

# Holy Cross Crossroads

Beloved Members and Friends of Holy Cross,

**Christ is in our midst!**

**He is and shall always be!**

The time of Lent has arrived. The Church calls us to this holy time of offering. We offer to God our time, our efforts in fasting, prayer, and works of mercy. Lent is the tithe of the year. A special time set aside for God. God first, everything else takes a secondary priority. We have been preparing for the race. The beginning of the Tridion on February 12/13<sup>th</sup>, has given us notice that Lent is at the doorstep. We enter the Lenten season with the Service of Forgiveness on Sunday evening (March 6<sup>th</sup>, at 5pm). As the liturgical colors change from gold to purple we will hear the Prokeimenon:

“Turn not away Your face from Your child, for I am afflicted. Hear me speedily and draw near unto my soul and deliver it.”

*Let Your salvation, O God, help me. (Refrain)*

*Let the poor see it and be glad. (Refrain)*

*Seek God, and Your soul shall live. (Refrain)*

Lent is that opportunity where we contemplate the great questions of our faith, of our life, and what does all this mean. A western saint from Spain who lived in the 11<sup>th</sup> Century contemplates on this unique relationship with God.

The Word (Jesus) was made flesh and even now dwells among us. It is by faith that he dwells in our hearts, in our memory, our intellect and penetrates even into our imagination. What concept could man have of God if he did not first fashion an image of him in his heart? By nature incomprehensible and inaccessible, he was invisible and unthinkable, but now he wished to be understood, to be seen and

*Continued pg. 4 →*

**March 2022**



# Holy Cross Greek Orthodox Church

123 Gilkeson Road, Pittsburgh, PA 15228

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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

**\*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.*

**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

**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**

**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 **Μakaria** (Mercy Meal). Contact the church office for suggestions if you need a referral. For **Kollyva**, you may bring your own or contact Denise Melis directly (412) 341-9264.

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



thought of. But how, you ask, was this done? He lay in a manger and rested on a virgin's breast, preached on a mountain, and spent the night in prayer. He hung on a cross, grew pale in death, and roamed free among the dead and ruled over those in hell. He rose from the dead on the third day, and showed the apostles the wounds of the nails, the signs of victory; and finally in their presence he ascended to the sanctuary of heaven. How can we not contemplate this story in truth, piety and holiness?" —St. Bernard of Clairvaux (Spain)

If we do not take the opportunity during the Lenten period to contemplate these great mysteries of our faith, when will do so? We will not. We will be like the seeds that fell among the thorns (Mt. 13:22) and were choked by the cares and temptations of our fallen world. Our Orthodox Church is blessed with many profound services that are biblical in origin and express the reality of our fallen condition. We all are sinners and fall short of the glory of God. Our task is to constantly repent and return to the Father's house. This walk, humbly with our Lord, is the mindset with which we embrace each day. We do so with hope and assurance of God's love and mercy. This daily witness of faith is a spiritual warfare that seeks to strengthen and deepen our relationship with Christ. Let us not shrink back from such an opportunity.

***Hymns from the Forgiveness Vespers service:***

Your grace has risen, O Lord, the illumination of our souls hath shone forth. Lo, now is the acceptable time; the season of repentance hath come. Let us cast down the works of darkness, and put on the works of light, that we may pass the great tempest of fasting and reach the summit of the third-day Resurrection of our Lord and Savior Jesus Christ, the Savior of our souls.

*Have mercy upon us O Lord, have mercy upon us: for we are utterly humiliated. Let shame come on them that prosper, and abasement on the proud.*

O Christ God, glorified in the mention of Your saints, send us, through their intercessions, the Great Mercy.

***St. Nicholas Velimirovic writes –***

“No-one, not the Lord God Himself, takes pleasure in instructing the proud. No one cares for giving instruction to him who

asserts that he knows everything. 'Secrets will be revealed to the meek' (Sirach 3:19). And David says that God 'keeps the meek in truth and teaches the meek His ways' (Ps. 24:9). The proud man wants to teach everyone and not be taught by anyone himself; but the meek man wants to teach no one but desires constantly to be instructed by someone, no matter whom. An empty corn cob lifts its head high up over all the field, but a full cob is bent over.

O proud man, if only your guardian angel would some time pull back the curtain from your eyes and disclose to you the endless vista of all that you do not know. You would kneel before every man whom you have vaunted your pride and whom you have despised, and would cry out with tears: 'Forgive me, forgive me! I know nothing!'

To the humble and devout it is often given to know the hour of their death but comes unexpectedly to the proud. St. Gregory the Dialogist tells of a bishop, Caprus, who celebrated the Divine Liturgy every day. The Lord appeared to him and said, 'Go on doing what you are doing, and serve Me while your legs will stand and your hands function. And on the day of the Dormition of the Mother of God, come to Me, and I will give you your reward in My heavenly Kingdom, together with those for whom you have prayed for at these services.' After a year, on the Feast of the Dormition, Bishop Caprus celebrated the Divine Liturgy, bade farewell to his clergy and died. The face of the Bishop shone with the light of the sun." (*Prologue – Vol. I pg. 277-278*)

My brothers and sisters in Christ, now is the acceptable time, now is the time to make our physical and spiritual efforts, to be present in Church, to break the daily routine and deprive ourselves of those things we "cannot live without" and offer them to God. Let us walk humbly before God and one another and with the certainty that our God will see our good efforts (especially those done in secret) and bless us.

