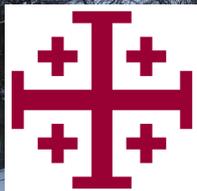


Holy Cross



Beloved Members and Friends of Holy Cross,

Christ is Born! Glorify Him! Χριστος Γεναται! Δοξασατε!

A new calendar year has arrived and we are called to make a fresh beginning! Liturgically, although in the middle of the Church year, the feast of the Lord's Theophany aligns with our new civil calendar (January 5th and 6th). The revelation of the Holy Trinity at the Lord's baptism is a fulfillment of obedience and mark of humility that lifts creation and our humanity on a trajectory back to the Heavenly Father.

St. John Maximovitch describes it this way:

Adam sinned through pride. He wanted to be exalted, to become like God. But Christ came to fulfill the righteousness of God and to expiate Adam's pride by His humility. Adam wanted to exalt himself before God, but God humbled Himself before man. Christ descended into the waters, receiving baptism from His servant. John, trembling, placed his hand on His Master and God, while Christ humbly bowed His head before him. Christ's humility unlocked the heavens. The heavens were then opened and the voice of God the Father was heard: "This is My beloved Son, in Whom I am well pleased. This is My Son, Who humbled Himself in order to accomplish My will; this is My true Son Who abases Himself in order to elevate man." The Holy Spirit descended upon Jesus, confirming the word of the Father.

Continued pg. 4 →



Effective January 1, 2021,
we will no longer be using
holycrosspit@mail.goarch.org

The archdiocese has phased out this email server.

Please use:

holycrosspittsburgh@gmail.com

going forward.

Thank you once again to Greg Frommeyer for his artistic talent in designing such a beautiful Christmas Card to be shared by the Holy Cross Community. Thank you to his parents Kathy & Tom Frommeyer who stuffed, sealed and labeled all the cards for the mailing.



Holy Cross Greek Orthodox Church

123 Gilkeson Road, Pittsburgh, PA 15228

Crossroads, published monthly Volume 21 Issue 1

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

Fr. Michael Kallaur, Economos
Fr. Daniel Korba, Presbyter
Dn. Frank Dickos, Deacon
Emmanuel Maginas, Pastoral Assistant

Nena Jovonovich, Secretary
 Website: holycrosspgh.org
 Office (412) 833-3355 FAX (412) 833-3357
 Community Center Phone:(412) 854-6001
Office Hours Monday-Friday 9am-5pm

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

Nicholas Chakos
 Jennifer Liokareas
 Dena Galie
 John Hoenig
 Frank Kalogeris
 Bob Kirschner
 Jordan Nicholas
 Emanuel Panos
 Deno Pappas
 Christine Picard
 Bill Poutous
 George Sokos
 Dean Stambolis
 Donna Staub
 Constance Zotis

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



Thus, by His humility, Christ opened the heavens, revealing to people the mystery of the Tri-hypostatic Godhead.

By His immersion in the Jordan, Christ sanctified not only the waters of the Jordan, but the whole nature of the waters, as the Church cries out in its hymns: "Christ hath appeared in the Jordan to sanctify the waters" (hymn of the forefeast); "Today the nature of the waters is sanctified" (Hymn at the Blessing of the Waters). Since there is water everywhere, by sanctifying the waters, Christ thereby sanctified all of creation and the entire universe. Christ prepared nature that it, too, might experience the beneficial consequences of the sacrifice that He came to offer. But this was not yet everything. He gave the waters the power to cleanse human sin. The baptism of John was only a sign of repentance. Christian Baptism is a new birth and the forgiveness of all sins. God punished the sin of the first world with water, destroying it in a flood of waters. Now God saves people with water in the Mystery of Baptism.

Until that time, John the Baptist had been preaching repentance, preparing the way for the Lord. Now the Lord Himself cries out to people: "Repent!" This voice is not addressed only to the people who lived in the time of Christ; rather, by these words, Christ addressed all people of every time and age. We, too, have heard these words in the Gospel. So long as the festal hymns of the Theophany have not gone silent, they will remind us that the time of repentance is drawing near.

Let us be attentive! For these are the words not of a prophet or an angel, but of the Lord Himself. Let us repent and, in the approaching fast, let us strive to conquer our passions and to receive remission of sins, that in the age to come we might enter the imperishable kingdom prepared by the Lord. Amen.

Christ has come in the flesh to restore humanity and His creation as well. Water is the necessary component in all living things.

Through the sanctification of the waters, Jesus cleanses the waters and places our sins upon Himself. This act of humility and obedience to the will of the Father compels Him to cry out, "This is my beloved Son, in whom I am well pleased, listen to Him." The Holy Spirit affirms the words of the Father by descending upon Christ

and remaining on Him.

Now we must respond to such a calling! We who have been baptized into Christ and have put on Christ, must strive to follow Him. This is not easy, especially in our current time of 2021. We must examine the past year and see where we have fallen and repent for our sins.

Metropolitan Anthony of Sourozh wrote:

We ask God to forgive us all that we have done or left undone in the past year. We claim to be Orthodox; to be Orthodox does not mean only to confess the Gospel in its integrity and proclaim it in its purity, but it consists, even more than this, in living according to the Gospel. And we know that Christ comes to no compromise with anything but the greatness of man and the message of love and worship. We can indeed repent because who, looking at us, would say as people said about the early Christians, "See how they love one another!" Who would say, looking at us, that we are in possession of an understanding of life, of a love which makes us beyond compare, which causes everyone to wonder where it comes from? Who gave it to them? How can they stand the test of trial? And if we want this year to be worthy of God, of our Christian calling, of the holy name of Orthodoxy, we must singly and as a body become to all, to each person who may need us, a vision of what man can be and what a community of men can be under God.

Let us pray for forgiveness, we who are so far below our calling, let us pray for fortitude, for courage, for determination to discount ourselves, to take up our cross, to follow in the footsteps of Christ whithersoever He will call us.

