

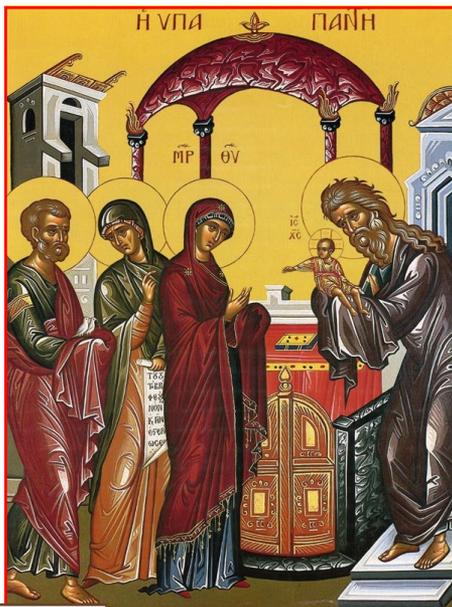
# Holy Cross Crossroads

Beloved Members and Friends of Holy Cross,

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

Forty days after the birth of our Savior, He is brought to the Temple in Jerusalem in the fulfillment of the Law. "Sanctify unto Me all the firstborn, whatsoever opens the womb among the children of Israel, both of man and of beast: it is Mine." (Exodus 12:51-13:16, Lev.12, Num.8). "And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest. And if she is not able to bring a lamb, she shall bring two turtles, or two young pigeons: the one for the burnt offering and the other for a sin offering. And the priest shall make atonement for her and she shall be clean..."

In the Gospel according to St. Luke, we hear that after forty days, Mary along with Joseph, brought Jesus into the Temple and offered a sacrifice of thanksgiving. In the Temple there was a righteous and devout man named Simeon. It had been revealed by the Holy Spirit that Simeon should not die until he had seen the Messiah, the Lord's Christ.





# Holy Cross Greek Orthodox Church

123 Gilkeson Road, Pittsburgh, PA 15228

*Crossroads, published monthly Volume 22 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**

**Elias Diamond, 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		Elias Diamond
Philoptochos Pres.	Thea Manos	(412) 600-8640
Phil. Membership	Adrienne Dickos	(412) 833-4980
Circle of Angels	Carol Halkias	(412) 276-5002
	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 Adults	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
Interior Design Committee	Janet Conomos	(412) 831-7997

**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.



## **\*Services:**

Sundays:	8:15am Orthros
	9:30 am Divine Liturgy
Mondays:	6:30pm Paraclesis
Wednesdays:	7 pm Bible Study <i>via Zoom</i>
Weekdays:	8:30am Orthros
	9:30am Divine Liturgy
Saturdays:	Vespers 5pm

*\*See monthly calendar for all services.*

## **Parish Council 2022**

**Dean Stambolis,**

*President*

**Jordan Nicholas,**

*Vice President*

**Nicholas Tripodes,**

*Treasurer*

**Nicholas Chakos,**

*Financial Secretary*

**Constance Zotis,**

*Secretary*

**Christopher Chaney**

**Mark Hummel**

**Frank Kalogeris**

**Rachel Kartofilis**

**Bob Kirschner**

**Deno Pappas**

**Christine Picard**

**Bill Poutous**

**Donna Staub**

**Annie Urso**



St. Simeon took Jesus into his arms and blessed God and said,  
“Lord now let your servant depart in peace, according to your word; for my eyes have seen your salvation which you have prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to your people Israel.” (Luke 2:26-35)

This announcement and encounter are called the “The Meeting of the Lord in the Temple.” The Lord, in accordance with His own commands, goes to the Temple to meet His people. Simeon the Righteous and the Prophetess Anna have been waiting for Him. They have been waiting all their lives in anticipation of meeting the Messiah, the Chosen One of Israel, the One who will redeem Israel and all the Gentiles from their sins. Finally, the Savior is revealed to them as infant child. What a beautiful image! The elderly Simeon receiving the baby Jesus and pronouncing his revelation, this is the One to redeem Israel, and giving glory to God.

In the Church, we continue this practice of blessing our children on the fortieth day. As Christ came to the Temple to meet His faithful, we too bring our children to meet Him. We present our children to God and thank Him and ask for their lives to be rooted in Him. We pray for the mother who has given birth and for her return to the normal sacramental life of the Church. The old law has been fulfilled and renewed in Christ. We dedicate ourselves and our children (and our whole life) unto Christ our God. There is a beautiful reflection on this feast day given by one of the great theologians of our time.

