

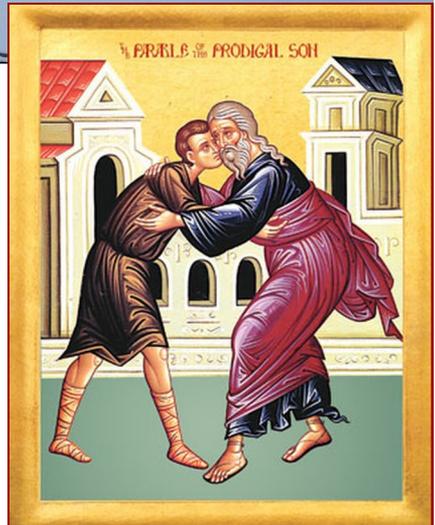
# Holy Cross Crossroads



Beloved Members and Friends of  
Holy Cross,

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

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



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

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

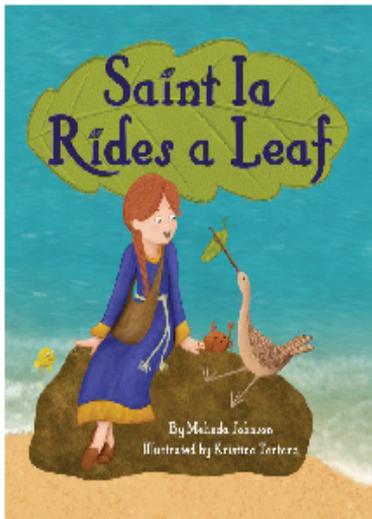
*(Triodion Hymns of Matins - related to Psalm 51)*

These hymns of repentance are chanted after Psalm 50/51. Beginning with Sundays of the Triodion (Publican and the Pharisee – February 21<sup>st</sup>), they are repeated every Sunday throughout Lent. Lent or the Great Fast is called the “School of Repentance.”

*Continued pg. 4 →*

**FEBRUARY 2021**

# HOLY CROSS ORTHODOX BOOKSTORE FEATURED BOOKS OF THE MONTH

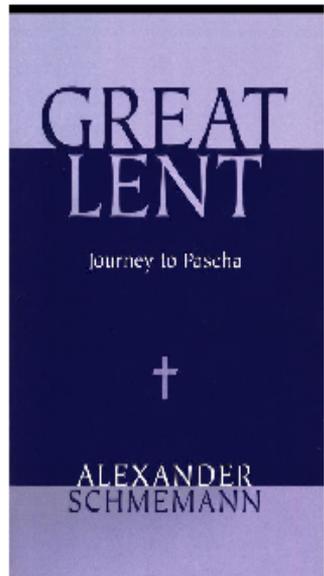


## SAINT IA RIDES A LEAF

“Saint Ia Rides a Leaf” is a charming story from the life of Saint Ia, an Irish missionary to England in the fifth or sixth century. The town and parish of St Ives in Cornwall, England, are named for her, and she is commemorated on February 3 in the Eastern Orthodox Church. Join Saint Ia and her animal friends on an adventure to spread the Gospel! This is a must-have board book for young Orthodox children.

## GREAT LENT

This revised edition of a Lenten classic, written by Father Alexander Schmemmann, examines the meaning of the Liturgy of the Presanctified Gifts, the Prayer of St. Ephraim the Syrian, the Canon of St. Andrew of Crete, and other neglected or misunderstood treasures of Lenten worship. The Lenten season is meant to kindle a “bright sadness” within our hearts. Its aim is precisely the remembrance of Christ, a longing for a relationship with God that has been lost. The darkness of Lent allows the flame of the Holy Spirit to burn within our hearts until we are led to the brilliance of the Resurrection.



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](mailto:maryportellos@comcast.net)

# Holy Cross Greek Orthodox Church

123 Gilkeson Road, Pittsburgh, PA 15228

*Crossroads, published monthly Volume 21 Issue 2*

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  
 Website: [holycrosspgh.org](http://holycrosspgh.org)  
 Office (412) 833-3355 FAX (412) 833-3357  
 Community Center Phone:(412) 854-6001  
**Office Hours** Monday-Friday 9am-5pm

## Organizations & Committees

Church School	Jennifer Moorcroft	(412) 626-9143
Philoptochos	Elaine Sofis	(412)344-7046
Philoptochos	Connie Carahalıs	(412) 561-4783
Membership		
Circle of Angels	Carol Halkias	(412) 276-5002
Angels	Christine Peters	(724) 693-9290
Garden of Love	Stacie Metrose	(412) 833-5164
	Didra Kirschner	(412) 561-2892
Greek School	Dena Yamalis	(412) 343-8355
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
Young Professionals	Thespina Christulides	(412)608-6418
GOYA	Denise Melis	(412) 341-9264
Golden Club	Cynthia Kostelnik	(412) 833-9423
	Rene Koett	(412) 831-3142
Bookstore	Mary Portellos	(724) 941-8699
House Committee	Konrad Mayr	(412) 877-7780
Building Comm.	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
Wednesdays:	7:30 pm Bible Study via Zoom
Weekdays:	8:30am Orthros
	9:30am Divine Liturgy
Saturdays:	Vespers 5pm

\*See monthly calendar for all services.

2021

## Parish Council

Dean Stambolis, President  
 Jordan Nicholas, Vice President  
 Nicholas Chakos, Financial Secretary  
 Jennifer Liokareas, Treasurer  
 Constance Zotis, Secretary  
 Dena Galie  
 John Hoenig  
 Frank Kalogeris  
 Bob Kirschner  
 Deno Pappas  
 Christine Picard  
 Bill Poutous  
 George Sokos  
 Donna Staub

**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.



It is during this time in the life of the Church that we focus intensely on our own necessity for repentance. God loves each one of us and calls us to return to Him. Jesus is the Good Shepherd and He goes out and seeks us diligently. He wants no one to be lost, but all to be alive with God.

St. John Climacus defines repentance:

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

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

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

In a few weeks, on February 20<sup>th</sup>, we will enter the season of the Triodion. This will mark our preparations for the Great Fast. This is

the title of the year, the 10% that God asks of us to continue our spiritual renewal and embrace a discipline of fasting, prayer, and acts of mercy. All times are given to this effort, but we especially set aside this time of Lent to embrace a new regiment of prayerful struggle.