At the beginning of the war King George VI spoke words which we can repeat from year to year. In his message to the Nation he read a quotation: "I said to the man who stood at the gate of the year: give me a light that I may tread safely into the unknown, and he replied: go out into the darkness and put your hand in the hand of God that shall be better to you than light and safer than a known way."

This is what we are called to do, and perhaps we should make today a resolution, determined to be faithful to our calling and begin the New Year with courage. Amen

As the year 2020 had many challenges, there will be even more in

2021. Let us take courage and make a joyful and deliberate effort to live a life pleasing to God. We proclaim in the Divine Liturgy - "Let us love one another, that with one mind, we may confess.... Father, Son, and Holy Spirit - Trinity one in essence and undivided." And then we make our confession of Faith - the Creed! May we be guided into this divine action of love and unity so that we may be witnesses of God's love and salvation to all who come through our Church doors!

A blessed new (calendar) year full of God's love and mercy!
With love and prayers in Christ,
Fr. Michael

By Metropolitan Philaret Vosnesensky

On the feast day of the Theophany, the Baptism of the Lord, every Orthodox Christian would do well to remember another baptism, the one performed over each one of us Orthodox Christians, the baptism in which each of us, through the mouths of our Godparents, gave God an oath that we would always renounce Satan and his works and would always join with, unite with Christ.

I repeat, this is especially fitting for this day. Now we will begin the ceremonious rite of the great blessing of the water. Its center, one might say its main part, is the grand prayer in which the Lord is glorified and the grace of the Holy Spirit is invoked upon the water which is being blessed. This prayer begins with the wonderful words: "Great art Thou, O Lord, and wonderful are Thy works, and no word do justice to the praise of Thy wonders." Those who have attended the rite of baptism and listened carefully know that this prayer for the blessing of the water in which a person is to be baptized begins with the same words, and the first part of this prayer is performed in the same way as during the great blessing of the water. Only later, in the last part, does the prayer change at the completion of the Mystery of baptism, which is composed for this Mystery, as a new human soul is to be baptized.

It would be worth remembering the promises made during baptism on behalf of each one of us. When a person is baptized as an adult,

which happens these days sometimes but happened much more often in ancient days, he makes these oaths himself, but if he is baptized as a child, his Godfather or Godmother make these promises, they are the “adopters”, as the Church calls them. And these promises, in which the Christian makes a promise to God to renounce Satan and all his works, and joins with, unites with Christ, are not only forgotten by people, but many do not even know about them or that they were spoken, and that they must think about how these promises are to be fulfilled.

What if on the last day of the history of mankind, the Day of Judgment, it turns out that a person made some promises (or that promises were made on his behalf by his Godparents), but he doesn't know what these promises were? What will happen with such a person? Think, brethren, what it means to renounce Satan and all his works and to unite with Christ.

The time has come when mankind has been consumed with activities which displease God, in which the Enemy of mankind reigns, and, as they said in old days, this Enemy makes everyone dance to his flute. This fuss and bother, which envelops our daily lives, is distasteful to God, and God is absent from it, and the Enemy of God is master and ruler of it. If we gave the promise to renounce Satan and all his works, then we must fulfill it, and try not to crush our souls with daily cares, remembering what the Church teaches: “there is one thing needful, only one thing necessary” to remember that we must unite ourselves with Christ, that is, not only fulfill His commandments but to try to unite with Him.

Think about this, Christian soul, on this bright and great feast day, think about it and, as you pray that the Lord sends you staunch faith and the decisiveness to fulfill these promises, do not drown in the daily cares of this world and thereby lose your bond with the Lord, with Whom you promised to be united forever.

Today's holiday is called the Baptism of the Lord, or the Theophany, but those who know the Church rule well know that it is also called the feast of the holy Theophanies in the plural.

Continued pg. 8 →

Why? Because of course, the central commemoration of this feast day is that the choir/chanter sang the words, "God the Word - shone forth in the flesh to the human race." The Incarnate Son of God, of Whose birth only a few knew at the time, shone forth to the human race, for His baptism is as His ceremonial appearance in His service, which He performed until His death and resurrection.

But at the same time, today's holiday is also noteworthy, as is sung in the troparion (hymn of the feast), because it is during this very holiday that the worship of the Trinity was made manifest. All three Persons of the Holy Trinity for the first time appeared in Their distinctness, which is why this is called "the feast of the holy Theophanies." People heard the voice of God the Father, "This is my Son, the Beloved, with Whom I am well pleased," the Son of God received baptism from John (meanwhile, we know from the Gospel that John the Baptist, distraught when the Savior of the world came to him, tried to refuse), and the Holy Spirit in the form of a Dove descended from the Father to the Son. In this way, "the worship of the Trinity was made manifest," and that is why the Church sings and calls this holiday "the feast of the Theophanies."

Christ the Savior appeared in order to commence His salvific service. Not long ago, we celebrated another great feast day here, the Nativity of Christ, when we spoke about how the Lord in His birth in a poor cave, condescending to lie in a manger for beasts, emphasized His rejection of any earthly glory or vanity and pomp, for He did not appear in a royal palace or mansion, but amid such humble surroundings. He showed right away that He was bringing to earth a new beginning, the beginning of humility.

Note how He was, in a way, true to Himself, how today, on this great fast day (January 5th), He also brings humility to us clearly and without a doubt. For where did He go? To Jordan. Why? To receive baptism from John. But sinners were the ones who came to John, confessing their sins and receiving baptism. Yet He was without sin, "untouched by sin," absolutely free of it and pure, and yet he humbly took his place among the sinners, as though He were in need of cleansing by water. But we know that it was not water that cleansed

Him, Most-Holy and sinless, but that He sanctified water by consenting to be washed by it, as we sang today during the blessing of the water: "today the nature of water is sanctified." So Christ brought to earth the beginning of humility, and was devoted to it throughout His earthly life. But there is more. He also left us the commandment: "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

Remember yet another bright, joyous springtime holiday of the Annunciation.