Fr. Alexander Schmemmann, two weeks before his death, wrote this sermon regarding the Feast of the Presentation:

How striking and beautiful an image, the old man holding the child in his arms, and how strange are his words: “For my eyes have seen your salvation...” Pondering these words we begin to appreciate the depth of this event and its relationship to us, to me, to our faith. Is anything in the world more joyful than an encounter, a “meeting” with someone you love? Truly, to live is to await, to look forward to the encounter. Is not Simeon’s transcendent and beautiful anticipation a symbol of this? Is not his long life a symbol of expectation, this elderly man who spends his whole life waiting for the light which illumines all and the joy which fills everything

with itself? And how unexpected, how unspeakably good that the long awaited light and joy come to the elderly Simeon through a child! Imagine the old man's trembling hands as he takes in his arms the forty-day-old infant so tenderly and carefully, his eyes gazing on the tiny being and filling with an outpouring of praise: "Now, You may let me depart in peace, for I have seen, I have held in my arms, I have embraced the very meaning of life." Simeon waited. He waited his entire long life, and surely this means he pondered, he prayed, he deepened as he waited, so that in the end his whole life was one continuous "eve" of a joyful meeting.

Is not it time that we ask ourselves, what am I waiting for? What does my heart keep reminding me about more and more insistently? Is this life of mine gradually being transformed into anticipation, as I look forward to encountering the essential? These are the questions the Meeting poses. Here, in this feast, human life is revealed as the surpassing beauty of a maturing soul, increasingly liberated, deepened and cleansed of all that is petty, meaningless, and incidental. Even aging and demise, the earthly destiny we all share, are so simply and convincingly shown here to be growth and ascent toward that one moment when with all my heart, in the fullness of thanksgiving, I say: "let me now depart." I have seen the light which permeates the world. I have seen the Child, who brings to the world so much divine love and who gives himself to me. Nothing is feared, nothing is unknown, all is now peace, thanksgiving, and love. This is what the Meeting of the Lord brings. It celebrates the soul meeting Love, meeting the one who gave me life and gave me strength to transfigure it into anticipation.

(From *Celebration of Faith, Volume #2, The Church Year*)

The Sunday following the "Meeting of the Lord in the Temple" is always (at Holy Cross) dedicated to Godparent/Godchild Sunday. We look forward to seeing you with your Godparents on that day (this year, February 6<sup>th</sup>, 2022). We ask that you plan to stay and support our Acolytes who are offering a luncheon following the Divine Services.

With love in Christ,  
Fr. Michael

## TRIODION BEGINS- FEBRURARY 12<sup>th</sup>, 2022

### "The School of Repentance"

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 12<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 7<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.

Lent is referred to as the “School of Repentance.” We begin an ascetical effort that helps soften our hearts that we might see our sins and confess them before the Lord. This discipline of fasting, prayer, and Church services breaks the routine of our daily schedules and forces us to place a higher priority on our relationship with God and fulfilling His commandments. The Triodion begins this year on Saturday (at Great Vespers), February 12<sup>th</sup> and the theme of humility is emphasized with the Gospel of the Publican and Pharisee (Luke 18:10-14).

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 13<sup>th</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 20<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 (February 27<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. **\*\*\*We will be hosting a GOYA Basketball Tournament that weekend!!!!**

The fourth and final Sunday (March 6<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 7<sup>th</sup>).**

**Saturdays are also particularly important - SATURDAY OF THE SOULS.** Saturday (the day when Christ's physical body rested in the tomb) we remember our departed loved ones. **"In the tomb with the Body, In hell with the soul, In paradise with the Thief were You of Christ fulfilling all things."** Three consecutive Saturdays are highlighted for this very purpose (any Saturday can be a "Saturday of the Souls"). **February 26<sup>th</sup>, March 5<sup>th</sup>, March 12<sup>th</sup>.** **Please fill out the sheet of the names of your departed love ones and bring them to the Church.** We will commemorate them at the Divine Liturgies.

**PASCHA is April 24<sup>th</sup>, 2022 !!!!**

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 two years 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 Basketball Tournament in Canonsburg

In Loving Memory of



*Father George Lyanos*  
All Saints Protopriestenos  
1962-2021



*Irene Douglas*  
All Saints Youth Coordinator  
1960-2021





# Saints Mary & Martha Women's Fellowship

Everything Old is New Again:

The New Testament revealed in the Old Testament

**February 22, 2022**

**Christ revealed  
in the Old Testament**

Fr. Daniel Korba, speaker  
At the home of: Irene Zotis  
76 Woodland Drive  
Mt. Lebanon 15228  
RSVP Text 412-721-0146

**March 22, 2022**

**The Theotokos revealed  
in the Old Testament**

Fr. Michael Kallaur, speaker  
At the home of: Vasso Paliouris  
114 Hoodridge Dr.  
Mt. Lebanon 15228  
RSVP Text 412-606-4314

**April 12, 2022**

**Pascha revealed  
in the Old Testament**

Fr. Paul Abernathy, speaker  
At the home of Vasso Paliouris  
114 Hoodridge Dr.  
Mt. Lebanon 15228  
RSVP Text 412-606-4314

**May 24, 2022**

**Baptism revealed  
in the Old Testament**

Elias Diamond, speaker  
At the home of: Adrienne Dickos  
1840 Kent Road  
Upper St. Clair 15241  
RSVP Text 412-400-4290

**Remember,**

**all meetings run from 7-9pm.**



**RENEW OR JOIN PHILOPTOCHOS for 2022 [online!](#)**

*Or you can still send in a check using the*

**Philoptochos Membership form below:**

**TO RENEW OR JOIN PHILOPTOCHOS for 2022**, please complete and return to church or to *Adrienne Dickos, 1840 Kent Rd. Pittsburgh 15241*