Great Lent does not begin until March 15<sup>th</sup>, however, the Church gives us almost an entire month to prepare ourselves for this important undertaking. The Church understands that unless we prepare to make this effort and fully understand why, we will not be ready to enter the Lenten season.

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

The first Sunday (February 21<sup>st</sup>) is of the Publican and Pharisee and focuses on humility. (Luke 18:10-14) To emphasize the point, that we make spiritual progress through humility and not by boasting of our deeds before God (or man), **the Church forbids** fasting during this week.

The second Sunday (February 28<sup>th</sup>) is of the Prodigal Son (The Loving Father) and focuses on forgiveness and the desire of God to receive all of us into His Heavenly Kingdom. (Luke 15:11-32) This week is a normal (Wednesday and Friday) fasting week.

The third Sunday (March 7<sup>th</sup>) is of the Judgment and focuses on the Second Coming of Christ and how the Lord will judge mankind. The judgment is based on how we have loved, or failed to love, one another. (Matthew 25:31-46) This Sunday is called "Meatfare Sunday" and is our last day for meat products. **Please note that on this Sunday will be our Spring General Assembly.**

The fourth and final Sunday (March 14<sup>th</sup>) is Forgiveness Sunday. The Lord commands us to forgive one another as He has forgiven us. We enter our Lenten journey asking forgiveness from all. (Matthew 6:14-21) This Sunday is called "Cheesefare Sunday" and is our last day for dairy products. On Sunday evening we gather for the Forgiveness Vespers where we begin our Lenten journey by asking forgiveness of one another. Without forgiving one another, God cannot forgive us! **Lent begins on "Clean Monday" (March 15<sup>th</sup>).**

**PASCHA is May 2<sup>nd</sup> !!!!**

*(continued next page...)*

St. Nicholas Velimirovic writes,

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

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

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

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

My brothers and sisters in Christ, let us not lose this opportunity and seek to encounter our Loving God in all that Church provides for us! **Just one year ago, it was not possible for us to gather for the Lenten services. May we take full advantage of the opportunity to attend services and have Holy Confession and Holy Communion. May our preparations and desires be blessed!**

With love in Christ,  
Fr. Michael

GOYA Co-President  
Chris Jahn shown with  
GOYA Advisor  
Denise Melis.



GOYA families showed  
their appreciation for  
Denise with a gift of a nice  
GPS and mounting system  
and several gift cards.

GOYAns find a way to safely meet.



**Attention High School Seniors and Parents!** The application for the **Popi Hagelios Memorial Philanthropy Award** of our Philoptochos Society is available NOW in the Narthex, from Elaine Sofis, [esofis@comcast.net](mailto:esofis@comcast.net), electronically, or Denise Melis, electronically, [dmelis@comcast.net](mailto:dmelis@comcast.net). The application is due by Sunday, March 14, 2021. The award is available to a 2021 PLEDGED Holy Cross family member who is a graduating high school senior in 2021. A similar application is available at Mt. Lebanon High School. You may apply to both awards but will only be eligible for one \$1500 award.

Ladies and Gentlemen, High School graduates and Beyond of Holy Cross. **Please join Philoptochos** during our **annual membership drive**. We are a great Philanthropic group We raise funds and donate the funds to many deserving organizations and individuals. Dues are \$25 for National and Metropolis and anything over that amount remains in our account for Philanthropy. Checks are payable to Holy Cross Philoptochos.

SAVE the DATES for the future Philoptochos General Meetings, Tuesday, February 9, Tuesday, March 9, Tuesday, April 6, and Tuesday, May 11, all at 7pm. Board Elections will occur at the May 11 meeting.

**Please join or renew your 2021 Philoptochos membership.** We are a wonderful philanthropic society. Your membership is valued! See membership form below:

**TO RENEW OR JOIN PHILOPTOCHOS for 2021,**

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!***

## **Holy Cross Philoptochos February News Letter**

Twenty members attended the January 12 Zoom General Philoptochos meeting.

Our sincere sympathies to Philoptochos Vice-President, Demetra (Mimi) Kontoulis, on the passing of her beloved husband +Takis. +Takis helped Holy Cross and our Philoptochos in many ways. May his memory be eternal.

The next Zoom General Philoptochos meeting will be Tuesday, February 9 at 7pm. The link will be sent to members.

The executive board and board still must meet to determine the 2021 budget as soon as the Metropolis commitments are received.

Carol Halkias reported that Poinsettias donated by Mary Zotis with lovely bows and bells made by Eva Elderkin and loaves of bread made by Carol were delivered to the nursing homes by Mimi Kontoulis at the front desks with no personal contact. Other visiting Angels made their own goodies, made calls, cards and gave gifts. Thank you ALL who gave of their time and talents for such a worthy cause.

There are currently 63 members who have paid their 2021 dues. Please see the 2021 membership form to renew your membership or to join. Your membership is valued. Board Elections are in May and you must be a current member to vote. Thank you to membership chair, Connie Carahalis.

Two Philoptochos Philanthropy Awards are available to two graduating high school seniors in 2021 who are a family 2021 PLEDGED Holy Cross member.

Thank you to Ria Kartsonas and Georgina Callas who continue with the Blanket Ministry at their homes. They are making chemo caps and blankets to take to patients at St. Clair Hospital. Please contact Georgina if you want material to make blankets or would like one.

Thank you to Kathy Pyros and ALL who donate to Neighborhood Resilience Project with food and clothing donations. Kathy is accepting non-perishable food and winter clothing outside the office door for NRP.

The Screening Committee for the May elections are Cynthia Kostelnik and Jane Kokanos. You must have attended at least 4 meetings over the course of the year to be eligible for the board elections.

The Election Committee for the May elections are Cynthia Kostelnik, Jane Kokanos and one to be determined. They will not be seeking board election.