Here the Most-Blessed Virgin Mary hears from the Archangel the good news that through Her, the Incarnation of God is to be manifested. What does Her most-holy, most-pure and sinless soul say when she comes to visit Her relative Elizabeth in order to share Her joy? She says only: "My Soul magnifies the Lord, and my spirit rejoices in God my Savior." This humility was the beauty of Her soul. From the account of the Annunciation we know that the Archangel appeared to her at the very moment when She, having read the prophesy of Isaiah about the Incarnation of God from a virgin, did not think to associate this to Herself, but only thought within the depths of Her humility: "How joyous I would be if I were the last of servants of this blessed Virgin, and suddenly Archangel Gabriel appears before Her with his Annunciation. The Lord beheld Her humility, Who Himself was meek and humble.

He gave us the commandment of humility, in opposition to pride and self-love, which mankind today flounders in.

See how many conflicts we have, even within the church and within our parishes? Because everywhere the stoked passions of human pride cause strife, and if we only had humility, towards which the Lord calls us, we would have none of this.

Let us learn, brethren, from our Savior, Who like the last of sinners went to John in order to be baptized by him, let us learn from this God-loving and aromatic good, without which, as the Holy Fathers said, no other good deed can be performed. Amen.

Beloved Parishioners of Holy Cross - due to the circumstances of the COVID pandemic, House Blessings will NOT take place as usual. Holy Water will be available for pick up at the Church (as usual). Please use the following prayer service to assist you in blessing your own home.

If you need further assistance or would like a pastoral visit from Fr. Michael, please contact the Church directly and we will discuss what is possible to arrange.

Wishing you a blessed Nativity and Theophany of our Lord!!!

***In Christ,
Fr. Michael***

Order for blessing a home in the absence of a priest

When all have gathered together in front of the family prayer corner (or in front of an icon and lit candle in a central place), the head of the household begins:

Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us.

Then all read together:

Amen. Glory to You, our God, glory to You.

O Heavenly King, the Comforter, the Spirit of truth, who are everywhere present and fill all things, the treasury of blessings and giver of life – come and abide in us; cleanse us from every impurity, and save our souls, O Good One.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *(three times)*

Glory to the Father and to the Son and to the Holy Spirit, both now and ever and to the ages of ages. Amen.

All-Holy Trinity have mercy on us. Lord, forgive our sins. Master, pardon our transgressions. Holy One, visit and heal our infirmities, for Your name's sake.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father and to the Son and to the Holy Spirit, both now and ever and to the ages of ages. Amen.

Our Father who art in heaven, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil.

The head of the household says:

Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us.

All: Amen.

Head of household: Let us pray to the Lord.

All: Lord, have mercy.

Head of household: Incline Your ear, O Lord, and hear us, You who condescended to be baptized in the Jordan and hallowed the waters. Bless us all, as in the bowing of our heads we make the sign of servitude. Make us worthy, through partaking and sprinkling of this holy water, to be filled with Your sanctification. Let be it for us, O Lord, for the health of soul and body.

Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us. Amen.

Then we go through all the rooms in the house, sprinkling the holy water in each one, and singing (or saying) the Dismissal Hymn of Theophany.

We repeat it as many times as is needed:

When You were baptized in the Jordan, O Lord, the worship of the Trinity was made manifest; for the voice of the Father bore witness to You, calling You His beloved Son. And the Spirit in the form of a dove confirmed the certainty of the word. O Christ our God, Who have appeared and have enlightened the world, glory be to You.

At the conclusion of the sprinkling, we sing or say the Kontakion, together:

On this day You have appeared * unto the whole world, * and Your light, O Sovereign Lord, * is signed on us who sing Your praise * and chant with knowledge: You have now come, * You have appeared, O Light unapproachable.

The head of the household ends the service:

Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us.

All: Amen.



Sacraments

Baptisms

October 17 ~ *Sophia*, daughter of Miguel Fekos and Shyanne Dicker. Godparents are Michael and Aundrea Ambeliotis.

October 17 ~ *Arianna Grace*, daughter of Miguel Fekos and Shyanne Dicker. Godparents are Anthony and Alyssa Ambeliotis.

November 21 ~ *Alexandra Grace*, daughter of Christopher and Katina (Passodelis) Fanelli. Godparent is William C. Passodelis, Jr.

Marriages

October 24 ~ *Christine Aspiotes and Kevin Schwarz.*

Koumbara is Lori Roorback.

November 8 ~ *Dena Galie and Dustin Albert.*

Koumbari are Bryan and Eva Elderkin.

Funerals

October 20 ~ *Mary Chakos, age 98* Beloved mother of Rev. John Chakos (Alexandra), George (Kit), and Athena McMonagle (Richard); grandmother of Peter Chakos, Nicholas (Heidi), Maria Manning (Christopher), Merissa Hayden (Ricardo), Brendan McMonagle (Kristen) and Jennifer Kontul (Christian). She was loved, admired and adored by her 19 great-grandchildren, who affectionately called her "Super Yiayia."



November 2 ~ *Doris Lee Kontos, age 83* Survived by her loving husband of 54 years Dino, her dear son Anthony and his wife Danna, her adoring grandchildren Constantine and Marina.



November 10 ~ *Athena Hareras, age 87* Survived by her devoted sons, John and Dennis Hareras and their wives, Nasia and Annette, along with her beloved grandchildren Athena and Justin Tuohey and Evan and Meredith Hareras and great grandson, Alexander.



November 25- Kimon J. Eliou, age 88 Leaves behind his daughter, Kimberly Gerber (Eric); son, Keith Eliou; his grandchildren, David and Devin Gerber and Rylee and Rae Eliou; his sisters, Elpinike Main (Woodrow) and Antigone Hanna; his cousin, Anna Grekusi.

