak about the Neighborhood Resilience Project. ALL Holy Cross members are invited to attend. The Philoptochos meeting will commence at 6:45PM

The applications for the Popi Hagelios Memorial Philanthropy Award of the Philoptochos Society are due by Sunday, March 22. NO exceptions!

Save the Date for Philoptochos Palm Sunday Fish Luncheon on April 12.

TO RENEW OR JOIN PHILOPTOCHOS for 2020,
 please complete and return to church or to *Connie Carabalis,*
224 Mt. Lebanon Blvd, Pittsburgh 15234

Name _____

Address _____

Telephone _____

Email _____

*From your Philoptochos Stewardship donation, \$15 is sent to National Philoptochos in NYC and \$10 is sent to the Pittsburgh Metropolis Philoptochos. Anything over \$25 goes to Holy Cross Philoptochos. **Or see any Board Member to pay your dues!**

GOLDEN CLUB MEMBERS/NEW MEMBERS: After our holiday/winter hiatus, we will start the New Year off with our yearly Lenten, covered-dish luncheon on Tuesday, March 17th, starting at 11am in the Community Center. We will begin serving at 11:30am. We're suggesting Lenten items/dishes, such as vegetables, salads, fruit and desserts. Following lunch, we will welcome our own parishioner Bryan Elderkin, who will speak on his pilgrimage to Mt. Athos. We're looking forward to seeing all our members and, of course, any new members to our first Golden Club meeting of the year! That day we will also be collecting dues of \$10.00 for 2020. *Please RSVP by Wednesday, March 11th* to Rene 412-831-3142; rjkoett@yahoo.com or Cynthia 412-833-9423; cakostelnik@yahoo.com.

Sts. Mary & Martha Women's Fellowship **CHANGES******

March 17, 7pm-9pm

The Myrrhbearers: Mary Magdalene, Mary the mother of James and Josés, Mary the wife of Cleopas, Mary & Martha sisters of Lazarus, Joanna the wife of Chuza the steward of Herod Antipas, Salome the mother of James and John the sons of Zebedee, Susanna, Joseph of Arimathea, Nicodemus

Speaker: Fr. Dean Kokanos

Hostess: Ponny Jahn, 1391 Candlewood Drive, Upper St Clair, 15241 RSVP 412-737-5528

April 28, 7pm-9pm

The 12 Apostles (actually 8 - eliminating Matthew, Peter, James son of Zebedee and John son of Zebedee/Evangelist)

Speaker: Dn. George Athanasios

Hostess: Carol Halkias, 1401 Meadowlark Dr., Bethel Park 15243 RSVP 412-310-2255

May 26, 7pm-9pm The Beloved: St. John The Theologian

Speaker: Fr. Dimitrios Carellas

Hostess: Pres. Joanna Ferencz, NEW ADDRESS: 1028 Francis Rd, Castle Shannon, 15234
RSVP 724-953-1091

OCMC Mission Teams are now open for 2020.

Locations are Alaska, Albania, Colombia, Ghana, Guatemala, Indonesia, and Kenya. Apply today at www.ocmc.org.

2020
MISSION TEAMS
Now Open! Apply Today!





**Holy Cross
hosted
GOYA
Basketball Tournament
February 21-23**



IOCC Health Kit Assembly Saturday, February 8





IOCC Soup Fundraiser Saturday, February 8







AT ST. GEORGE CHAPEL IN NORTH HILLS

PROMETHEUS RESURRECTED: THE LONDON PROTOCOLS 1827-1830

A Celebration on the 199th Anniversary of the Greek Revolution (1821)
and
The 190th Anniversary of the Liberation of Athens and Attica (1830)

*A program by the Greek Room Committee
in honor of France, Russia and Great Britain,
through the French, English and Russian Room Committees
of the Nationality Rooms Program at the University of Pittsburgh*

**Celebrating the friendship of France, Great Britain, Russia, and Greece
in the rise of the modern Greek nation through the London Protocols of 1827-1830
imaged in poem, music, and song**

*- A synaxis of friends; to remember where we started from,
to realize where we stand, and to decide where we want to go*

*- Through our common memories, lives and dreams,
all of us have – inside of us – some part of Greece*