**Reminders, Announcements and Updates will be sent via-email to our members.**

**Elaine Sofis**

**Philoptochos President**

## Saints Mary & Martha Women's Fellowship

He made everything beautiful in its time... (Ecc. 3:11a)

A Historical Perspective of the Arts in the Orthodox Church

Hello Beloved Ladies,

Our fellowship is alive and well in these unusual times! We have five meetings schedules for this season. Hopefully, two more will come in the Spring. Here's what we have so far. All meetings will be via ZOOM. The link will be sent a few days before the meetings.

**February 23, 2021**

**Iconography** Speaker: Diane Hoenig

*He is the image of the invisible God. (Col. 1:13a)*

**March 23, 2021**

**Vestments** Speaker: Presbytera Sandy Chakos

*You shall put the holy garments on Aaron and anoint and consecrate him, that he may minister to Me as a priest. (Ex. 40:11)*

Please let me know if you have any questions.

Effective January 1, 2021,  
we have no longer been using  
[holycrosspit@mail.goarch.org](mailto:holycrosspit@mail.goarch.org)  
*The archdiocese has phased out this email server.*

Please use:  
[holycrosspittsburgh@gmail.com](mailto:holycrosspittsburgh@gmail.com)  
going forward.

### Local Companies Producing Items to Help with COVID-19 Crisis

Excerpts from *Standard Herald*, Uniontown, PA, and featured on WPXI-TV, Pittsburgh, PA.  
Contributed by Anna Aivaliotis.

Bravo to Tia (Vassilaros) and Christian Klay, who have been helping their community through the pandemic. Tia is the daughter of Chapter Icaros members George and Maria Vassilaros. Tia's late grandfather, George Vassilaros, was a PSP and very involved in the beginnings of the Foundation. Her grandmother, Stella, remains involved in the PIB.

The work Ridge Runner Distillery is doing now differs starkly from anything Christian Klay envisioned when the distillery opened back in 2015. The distillery, in Chalk Hill, has been churning out gallons of hand sanitizer for hospitals, first responders and others in extreme need in the midst of the COVID-19 crisis. "This is just an unprecedented situation for everyone," said Klay, who owns Ridge Runner Distillery with his wife Tia (Vassilaros) Klay. "I really feel lucky to have an opportunity to contribute and hopefully make a difference – even if it's a very small one." The decision to help first responders in the middle of the coronavirus pandemic was an easy one for Klay. "My thought is if I can help protect some of them, it'll help protect some of us," Klay asked Gov. Tom Wolf for a waiver to keep his stills running. Instead of pumping out moonshine, it is now sanitizers. "We are trying to get as much of a neutral spirit; that is alcohol up to 190 proof where alcohol becomes antiseptic," Klay said. He's using sugar and turbo yeast and said it takes about 5 days for the sanitizer to get into bottles. His wife stands by ready to label. "I feel really blessed that I can get up every day and actually come in and do something that might help somebody," Klay said.



The sanitizer itself is made with about 80% neutral spirit, a high-proof alcohol. Smaller amounts of hydrogen peroxide

and glycerol also go into the mixture. Klay said the distillery follows World Health Organization standards in creating the sanitizer, although the glycerol is tough to come by. Klay noted that his father, Dr. John Klay, understands deeply the feeling of helping people in urgent need. His father, John Klay is a cardiothoracic vascular surgeon in Wheeling, WV. Christian Klay shares more and more with his father these days.



That feeling of delivering urgent help is something He said distilleries throughout the state were engaging in this kind of production. "I feel like I might have tasted a teeny percentage of the kind of satisfaction he gets when he does a successful operation."

At right: Tia (Vassilaros) Klay took 3rd place at a Bloody Mary contest in Pittsburgh, with her famous pickle shine!

Tia's mother, Maria, is seen far left, and Tia is third from left.



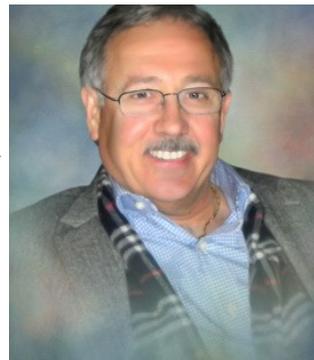
## Funerals

**December 28 ~ George Troianos**, age 92, son of the late Margo and Pneumatis Troianos, husband of the late Angie Troianos; brother of Bessie Zotis, the late Lola Troianos, Helen Tsudis and Jerry Troianos; survived by many nieces and nephews. George was an artist who enjoyed pencil sketching and sculpting. He loved classical music. He had a lifelong career as a draftsman for Westinghouse in Pittsburgh.



**December 28 ~ Bessie Zotis**, age 96, daughter of the late Marigo and Pneumatis Troianos, wife of the late Constantine “Gus” J. Zotis, mother of John (Leann) Zotis, Dean (Irene) Zotis, Cindy (John) Padrowski, and Nick (Victoria) Zotis. Grandmother to 12 grandchildren and 16 great grandchildren. Sister of the late Lola Troianos, George Troianos, Hellen Tsudis, and Jerry Troianos. Bessie loved to cook and loved to make people happy. She lived life to the fullest and enjoyed classical music.

**January 2 ~ Takis Efstratios Kontoulis**, age 68, husband of Demetra (Gouzoulis); father of Steven (Grace) Kontoulis, Jim (Maria) Kampetis and Kristen Kampetis; dear brother of Fraggis, Vasilis, and Panagiotis; grandfather of Xavier, Jasper and Lucy. Also survived by many nieces, nephews, and cousins. He came to the United States 1975, and slowly built Salonika Gyro in Downtown Pittsburgh and Salonika Imports in the Strip District. He did this with such grit, resourcefulness and true excitement for the opportunity to build something in this world. He transferred every talent he had to supporting his church and helping others achieve their goals. He was his most shining self when he was helping at the church food festivals.



## Funerals (cont.)

**January 8 ~ Christina Burke**, age 93, survived by her daughter, Patricia Aivazis; sister, Eva Troianos; grand-daughters, Kristina (Justin) Bendel and Stacie Liadis; great-grandson, Elias Chamberlain; as well as many nieces, nephews, and friends. She was preceded in death by beloved husband, Walter Burke; her parents, Andrew Tenekedes and Mary Tenekedes; siblings, Angela Makris, Nicholas Tenekedes, Paul Tenekedes.