December 5- Dr. John Minas Hiras, age 55

Survived by wife Maria and two sons.

December 14 ~ Patsy (Paraskos) Hatzimbes, age 82

Survived by wife Karen, daughter Eleni Stratigos and son James, two grandchildren Alexandra and Jim-Grant Stratigos. Patsy served on Parish Council for multiple terms, as both a past Vice President and President of Council. He was Co-Chairman of the Food Festival with Jim Spanos for several years and on the Food Festival Ad Book Committee as well. He had also been on the Stewardship Committee with Jim Dickos. At the time of his passing, he was on the church building committee and a member of the "Altar Society" which helps with the custodial function of the church. He was at church every Monday morning putting books back in the pews, wiping icons, cleaning candle wax, polishing wood, etc. He was also on the committee to replace the church sign on Gilkeson. Patsy was ready to serve again running for 2021 Parish Council, actively serving Holy Cross until the very end.



Saint Basil



If every man took only what was sufficient for his needs, leaving the rest to those in want, there would be no rich and no poor.

AZ QUOTES

Holy Cross Philoptochos January News Letter

There was no December Philoptochos meeting.

The executive board and board will meet to determine the 2021 budget as soon as the National and Metropolis commitments are received. The next general Philoptochos meeting will be on Zoom on January 12 at 7pm. The link will be provided. An email update will be sent to Philoptochos members.

Thank you for your continuing support of Philoptochos.

Wishing our Holy Cross members a happy, safe, healthy and blessed New Year!

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

Elaine Sofis

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!*

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.

Thank you to ALL who supported Philoptochos in the **Mediterra Christmas Bread sales** in December. Thank you to the volunteers who assisted in the sales.

Thank you to Mediterra Bakehouse for such a generous donation of 300 loaves of bread as a Philoptochos fundraiser.

Thank you to Kathy Pyros, who so diligently chairs the **Neighborhood Resilience Project** donations for the Christmas Angels, food, clothing and household goods drives. Your time and talents are appreciated!

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, electronically, or Denise Melis, electronically, 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.

Wishing our Holy Cross members a happy, safe, healthy and blessed New Year! Thank you for supporting Philoptochos in all of our endeavors.

Elaine Sofis, Philoptochos President

Holy Cross

SUN	MON	Tue
<p>3 8:15am Orthros 9:30am Divine Liturgy</p>	<p>4</p>	<p>5 9am Royal Hours 10:30am Vesperal Liturgy of St. Basil Blessing of Water</p>
<p>10 8:15am Orthros 9:30am Divine Liturgy</p>	<p>11 6:30pm Paraclesis</p>	<p>12 7pm GOYA Meeting via Zoom 7pm Philoptochos Meeting via Zoom</p>
<p>17 8:15am Orthros 9:30am Divine Liturgy</p>	<p>18 St. Athanasios and Cyril of Alexandria 8:30 Orthros 9:30 Divine Liturgy 6:30pm Paraclesis</p>	<p>19 7pm Parish Council</p>
<p>24 8:15am Orthros 9:30am Divine Liturgy</p> <hr style="width: 100%;"/> <p style="text-align: right;">31</p> <p>8:15am Orthros 9:30am Divine Liturgy</p> <p>16</p>	<p>25 St. Gregory the Theologian 8:30 Orthros 9:30 Divine Liturgy 6:30pm Paraclesis</p>	<p>26</p>

January 2021

WED	THU	FRI	SAT
		1 JANUARY 2021 St. Basil the Great	2 5pm Vespers
6 Theophany Epiphany 8:15 Orthros 9:30 Divine Liturgy Great Blessing of Water	7 St. John the Baptist 8:30 Orthros 9:30 Div Liturgy <i>7pm Effective Christian Ministry via Zoom</i>	8	9 5pm Vespers
13 4:30pm Greek School 7pm Bible Study <i>via Zoom</i>	14 Fathers of Sinai 8:30 Orthros 9:30 Div Liturgy <i>7pm Effective Christian Ministry via Zoom</i>	15	16 5pm Vespers
20 4:30pm Greek School 7pm Bible Study <i>via Zoom</i>	21 St. Maximos the Confessor 8:30 Orthros 9:30 Div Liturgy <i>7pm Effective Christian Ministry via Zoom</i>	22	23 5pm Vespers
27 4:30pm Greek School 7pm Bible Study <i>via Zoom</i>	28 <i>7pm Effective Christian Ministry via Zoom</i>	29	30 Three Hierarchs 8:30 Orthros 9:30 Div Liturgy 5pm Vespers

“Giving from the heart with AGAPE (with love)”

Due to the impact of the COVID virus on many of the underserved communities in the Pittsburgh Area, the Agape Fund has responded to their needs this Christmas season. The funds available to the AGAPE fund were made available by the generous donations made by our community members including our Philopochos.

A total of \$70,000 was donated to the following local charities:

Neighborhood Resilience Project (NRP) - \$50,000

Funds were donated to help equip the new free Clinic being constructing at the NRP Headquarters. The Clinic provides free medical and dental care to the underserved in the Hill District. Many residents in the Hill District have lost their jobs as well as their health insurance due to COVID. The NRP Clinic precludes the needy from having to choose between food for their family and medical care.

Latino Community Center (LCC) – \$10,000

The LCC serves the Spanish speaking community in the Pittsburgh area. The Latino community has been among the hardest impacted by COVID as many have been the first to lose their jobs. The funds donated are to help with rent payments, food donations and child education.

Veterans Leadership Program of Greater Pittsburgh \$2,000

This Veterans organization provides essential housing, employment and support services to veterans in need. Because of the impact of COVID the number of veterans they serve has increased by 25%.