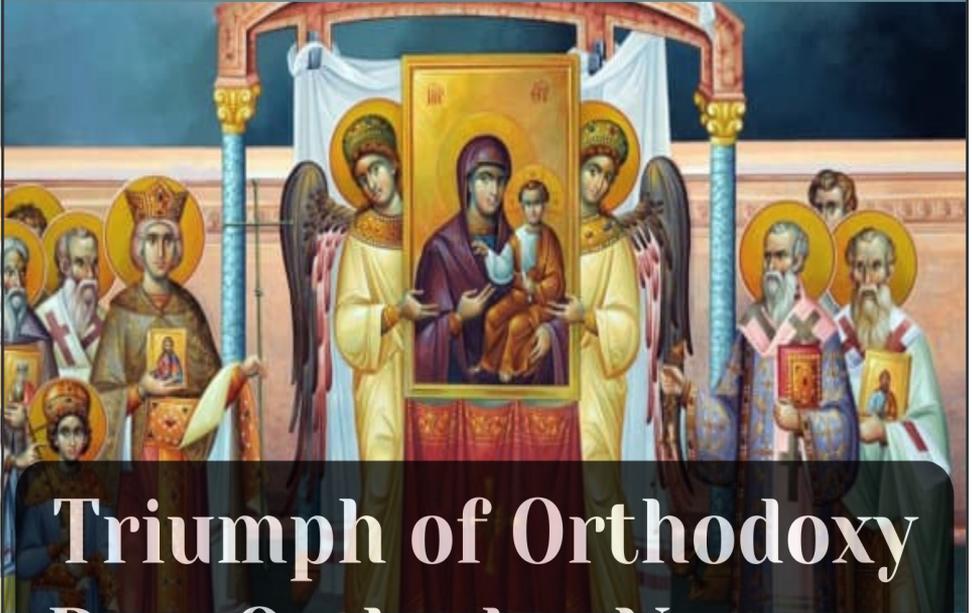
Wishing you a blessed Lenten journey!

Καλη Σαρακοστη!

With love in Christ,

Fr. Michael

THE ORTHODOX CLERGY BROTHERHOOD  
OF GREATER PITTSBURGH



# Triumph of Orthodoxy Pan-Orthodox Vespers

Sunday March 13, 2022 at 4:30pm

**ALL SAINTS GREEK ORTHODOX CHURCH**

601 W. McMURRAY RD., CANONSBURG, PA 15317



CELEBRANT & HOMILIST:

**METROPOLITAN GREGORY OF NYSSA**

AMERICAN CARPATHO-RUSSIAN ORTHODOX DIOCESE

LENTEN RECEPTION AND FELLOWSHIP TO FOLLOW

# OUR JOURNEY TO PASCHA! 2022

Created by Fr. Jonathan Bannon (ACROD)

SUNDAYS	THEMES / GOSPEL READING	HOW TO PARTICIPATE:
Fast - Free Week <b>FEBRUARY 13th</b>	 <i>TRIDION WEEKS</i> <b>Publican and the Pharisee</b> Epistle: 2 Timothy 3: 10-15 Gospel: Luke 18: 10-14	Show compassion on the poor and distressed. Trust in God, not yourself and ask for His help before every task this week.
Normal Fast Week <b>FEBRUARY 20th</b>	 <b>The Prodigal Son Returns!</b> Epistle: 1 Corinthians 6: 12-20 Gospel: Luke 15: 11-32	Schedule a Confession. Every morning say, "Today I will be humble." Use up/freeze meats this week.
Meatfare <b>FEBRUARY 27th</b> FAREWELL TO MEAT TODAY	 <b>The Last Judgement</b> Epistle: 1 Corinthians 8: 8-9:2 Gospel: Matthew 25: 31-46	Pray facing East this week. Christ is returning from the East and we wait for Him! Use up/freeze dairy this week.
Cheesefare <b>MARCH 6th</b> FAREWELL TO CHEESE TODAY	 <b>Adam and Eve are cast from Paradise!</b> <i>FORGIVENESS SUNDAY</i> Epistle: Romans 13: 11-14:4 Gospel: Matthew 6:14-21	Ask each other for forgiveness each evening this week before bed.
1st Sunday of Lent <b>MARCH 13th</b>	 <i>GREAT LENT BEGINS WITH FORGIVENESS VESPERS</i> <b>SUNDAY OF ORTHODOXY</b> Epistle: Hebrews 11:24-26, 32-12:2 Gospel: John 1:43-51	Bring an icon to church for a procession.
2nd Sunday of Lent <b>MARCH 20th</b>	 <b>ST GREGORY PALAMAS</b> Epistle: Hebrews 1:10-2:3 Gospel: Mark 2:1-12	Bring a prayer rope to be blessed today! Use it and pray the Jesus Prayer each day this week.
3rd Sunday of Lent <b>MARCH 27th</b>	 <b>VENERATION OF THE HOLY CROSS</b> <i>HALF WAY TO PASCHAI</i> Epistle: Hebrews 4: 14-5:6 Gospel: Mark 8: 34-9:1	Wear your cross to church and kiss the cross each morning with a bow!
4th Sunday of Lent <b>APRIL 3rd</b>	 <b>ST JOHN of the LADDER</b> Epistle: Hebrews 6:13-20 Gospel: Mark 9: 17-31	Every time you climb stairs this week ask St. John to help you reach Paradise with the sign of the cross!
5th Sunday of Lent <b>APRIL 10th</b>	 <b>ST MARY of EGYPT</b> Epistle: Hebrews 9: 11-14 Gospel: Mark 10: 32-45	Ask the Theotokos to offer you and the world pure thoughts and ideas this week.
FLOWERY (PALM) SUNDAY! <b>APRIL 17th</b> GREAT WEEK BEGINS	 <i>GREAT AND HOLY WEEK</i> <b>ENTRY OF OUR LORD INTO JERUSALEM</b> Epistle: Philippians 4: 4-9 Gospel: John 12: 1-18	Place your palm branches and pussywillows behind an icon at home and in your car!
GREAT AND HOLY FRIDAY <b>APRIL 22nd</b>	 <b>GREAT AND HOLY FRIDAY</b> <i>JESUS DIES ON THE CROSS</i> CHECK WITH YOUR PARISH FOR ROYAL HOURS AND VESPERS SCHEDULE	Refrain from TV, Internet & Phones to honor Christ's Death.
FEAST OF FEASTS! <b>APRIL 24th</b> NO FASTING!	 <i>BRIGHT WEEK</i> <b>HOLY PASCHA! (CHRIST IS RISEN!)</b> Epistle: Acts 1:1-8 Gospel: Jan 1:1-17	Greet everyone with "CHRIST IS RISEN!" & say it before good morning and goodnight!