## Baptisms

December 28 ~ **Mason (Stephen)**, son of Jason and Jessica (Davide) Makrinos. Godparent is Jim (Demetrios) Makrinos.

January 2 ~ **Christos**, son of Kyle and Jenna (Liokareas) Garner. Godparent is Jenna Liokareas.

January 31 ~ **Elias Joseph**, son of Garrett and Nicole (Ambeliotis) McLean. Godparents are Christopher and Mikel Kynn Tsangaris.



# Holy Cross

SUN	MON	Tue
	<p><i>1</i></p> <p>6:30pm Vespers of Ypapanti @Holy Cross</p>	<p><i>2 Meeting of the Lord @ Holy Cross</i> 8:30 Orthros 9:30 Div Liturgy</p> <p><i>7pm Church School (9th-12th grades)</i></p>
<p><i>7 St. Parthenius</i> 8:15am Orthros 9:30am Divine Liturgy Godparent/Godchild Sunday</p>	<p><i>8 St. Theodore the Commander</i></p> <p>6:30pm Paraclesis</p>	<p><i>9</i></p> <p><i>7pm GOYA Meeting</i></p> <p><i>7pm Philoptochos Meeting via Zoom</i></p>
<p><i>14</i> 8:15am Orthros 9:30am Divine Liturgy</p>	<p><i>15 St. Anthimus, Elder of Chios</i> 8:30 Orthros 9:30 Div Liturgy</p> <p>6:30pm Paraclesis</p>	<p><i>16</i></p> <p><i>7pm Church School (9th-12th grades)</i> <i>7pm Parish Council</i></p>
<p><i>21 Publican and Pharisee</i> 8:15am Orthros 9:30am Divine Liturgy</p> <hr/> <p><i>Prodigal Son 28</i> 8:15am Orthros 9:30am Divine Liturgy</p>	<p><i>22</i></p> <p>6:30pm Paraclesis</p>	<p><i>23</i></p> <p><i>7pm Sts. Mary &amp; Martha Women's Fellowship</i> <i>7pm Church School (9th-12th grades)</i></p>

# February 2021

Wed	THU	FRI	SAT
<p>3</p> <p>4:30pm Greek School 7pm Bible Study <i>via Zoom</i></p> <p>6:45pm GOYA Basketball open Gym (co-ed)</p>	<p>4</p> <p><i>7pm Effective Christian Ministry via Zoom</i></p>	<p>5</p>	<p>6 St. Photius 8:15 Orthros 9:30 Div Liturgy</p> <p>4pm Church School (PreK-8th grades)</p> <p>5pm Vespers</p>
<p>10 St. Haralambos 8:30 Orthros 9:30 Div Liturgy 4:30pm Greek School 7pm Bible Study <i>via Zoom</i></p> <p>6:45pm GOYA Basketball open Gym (co-ed)</p>	<p>11</p> <p><i>7pm Effective Christian Ministry via Zoom</i></p>	<p>12</p>	<p>13</p> <p>4pm Church School (PreK-8th grades)</p> <p>5pm Vespers</p>
<p>17 St. Theodore Tyron 4:30pm Greek School 7pm Bible Study <i>via Zoom</i></p> <p>6:45pm GOYA Basketball open Gym (co-ed)</p>	<p>18</p>	<p>19</p>	<p>20</p> <p>4pm Church School (PreK-8th grades)</p> <p>5pm Vespers &amp; Opening of the</p>
<p>24 <b>Fast Free</b> 4:30pm Greek School 7pm Bible Study <i>via Zoom</i></p> <p>6:45pm GOYA Basketball open Gym (co-ed)</p>	<p>25</p> <p><i>7pm Last Effective Christian Ministry via Zoom w/ guest speaker</i></p>	<p>26 <b>Fast Free</b> St. Photini and St. Porphyrius of Gaza 8:30 Orthros 9:30 Div Liturgy</p>	<p>27 St. Raphael of Brooklyn</p> <p>4pm Church School (PreK-8th grades)</p> <p>5pm Vespers</p>

## **St. Basil the Great the 'lion of Christ' for Christian Philanthropy**

*by Dr. John G. Panagiotou*

Many things are said and written about the great Cappodocian Father of the 4<sup>th</sup> century St. Basil the Great of Caesarea. In Basil the Great, we find the consummate theologian, liturgical scholar, ascetic and evangelist of the Faith. Too often, however, one more aspect of Basil is left overlooked and that is Basil as the first great Christian philanthropist. It is with this focus on Basil's care, concern and heart for the poor, the underprivileged, the sick, the unemployed, the homeless and disenfranchised that marks the level of profound theological reflection and insight that Basil exudes in his writings.

**St. Basil the Great's Early Life** - Let us first, however, examine the context of the world in which Basil was born and matured in the Christian Faith so that we may better understand his notion of philanthropy. Basil was born into a wealthy established noble Greek Christian family in the city of Pontus in Asia Minor (modern day Turkey) in the year 330 A.D. By this time, nearly two decades had passed since the Emperor Constantine's Edict of Milan, which legalized Christianity in the Roman Empire. It was not long after this that Christianity would become the official religion of the Roman Empire.

Basil's maternal grandfather was martyred for his unwillingness to deny the Faith in the years prior to the legalization of Christianity. Macrina his widowed maternal grandmother and his pious parents raised Basil and his four siblings in the Christian Faith. In all there were nine members in his family who would become recognized saints, especially of note was his sister Macrina (who was named after their maternal grandmother).

Basil would go on to study in the great prominent intellectual centers of the day such as Athens and Alexandria. During which time meeting and cultivating life-long friendships with luminaries such as St. Gregory of Nazianzus (The Theologian); he would finally complete his studies and open a law practice and tutorial service in rhetoric in the city of Caesarea. His life would radically change direction upon his meeting with the pious and charismatic bishop Evstathios of Sevasteia. After which, Basil would write that as a result of meeting with Evstathios, "I beheld the wonderful light of the Gospel truth and I recognized the nothingness of the wisdom of the princes of this world." [1]

Basil would then be baptized at age 27. It is important to note that although infant baptism was practiced from the earliest days of the Church, delayed adult baptism of Christians was not uncommon during the first four centuries. We find both practices from Apostolic times.