Sunday, March 29, 2020
6 PM
Alumni Hall Auditorium
7th Floor Alumni Hall, University of Pittsburgh
4227 Fifth Avenue, Pittsburgh, PA 15260

A light reception with wines from the Attica region of Greece will be offered following the Program

Program supported by the American Hellenic Foundation of Western PA
For more information: contact@pahellenicfoundation.org

Orthodox Christians of the Greater Pittsburgh area
are invited to a pan-Orthodox Lenten retreat
at Holy Cross Church, Mt Lebanon

With Guest Speaker

FR. DEMETRIUS NICOLOUDAKIS

*Presiding Priest (Proistamenos) of St. Matthew Church
Reading, Pennsylvania*

**FRIDAY-SUNDAY
APRIL 3 & 4, 2020**

TOPIC: REPENTANCE

What does a changed life look like?

What is the fruit of repentance?

Making amends: Going beyond "I'm sorry"

What does it mean to have a relationship with Christ?

What does it mean to be an Orthodox Christian parish?



Retreat Schedule

Friday, April 3

6 pm Akathist Hymn to the Theotokos
(Light dinner provided after Akathist)

8 - 9 pm Discussion with teens

Saturday, April 4 - Saturday of the Akathist



11 am - 3 pm

Main retreat for adults with Fr Demetri
(Lunch provided)

3pm Vespers for St Mary of Egypt

*Retreat will take place at Holy Cross Church
123 Gilkeson Road, Mt Lebanon (across from the Galleria)*

HOLY CROSS

SUN	MON	Tue
1 Forgiveness (Cheesefare) Sunday 8:15am Orthros <i>No Memorials</i> 9:30am Divine Liturgy <i>Coffee Hour sponsored by Portellos & Elderkin families in loving memory of †Angie Portellos, †Maria Elderkin, †Hariklia Markis ☕</i> 5pm Forgiveness Vespers	2 GREAT LENT BEGINS Clean Monday 6:30pm Great Compline	3 6:45pm, Philoptochos Mtg 7:30pm Speaker, all welcome 7pm GOYA Meeting
8 Sunday of Orthodoxy 8:15am Orthros 9:30am Divine Liturgy <i>No Memorials</i> PAN-ORTHODOX VESPER @ Holy Trinity, North Hills	9 Forty Martyrs of Sebaste 9am Orthros only 6:30pm Great Compline	10 
15 St. Gregory Palamas 8:15am Orthros 9:30am Divine Liturgy	16 6:30pm Great Compline	17 10am First Steps 11am Golden Club 7pm Parish Council Meeting 7pm Sts. Mary & Martha
22 Sunday of Holy Cross 8:15am Orthros 9:30am Hierarchical Liturgy <i>No Memorials</i> Greek School Luncheon and Program GOYA Spring Retreat	23 6:30pm Great Compline	24 7pm Vespers @ Annunciation in McKeesport
29 St. John Climacus 8:15am Orthros 9:30am Divine Liturgy <i>Coffee Hour sponsored by Heddaeus family ☕</i> <i>Memorials: †Kathy Pfansteil 1 year</i> <i>†Ruth Aspiotes 15 years</i>	30 10am Pascha Bread Making  6:30pm Great Compline	31

MARCH 2020

Wed	THU	FRI	SAT
4	5	6	7 Saturday of Souls
4:30pm Greek School 6pm Presanctified Liturgy	6:30pm Blanket Ministry 7pm Chant Class	9am Presanctified Liturgy 6:30pm Salutations	8:30/9:30am Orthros/Divine Liturgy 5pm Vespers
11	12	13	14
4:30pm Greek School 6pm Presanctified Liturgy	7pm Chant Class	9am Presanctified Liturgy 6:30pm Salutations	10am -2pm Pre-marriage Seminar 5pm Vespers/Confessions
Metropolis Clergy Retreat			
18	19	20	21
4:30pm Greek School 6pm Presanctified Liturgy	6pm Community Night	9am Presanctified Liturgy 6:30pm Salutations	5pm Vespers/Confessions
		GOYA Spring Retreat	
25 Annunciation	26	27	28
8:30/9:30am Orthros/Divine Liturgy 4:30pm Greek School	7pm Chant Class	9am Presanctified Liturgy 6:30pm Salutations	5pm Vespers/Confessions