Northside Common Ministries – \$1,000

This ministry provides shelter and food to 25 homeless men and food pantry services to local needy families. The pandemic has increased their costs by having to partition off living quarters to prevent spread of the virus. The population of needy families has also increased.

Genesis House \$2,000

This pro-life organization houses and assists pregnant women. In addition to housing, they provide counseling services on prenatal care, infant care skills, nutrition and first aid. Because of COVID they are assisting single mothers with remote tutoring, diapers and food.

Greater Pittsburgh Community Food Bank \$3,000

The Food Bank serves the working poor and unemployed. The population served by the Food Bank has increased significantly due to COVID.

Lending Hearts \$2,000

Lending Hearts provides support to children and young adults with cancer plus their families. This support includes the Oncology Wellness program and digital outreach to patients. COVID has impacted their funding due to the cancellation of their major annual fund raiser.

Thanks to all of you who have made contribution to the AGAPE Fund. To quote from the **Holy Cross Vision statement** *“Believing that a church on a hill cannot be hid, we always let our light shine before the world, so that it may see our good works and give glory to Father who is in Heaven.”*

If there is any advantage to be found in the current health crisis, it may be in the tempering it has brought to the typically hectic holiday season. Some of this was already in motion, as the increase in online ordering has already decreased the foot traffic in bricks and mortar retail establishments, but the pandemic has accelerated the trend. Thanksgiving saw for the most part smaller gatherings, and more modest meals, but still offered opportunities to be grateful for the blessings we have, when many have been less fortunate, in terms of both physical and economic hardship. And in spite of the frustration many feel at being confined to our households, many have rediscovered comfort in simpler pleasures like a family dinner, or baking, or playing board games. And now that we are headed for Christmas, the current circumstances afford us a greater opportunity to actually prepare for the feast of the Nativity, much as this year's Lent gave us more time to look inward. But how to spend that time? With Great Lent, we have extra services and many other tools at our disposal to keep us focused. But with the Nativity it is less so. Orthodoxy does not have Advent to the extent that Western Christendom does. Yes, there is a fast, and there are seasonal hymns, but it is a much more relaxed affair than the preparation for Pascha. So today seems a good opportunity to look at how we can use the circumstances of the pandemic to prepare for the celebration of the Nativity in the Flesh of our Lord and Savior Jesus Christ.

It may be unorthodox (in both senses of the word) to begin with a late 19th century English carol, but the last verse of Christina Rossetti's poem "In the Bleak Midwinter" sums up our task rather well:

*What can I give Him, Poor as I am? —
If I were a Shepherd I would bring a lamb;
If I were a Wise Man I would do my part, —
Yet what I can I give Him, — Give my heart.*

This is of course, an easy and perhaps even obvious thing to say. Some might even argue it to be trite. But truly giving the Lord our heart can be an all but impossible task, for we have already given our hearts to other things. Like the rich young man in today's gospel, we betray our love for another when asked to give it up to show our love for Jesus. Some argue that to give God our hearts is to strive to be good, that the acquisition of virtue is sufficient. But that is of little use if we have not overcome the passions within us. The rich young man had many virtues. He had observed all the Commandments from his youth. But his passion for wealth and comfort negated them all. He could not purchase the pearl of great price, because he

could not sell all the rest that he had.

And we are no different, for we all have fallen victim to at least one other desire, whether it be fame, fortune, beauty, comfort, power, or even knowledge. We find that we would sooner have heaven without God, than have it without these things we love. We even get to the point where we see no real harm in them. But they have already harmed us, for we have become so devoted to them that we cannot imagine life without them.

Yet even when we see their danger, these desires continue to entice us. In Goethe's poem, the Erlkönig, or Elf-king, the titular character pursues a young boy riding with his father through the night. He first tries to entice him with promises of games and a beautiful beach with flowers as a playground, and even a golden robe to wear. He then promises his daughters will wait on him, dancing and singing. But the boy refuses, and in terror clings to his father, who though holding him tightly, dismisses the vision as natural phenomena: a wisp of fog, rustling leaves, and willow trees. Finally seeing his temptations are of no avail, the elf king reaches out to take the child by force. And when the father arrives at their destination, the boy is dead.

The adverse powers are like this. They promise us the things we desire, only without the need for God. And those who are focused on the natural world, like the father in Goethe's poem, see no danger, but only what their senses tell them. But the threat is real, and if we do not take our refuge in our Lord, then like the boy, we will fall victim to their malicious intent, and instead of finding fulfillment, find death instead.

Brothers and sisters, Christmas is just under four weeks away, and this year we should be less troubled by the rush of the holiday season. If we start today, there is time to make this a special celebration. There is time to reflect on those things that keep us from giving Jesus our hearts. We have time to consider what it is that entices us, those pleasures of life that hold us back; that keep our souls from rising to meet God. The world does not understand this, because that is not its perspective. It has trained itself to only explain what it sees, only in terms of observable phenomena. It does not concern itself with matters of the spirit, it cannot see the true danger our passions present to us. It denies the immortality of the soul, and as such does not care if it is ravaged by desires, so long as it presents no immediate danger to those around us. But we see the peril. So let us not be like the rich young man, held captive by our desires, but let us give our hearts fully to the infant Christ, the One to whom is due all Glory, now and forever. Amen.

~Deacon Frank Dickos

Sandwiches for the Homeless

Dear Holy Cross Families,

Due to Covid we have adjusted our Saturday lunch preparation program. Parishioners prepare 10 lunches in their homes consisting of two sandwiches, a piece of fruit, a snack and beverage of your choice. The lunches are dropped off Saturday morning between 10:30-11 am at the church for delivery.

If you are interested in participating in the new year, please contact Cindy Heddaeus at cahmy3son@comcast.net. Thank you.

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.

January 26, 2021

Architecture Speaker: Fr. George Callos

How lovely is Your dwelling place, oh Lord of Hosts. (Ps. 83:11)

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.