**The Monastic Tonsure and Preparation for Debate** -Basil then headed to the Cappodocian region of Asia Minor (Turkey) to live for a time in the caves

there. Prior to his Cappadocian departure, Basil would give his material goods to the poor, thus marking his monastic embarking with great Christian philanthropy. Upon his return from Cappadocia, he founded a monastic community on his family's estate. It was within the monastic context that as part of the cenobetic rule of life in community that Basil would expose with the understanding that it was to be a life of service to both those within the monastic community and to those outside of its walls. For Basil, asceticism in of itself could be self-serving and demonic if it were not tempered by service to others. Thus, his contribution to monastic endeavor was not limited to the ordering of a community, but in that community's outreach and service to the greater community as a sense of mission and purpose. In his theological works, *Moralia* and *Asketika*, he outlines the guidelines for proper Christian living in the secular world[2] and within the monastery walls.[3]

During this time, Basil would begin his great engagement of and in the tumultuous theological debates and controversies of the time. Namely, his contributions and renown would be made at the Council of Constantinople in his affirmation of the term "homoousios" ("the same essence") in reference to Christ against the Arian heresy. It was his defense and articulation of the orthodox Christian teachings on the Holy Trinity, Christology and Incarnation that helped shaped the one holy catholic and apostolic Church's theological formulations on these crucial matters of faith in the fourth century. Of all of his copious theological works which are too numerous to mention here, his "On the Holy Spirit" stands out as his appeal to Scripture and Tradition as the illuminators to the facts of the divinity and consubstantiality of the Holy Spirit with the Father and the Son.[4] Thus, providing the formulation of three distinct "hypothesis" (Persons) in one Divine "ousia" (essence).

Of the hundreds of homilies, there exists the Lenten series entitled *Hexaemeros* which provide valuable parabolic moral teachings. These would articulate the moral basis, which would form the underpinnings of his Christian philanthropic worldview.

### **Philanthropy Emerges From Worship, Prayer, and Ascetic Practice**

As with Basil's delving into the monastic life, his approach to high academic theology does not remain merely in the theoretical. He makes it relevant precisely because he makes it applicable to the lives of the common members of society. Thus, in doing so, he makes it a ministry which reflects the Incarnation of Jesus Christ coming in the flesh and of life in communion with the Holy Trinity. This can be seen in his homily *Sermon to the Rich* where he instructs the hearer to treat the needs of other as we would treat our own, regardless of what those needs are.[5]

In the realm of liturgical theology, Basil is attributed with many prayers within the Eastern and Western rites. Most notably however are two that

stand out above the rest and they come down to us through the Byzantine liturgical tradition: the Divine Liturgy of St. Basil the Great and the “Kneeling Prayers” at Pentecost Vespers. To what extent, these are the exact words penned by Basil verbatim is not the question that is important, the fact that they are attributed to him is reflective of his enduring influence and legacy of his focus on the synthesis of good liturgy through the formalization of liturgical prayers and hymnography with a sound theological basis. Throughout all of these works, Basil’s deep concern for the sick, the suffering, the hurting, the poor, the disadvantaged, and the oppressed is present throughout. In the anaphora (Eucharistic prayer) attributed to him in the Liturgy, the celebrant prayers, “defend the widows; protect the orphans; liberate the captives; heal the sick...For You, Lord, are the helper of the helpless, the hope of the hopeless, the Savior of the afflicted, the haven of the voyager, and the physician of the sick. Be all things to all, You know each person, his requests, his household, and his need.”[6] Basil’s ascetical, theological and liturgical contributions alone would have assured him a place in church history. Yet, he would also, albeit reluctantly, contribute in the later years of his life to church history as a clergyman. In 362, Bishop Meletius of Antioch ordained him a deacon and he remained as such for three years until his ordination as a priest by Eusebios of Caesarea. It was during this time that the Arian controversy would rage and Basil would be very much involved.

Following the defeat of the Arians, Basil was appointed by Eusebios to assist him at the diocese and become his protosynkellos (chancellor). Basil quickly gained reputation and influence as a capable administrator. This became problematic because Eusebios became jealous and felt threatened by Basil so Eusebios permitted Basil to return to his asceticism, thereby leaving diocesan administrative life. However, Gregory of Nazianzus persuaded Basil to return to diocesan service and there Basil remained for several years coexisting with Eusebios by giving him all the credit and acclaim for successes in the diocese.

### **Election to the Episcopacy**

Upon the death of Eusebios in 370, Basil was elected bishop amidst opposition from others and his own apprehension and lack of desire to be elevated to the episcopacy. In St. John Chrysostom’s *On the Priesthood*, Chrysostom relates his coercion of Basil to accept ordination to the episcopacy for the good of the Church.[7] In spite of all that, Basil would go on to have a dynamic and fruitful episcopacy. He came to see being a bishop not only as a burden which he definitely felt it was for him, but as an opportunity to even greater service because of his episcopal office. With this in mind, Basil established the first formal soup kitchen, hospital, homeless shelter, hospice, poorhouse, orphanage, reform center for thieves, women’s center for those leaving prostitution and many other ministries. All the while, Basil was personally involved and invested in the projects and process. He gave all of his personal wealth to fund the ministry to the poor and downtrodden of society. All of these ministries

were given freely to all who sought help regardless of their religious affiliation. Basil himself would put on an apron and work in the soup kitchen. He would refuse to make any discrimination when it came to people who needed help saying that “the digestive systems of the Jew and the Christian are indistinguishable”. [8]

In addition to all of the above, Basil would maintain a daily schedule of morning and evening schedule of liturgy and preaching at his own church. He saw that the outreach ministry, as importantly vital as it is, is to be seen within the context of worship and prayer.

Finally, Basil had built a large ministry complex outside of the city walls which included a poorhouse, hospital and hospice. It was called the Basiliad. For a variety of reasons, one being its consolidation of outreach ministries into one centralized location outside of the confines of city walls gained it great world fame because like many other things, Basil was the first to conceive of and realize something as ambitious such as this.