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!***

# Bourbon Tasting

TO BENEFIT IOCC



Thursday, February 10, 2022  
7:00 pm | Tickets \$50

## LEAF AND BEAN

3525 Washington Rd. | McMurray, PA 15317

Tickets include a Leaf & Bean gift, three bourbon samples, and light hors d'oeuvres

Register online at:

[iocc.org/pittsburgh](http://iocc.org/pittsburgh)

Or mail checks (payable to IOCC) to  
Nick Terezis, 306 Marberry Dr., Pittsburgh, PA 15215

Questions? Contact Nick Terezis at  
[nterezis@mstrategic.com](mailto:nterezis@mstrategic.com) or 740.282.5198



ATTENTION High School Seniors and Parents! The application for the Popi Hagelios Memorial Philanthropy Award of the Philoptochos Society of Holy Cross is available in the Narthex or electronically from Elaine Sofis [esofisa@comcast.net](mailto:esofisa@comcast.net) or Denise Melis [dmelisa@comcast.net](mailto:dmelisa@comcast.net). The application is due by Sunday, March 13, 2022. The award is available to a 2022 PLEDGED Holy Cross family member who is a graduating high school senior in 2022. 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.

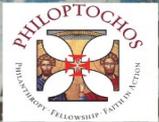


**Comedy Night**

**Save the Date!**

**Gus Constantellis**  
**"Greek Mom"**

**Saturday, May 14, 2022**  
Details coming soon!



# Holy Cross

SUN	MON	Tue
		1  6:30pm Vespers @Ypapanti <i>7pm Philoptochos Meeting</i>
6 St. Photios 8:15am Orthros 9:30am Divine Liturgy Godparent/Godchild Sunday & Luncheon	7 St. Parthenius 8:30am Orthros 9:30am Divine Liturgy  6:30pm Paraclesis	8
13 Publican and Pharisee 8:15am Orthros 9:30am Divine Liturgy  <b>GOYA BB Steubenville, OH</b>	14  6:30pm Paraclesis	15  <b>7pm Parish Council</b>
20 Prodigal Son 8:15am Orthros 9:30am Divine Liturgy	21  6:30pm Paraclesis	22  <i>7pm Sts. Mary &amp; Martha (details page 12)</i>
27 Judgment/Meatfare Sunday 8:15am Orthros 9:30am Divine Liturgy  <b>GOYA BB Tournament HERE</b>	28  6:30pm Paraclesis	

# February 2022

Wed	THU	FRI	Sat
<p>2 Meeting of the Lord @Ypapanti 8:30am Orthros 9:30am Divine Liturgy 10am-Noon First Steps 4:30pm <i>Greek School</i> 6:45 GOYA Basketball 7-8pm Bible Study</p>	3	4	<p>5 11:30am @Holy Trinity IOCC Youth Health Kit Drive &amp; Assembly plus <b>Soup Sampling</b> (see p.18-19) 5pm Vespers</p>
<p>9  4:30pm <i>Greek School</i> 6:45-8pm GOYA Basketball 7-8pm Bible Study</p>	<p>10 St. Haralambos 8:30am Orthros 9:30am Div. Lit.</p>	<p>11  GOYA BB Tournament Steubenville, OH</p>	<p>12  5pm Vespers &amp; Opening of Tridion</p>
<p>16 <i>Fast Free</i> 10am-Noon First Steps 4:30pm <i>Greek School</i> 6:45-8pm GOYA Basketball</p>	17	<p>18 <i>Fast Free</i></p>	<p>19  5pm Vespers 6pm <b>YAL</b> @ Diamond Home</p>
<p>23  4:30pm <i>Greek School</i> 6:45-8pm GOYA Basketball NO Bible Study</p>	24	<p>25  GOYA BB Tournament HERE</p>	<p>26 Saturday of Souls 8:30am Orthros 9:30am Div. Liturgy  6:15pm GOYA Dinner 7pm Vespers</p>

“Disease” is a word we have all heard a lot lately - I’m sure many of us would be happy if we never had to hear it again. Of course, it seems most likely that as long as human beings live, this word will continue to be uttered. This disease may be new, but disease itself is much older. In fact, our gospel passage today concerns ten people afflicted with a very serious disease, the disease of leprosy. This disease is something we often associate as a thing of the past, something confined to the times of the Bible. However, there are still about a quarter of a million people in the world who are afflicted with this disease, most of whom live in India, relegated to a forced exile in leper colonies. So wretched was and is the treatment of these people that the great Indian reformer Mahatma Gandhi, in the early part 20th century, made it one of his missions to seek for the dignity and improvement of these people.