Love, Adrienne Dickos 412-833-4980

Archiepiscopal Encyclical:

Feast of Christmas

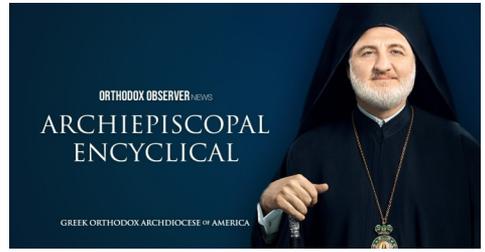
Encyclical on the Feast of Christmas

December 25, 2020

*Τὶ σοὶ προσενέγκωμεν Χριστέ, ὅτι
ὄφθης ἐπὶ γῆς ὡς ἄνθρωπος δι' ἡμᾶς;
(Στιχηρὸν Ἰδιόμελον)*

What shall we offer You, O Christ,

You Who have appeared on earth as human for our sake? (Special Sticheron)



Beloved Brethren in the Lord,

In this darkest time of the year, we have arrived at the turn of time, when the brightest Star that ever shone arises in our hearts to guide us to the Cave in the City of David. We have all faced so very much this past year, and the little Child of Bethlehem calls to each of us to come unto Him and witness His vulnerability for our sake. He descended from Heaven to be incarnate within the womb of a young Virgin, and entrusted Himself to an old man whose mind was full of doubts. We too, have our innocence and our doubts, just like Mary and Joseph. But as they were faithful to the words of the Angel, God still speaks to us and tells us that He is our God, and His mercy endures forever.

This Christmas, one that is full of challenges and difficulties, of despair and even loss, let us remember Mary and Joseph and their journey to Bethlehem of Judea. They went to be obedient to the law of Caesar, but they witnessed the birth of Grace and Truth (John 1:14). They were deprived of shelter, but they made a home with the creatures of the earth and entertained the Magi of the East. They saw wonder in the eyes of the Shepherds and heard the echoes of the songs of Angels. Theirs was a time of gifts in the midst of humble paucity.

As we arrive at the Cave and behold the One Who condescended to be laid in a Manger, let us contemplate our own journey of faith, and this time of the gifts that we may bring. The hymn above continues: *“Each of Your creations that You fashioned offers thanks to You: the Angels, their hymn; the heavens, a Star; the Shepherds, their wonder; the Magi, their gifts; the earth, the Cave; the desert, the Manger; and we offer the Virgin Mother. O God before all ages, have mercy upon us!”*

My Beloved Christians, even in the midst of this pandemic, we can offer ourselves to God with the same love and devotion that the Ever-Virgin Mary offered herself. When we offer Her in praise, we are in fact offering ourselves, because we are of the same flesh and bone as she, full human beings that are called to bring forth God in the world. As you celebrate this Christmas of 2020, I pray the Lord will shine in your hearts as did the Star in the sky, and guide you to a blessed and prosperous New Year.

Christ is Born! Glorify Him!

† ELPIDOPHOROS

Archbishop of America

It's a great time to be alive! But you might say, Pittsburgh winter is coming - the skies are gray, the cold is creeping in, and the sunlight is nowhere to be found. I'll admit, the Pittsburgh winter can be rough, but then again, I've lived in this area most of my life, so I'm used to the one week of sunlight we have per year. But of course, then, some of you might say, well, even if you are used to the gloomy weather, surely it's not a great time to be alive! Everything in the world seems so terrible this year! Surely, it is not a great time to be alive! But you see, my brothers and sisters in Christ, we, who now find ourselves in the midst of this season of the Nativity, are reminded of the fact, that merely by the virtue of living in the days following the miraculous birth of our Saviour, by that alone, we can exclaim that it is a great time to be alive! Because as we remember Christ's nativity, and through the Liturgical life of the Church, experience it here and now, we must remember that even in dark days, even in times when we cannot see the Sun for the blanket of gloomy clouds covering it, we must remember that Christ, the Sun of Righteousness, always shines, even if we sometimes feel as though we cannot perceive Him, just as the the Sun continues to shine in the sky, even if we cannot always perceive it for the clouds.

Now, in this season of the fast, we have begun to hear a very special set of hymns chanted during the Orthros service, called the *katavasies* of Christmas. The term "*katavasies*" means in Greek, "going down" which is because in *στα αρχαία χρόνια*, in the old times, the chanters would descend, would go down to the middle of the church to sing them. And though most of the time these days the chanters no longer descend from their stand to the middle of the church to sing, this idea of going down, or descent, is key to what this season is about. We hear it in the very first lines of these *katavasies*: "Christ is born, glorify Him! Christ has come from Heaven! Receive Him! Christ is on Earth, exalt Him! Sing unto the Lord all the Earth, and in merry spirits praise His birth, for He has been glorified!"

Heaven and Earth... Christ has come from Heaven... Christ is on Earth. In the Lord's prayer we say, "Thy will be done on Earth as it is in Heaven." And in many ways, this is the crux of what the life of Christ was about, for humanity, who was created to be a bridge between Heaven and Earth, through our transgressions, tore that link between Heaven and Earth asunder. Yet, as Saint Athanasius wrote, "He became what we are, so that He might make us what He is." That rupture between Heaven and Earth was like opening a great wound in the heart of humanity, and all of us bear this wound, whether we realize it or not. It manifests itself as sorrow, as fear, as anxiety, as anger, and hatred, and all those manifold poisons which toxify our minds, bodies, and spirits. We all bear this wound. And yet, Christ's *synkatabasis*, in other words, the condescension of God to man, from Heaven to Earth, is the triage whose intent is to heal this wound. Christ's Nativity is like the first stitch, and His Resurrection the final stitch,

suturing that divide between Heaven and Earth, bringing them together once more, healing that wound, just as He healed the woman with the infirmity of eighteen years, as we heard in the gospel reading today. But we must consent to that operation, for God has given us the freedom to choose.