Basil died on January 1, 379 at the age of 49 suffering from liver disease. Customarily in Greece, St. Basil’s Day (January 1) was when gifts would be exchanged. Also, a sweet bread is baked for that day with a coin inside. Both of these customs emerged as an expression of the Christian philanthropy exemplified by Basil.

### **To Be in Christ is to Engage the World**

It is interesting to note that Basil is sometimes referred to as “Ouranofantora” (“revealer of heavenly mysteries”). Perhaps, the greatest revelation that we can receive from Basil is that to truly be “in Christ” means necessarily having to engage the world and all of its problems, trials, and tribulations with radical trust that God will deliver us and provide for us. What are the implications for today’s Christian? What are the implications for the contemporary Church? In the last portion of my article, I want to explore these concepts and their implications offering what might be a viable blueprint for meaningful expression of Basil’s radical ancient Christian worldview in today’s context.

First, people are formed by people. What more could be said by the fact that Basil grew up and was nurtured in a spiritual household that was even marked by the family patriarch being martyred during the persecution. Within that context, the piety of his grandmother and parents shaped the man who he became. There is no substitute for authentic piety. The charity and love that begins at home cannot help but expand beyond the house door. It is a truism in life that the people we have around us define our identity today and mold our identity tomorrow. For the Christian, we should seek out pious people.

Second, people are moved to action by people. When Basil meets with Evstathios of Sevasteia, it is Evstathios' charisma and radiance that inspires Basil to embark on a new life journey. It was not lofty theological treatises or ornamental grandeur that impressed him. Rather, it is Evstathios' personhood. It is precisely this personal focus which focuses ontologically on who a person is, not a functional definition which focuses on what function a person performs. The "Evstathios" in our lives can take many forms. He may be a plumber who inspires us to live fully for God by whom he is Christ, not what station in life one holds. God always works in the personal often speaking to us through others if we are open to Him.

Third, Basil whether in ascetical reflection, theological debate, or in the midst of chancery politics, let God use Him for His greater glory unto service of others. He did not make an excuse for not being a philanthropist in the hermitic caves of Cappodocia by saying what can I do here for others in this remote isolation. He did not make an excuse for not being a philanthropist by his attendance and involvement in the Ecumenical Council and other synods defending the Faith. And he did not make an excuse for not being a philanthropist while he worked in the political world of the diocese and hierarchy. Instead, he used his stations and positions in life to promote the Gospel and minister unto people who were in need.

**Instead of Liberation Theology or the Social Gospel, Basil's Church as Hospital** Make no mistake, Basil was not an ancient version of a promulgator of "Liberation Theology". To think that is to utterly miss the point of the man, his message, and his ministry. He never saw his role of addressing an injustice and relating it back to Christ and working for social change in humanistic political terms. Rather, he saw his role as abiding in Christ and seeing a world through His Divine ocular lenses in hopes of leading and helping everyone come unto Him for transformation and transfiguration. Basil is consonant with his view of the Church with the likes of his contemporary St. John Chrysostom who reckons the Church as the spiritual hospital. Basil, as with so much of his theology, takes this theoretical premise and literally makes it incarnational. In the Body of Christ today, we hear rhetoric such as "we can only do so much" or "we can only help 'our own'". That mentality is totally antithetical to the teachings and "fronima" (mindset) of Basil the Great. To really understand and grasp, the essential iconic image of Basil, we should not just be see him in Byzantine episcopal vestments, but rather in wearing an apron in a soup kitchen serving and identifying with the poor, the homeless and the disenfranchised. We as individual believers and collectively as the Church are called to Christian philanthropy. It is ancient. In view of the Lord Jesus' words in Matthew 25, it is essential not optional. Anything short of this and we are failing our calling as shown to us by Basil the Great. Yes, it is the mission of the Church to minister to the poor, homeless, unemployed and disadvantaged. Ministries to those in need should be held daily, not just occa-

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sionally. It should be just as regular in schedule as any other liturgy, Bible study, or meeting at the Church.

For far too long, the Church has lived under the fallacy that it is not supposed to proselytize, only to use that as an excuse for it not to evangelize, thus failing in the Great Commission through the sin of omission. Now, more than ever with the world as it is, to miss the opportunity to serve because of the fallacy that “the Church is not a social service center”, only to use that as an excuse not to serve and help those in need whatever the multitude of needs may be is to fail in the mission of the Church, as St. Basil believed it to be and taught it should be through his example. For if we ascribe merely to a nominal definition of what Church is as merely being in unity of doctrinal faith with St. Basil and yet not incorporate the essential meanings and practice of his life, then we deceive ourselves because we are not authentically practicing Christianity. It is time for us to put our aprons on and get to work in that soup kitchen, in that hospice, in that nursing home, in that homeless shelter and anywhere else God leads you to serve and minister.

Notes:

[1] Basil the Great, Epistle 223, 2, as quoted in Patrology, v. 3. Christian Classics trans. Quasten, Johannes (1986) p. 205.

[2] Basil the Great, Asketiki Prodiatiposis, Athn., De Syn. v. 31, in Christian Classics Ethereal Library, p. 467.

[3] Basil the Great, Moralia, Nicene and Post-Nicene Fathers Series II, v. 8. [4] Basil the Great, On the Holy Spirit, St. Vladimir’s Seminary Press, (1980).

[5] Basil the Great, Sermon to the Rich, [[bekkos.wordpress.com/st-basils-sermon-to-the-rich/](http://bekkos.wordpress.com/st-basils-sermon-to-the-rich/)]

[6] Divine Liturgy of St. Basil the Great, edited trans. Vaporis, Nomikos M., Holy Cross Orthodox Press, (1986).

[7] John Chrysostom, On the Priesthood, St. Vladimir’s Seminary Press, (1996). [8] Kiefer, James E. Basil the Great, Bishop, Theologian

[<http://justus.anglican.org/resources/bio/186.html>]

[9] John Chrysostom, “Homily Against Publishing the Errors of the Brethren”, Patrologia Graeca 62, trans. edited by Migne, Jacques. pp. 755-57; see also Vlahos, Ierotheos. Orthodox Psychotherapy, Birth of Theotokos Monastery publisher, (2005), pp. 25-26.