In Christ’s time, things weren’t much different. Leprosy was still a disease that brought physical deformity, nerve damage, loss of muscle function, even paralysis. The physical signs of sores and lesions on the skin of the leper was something that brought social stigma and shame in addition to the pain the disease caused. Much like the way lepers are still today forced into exile in leper colonies, in the time of Christ, the laws of the Old Testament prescribed that one who was afflicted with this disease would have to be effectively banished from the group, so as not to spread the contagion to others. The laws of the Old Testament were often concerned with notions of ritual purity - for instance, contact with a dead body would make a member of the tribes of Israel “unclean” for a time, and there were set rituals called for to cleanse the person.

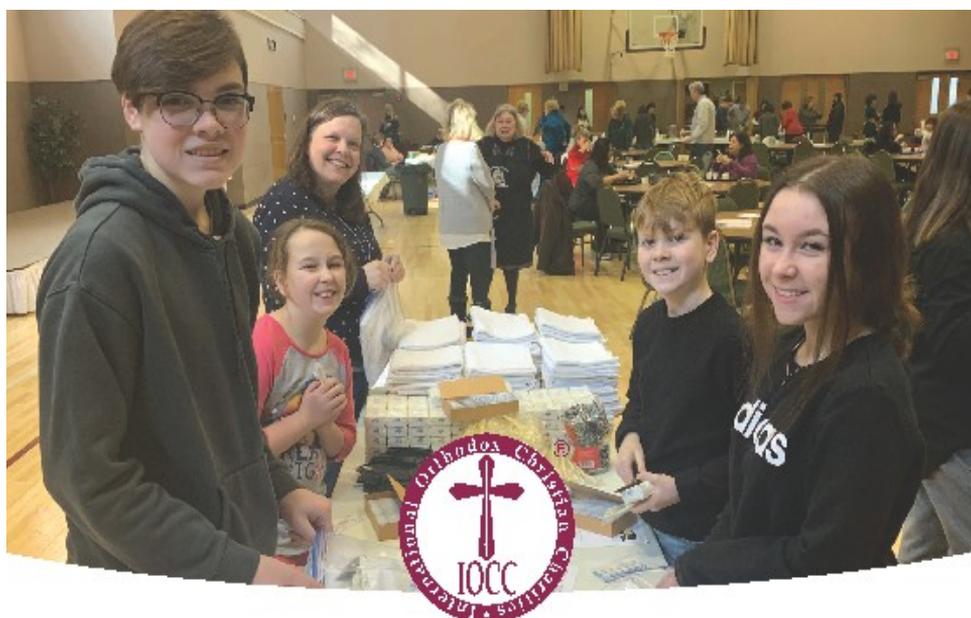
Putting it in this context, we begin to understand how radical it was for Christ to even speak to these ten lepers. In a world that was so concerned about the laws of ritual purity, being around lepers could carry the potential of oneself being physically and ritually contaminated, and yet, Christ, being God, knows that His purity, His light, is the never setting light, it is untouchable by any kind of disease. For this reason, Christ can pass into the realm of Hades, and not be touched by it, but instead, His light liberates the captives there. For similar reasons, does Saint Paul, in addressing those Christians who were married to pagans, tell them that they should not divorce their spouses, since their Christian baptisms would not be diminished by their spouses, but rather, quite the opposite - their life in Christ might instead be a blessing to their pagan partners. And

of course, Christ can have contact with lepers, can encounter dead bodies, like the body of Lazarus, four days stinking in the tomb, and He does not fear contamination, for He is the Incarnate Logos of God, and His light can never be diminished. This is the power of the Revelation of Christ as we meet Him in the New Testament - His power goes even beyond the laws of the Old Testament.

We are joined to Christ through our baptisms. In that moment of illumination, in which Satan is renounced, and we, through being immersed in the water, in Father, Son, and Holy Spirit, we are joined to that unquenchable good which is Jesus Christ. And what that means is, no matter how short we may fall, no matter how much our sins may rise ever back up to wage war against us, because we have been baptized into Christ and thus put on Christ, the new man, the New Adam, in place of the old, fallen Adam, the old, fallen human nature to which are still in some ways beholden, because of this, we can always hope in repentance, in redemption, in the fact that, even if we find ourselves in a dark night of the soul, the light of Christ is still shining for us, even if our spiritual eyes grow too dim to see it. But it's an effort we must all make, an effort we must put at the center of our being, to see to it that we make ourselves adequate vessels of that light.

It is telling that, although Christ cures these ten lepers in the gospel reading from today, there is but one of them who returns to give thanks to God, and that one is a Samaritan, not even of the Jewish people! Now one out of ten is most certainly a failing grade, but in many ways, so many of us often are like those nine who are not grateful, aren't we? We who have been given the great gift of baptism, who, like those lepers, have been offered a cure of illness, the true deep spiritual illness of sin, we who have so much to be grateful for, often fall short in even offering any kind of thanks to God, but instead we focus on the things that are wrong, the things there are to complain about. Certainly, there are many things wrong with the fallen world - to pick up the thread that I started this with, disease is an affliction which knows no boundaries in this world, which we all have to reckon with at one point or another. But through Christ, even in the midst of these afflictions, we can find life and find it abundantly. So today, with gratitude, and love, here together in Christian fellowship, I pray that our prayers are heartfelt and fervent, in the spirit of that one Samaritan leper, who returned to give thanks.