## Saints Mary & Martha Women's Fellowship

Everything Old is New Again: The New Testament revealed in the Old Testament

**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.**



**Golden Club** Please plan to attend a Lenten covered-dish luncheon on **Tuesday, March 15th at 11:30 a.m.** in the Community Center. We're suggesting Lenten items/dishes, such as vegetables, pasta, salads, fruit and dairy-free desserts.



We're looking forward to seeing all our members; and new members are always welcome!

Please RSVP by Wednesday, March 8th to:

Rene (412) 559-1721 or Cynthia 412) 722-9512

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

# GOYA SPRING RETREAT 2022

April 1-3 at  
Camp Nazareth!  
Registration open online

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



PHILOTOCHOS  
Metropolitan of Pittsburgh

## Comedy Night

Tickets  
now on  
sale!



Gus Constantellis  
"Greek Mom"

Saturday, May 14, 2022  
[www.holycrosspgh.org](http://www.holycrosspgh.org)



## 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



## Godparent/Godchild Sunday

Elias Diamond, 02/06/2022

I would be remiss if I did not address the fact that today is Godparent/Godchild Sunday, a very special day for our community here. All of us have godparents, and many of us might reflect on the influence our godparents have upon our lives, and also reflect upon the love in Christ which we share with them. Of course, it is always important to constantly be renewing that bond in Christ forged between us and our godparents, a bond which was forged during the sacred mystery of our baptisms, which is why on this Godparent/Godchild Sunday we say some special prayers for the purpose of strengthening that bond, and which is also why it is so significant that today, February 6<sup>th</sup>, comes one month after the great feast of Epiphany, which commemorates Christ's own baptism. Our Godparents are more than just a close friend, or the bearers of a title – in Christ, and through Christ they literally become our family. Often, the Godparent is the *koumbaro* of the parents at their wedding ceremony, thus creating a bond that runs even further back in time than the child's own lifespan. This is a deep thing – much deeper than it might first appear, for the relationship between the Godparent and the Godchild says something significant about Christ's relationship to all His people, to the Church itself.

The Gospel of John says that, "He came to His own, and His own did not receive Him. But to as many as received Him, to them He gave the right to become children of God, to those who believe in his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The Bible is telling us, that those who receive Christ, those who put on Christ through the sacrament of baptism, that those are they who become adopted children of God through grace. Now before Christ came into the world, things were a bit different than this. In the Old Testament, God the Father was the Shepherd of the people of Israel through the many trials and tribulations which they faced. And yet, God was often perceived as transcendently powerful, a Being overwhelming to the human mind. While the relationship between God the Father and the People of Israel was one of love, it was not yet quite the one of which the Gospel of John speaks, not yet one with that level of intimacy to become a true "child of God."

Because of this, we should consider, that for Jesus Christ to teach his disciples to pray by saying “Our Father” or “*Pater Hmon*”, to use such a familiar term for the highest of high gods, would be scandalous to many of his religious peers. Yet, it is this kind of closeness, the closeness of God to His children, that unites all us baptized as brothers and sisters in Christ. Christ came into this world to create a new covenant, one in which all people were welcomed into one divine body, one family, one community, one nation, the Church, the New Israel, one that welcomed all people and all nations of the world. It is different than the Old Covenant, where, while strangers could be brought into the fold, very often religion and spirituality were conflated with family ties and bonds of blood, producing what could be a sometime insular community. This change which Christ brought to the world is expressed in today’s Gospel reading, where a Canaanite woman, a woman who lived outside the boundaries of the Jewish society, is recognized as having a tremendous and true faith. Through Christ, all people are called into a new existence in the Church.

Now, these things which we see expressed in the scripture may seem rather lofty, and they are lofty in a sense, but to bring this back to the occasion at hand, that of Godparent and Godchild Sunday, we can see these so-called lofty truths expressed in a very practical, and very beautiful way, through the tradition of the Godparent and Godchild in our Church. If you are sitting next to, or near, your Godparent or Godchild right now, take a look at them for a moment. Really take them in, and understand, that they are your *family*. They may not be of your blood, but they are your family in something greater – they are your family in the shared blood of Christ which we all partake in. And now if you look around to those in this whole congregation, you hopefully will recognize that we all are united in that precious blood. But the Godparent and Godchild’s relationship is a particularly special one, one that truly solidifies our entrance into the Christian community. We can rejoice in the fact that Christ has shown us a way to the potential of a human community not divided by the past of petty tribalism and sectarianism, though this is still something we contend against. Yet, in the Church, we get to experience the New Life of Christ’s New Covenant with us, a vision and prelude to the life promised us in Paradise.