Source: <https://novoscriptorium.com/2020/01/01/saint-basil-the-great-the-lion-of-christ-christian-philanthropy/>

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## Sunday after the Nativity December 27<sup>th</sup>, 2020~Deacon Frank Dickos

In 1961 the American astrophysicist Frank Drake proposed an equation that would estimate the number of intelligent civilizations that should exist in the universe. Popularized by Carl Sagan, the equation predicts that there should be large numbers of civilizations at least as advanced as ours, if only because the sheer number of habitable planets is so huge, even with the most conservative estimates. And indeed the discovery of so many planets orbiting nearby stars increases those odds. Yet among astrophysicists there is also a conundrum called the Fermi paradox. At its most succinct it concedes that the universe is unfathomably huge, and yet we've never seen *any sign that there's intelligent life anywhere else. A recent paper by several Cal Tech physicists proposes a solution to this, but it is a disheartening one. It's because these earlier civilizations destroyed themselves. And the only reason we're still alive is because humans are five and a half billion years behind these now extinct civilizations. Interestingly, this morning's Gospel gives us insight as to why this is a reasonable proposition, and also provides an escape from our impending disaster.*

This is an unusual, and perhaps a bold claim. How could a story about what happened after the wise men left the infant Jesus and returned home have anything to do with the end of the human race? But the claim is justified because it illustrates how humanity can get so caught up in its own pursuits that it becomes shortsighted and cannot see how its behavior leads to its own destruction. Herod ruled Judea. He had the backing of Rome, the mightiest empire in the world. His power and position were unassailable. And yet, when three unknown pagan astrologers come visiting with a strange tale of a future king born under an auspicious star, Herod sees a threat to his situation. Never mind that it would take at least two decades for anything to come of it, and it was most likely false prophesy; Herod is surprisingly insecure, and from that moment resolves to kill the infant just in case. But it gets even worse. When the wise men don't even return, instead of dismissing them as deranged foreigners, his paranoia is so great that he kills all the two year old male children, and all those younger for good measure, ten thousand in total.

This seems to us an almost cartoonish disregard for human life, but on reflection it's surprisingly accurate. Corporate executives will buy up smaller potential competitors and terminate the excess staff without any consideration for their livelihood. They will outsource to foreign locations because of lower labor costs, disenfranchising domestic workers with callous disregard for how they will make ends meet. They will treat their employees as indentured servants, and if they show no ambition will consider them lesser beings. They view the environment as a limitless resource for exploitation, and any pushback from other sources as groundless, or another inconvenience to surmount. Against larger competitors

they fight for market share. Not just company against company, but country against country, waging economic war in the name of economic prosperity, and the interests of their shareholders. They in effect kill tens of thousands without regard, because they are more interested in measuring profit, than in human well being. Where does this lead? Ultimately to destruction and death.

But we are no less culpable in other ways. We are the well to do, the beneficiaries of economic prosperity. We make our homes and lives comfortable at the expense of others around the world who live in poverty. And because we never see them, we abstract them away. But the food they grow for subsistence is replaced by export crops they can sell to first world nations like us to satisfy our hunger for exotic foods all year round. They replace biodiversity with single crops with disregard to environmental impact. And then add insult to injury by polluting even more to transport these goods to our local supermarkets. And we lose sight of this impact because we turn the exotic into commonplace. It's the middle of winter. Where does our produce come from? Central and South America for the most part. And even in summer, we can't grow bananas, or avocados, or coffee here in Pittsburgh. Yet we expect their constant availability. We are no less guilty of exploitation, considering our comfort and convenience more important than environmental well being. Where does this lead? Ultimately to destruction and death.

There is a way out of this. It's to follow the example of that little child laying in the cave in a manger. He came from glory, not from squalor. But He chose to show us by example that comfort and convenience is not the divine way. He wasn't thinking of Himself, he was thinking of us. And He asks us to do the same. When we act, it should be in full consideration of how our choices affect others, not only nearby, but around the world. And if that means a simpler lifestyle, then so be it. We don't have to live in destitution, but neither do we need to live in luxury. Our choices and our example can lead all of humanity to life, and life in abundance. Our continued disregard for this will lead to Armageddon. It will ultimately destroy us.

Brothers and sisters, perhaps there has never been intelligent life on other worlds. Or perhaps there has been, and their selfishness brought them to annihilation. We need not follow that example, but neither should we disregard its warning. Our choices impact the world, for good and for ill, in ways we do not realize. Not because we cannot understand them, but because we have abstracted them away. We are all connected to the world. If we act like Herod, we will destroy it. But if we act like the little child in the manger, we can still save it. To Him be all the Glory, now and forever. Amen.

Emmanuel Maginas's sermon for Sunday, January 24, 2021

“Jesus, Son of David, have mercy on me!”

Today we heard the story of the blind man whose persistence in supplication was rewarded by allowing him to receive his sight (Luke 18:35-43).

This blind man heard the multitude passing by. Since he was unable to see anything he relied on people to tell him what was going on. He had presumably heard of Jesus, because his cry was a messianic one. When he heard that it was Jesus of Nazareth, he knew that this Jesus was the Messiah, and he had faith – trust in God – that this Messiah, the Christ of God, could heal his blindness and make him whole again.

But the people tried to silence him. He was annoying them, after all. Also, he wouldn't have been a very pleasant sight, or a nice person to have around. In addition to being blind, he was unkempt, and he probably smelled bad. The people were enjoying being with Jesus and this blind beggar was calling after him. They tried to silence him, but this blind man would not be silenced. Their shushing of him made him call out even more loudly. Jesus heard him; he stopped; he showed compassion; he asked what the man wanted.

This is a very important detail – a common thread throughout many of the Gospel stories. The Lord is all-knowing and all-powerful. He knows what we want even before we do. Yet he asks us. He respects our free will.

If the man had asked for some money or some food, Jesus would have given it to him. But he did not view Jesus *merely* as a nice man who could give him a handout, or who could fill his empty stomach with some spare scraps of food. The blind man knew that Jesus was the Messiah. He addressed him, “Lord, let me receive my sight.”