**-Elias Diamond, January 16, 2022 Sermon**



## *Youth Health Kit Drive and Assembly* *Youth Volunteers and Monetary Donations Needed!*

February 5, 2022 | 11:30 AM – 12:30 PM

*Kit assembly will take place during International Soup Sampling to Benefit IOCC.*



HOLY TRINITY GREEK ORTHODOX CHURCH  
 985 Providence Blvd, Pittsburgh, PA 15237  
 (North Hills, across from UPMC Passavant)

All Orthodox Youth Groups are asked to participate  
 in a Pan-Orthodox Health Kit Assembly Project.

**OUR GOAL IS TO ASSEMBLE SEVERAL THOUSAND HEALTH KITS.  
 DONATIONS ARE NEEDED TO PURCHASE BULK HEALTH KIT SUPPLIES.**

Please make checks payable to "Holy Trinity Greek Orthodox Church-AGAPE Fund"  
 with "Health Kit Project" in the memo, and mail to  
 Nick Terezis, c/o IOCC, 306 Marberry Drive, Pittsburgh, PA 15215

Please contact Ava Terezis at 614.569.2414 or [AvaT.Orthodox@gmail.com](mailto:AvaT.Orthodox@gmail.com)  
 to coordinate your youth group attendance.

INTERNATIONAL ORTHODOX CHRISTIAN CHARITIES

INTERNATIONAL  
**Soup Sampling**  
TO BENEFIT IOCC

Saturday, February 5, 2022 | 11:00 am – 2:00 pm

Sample five homemade soups for \$10,  
and take your favorite quart home for a \$10 donation.  
Experience tastes from around the world!

HOLY TRINITY GREEK ORTHODOX CHURCH  
985 Providence Blvd, Pittsburgh, PA 15237  
(North Hills, across from UPMC Passavant)

**Register at [ioccc.org/pittsburgh](http://ioccc.org/pittsburgh)**

For questions or to pre-order soup, contact Vera  
at 412-833-0839 or [croitv@verizon.net](mailto:croitv@verizon.net)

INTERNATIONAL ORTHODOX CHRISTIAN CHARITIES

Many thanks to the Holy Cross Philoptochos for helping to make 14 gallons of turkey orzo soup for the IOCC Soup Sampling Event scheduled for Feb. 5<sup>th</sup> at Holy Trinity Church in the North Hills.



Many thanks to all that helped.

## Sunday after Nativity ~Deacon Frank Dickos

Around twenty-seven hours ago, the new James Webb telescope was successfully launched into space. And although it will take about a month before it reaches its destination, this new telescope will allow us to gaze back to the formation of the first galaxies, a mere three hundred million years after the “let there be light” moment that scientists refer to as the Big Bang. About the same time here at Holy Cross, we commemorated three ancient star gazers as they journeyed to find the One who uttered that very same “let there be light” that began our universe. And just as the new telescope needs to pass through several important stages before reaching its destination, so too the Magi had to make important stops on their way, one of which was in Jerusalem to visit Herod the king, whom we discover had a very different response to the birth of the Christ child. And this difference forms the focus of our reflection today.

We know the Magi were likely Zoroastrian priests from what is now Iran, far to the east of Jerusalem. That means their journey was at least a thousand miles, and more likely one and half thousand miles to reach their destination, roughly equivalent to traveling from here to Denver. It was needless to say, a long journey, one for which much commitment and dedication was required, especially given that they were not assured of finding the object of their quest, not to mention the return journey to their native land. Perhaps they thought such an auspicious new king would be found in Jerusalem, and would have already been heralded there. That would have been the likely reason that they visited Herod in the first place. Surely such a great new king would have been known to the current king, and was perhaps his progeny. Yet even when it became clear to them that the child was not who they thought it was, they continued their journey to meet the young Christ, not on their own terms, but on His.

In contrast, Herod stayed still. In spite of the fact that Jerusalem is only about ten miles from Bethlehem, he showed no willingness to look for Jesus. Perhaps he didn't take the magi seriously; After all, it was just three pagan astrologers who brought him news of a new king. They weren't prophets, they weren't even Jews. But the gospel tells a different story, for when the wise men asked him where to find the one “who was born King of the Jews”, it says that “Herod was troubled, and all Jerusalem with him.” So he clearly gave some credence to the magi who had followed His star from the East. And yet Herod makes no attempt to move, preferring to let others do the hard work, and then reaping the benefits with minimal effort on his part. Perhaps he thought it unbecom-

ing of a king to show any effort. But ultimately, he wants an easy encounter with the Christ, if there is to be any encounter at all. Even if we are generous, and remove his nefarious intent towards Jesus, we still see that he chooses to meet God only on his own terms and conditions.