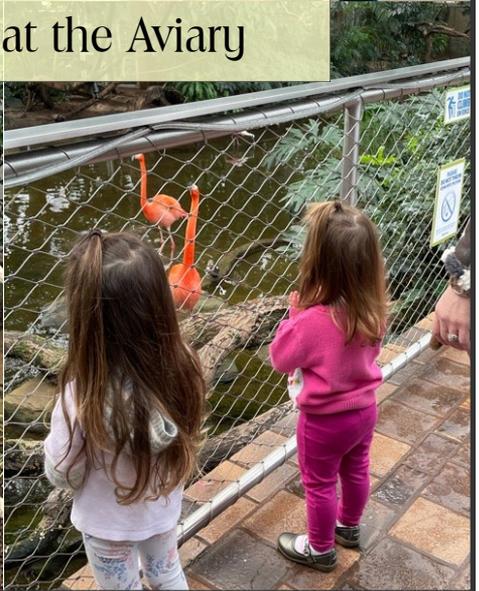
# Godparent/Godchild Sunday Luncheon with delicious treats donated by Central Diner and Mediterra







## First Steps at the Aviary





Did you ever feel like running away, like starting over? This is a human impulse – many films, tv shows, and books depict young runaways, either fleeing from their troubles, or fleeing towards the promise of something better. Yet, in these popular stories, the runaway, for all their idealism, is often dashed against the rocks of a harsh reality. Like the myth of Icarus, they foolheartedly soar towards a lofty goal, only to have their proverbial wings melt away from the heights to which they dare. Like any recurring motif in film, these runaway characters continue to appear because they speak to something in the human soul. We can relate to Huck Finn taking a raft down the Mississippi to flee his abusive father, or to Princess Jasmine running away from the palace to escape a forced marriage, because all of us, at some point or another, probably feel like running away from a situation in which we currently feel unhappy, whether it's in a job, a relationship, or just the town we live in. Of course, the other side of this, is that sometimes the impetus to run away comes from a desire to chase after something one wants, to follow the rainbow to the proverbial pot of gold at the end, like the archetype of the young runaway who seeks fame and fortune out in Hollywood.

Somewhere in the middle of these two extremes, we find the Prodigal Son, the archetype for these runaways I've just mentioned. This parable of Christ remains so poignant because we all may find ourselves relating to the prodigal son at one time or another. We can imagine the prodigal son, on the one hand, dissatisfied with his life at home, stifled and frustrated and thwarted from who he hopes to be. All this is in spite of the fact that, as the parable's end reveals to us, the prodigal son comes from a loving home, with a loving father who is able to forgive the depths to which his son has fallen. And yet, the prodigal son does not see this – he only sees the things that are lacking in his situation. Familiarity often breeds contempt, as so many of us who have been in situations where we felt like running away may know, for in those moments, it is easy to see nothing but the shortcomings of our situation and not the good things.

Of course, the prodigal son also seeks an idealized vision of the world outside the narrow provincialism he has known – he seeks pleasure, parties, and the adoration of fair-weather friends. These call out to him, pulling him away from his loving home, and yet, as the saying goes, all that glitters is not gold. The contrast presented here is so stark – first, the young runaway revels in the attention, the feasts and the fake friends, as if he finally had acquired all he ever wanted. And yet, how quickly that moment evaporates for him, vanishing like a mirage, leaving him to wallow in the same filth that the pigs do! All the things that he thought would make him happy, would satisfy his soul, are proved to be ineffective. In that moment, that fall from grace (a fall that symbolically is certainly connected to that first fall in the Bible, the fall of Adam and Eve), in that moment, I imagine the Prodigal Son asleep, amidst the filth of his surroundings, his stomach straining to digest the pig slop which he had been eating, dreaming of the home he had left, the home he had taken for granted, now gone to him.

My brothers and sisters, we can read the Prodigal Son himself as a symbol for the human heart. For the human heart, like the Prodigal Son, is often inclined to run away from its home in God, and chase after the

things of this world, things which, though they may delight and fascinate for a while, will ultimately show themselves to be incapable of filling that God-sized hole which we all carry around inside of us. Like the food which the Prodigal Son consumes, the things which we so often chase after are a kind of spiritual junk food, food that cannot truly give the soul what it needs. And yet we who are here now, in this beautiful Church, partaking of the body and blood of Christ, have right in front of us the thing that can satisfy the endless longing of the human soul. *This* is the home which the Prodigal Son left, so to speak. It indeed is a tragedy for one such as the Prodigal Son to deliberately and consciously choose to turn away from such a place of beauty and comfort for one of filth, but the gospel is ultimately not about tragedy – it is about comedy, not “haha” comedy, but the classical sense of comedy, that sense meaning a happy ending. For the Prodigal Son, upon returning home, even doing so with the expectation that he would be reduced to no more than a servant in his father’s household, is welcomed back as a true Son. Yes, our hearts may wander like the Prodigal Son, but should we seek to return our hearts to their true home in the Lord, we will find ourselves welcomed back with a love so profound that the human mind can barely fathom it.

As I said at the beginning of this sermon, part of the reason that the Prodigal Son story is so relatable is because all of us, at one point or another, likely will at least toy around with the idea of running away, whether it’s from a town we live in, or a relationship, or a job. We can always find something to be dissatisfied with certainly, but often those things we are dissatisfied with come because our heart is preoccupied with seeking the things of this world, and not seeking God before all us. It’s quite interesting that there are numerous saints, who though they found themselves in the worst conditions imaginable, like ancient Roman prisons or Soviet Prison camps, even in these circumstances, they had the peace that surpasses all understanding, for their hearts sought God above all. Of course, this tendency for us to run away, can be even more pronounced in the Church, for even in the Church, the things of the world can give us a distorted view of things. Maybe we distance ourselves from the Church because we feel slighted that we didn’t get elected for that position, because someone sat in our spot in pews, or because they always get Dunkin Doughnuts for Coffee Hour instead of Krispy Kreme. These are extreme examples – but then again, isn’t it true that often little things like this drive us away from the Church? If that is the case, however, perhaps we have to ask ourselves if our reasoning arises from the fact that our hearts are prodigal, and seeking things that are not God? Whatever the case, today is a beautiful feast day. In a manner of speaking, it is all of our name day, all us prodigal. But all I can say is – welcome home.