We have a great example today, of a Saint who chose Christ, who opened himself up to the saving and healing grace of the Lord with all of his heart. That is Saint Nicholas, a saint often associated with the Christmas season. Saint Nicholas lived in the 3rd and 4th centuries, and in his lifetime he went from seeing Christianity being a persecuted minority in the Roman empire, to living under the rule of Constantine the Great, who made our religion and privileged and protected faith under the Empire's law. Saint Nicholas, from a very young age, desired to live a life of humility, fasting, prayer, and asceticism, and as such, he went to Jerusalem to pursue a life of solitary prayer and fasting. And yet, God revealed to him that his destiny was not to be living this solitary life, but rather, it would be to serve people living in the world. And that he did. He was ordained a bishop, and devoted all of his being to serving God, and those most in need. There are so many stories about the lengths he went to in order to help those who were suffering. When three innocent men were going to be put to death, Saint Nicholas intervened, with no thought of his own safety in the face of these corrupt judges, because so firmly did he adhere to the righteousness and justice of God's law. When a pious man lost all his fortune and his now destitute daughters risked having to sell themselves to survive, Saint Nicholas secretly left a bag of gold coins for them in the night, much like our dear Santa Clause still leaves gifts today. And when three innocent children were murdered during a famine, through the grace of God, even was able to raise them from the dead.

Saint Nicholas never stopped being a man of prayer asceticism. But in his service to the downtrodden, the outcasts, he supplemented the humility he cultivated in his spiritual disciplines, bringing him ever closer to the Lord. You see, our Lord Himself, the God of Heaven and Earth, came to us, not in the form of a king, not in the form of a warrior, but rather, His incarnation on Earth found the King of Kings being born in a manger, amongst the animals, for there was no room at the inn. When we read or hear tales of Saint Nicholas, we might begin to understand, that in so humbling himself through his acts of service, through his fasting discipline, though prayer, made his own heart like that humble manger. His life was an example of *kenosis*, or self-emptying, whereby we empty ourselves of our egotistical desires, so that we may instead be filled with the grace of God. My brothers and sisters in Christ, our saviour was born in Bethlehem over two millennia ago, this we know. But what the life of Saint Nicholas reminds us of, in this season as we look forward to the celebration of Christ's birth, is that Christ was not born once and for all, but He continues to be born, in each and every one of our hearts, if we should make room for Him there.

GOYA bake sale and shopping for gifts for needy children





Gloves socks hats and scarves drive

Emmanuel Maginas's sermon from Sunday, December 20 - the Sunday before Christmas

Today we enter what is called the Forefeast of the Nativity – a period of days set aside for us to turn inward, and focus on the Mystery of the Incarnation, that is going to be placed before us at the end of this week. We have gradually begun chanting more and more of the Christmas hymns in the services. We heard the Genealogy of Christ today in the Gospel, along with one of the accounts of the Nativity (Matthew 1:1-25). The church is adorned in red, and the Nativity icon is placed here for us to contemplate and venerate.

Holiday spirits may be dampened this year. However, pandemic or not, people are still celebrating Christmas in some way. The world tells us to “get into the Christmas spirit,” to break out the ugly Christmas sweaters and the eggnog. The Church, on the other hand, tells us to *feast* (not simply *party*) for *twelve whole days*, beginning on Christmas Day.

We are in the midst of the Christmas Fast. Starting today, with the Forefeast, the Fast becomes yet stricter. The hymns and prayers of the Church focus exclusively on the mystery of the Incarnation, on God becoming man. This intensification culminates on Christmas Eve which is a day of strict fasting. Ideally, though not often practical, we should fast all day on Christmas Eve, eating only a light Lenten meal *after* the Vespereal Liturgy. We wait to truly “break the fast” with the Eucharist of Christmas *morning* – with the true “Christ Mass,” from which Christmas derives its name. After Christmas Day’s Liturgy, we feast.

But how do we prepare for this feast? How do we make our hearts and homes ready for Christ’s incarnation? Today, I’d like us to think of the magi, and how we can model their preparation for the coming of Christ.

As we all hopefully remember, the wise men – the magi – offered the newborn Christ three gifts: gold, frankincense, and myrrh. Now, God does not ask us to bring him these things directly, although gold and frankincense are offered for the service of the church. But he does ask us to take care of those around us. Christ told us that whatever we do to the lowliest member of the human race we have done to him personally (Matthew 25). Thus, when we give to those in need, we are not simply doing a “moral duty,” or being “philanthropists” or “benefactors.” Rather, when we give to those who do not have, we are giving to Christ himself. We are presenting gold to the Lord.

There is a beautiful story from the life of the Apostle Thomas that illustrates this:

St. Thomas was sent to preach the Gospel in India. The king of India was looking for someone to build him a magnificent palace, which Thomas promised to do. The king left Thomas with a large sum of money for building it, before leaving for a three-year tour of some distant provinces. As soon as he had charge of these riches, Thomas immediately distributed them to the countless poor, starving folk whom the king and his nobles had taken no care for at all. As well as relieving the poor, the Apostle worked miracles and preached the Gospel so that a great many pagans were brought to the faith. When the king sent to know how the building works were getting on, Thomas asked him for more gold on the pretext of finishing the roof. The king was delighted and immediately sent what he asked for; it never entered his head that Thomas was giving it away as soon as he received it. The king was thus very angry when he found out that the Saint had given all his money to the poor. Thomas was shut up in a deep pit and the king had the most dreadful torments in store for him. But, that very night, the king's brother, who was grievously sick, had a vision of an angel who carried him away and showed him a magnificent palace in the everlasting Kingdom of the righteous. The angel said to him, "Behold the palace prepared for your brother, built for him by the Apostle Thomas!" When he awoke, he described all he had seen to the king, and how much more beautiful than any earthly dwelling was the palace Thomas had built for him in heaven. Completely overwhelmed, the king repented, released the Apostle and asked for baptism along with his brother. (Slightly edited from *The Synaxarion: The Lives of the Saints of the Orthodox Church*, by Hieromonk Makarios of Simonos Petra Monastery, Mt. Athos. Volume I [September-October], pp.300-301)

So if you wish to give Christ the gift of gold, practice almsgiving. Give gifts to those who could never repay you.