GOYA Basketball Tournament in Akron















CAMP NAZARETH | MERCER, PA
MARCH 13-15, 2020

ORTHODOX YOUNG ADULT SPRING RETREAT

ENGAGING THE NON-RELIGIOUS WITH THE
GOSPEL OF JESUS CHRIST

FR. SERGIUS HALVORSEN

HOMILETICS AND RHETORIC
AT ST. VLADIMIR'S ORTHODOX THEOLOGICAL SEMINARY

TINYURL.COM/SPRING2020YOUNGADULTS

MORE INFO: YOUNGADULTRETREATS@GMAIL.COM OR PH: 724.662.4840

Western PA Youth Retreat (Ages 13-18)



Hosted By The St. Sava Serbian Orthodox Church Of McKeesport, Pa.

Retreat Facilitator – Dr. Gregory Abdalah (Bishop John's Son – DMIN – Youth Ministry)

SATURDAY, APRIL 4th: 9 AM – 4:30 PM

Tentative Schedule For The Day:

9AM – 10 AM: REGISTRATION and Continental Breakfast

10-11:30AM: Session 1: "Spin the Wheel" (Contraception, Pre-Marital Sex, Abortion)

11:45-1 PM: Session 2: "Choose a Path" (Personhood, Homosexuality, Transgender, Pornography, Dating, Sexting)

1-2PM: LUNCH

2-3:30PM: Session 3: "Retirement" (Death penalty, Suicide, Euthanasia, Life-Support)
Wrap-Up Session: How do we talk about this stuff? (With Parents)

3:30PM – Great Vespers/Close of the Retreat!

PLEASE RSVP To: frstevor@aol.com By March 29th With Number Attending!

February Holy Cross Community Night





February Holy Cross Community Night





February General Assembly Luncheon

**GOYA Basketball
Tournament at
Holy Cross**







GOYA Basketball Tournaments in Akron and at Holy Cross











Lenten Prayer of Saint Ephraim This prayer is considered to be the most succinct summation of the spirit of Great Lent prayed during all Lenten weekday services, such as the Liturgy of the Presanctified Gifts, and many more times in private.

O Lord and Master of my life,

Keep from me the spirit of indifference and discouragement, lust of power, and idle chatter.

Instead, grant to me, Your servant, the spirit of wholeness of being, humble-mindedness, patience, and love.

O Lord and King,

Grant me the grace to be aware of my sins and not to judge my brother and sister,

For You are blessed, now and ever and forever. Amen.

In Greek:

Κύριε καὶ Δέσποτα τῆς ζωῆς μου, πνεῦμα ἀργίας, περιεργίας,
φιλαρχίας, καὶ ἀργολογίας μὴ μοι δῶς.

Πνεῦμα δὲ σωφροσύνης, ταπεινοφροσύνης, ὑπομονῆς,
καὶ ἀγάπης χάρισάι μοι τῷ σῶ δούλῳ.

Ναί, Κύριε Βασιλεῦ, δώρησαι μοι τοῦ ὁρᾶν τὰ ἐμὰ πταίσματα,
καὶ μὴ κατακρίνειν τὸν ἀδελφόν μου, ὅτι εὐλογητὸς εἶ,
εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ἀμήν.



A GOOD WORD—Λόγον Αγαθόν

MONTHLY NEWSLETTER OF THE
GREEK ORTHODOX METROPOLIS OF PITTSBURGH

ISSUE 29 -- MARCH 2020



ORATORICAL FESTIVAL—GROWING IN FAITH, EMPOWERING LEADERS

One of the keystone programs of our Archdiocesan youth ministries is the St. John Chrysostom Oratorical Festival, which annually offers children in grades 7-12 the opportunity to deepen their knowledge of the faith in one key area and then share that knowledge with their fellow believers. Hundreds of children around the Archdiocese prepare their speeches—usually with the assistance of their dedicated Sunday School teachers and parents—and then have the opportunity to present them at least once, via the local parish.