*-For the Sunday of the Prodigal Son, 02/21/2022  
by Elias Diamond*

Thanks to the generosity of our parishioners, we have reached our goal of raising \$3000 for new red robes for the acolytes.

# Holy Cross

SUN	MON	Tue
		<p>1</p> <p><i>7pm Philoptochos Meeting</i> <i>7pm GOYA Meeting</i></p>
<p><b>6 Forgiveness Sunday</b> 8:15am Orthros 9:30am Divine Liturgy</p> <p><i>No Memorials</i></p> <p>5pm Forgiveness Vespers</p>	<p><b>7 CLEAN MONDAY</b> <b>GREAT LENT BEGINS</b></p> <p>6:30pm Great Compline</p>	<p>8</p>
<p><b>13 Sunday of Orthodoxy</b> 8:15am Orthros 9:30am Divine Liturgy</p> <p><i>No Memorials</i></p> <p>4:30pm Pan Orthodox Vespers @All Saints</p>	<p><b>14</b></p> <p>6:30pm Great Compline</p>	<p><b>15</b></p> <p>11:30am Golden Club</p> <p>7pm Parish Council</p>
<p><b>20 St. Gregory Palamas</b> 8:15am Orthros 9:30am Divine Liturgy</p>	<p><b>21</b></p> <p>6:30pm Great Compline</p>	<p><b>22</b></p> <p><i>7pm Sts. Mary &amp; Martha</i></p>
<p><b>27 Sunday of the Holy Cross</b> 8:15am Orthros 9:30am Divine Liturgy</p> <p><i>No Memorials</i></p> 	<p><b>28</b></p> <p>6:30pm Great Compline</p>	<p><b>29</b></p>

# March 2022

Wed	THU	FRI	SAT
<p>2</p> <p>10am-noon First Steps</p> <p>4:30pm <i>Greek School</i></p>	<p>3</p>	<p>4</p> <p>6pm JOY Ice Cream Social Community Center</p>	<p>5 <i>Saturday of Souls</i> 8:30am Orthros 9:30am Div. Liturgy</p> <p>5pm Vespers 6pm Altar Boy Pizza Party</p>
<p>9 <i>Forty Martyrs of Sebaste</i></p> <p>4:30pm <i>Greek School</i> 6pm Presanctified Liturgy</p>	<p>10</p>	<p>11</p> <p>9am Presanctified Liturgy</p> <p>6:30pm Salutations I</p>	<p>12 <i>Saturday of Souls</i> 8:30am Orthros 9:30am Div. Liturgy</p> <p>5pm Vespers/ Confessions</p> <p><i>*Daylight savings; Spring forward tonight!*</i></p>
<p>16</p> <p>10am-noon First Steps 4:30pm <i>Greek School</i> 6pm Presanctified Liturgy</p>	<p>17</p>	<p>18</p> <p>9am Presanctified Liturgy</p> <p>6:30pm Salutations II</p>	<p>19</p> <p>5pm Vespers/ Confessions</p> <p><i>6pm YAL Bowling@ AMF Lanes</i></p>
<p>23</p> <p>5pm <i>Greek School Program</i> 6:15pm Presanctified Liturgy</p>	<p>24</p> <p>6pm Vespers for Annunciation</p>	<p>25 <i>Annunciation</i> 8:15 Orthros 9:30 Div Liturgy</p> <p>6:30pm Salutations III</p>	<p>26</p> <p>5pm Vespers/ Confessions</p>
<p>30</p> <p>10am-noon First Steps 4:30pm <i>Greek School</i> 6pm Presanctified Liturgy</p>	<p>31</p>		



# GOYA Basketball Tournament in Steubenville







Archiepiscopal Encyclical on the Feast of Saint Photios,  
Patriarch of Constantinople

Prot. No. 19/2022

February 6, 2022

Unto the Most Reverend and Right Reverend Hierarchs, Pious Priests and Deacons, the Monks and Nuns, Presidents and Members of Parish Councils, Honorable Archons of the Ecumenical Patriarchate, Members of Leadership 100, the Day and Afternoon Schools, Philoptochos Societies, the Youth, Greek Orthodox Organizations, and the entirety of the Christ-named Plenitude of the Holy Archdiocese of America.

*“Their sound has gone forth unto all the earth, and their words unto the ends of the world.” (Psalm 18:4, LXX)*

My Beloved Brothers and Sisters in Christ,

This year — the Centennial year of the Greek Orthodox Archdiocese of America — we pause to remember those who came before us, and honor the legacy of the pioneers of our Church in America. It seems only fitting, that on this Feast of the great and holy Patriarch Photios, we make special mention of the brave and stalwart πρωτοπόροι, whose voices brought the Faith of the Orthodox Christian Church to these shores. Thus, under the ever-memorable Archbishop Iakovos, our first National Shrine was established in St. Augustine, Florida, named for the great Patriarch — whose missionary endeavors are legendary — as a place of memory of those courageous souls.