This difference is also underscored in today's Epistle. We hear Paul recounting his past and how he, in his own words, "persecuted the church of God violently and tried to destroy it." He was on the road to Damascus to continue his zealous crusade to rid Judaism of this awful perversion when he had his encounter with Christ. What is crucial here is that Paul was also on a journey. Damascus is just under one hundred fifty miles from Jerusalem, and while that is only a tenth of the journey the magi made, it still required some effort and planning. Never mind that Paul begins with the same intent as Herod, namely to destroy all memory of Jesus, he has still made a commitment to the journey, and like the magi, discovers that his ultimate destination isn't what he thought it would be; instead, he discovers God as He is, and Paul's life would never be the same.

And what of us? Too often we are tempted to sit back and wait for Jesus to come to us, as he did in Bethlehem so long ago. Like Herod, we want a convenient Christianity, one where we get to encounter God on our own terms, with as little disruption to our everyday lives as possible. We may not have violent intent, but neither do we want to make the effort. That requires planning and commitment, and we don't want to make the journey. We have too many other things to do; moreover, we are comfortable with our conception of God. There is no need to shake things up.

But brothers and sisters it is not enough that He came. An important part of the reason He chose to be that baby in a manger was so that we could go to meet Him. If He had been born in a palace, then we could only catch a glimpse from afar, unless we were privileged enough to be in the inner circle. But a child wrapped in swaddling clothes lying in a manger? Well, anyone can go there from simple and poor Jewish shepherds to learned and wealthy wise men from another faith. But what is required is that we go to Him. Like the shepherds, the magi, and even Paul, the effort of our journey is important. He came much more than halfway, and now it's our turn. And as we travel on that journey, we might come to realize that God as He truly is, may not be God as we imagined Him to be. That's okay, because what is important is that we seek to encounter Him, trusting that any misconceptions will be clarified along the way.

Christ is Born! To Him be all Glory, now and forever. Amen.

“IN MY DISTRESS I CRIED TO THE LORD...”

(12th Luke Sunday) ~Fr. John Chakos

Two years today (1/16/20), I stood in St. Anthony’s monastery in Arizona to commemorate the 40 day memorial of Elder Ephraim. I felt peaceful and assured that all was well with the world. I could never have imagined that in two years so much could have changed. Now we are in the midst of a terrible pandemic and great political turmoil in our land. Our faith is being tested during these calamitous and chaotic times. All of this brings us face to face with a reality that we cannot escape. We live in a less than perfect world. As St. Paul reminds us, our world was “subjected to futility” against its will (Romans 8: 20). Why? Because the whole of creation experiences the catastrophic effects of sin. As the church fathers teach, even my sinful thought pollutes the entire universe. Today, though mired in the world’s ills and our personal weaknesses, there is a primal groan spontaneously rising from within each one of us that must be heard.

While certainly abysmal by any measure, our fallen world also has a hopeful side to it. Christ, who subjected the world to futility, also subjected it to a better future. Because of this, all of us who dwell on earth cry inwardly for the day when we will be set free from our bondage. *This cry is one that will be heard.* In each one of us there is a secret yearning that wells up from the depths of our being that is deeper than any verbalized prayer. It is the primal groan of all creation that we share in as it anticipates its redemption in Christ. Everything that has breath possesses this great nostalgia for Christ. Our calling is to unearth this unspoken appeal and give it a full voice.

“IN MY DISTRESS I CRIED  
TO THE LORD...”

(12th Luke Sunday) ~Fr. John Chakos

Two years today (1/16/20), I stood in St. Anthony’s monastery in Arizona to commemorate the 40 day memorial of Elder Ephraim. I felt peaceful and assured that all was well with the world. I could never have imagined that in two years so much could have changed. Now we are in the midst of a terrible pandemic and great political turmoil in our land. Our faith is being tested during these calamitous and chaotic times. All of this brings us face to face with a reality that we cannot escape. We live in a less than perfect world. As St. Paul reminds us, our world was “subjected to futility” against its will (Romans 8: 20). Why? Because the whole of creation experiences the catastrophic effects of sin. As the church fathers teach, even my sinful thought pollutes the entire universe. Today, though mired in the world’s ills and our personal weaknesses, there is a primal groan spontaneously rising from within each one of us that must be heard.



While certainly abysmal by any measure, our fallen world also has a hopeful side to it. Christ, who subjected the world to futility, also subjected it to a better future. Because of this, all of us who dwell on earth cry inwardly for the day when we will be set free from our bondage. *This cry is one that will be heard.* In each one of us there is a secret yearning that wells up from the depths of our being that is deeper than any verbalized prayer. It is the primal groan of all creation that we share in as it anticipates its redemption in Christ. Everything that has breath possesses this great nostalgia for Christ. Our calling is to unearth this unspoken appeal and give it a full voice.

In today's Gospel, ten lepers, united in the brotherhood of their suffering, might well have asked the question, "Why me, Lord, why the rejection of family and friends, why the hatred and revulsion of society, why the shame of crying out unclean, unclean when someone was downwind, why the dreaded ringing of the leper's bell, why the disfigurement of rotting flesh and limbs?" Could there be an isolation more devastating than that of the leper? They were experiencing a death before death, already being treated as dead men by the world. These afflicted men, more than any others, felt the full weight of futility upon their souls. The world for them would forever seem to be a hostile, loveless and irredeemable place. To a certain extent we, too, have become untouchables to each other, forced to hide behind masks and avoid contact with one another.