The Oratorical Festival is not only an aid in engaging more deeply in the theology of our Church, but it is also a wonderful tool to assist our growing future (well, *present and future*) of the Church in mastering the art of public speaking and persuasion—a skillset which will assist them in their further education, in professional settings, and in bringing others to Christ. The judges who volunteer for the Festival at each level are able to provide more than a mere “scoring” of performance, but are available to assist the speakers afterward in learning how to improve their technique and presence.

Many who begin participation through the Oratorical Festival continue their church service as clergy, lay leaders, teachers, school administrators, and other active and God-gifted members of the Body of Christ.

In the 2020 St. John Chrysostom Oratorical Festival, each Senior and Junior division First, Second, and Third place finalist in each category (Oratory, Poetry, and Essay) at the Parish, District, Metropolis, and National levels of competition is eligible to receive a Chrysostom Scholarship upon acceptance to Hellenic College. This scholarship provides awards ranging from \$2,500 up to \$30,000 per year for four years. (Please visit the Oratorical Festival website for the terms and conditions: goarch.org/oratorical.) To register and participate at your Parish, contact your Parish Priest or Sunday School Director, and for more info, visit: goarch.org/oratorical

Join thousands of teens across the nation &

#ShareOrthodoxy!

2020 ORATORICAL FESTIVAL



EXPLORE a deeper knowledge of your Orthodox faith
THINK critically about current issues
SPEAK to a gentle and loving audience

Share Your
FAITH

Junior Division for Grades 7-9
Senior Division for Grades 10-12

AWARDS - The Chrysostom Scholarship for Hellenic College.
The 2020 finalists are eligible to receive a Chrysostom Scholarship to Hellenic College.
This scholarship provides awards ranging from \$2,500 up to \$30,000 per year.

Metropolis Regional Oratorical Festivals
Saturday, April 4, 2020

- Central: All Saints, Canonsburg, PA
- West: Sts. Constantine & Helen Cathedral, Clev. Heights, OH
- East: St. Nicholas Cathedral, Bethlehem, PA

Find the topics, rules, guidelines, and prize information at
www.goarch.org/oratorical



Metropolis of Pittsburgh Oratorical Festival (Finals)

St. Nicholas Greek Orthodox Cathedral, Pittsburgh, PA | Saturday, May 16, 2020

The 37th National Oratorical Festival (Nationals)

Metropolis of Denver and St. Spyridon Church, Loveland, CO | June 12-14, 2020

pittsburgh.goarch.org/religious-ed



SUPPORT HIS EMINENCE AND THE METROPOLIS MINISTRIES

It costs approximately \$1,000 per day to operate our Metropolis—including Metropolitan Savvas's pastoral visitations, preparations for Summer Camp and GOYA retreats, our vital registry (tracking marriages, baptisms, chrismations, and deaths), and more. Please consider sponsoring a day in the life of the Metropolis. To contribute, visit <https://pittsburgh.goarch.org/support>



METROPOLIS OF PITTSBURGH PRESENTS

2020 GOYA SPRING RETREAT

REAL
WORLD

REAL
YOU

"Man looks on the outward appearance, but the Lord looks on the heart" 1 Samuel 16:7

MARCH 20-22, 2020
CAMP NAZARETH, MERCER, PA

Keynote speaker Father Michael Gavrilos will present on living your best Orthodox life and stay true to Christ in the world

For more information regarding registration and scholarship information, please visit
y2am.pittsburgh.goarch.org/retreats

Registration will close March 15

BENEFACTORS OF THE HOLY METROPOLIS OF PITTSBURGH

Special thanks to those who were Benefactors (Stewards) in 2019:

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	Fr. Alexander & Pres. Pearl Veronis

The purpose of the Clergy-Laity Congress is to bring together all ordained and lay leaders from around America to discuss and decide important matters affecting the life, growth and unity of the Greek Orthodox Church, its ministries, finances and philanthropic concerns. The CLC is an opportunity to exchange knowledge and ideas, to share best practices and ultimately to make informed decisions that benefit and further the mission of the Greek Orthodox Archdiocese of America. The sponsors of this year's 45th Biennial Clergy-Laity Congress are key to the Congress's life and success. To learn about the sponsorship opportunities and make a contribution, fill out the attached forms, or visit clergy-laity.org/sponsorship