The legacy of these early immigrants, who were the first waves of the Diaspora from Greece, Asia Minor and Cyprus, is visible in every community across our Sacred Archdiocese. Many parishes have established local archives and other methods of historical preservation, to cherish the stories and adventures of these often-unintentional missionaries. With their hopes and dreams for a new start and a better life in America, they also brought their deeply held religious values and beliefs. Wherever they settled — from the mountains of Wyoming to the shores Oregon, from the Great Lakes to the greatest of cities — they founded churches and community centers, where faith, language, and culture would be cherished and taught.

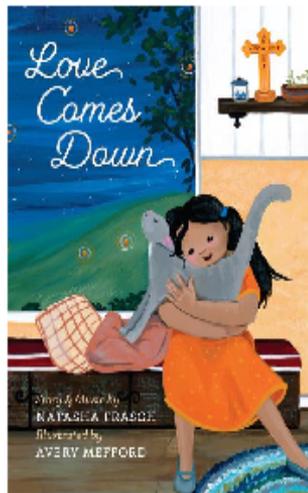
Our Saint Photios Greek Orthodox National Shrine is a visible symbol of the aspirations and the legacy of our forebears. And they are the spiritual ancestors to all of us — Greek and non-Greek alike — because they were the vessels in whom the seeds of our Archdiocese traversed land and sea to plant the Greek Orthodox Faith and traditions in the new world.

And so, in this One Hundredth Anniversary year of our Church in America — an Eparchy of the same Mother Church of Constantinople that the Holy Patriarch Photios led over one thousand years ago — let us honor the legacy of our foremothers and forefathers. Let us honor them in every parish across this great land, and by sustaining the mission of our institution which honors their memory, the Saint Photios National Shrine, where the sound of their voices echoes unto eternity.

With paternal love in the Lord Jesus Christ,

  
† ELPIDOPHOROS  
Archbishop of America

# HOLY CROSS ORTHODOX BOOKSTORE FEATURED BOOKS OF THE MONTH



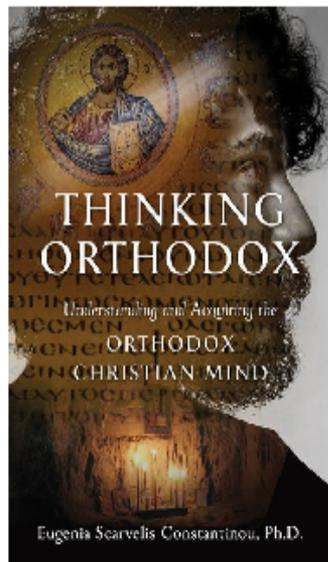
## LOVE COMES DOWN

Love Comes Down is a song about the humble nature of God's love. Within these lushly illustrated pages, children all over the world will connect their everyday experiences to the Incarnation of Christ whether planting seeds, kissing cats, or choosing to be kind to a sibling. Conveying deep truths with joy and simplicity, this is a book that children and their caregivers will want to read and sing and dance to again and again. This board book is appropriate for ages 1 to 5 years.

## THINKING ORTHODOX:

### UNDERSTANDING AND ACQUIRING THE ORTHODOX CHRISTIAN MIND

What does it mean to "think Orthodox"? Orthodox Christianity is based on preserving the mind of the early Church, its *phronema*. Dr. Jeannie Constantinou brings her more than forty years' experience as a professor, Bible teacher, and speaker to bear in explaining what the Orthodox phronema is, how it can be acquired, and how that mindset is expressed in true Orthodox theology - as practiced by those who are properly qualified by both training and a deep relationship with Christ.



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

### Three Hierarchs January 30, 2022 ~ Deacon Frank Dickos

So far, so good. The James Webb Space Telescope has reached its destination at the second Lagrange point in the Earth's orbit around the Sun, and after a few months letting the array cool to a temperature of a mere twenty degrees Kelvin and aligning the mirrors to a tolerance of nanometers, we should begin to see images that peer back in time to the formation of the very first galaxies. Our quest for knowledge is not yet bounded, and our embracing of the scientific method as means to obtain it has taken priority in that search. So much so that those who seek truth by any other means are disparaged as simplistic and superstitious by many within the scientific community. Even though great physicists like Max Plank and Wolfgang Pauli were also devout Christians, the common perception in twenty first century society is that Christianity is not a thinking person's religion. Yet today we honor three great saints who demonstrate the opposite; namely, that followers of Christ can be both educated and devout.

By way of background, all three lived roughly at the same time, which is to say in the fourth century, but after the first ecumenical council in 325. Basil and Gregory were both born in 329, and Chrysostom 25 years later in 354. All three received the finest education of their day. Basil and Gregory were school chums in Athens, which was the Harvard or Oxford of the era, and Chrysostom studied under the renowned rhetorician Libanius; in fact, Libanius was reputed on his deathbed to have said that John would have been his successor "if the Christians had not taken him from us."

All three were destined for careers in education or law, yet all three forsook these expectations and embraced monasticism and eventually served as Hierarchs, two of them even serving as Archbishop of Constantinople.

Yet none of them disparaged their education. Basil in particular maintained cordial ties with the great thinkers of his day and many of his letters to them survive. At a time when many Christians sought to distance themselves from the great yet pagan seats of learning, claiming that Jerusalem and Athens should have no connection, Basil wrote a letter exhorting the young people of his day on how they might profit from Hellenic literature. Far from casting it aside, Basil encouraged them as follows:

"We should model ourselves on the bees when we participate in these works. They don't go to all the flowers indiscriminately. And when they do fly to certain ones, they don't try to carry them off whole. They take only what is useful for their work and leave the rest without a backward glance. In the same way, we, if we are wise, will gather what suits our needs and conforms to the truth, and pass over the rest."

Yet Basil also prefaces these comments by saying: “We do everything we do with a view to preparing ourselves for another life. And anything that can be useful for that life must, we say, be loved and sought out with all our strength.”