But the coming of Christ brought renewed hope to the lepers. His charismatic presence triggered off a spontaneous appeal for mercy, kindness, acceptance and love: "Jesus, Master, have mercy on us," they shouted from a distance. The terrible weight of their contagion brought them to the deepest point of human anguish, a living hell from which they cried out for release. The hidden prayer, the secret desire for freedom, which is in all of us, sprang to their lips. In the person of Jesus they found a focus for the deepest longing of their souls.

How many of us when faced with the sudden death of a loved one, a brutal crime, a terminal illness, a bitter disappointment, the specter of mass starvation, a devastating flood, an act of terror and now a pandemic, have experienced a powerful groaning for deliverance in the depths of our being. The fact is that such events bring us to ground zero in our condition of futility. Have we not cried out with heartfelt emotion for mercy? This is truly not just my cry for Christ, but a universal one. We don't have to be baptized Christians to know such a potent yearning for deliverance. It is common to our humanity. We see it over and over again in the faces of those who suffer. But that which is secret, hidden and unspoken must come to the light in our conscious mind and find expression in true prayer and thanksgiving.

Every time the Liturgy is celebrated we have the opportunity to transform this primal cry for help into a beautiful act of communion with Christ. That which before was instinctive can now become both deeply personal and conscious. Because Christ walks among us, we no longer have to grope and guess when it comes to prayer. We can be specific and focused in our plea for redemption. That which all humans seek in the



# A GOOD WORD — Λόγον Αγαθόν

NEWSLETTER OF THE GREEK ORTHODOX METROPOLIS OF PITTSBURGH

VOLUME 5 NO. 9 (ISSUE 43) — FEBRUARY 2022



## PASSING OF ARCHON PETER CLYDE PAPADAKOS

A son of the late Archon Nicholas & Stavroula Papadakos, Peter Clyde was an engaged member of the Church his entire life, learning to chant from a young age and applying this gift for more than 5 decades in 3 different parishes. He further enhanced the music ministry in the Pittsburgh area by offering free instruction in Byzantine Music to many individuals through the years.

He was a dedicated servant of the Metropolis, serving on the Council since its inception in 1979, spending most of those years as its Secretary and Legal Counsel. He was frequently involved as a co-chair or key facilitator of major events. He offered his love and talents to many, assisting with Greek Education, the Armonia Chorus, Youth Ministry, traveling to area parishes for feastday vespers, ordinations, funerals, and other sacraments. This he did while also remaining among the longest-participating members of the Grecian Odyssey Dancers of Ypapanti GOC of East Pittsburgh, with whom he performed 835 shows.

*(Continued on page 2)*



## PREPARE NOW FOR A SUCCESSFUL ORATORICAL FESTIVAL

Procrastination is a regular part of our lives. But organizers of the St. John Oratorical Festival – at the parish, Metropolis and Archdiocesan levels – are doing their best to make sure we're not waiting until the last minute by offering ways to prepare for success today. For example, the topics for the oratorical festival were published in November 2021 and can be found online at:

<https://www.goarch.org/en/-/preparing-for-a-local-oratorical-festival>

In the Metropolis of Pittsburgh, oratorical festival organizer Ann Ariano offers the following tips for a successful parish event:

- Include the list of topics in your Parish's monthly/weekly newsletter.
- Distribute the list and remind students of the festival dates during GOYA meetings.
- Brainstorm ideas for speeches into the Sunday School Curriculum for 7th-12th grades (beginning in January)
- If your Parish has had past Metropolis or National Finalist, ask him/her to speak to your Sunday School/GOYA about their experience.
- Make the Parish Festival a formal event, consider including a meal for the participants and their families, invite the entire parish to attend.
- Encourage 4-6th grade students to participate in the Elementary Division of the Festival and have speeches at the same time as your Junior/Senior speakers to gain experience speaking in public and to be inspired by their older peers.
- Ask Festival Judges to provide written constructive feedback to all speakers - including Elementary participants.
- Consider offering scholarships (to camps, for example) or other incentives. Also consider asking Parish organizations such as Philoptochos, AHEPA, Sunday School, etc. for donations towards scholarships. Elementary participants can each receive a small gift or cash award.
- In the weeks that follow your Parish Festival, allow the participants to give their speeches in church so the entire community may hear them.

You can learn more about the Metropolis of Pittsburgh Oratorical Festival online, by visiting: <https://www.pittsburgh.goarch.org/oratorical>.

## IN THIS ISSUE...

- Passing of Archon Peter Clyde Papadakos
- Prepare Now for a Successful Oratorical Festival
- Cultivating a Love of Service Webinar
- Making Over Your Marriage Retreat
- Greek Heritage Night at the Cavaliers

He excelled in his service to the national Church, representing the Diocese & Metropolis on the Archdiocesan Council for many terms, and participating with distinction on the Legal and Religious Education Committees. His Commitment to the work of the Patriarchate was recognized with his investiture as Archon Ekdikos of the Ecumenical Patriarchate in 2006, and he has furthered the work of the order within this Metropolis as its Regional Commander for 15 years.