Cleveland
CLERGY-LAITY CONGRESS
JUNE 28 - JULY 3, 2020



GREEK ORTHODOX METROPOLIS OF PITTSBURGH

5201 Ellsworth Avenue, Pittsburgh, PA 15232 - <http://pittsburgh.goarch.org> - info@pittsburgh.goarch.org
412-621-5529 (Main) - 412-465-0460 (Camp) - 412-621-8543 (Youth) - 412-621-1522 (Fax)

His Eminence Metropolitan SAVAS of Pittsburgh, Presiding Hierarchy

Fr. George Callos, Chancellor

Pres. Eileen Sedor, Receptionist

Marina Papafil, Camp Ministries Coordinator

ADn. Ryan Gzikowski, Asst. to Metropolitan & Registrar

Rhea Dallas, Youth & Young Adult Ministries Director

Maria Stamoolis, Director of Greek Education and Culture

Stacey Stathulis, Stewardship Ministries Coordinator

Basile

*Join us for a
hilarious evening of
Greek-American
comedy!*



ONE NIGHT ONLY
FRIDAY, APRIL 24, 2020

All Saints G.O. Church

601 W. McMurray Road
Canonsburg, PA



7:00pm ~ Drinks & Grand Appetizers under the Tent
9:00pm ~ Show Time in Church Hall *(theater-style seating only)*

Cash Bar - Wine & Beer

Advance Ticket Sales Only - \$50 per person

For tickets call Becky Loutsion 412-217-7183

Or online at allsaintscbg.org (click on Basile)

Proceeds benefit ASGOC parking lot renovations.

HOLY CROSS ORTHODOX BOOKSTORE

FEATURED BOOKS OF THE MONTH

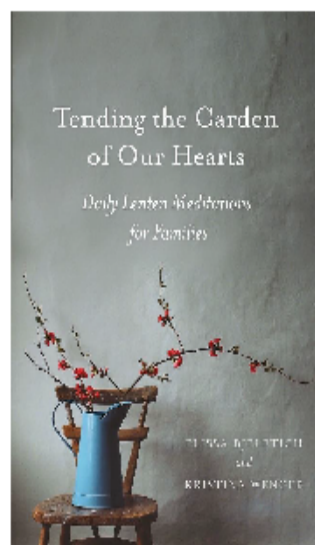


SHEPHERDING SAM

Sam's Aunt Eva says he's like a tornado, he causes a ruckus everywhere he goes. But Aunt Eva won't give up on Sam, and neither will Saucer, the monastery's corgi puppy. Saucer lives at the monastery, but he dreams of herding sheep. With no sheep in his life, Saucer tries to herd everyone else, farm animals, nuns, and especially Sam. Sam doesn't want to follow anyone, not even a funny puppy. But Saucer knows that if he just keeps trying, he can bring this lonely boy back to the flock. A chapter book for ages 7 to 12 years.

TENDING THE GARDEN OF OUR HEARTS: DAILY LENTEN MEDITATIONS FOR FAMILIES

Are you looking for a way to keep your family engaged in the true spiritual nourishment Lent has to offer? *Tending the Garden of Our Hearts* offers family devotions based on the scriptures for each day of Great Lent, including questions to discuss and ponder and an appendix full of hands-on crafts and activities to bring the lessons of the season to life. This book is a must-have for any Orthodox family as a complete resource for daily meditations, discussions, and activities throughout Great Lent.



Our Holy Cross Orthodox Bookstore is located in the carpeted area of the Community Center. Please be sure to stop by any Sunday following Divine Liturgy. We offer a great selection of Orthodox Greeting Cards and Books for all ages. For additional information, please contact Mary Portellos at 724-941-8699 or maryportellos@comcast.net

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

RETURN SERVICE REQUESTED



Sunday, March 22 after Liturgy,

****Greek School****

will celebrate the

Annunciation of the Theotokos
and Greek Independence Day

in the Community Center with a
Spaghetti Luncheon & Program.
(No charge)

Non-Profit
Organization
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Pittsburgh, PA