And it is this that truly sets them apart from contemporary scientists and thinkers. The success of the scientific method has blinded us to anything that lies beyond its reach. And conversely, many modern Christians ignore scientific research because it contradicts their interpretation of scripture. We often hear of the conflicts between science and religion, with one side oppressing the other. People like Galileo become martyrs for the scientific cause, and the Enlightenment being a liberation from the constraints of what are labeled the Dark Ages. This also leads us to the misconception that the ancients were unsophisticated, yet discoveries like the Antikythera mechanism, a Bronze Age analog computer show that not to be the case.

So it is that Basil puts this all in perspective. Knowledge obtained by any means is not to be disparaged, but it does need to be put in perspective. It is a kind of “rendering unto Caesar that which is Caesar’s.” The scientific method is very useful for describing the physical universe, but it does us no good in preparing ourselves for the life to come; if anything, it tells us there is no life to come and our preparation is irrelevant. And yet after dismissing God as superstition, some have recently reconstructed Him in science’s image by imagining that the universe itself is a simulation by a higher being or civilization. But this still provides no basis for the preparation of the soul. And if we do not as a whole embrace the notion that discipline and self-control are key to escaping from enslavement to the passions, our right to life, liberty, and the pursuit of happiness will only lead to our destruction. Then it may truly be we find that the solution to the Fermi paradox is indeed that there is no sign of other intelligent life in the universe because they have destroyed themselves.

My brothers and sisters, the Three Hierarchs show us that education and faith are not in opposition, but are in fact serving different purposes. One helps us to understand the world as we see it; the other to prepare us for a world that we “see through a glass darkly.” Though many seek to pit one against the other, we come to realize that the best result is for them to coexist in harmony. For the one does much to improve the standard and quality of our physical lives, and the other does the same for our spiritual lives. And since we acknowledge that God has created us as both body and spirit, it follows that we should use the tools available to us to improve and perfect both. We can both wonder and appreciate the advances that science and technology brings to our everyday quality of life, while still preparing our souls for our eternal lives with God, to Whom is due all glory, now and forever. Amen.

Congratulations to  
**Artemis Conaboy**  
who recently broke  
the 400m Indoor  
Track and Field  
school record that  
had stood for  
14 years at  
Bethel Park  
High School!



**2022 YOUNG  
ADULT**

# Spring Retreat

**March 25-27, 2022**

**AT CAMP NAZARETH**

Open to **all** jurisdictions ages 18-35

**Forming**  
*Christ-Centered*  
**Relationships**



**With Guest Speakers: Fr. Chris and Kh. Sophia Shadid**

**Griffin M. Rice, grandson of David and Matoula, graduated from USMC Boot Camp, Parris Island, NC on 12/3/21. His older brother Zachary D. graduated on 8/17/18. Their father Alexi M. graduated on 12/4/93.**



They are so very proud of their Marines! God Bless them!



## Cousins Cooking for Community

*Sofia & John: Cooking Cousins!*

*Story by Sofia Jahn and John Paradise,  
Camp Delicious! Alumni*

Hi!

Sofia Jahn and John Paradise here to talk about our amazing experience cooking for the Neighborhood Resilience Project (NRP) on January 19, 2022.

First, a little about Neighborhood Resilience Project: The organization is based in the Hill District and part of their mission is to serve the local community in need through food, educational opportunities, and trauma intervention. We chose to work with NRP because we wanted to bring public awareness to their mission.

We are cousins who love to cook and found *Luminari* almost by accident! We attended *Camp Delicious!* in 2021 and loved our time there. We really liked that we were allowed to express our creativity in the kitchen and that we were taught to use serious kitchen equipment even though we are kids. We got to meet people in Pittsburgh's food community who are making a difference and learned a lot about local food insecurity.

After camp, when we heard that NRP hosted a weekly hot dinner at their headquarters, we knew we could help out. We prepared a special hot meal for 60 people that included homemade Bolognese sauce with rigatoni, buttered noodles with fresh grated cheese and pepper, garlic bread with homemade compound butter, salad, snickerdoodles and chocolate chip cookies. As *Camp Delicious!* Director Chef Erika Bruce says, "feed others with dignity."

*Sofia & John talking through the grocery list with Chef Erika.*

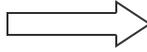


*Sofia and John with  
Bisrat Tesfagiorgis –  
NRP Community  
Support & Backpack  
Feeding Manager.*





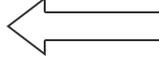
*Shopping at Pittsburgh Restaurant Depot.*



*Meal set up at Neighborhood Resilience Project.*



*John and Sofia ready to*



We reflected a little afterwards:

**John:** I would like to thank *Luminari* for the camp they provided that gave us the resources to execute our community dinner effectively and efficiently. We were able to apply proper food prep skills, knife skills, specific timing and cleanup techniques that we learned at *Camp Delicious!* to this project and will use them in the future.

**Sofia:** We had a great time overall during the preparation and were grateful to have worked with Erika Bruce. She volunteered her time to help us get what we needed and was a real mentor to us. Thank you, Chef Erika! I look forward to doing *Camp Delicious!* again next summer and gaining more skills for hosting our future community dinners at NRP.

We encourage everyone to learn more about NRP and their important work by visiting their website at [www.neighborhoodresilience.org](http://www.neighborhoodresilience.org), and we hope our story inspired you to look around your own community by getting involved, lending a hand and making a difference.



Hitting the ground lifting *February 2, 2022*

New worker part of crane team that removed bus from collapse site  
**BY JESSE BUNCH PITTSBURGH POST-GAZETTE**

In the beginning days of a new job, most employees would be happy to have learned their co-workers' names.