The family requests that donations be directed to the Greek Orthodox Metropolis of Pittsburgh with the memo "Peter Clyde Memorial", for a scholarship fund to be set up in his honor.

**MAKING OVER YOUR MARRIAGE**

February 18-20, 2022  
Antiochian Village,  
BOLLIVAR, PA




PRESENTED BY  
**Fr. Nick and  
Dr. Roxanne Louh**

RESERVE YOUR  
SPOT NOW

AN ANCIENT FAITH RETREAT



CLEVELAND  
**CAVALIERS**  
present

## GREEK HERITAGE NIGHT

Wednesday, January 26th 2022

v. Milwaukee Bucks



Please [click here](#) or scan below for tickets and more information!



Ticket Includes:

- Early entry at 5:15pm to watch warmups
- Ticket to Cavs v. Bucks at 7pm
- Limited Edition Cavs 2022 All-Star Draw String Bag

For groups of 8 or more, please contact: Tricia at [prorm@cavs.com](mailto:prorm@cavs.com)

[NBA.COM/CAVALIERS](http://NBA.COM/CAVALIERS) |   [@CAVS](https://twitter.com/CAVS)

## CULTIVATING A LOVE OF SERVICE

On Feb. 15 at 7

PM, the Metropol-

is Religious Ed-

ucation Commit-

tee is hosting a

presentation of-

fered by Fr. Pat-

rick Tishel entit-

led "Cultivating A

Love of Service"

that is open to

all. In addition to

being headmaster

and co-founder of

St. Herman of

Alaska Christian

School, Fr. Tishel

is parish priest at

Holy Resurrection

Orthodox Church

in Allston, MA.

Among the minist-

ries he started is

a weekly soup kit-

chen that has been

servng nutritious,

homemade meals

for more than 30

years.



Fr. Tishel is a frequent speaker and teacher who has appeared in countless interviews and talks, many of which can be found online. Stay tuned to Metropolis social media outlets (and your email) for a forthcoming registration link.

**SUPPORT HIS EMINENCE AND OUR METROPOLIS MINISTRIES:** It costs approximately \$1,000 per day to operate our Metropolis—including Metropolitan Savas's Archpastoral visitations, preparations for Summer Camp and GOYA retreats, our vital registry, and more. Please consider sponsoring a day in the life of the Metropolis: <https://pittsburgh.goarch.org/support>



### GREEK ORTHODOX METROPOLIS OF PITTSBURGH

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



December 14, 2021

Mrs. Kathy Pyros and  
Holy Cross Greek Orthodox Church  
123 Gilkeson Rd  
Pittsburgh, PA 15228

Dear Mrs. Kathy Pyros and Holy Cross Greek Orthodox Church -

Thank you for your generous donation of Christmas Gifts to the Neighborhood Resilience Project for the annual gift distribution.

Your generous donation helps continue the mission of the Neighborhood Resilience Project. Rooted in the Gospel and the teachings of the Orthodox Church, inspired by the Civil Rights Movement (American 1950's-1960's), the mission of the Neighborhood Resilience Project is to support the transformation of neighborhoods from Trauma Affected Communities to Resilient, Healing and Healthy Communities through Trauma Informed Community Development.

The Neighborhood Resilience Project is a tax exempt organization with the EIN of 83-2086038. We cannot complete this work without your support.

Thank you and Sincerely,

A handwritten signature in blue ink that reads "Fr. Paul T. J." with a stylized flourish at the end.

Rev. Paul T. Abernathy  
CEO  
Neighborhood Resilience Project

*The beauty of your gift  
lighten our heart Thank you  
so much for always being  
the blessing of your ministry  
with us. May God continue  
to bless your community. Thank  
you again for everything!*

PTA:kna

**Neighborhood Resilience Project**  
2038 Bedford Avenue  
Pittsburgh, PA 15219  
[www.neighborhoodresilience.org](http://www.neighborhoodresilience.org)

# GOYA SPRING RETREAT 2022

Our first Camping Ministries event of 2022 will be our GOYA Spring Retreat, April 1-3 at Camp Nazareth! Registration will open February 7, 2022. Please check back then for more details!

[GOYA Retreats - Greek Orthodox Metropolis of Pittsburgh Youth & Young Adult Ministries \(goarch.org\)](http://goarch.org)

And looking ahead to summer....



METROPOLIS OF PITTSBURGH

## SUMMER CAMP 2022

Week 1, (grades 2-4): June 19 - June 25

Week 2, (grades 5-7): June 26 - July 2

Week 3, (grades 7-9): July 3 - July 9

Week 4, (grades 10-12): July 10 - July 16



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

**RETURN SERVICE REQUESTED**

Non-Profit  
Organization  
U.S. Postage  
**PAID**  
Permit No. 2412  
Pittsburgh, PA

**Godparent/Godchild**

**Sunday  
and Luncheon**



**February 6, 2022**