But what about frankincense? Frankincense is used in the worship of God. All ancient religions used incense as an offering to gods. As the popular carol "We three kings" tells us in its second verse: "Incense owns a deity nigh." It is "proper and right" (*Anaphora* of St. John Chrysostom) to worship God with incense. We sing at every Vespers service, "Let my prayer be set forth before you as incense" (Psalm 140 LXX). Incense rises to heaven, carrying our prayers to God's throne. We *can* light incense at home, but even if we don't do that, we can let our prayers rise as incense before God – as a sweet spiritual offering. We can stand before our icons, praying for the world and for those who are in need, praying that Christ is born in our hearts. This Forefeast is a time to intensify our prayers, both together as the Church, and at home. If you wish to bring Christ frankincense, offer him your prayers.

(continued next page...)

And as for myrrh? Myrrh was used to anoint the dead and to neutralize the odors of decay, the odors of our inherent human mortality. What then can neutralize the stench of our sins? Fasting. Fasting mortifies our passions, it restrains our desire to indulge ourselves, to think only of ourselves. When we fast for God's sake, when we replace the indulgences we allow ourselves – when we replace them with prayer and almsgiving – then fasting is no longer just a diet. Fasting becomes a means of communion with God himself. If you wish to bring the gift of myrrh to Christ, then offer him your fasting.

Soon it will be Christmas. Some of us might have some last-minute shopping left to do. But before the Feast comes, let us prepare our prayer, fasting, and almsgiving as gifts to the Lord. We might object: "it's too late;" "Christmas is too close;" "next year;" "I haven't done anything yet." Well, the past is behind us. We can't change it. The future is uncertain. We may not have a "next year." There may not be a next Christmas for us on this earth, one where we will "do it right." The present is the only time we have. Let us use the remaining five days to prepare diligently.

If we haven't fasted this year, let us start *today*. Let us give the Christ child at least five days of fasting. If we have been fasting, let us remind ourselves of *why* we have been fasting, and let us offer it to Christ, not allowing it to be simply a diet.

Have we gone to confession recently? It's not too late. Let us go now to prepare for Christ's coming.

Have we been faithful in our prayer life at home and in our church attendance? If not, let us resolve that, beginning today, we will make a change for the better. If we have been praying, let us take time to read the Gospel passages about the Nativity (Matthew 1-2; Luke 2), or some spiritual books that will help us focus on the mystery that is before us.

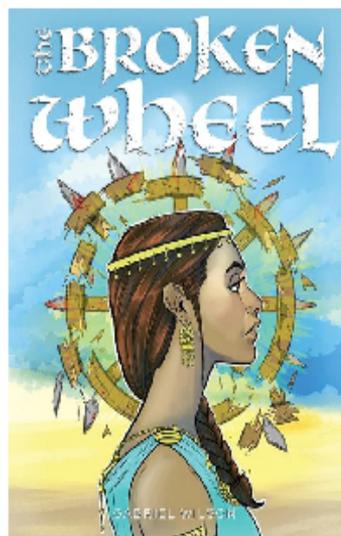
Have we given money to the Church, its ministries, and other outreach and charitable organizations (e.g. Agape Fund, Neighborhood Resilience Project, IOCC, etc.)? If not, let us make a Christmas gift today.

In whatever way we might have fallen short this Christmas fast, let us make a new beginning today. If we have been faithful, let us remain so by God's grace. Five days remain until the Divine Liturgy of Christmas morning, until the Christ Mass. Let us use them wisely.

God has given us another day today, the beginning of the Nativity Forefeast. Let us glorify the incarnate Son of God, the Lord Jesus Christ, who took on flesh to save us. Let us prepare our hearts to receive him as he is born in Bethlehem. May he also be born in the cave of our hearts, and laid in the manger of our souls.

Amen.

HOLY CROSS ORTHODOX BOOKSTORE FEATURED BOOKS OF THE MONTH



THE BROKEN WHEEL: THE TRIUMPH OF ST. KATHERINE

Young Katherine, born into noble wealth with an insatiable hunger for knowledge, surpasses even her tutors when it comes to learning. But her learning counts for nothing when she meets the only man worthy of her - her heavenly Bridegroom. Trading worldly knowledge for eternal wisdom, Katherine challenges even the emperor himself - and he prepares a cruel invention to break her. Meet this great bride of Christ in the second graphic novel in the "Among the Saints" series. Recommended for ages 7 years and up.

GRATITUDE IN LIFE'S TRENCHES

"How to Experience the Good Life. . . Even When Everything Is Going Wrong" reveals that God meets us where we are, in the pain and heartache of the present moment. Instead of looking for a way to escape from hardship, we can cultivate an attitude of gratitude, peace, and self-acceptance that will transform our experience of suffering. Drawing on his own experiences and his work as a consultant in the behavioral health industry - as well as stories of saints and sufferers, teachings of the Fathers, and recent discoveries in neuroscience - the author shows us that the journey to personal well-being is one we can all travel, regardless of the hardships we may face.

*"A philosophy of gratitude that is both a source of meaning and a path to a better life."
— Ben Swisher, author, The Southerner's Creed*

GRATITUDE HOW TO EXPERIENCE IN LIFE'S THE GOOD LIFE TRENCHES

*Even When Everything
Is Going Wrong*

ROBIN PHILLIPS

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