Over and over again in the Gospels we see the thread of faith being connected to healing. The Lord tells the blind man today: “Receive your sight; your faith has made you well.” We may remember from last week, that the ten lepers were also cleansed because of their faith. While only one returned to give thanks, all

were cleansed of their leprosy – and that because of their faith in approaching Jesus. They trusted that he could do it. In a few weeks we will hear about the Canaanite woman, who believed and trusted that Jesus could heal her daughter, and – like today’s blind man – would not be silent until the Lord took notice of her and honored her request.

The blind man was granted sight on account of his faith.

What are we in need of? What do we ask of the Lord? Are we persistent in our prayer? Do we have faith – real, deep faith, and trust in God – that he can do anything, and that our prayers will be heard and answered according to what is best for us? Do the world, its cares, and its distractions turn us away from the Lord? When the world tells us to stop crying out, do we listen? Or do we cry out even more loudly? Do we make our prayers more intense?

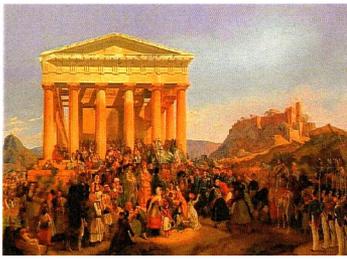
This intersection of our prayer life with our everyday life is something that has gotten lost with most of us. We may tend to compartmentalize the various aspects of our life: my job; my family; my friends; my social media accounts; my religion; my hobbies; my political views. But that approach reduces everything to a flattened, immanentized semblance of reality, and really has no room for the Lord, for Jesus the Son of David, the Messiah.

The blind man was not so caught up in his blindness and his beggar status as to miss the presence of God incarnate. He saw him. He recognized him. He called out to him, “Lord, let me receive my sight.” He believed, he trusted, that Jesus was able to do this, and his faith was rewarded.

Do we believe that the Lord is able to heal us of our passions and afflictions? Do we recognize that all aspects of our lives are connected? No one aspect is truly independent from the others. Do we recognize and believe that with God’s grace we will be able to decompartmentalize our lives; to live for him and allow him to live in us? That he will hear our petitions and have mercy on us as he wills, and as he knows best?

Let us cry out to God and trust in him and in his Son Jesus Christ. And may it be granted unto us to hear the blessed words of the Lord, “Your faith has made you well.”

Amen.



## Celebrating the Bicentennial of the Greek Revolution in Western Pennsylvania:

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

Dear Friends: The working group consisting of members of the American Hellenic Foundation of Western PA, the Greek, French, English, Russian Nationality Room Committees, and the European Art Center of Greece, are very happy to announce the events that are now formally scheduled in the month of March 2021 to celebrate this once in a lifetime event in our area.

### Scheduled Events:

1. *Το Ελληνικό Έθνος και η Επανάσταση Μέσα από το Κλέφτικο Τραγούδι (Μέρος Α')* [Στην Ελληνική γλώσσα (In Greek)]  
The Greek Nation and the Revolution inside the Klephtiko Song (Part 1)

[Program in Greek]

**Friday March 5<sup>th</sup>, 2021, 8:30 PM**

2. *Το Ελληνικό Έθνος και η Επανάσταση Μέσα από το Κλέφτικο Τραγούδι (Μέρος Β')* [Στην Ελληνική γλώσσα (In Greek)]  
The Greek Nation and the Revolution inside the Klephtiko Song (Part 2)

[Program in Greek]

**Saturday March 6<sup>th</sup>, 2021, 8:30 PM**

3. *Το Ελληνικό Έθνος και η Επανάσταση Μέσα από το Κλέφτικο Τραγούδι (Μέρος Γ')* [Στην Ελληνική γλώσσα (In Greek)]  
The Greek Nation and the Revolution inside the Klephtiko Song (Part 3)

[Program in Greek]

**Sunday March 7<sup>th</sup>, 2021, 8:30 PM**

4. *Greece in America – America in Greece: First-in-History, Public Unveiling of Correspondence between the Greek Revolutionaries and the American Founding Fathers on the Matter of the Greek Revolution (Part 1)*

**Saturday March 13<sup>th</sup>, 7:30 PM**

5. *Greece in America – America in Greece: First-in-History, Public Unveiling of Correspondence between the Greek Revolutionaries and the American Founding Fathers on the Matter of the Greek Revolution (Part 2)*

**Sunday March 14<sup>th</sup>, 7:30 PM**

6. *First Principles: What America's Founders Learned from the Greeks and How That Shaped Our Country-A Conversation with the Scholar and Best-Seller Author, Thomas E. Ricks;*

Co-sponsored by the Department of Philosophy of the University of Pittsburgh, GAPA, and the Icarian Brotherhood

**Saturday March 20<sup>th</sup> 6:00 PM**

7. *Giannis Davaris – A Revolutionary Hero at the Acropolis*

*A Narrative and Virtual Exhibit of a Lesser-Known Hero of the Greek Revolution*

A Joint Presentation with the European Art Center (Peania, Attica, Greece)

**Sunday March 21<sup>st</sup>, 7:30 PM**

8. *In the Beginning was the Logos and the Logos became Flesh:*

*A Byzantine Concert-Presentation Celebrating the Unparalleled Christologic Canon of the “Annunciation Dialogue”*

Featuring members of the Byzantine Choir of the Greek Orthodox Metropolis of Pittsburgh

**Thursday, March 25<sup>th</sup>, 8:00 PM**

9. *Bridges of White and Blue: A Commemoration and Celebration of the Descendants in Western PA of the Lesser-Known Revolutionary Heroes*

(A Joint Project with the European Art Center [Greece] under the Auspice of the “Greece 2021” Committee),

Co-sponsored by the Icarian Brotherhood

**Saturday March 27<sup>th</sup>, 7:30 PM**

10. *Prometheus Resurrected: The London Protocols- 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*

A Joint Program of the French, English, Russian and Greek Rooms of the Nationality Rooms Program at the University of Pittsburgh and the European Art Center [Greece], Formal Bicentennial Proclamations by Mayor William Peduto and County Executive Richard Fitzgerald

**Sunday March 28<sup>th</sup>, 6:00 PM**



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*Sunday, March 7.*