For Alexander Delp, Day 10 as a mechanical engineer at Allegheny Crane meant arriving on the scene of one of Pittsburgh's worst infrastructure disasters in recent memory.

"On Friday, I came in, I had just learned how to do a permit," said Mr. Delp, 23, of Lower Burrell, standing next to Kyrk Pyros — his boss and owner of the company that extracted the Port Authority bus from the wreckage of the collapsed Fern Hollow Bridge on Monday.

"[I] was still learning things, and getting my hands in everybody's pie, everybody's business" Mr. Delp said. "Learning how to do it all."

He would end up learning much more on Friday, when Allegheny Crane was called to the scene.

In the hours after the collapse, the team used a 275-ton capacity crane to lift pieces of the wreckage and determine whether anyone was trapped below.

About five hours of searching yielded no fatalities, and Allegheny Crane began the 18-hour process of constructing its even larger, 400-ton crane to retrieve the fallen bus from the bottom of the ravine.

Mr. Delp was thrown into the action, taking measurements and using surveying and range-finding equipment to determine how the team would configure the crane for the extraction.

The newcomer wasn't alone, however, as Mr. Kyros said the operation took 35 to 40 company crew members.

"Me and one of the crane operators, we pulled a tape together, and I was getting my hands dirty and getting in there with him," Mr. Delp said. "Because that's how a team and a family works — that's how we get stuff done."

As frigid temperatures settled in on Fern Hollow on Monday evening, Pittsburghers gathered to marvel at the sight of yet another bright red bus in big trouble. Although this time, Allegheny Crane wasn't pulling it out of a Downtown sinkhole, but was lifting the 22-ton vehicle high into the air out of the hollow.

As owner of the company for 18 years, Mr. Kyros is surprisingly familiar with chaos — "we do a lot of disasters, if you want to call it that," the 54-year-old said. Mr. Kyros is also a structural engineer and the president of KP Builders Inc.

He called the collaborative atmosphere at the bridge "Pittsburgh at its finest," with police, firefighters, engineers, and even the local church and auto shop coming together.

From a makeshift office across South Braddock Avenue — space lent by Frick Auto to his engineering team — Mr. Kyros remembered the challenges they faced beginning on Friday, days before the bus was raised.

According to Mr. Kyros, the company's forestry division had to cut down trees to gain access to the collapse site. Later, a three-member engineering team worked to configure the right ground pressure for the crane.



He also remembered the relief when no fatalities were found on Friday. “It is a miracle no one died,” Mr. Kyros said. “When you see the devastation of that bridge up close, it’s a miracle — just flat out.”

But by Tuesday afternoon, with the bus extracted and hauled away, the scene had lost its wartime energy.

In the basement-turned-warming center of the Waverly Presbyterian Church, Mr. Delp and Mr. Kyros finally took a breather.

As pieces of the larger crane’s frame were being deconstructed and loaded onto flatbed trucks outside, Mr. Kyros mentioned three vehicles still remained in the bottom among the wreckage of the bridge.

Mr. Kyros said that it’s up to the city as to who removes the remaining cars, but it will likely be a demolition team.

The Allegheny Crane team only extracted one vehicle besides the bus, because it was leaking fuel.

And despite this weekend’s engineering spectacle, there won’t be any breaks for Mr. Kyros or Mr. Delp.

For the owner, clients are waiting on their now-delayed crane.

For the fresh-faced employee, it’s time to get back to his second week of work.

Getting the video

Meanwhile on Tuesday, federal investigators probing the cause of the collapse were able to get their hands on the security video from the bus before crews lifted the bus free and towed it to a garage for further inspection, a Port Authority spokesperson confirmed.

The footage from the nine cameras onboard the articulated bus could provide critical video of the moments leading up to — and potentially during — the collapse of the bridge.

Port Authority spokesman Adam Brandolph confirmed that the crews recovered the bus’s video footage Sunday before the vehicle was removed from the ravine Monday evening and towed Tuesday morning to a West Mifflin garage, where it will be roped off so National Transportation Safety Board officials can examine it.

It’s still unclear whether the footage captured every second leading up to the bridge collapse, Mr. Brandolph said.

Even though Port Authority crews were able to reverse the bus down Forbes Avenue before hooking it to a tow truck Tuesday morning, the bus has probably made its last pickups, Mr. Brandolph said.

He said that while the nearly 60-foot-long bus remains “somewhat operational,” it will still “likely be a total loss.”

The brunt of the damage appeared to be on the rear end and on the top of the bus.

Port Authority buses have an average lifespan of 12 years, or 500,000 miles, Mr. Brandolph said. The bus involved in the collapse is 9 years old.

The cost of potential repairs to the bus is still unknown, he added, but the agency will make its evaluations in the next week.

“If this was a newer bus, the calculations would change whether we would keep it or scrap it,” Mr. Brandolph said. “So that certainly plays an important part in that decision.”

Kris B. Mamula contributed. Jesse Bunch: [jbunch@post-gazette.com](mailto:jbunch@post-gazette.com).



# IOCC Annual Soup Event held at Holy Trinity in the North Hills in February





Youth crew assembled health kits at IOCC Annual Soup Event held at Holy Trinity in the North Hills in February.

**HOLY CROSS GREEK ORTHODOX CHURCH  
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OF GREATER PITTSBURGH



## **Triumph of Orthodoxy Pan-Orthodox Vespers**

**Sunday March 13, 2022 at 4:30pm**

**ALL SAINTS GREEK ORTHODOX CHURCH  
601 W. McMURRAY Rd., CANONSBURG, PA 15317**