

HOLY CROSS



CROSSROADS

Beloved Members and Friends of Holy Cross,

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

WOW! OPA!!! By God's grace and mercy, we just completed an amazing Food Festival Week at Holy Cross. MANY, MANY, MANY thanks to all who came to help and assist in this Herculean effort. We would be remiss if we did not acknowledge our "fearless leader" Demetrios (Jim) Mustakas! Well done Demetrios, we are grateful for all your energy, insights, and organization. An incredible accomplishment, the largest event in the South Hills! Glory to God!

As we enter the summer months of July and August, let us be mindful of the many opportunities we have to deepen our spiritual life, especially for our children. Our camping program at Camp Nazareth has returned to full capacity. The last two weeks of June and the first two weeks of July are opportunities for our children to experience a slice of liturgical joy! Daily services, discussions, activities and sports, the camping program has

Continued pg. 4 →

July/August 2022

THE 2022 PITTSBURGH SUMMER GREEK FESTIVALS GUIDE

It's a great tradition, and it's back again in full strength and in person: 38 days of Greek Festivals in the Pittsburgh region, so plan well and you can eat Greek all summer! Post this schedule on your refrigerator and share copies with others. We look forward to seeing you!

LOCATION

DATES

- Holy Trinity (Ambridge) July 12-16
- St. Spyridon (Monessen) July 15
- Greek Day at Kennywood July 19
- Presentation of Christ/Ypapanti (East Pgh.) August 18-20
- St. George (New Castle) August 27-28
- Holy Trinity (Pittsburgh/North Hills) September 1-4

SEE BELOW FOR FESTIVAL HOURS & HOST PARISH WEB SITES. CHECK FOR UPDATES.

THE 2022 PITTSBURGH SUMMER GREEK FESTIVALS: ALL THE DETAILS

Don't cook tonight...go Greek! Please pass copies on to your friends! Greek food is always enjoyed best with good company!

Parish	Dates	Address	Phone	Website	Hours
Holy Trinity (Ambridge)	July 12-16	2930 Beaver Road Ambridge	724-266-5336	www.htgoc.org	Tue-Sat: 11a-10p
Saint Spyridon	July 15	1207 Grand Boulevard Monessen	724-684-5411	stspyridon.pa.goarch.org	Fri: 11a-8p
Ypapanti (Presentation of Christ)	August 18-20	1672 Electric Avenue East Pittsburgh	412-824-9188	www.greekburgh.com	Thu-Sat: 11a-9p
Saint George	August 27-28	315 W. Englewood Avenue New Castle	724-654-8521	www.stgeorgenewcastle.org	Sat-Sun: 11a-7p
Holy Trinity (Pittsburgh)	September 1-4	985 Providence Boulevard Pittsburgh (across from Passavant Hospital)	412-366-8700	www.HolyTrinityPgh.org	Thu-Sun: 11a-9p

Thank you for enjoying our great Greek food and visiting our churches. Want to also help these communities feed, minister to and provide health care for the hungry and needy of the Hill District and the Pittsburgh area? Support the Neighbor Resilience Project by visiting neighborhoodresilience.org, a philanthropic ministry united in faith and joined by a desire to provide action-oriented and sustainable solutions for poverty-and-trauma-affected communities in the Pittsburgh area.

This free guide is provided as a public service of Holy Trinity Greek Orthodox Church (Pittsburgh). Online at HolyTrinityPgh.org/pittsburgh-greek-festivals-guide.

Holy Cross Greek Orthodox Church

123 Gilkeson Road, Pittsburgh, PA 15228

Crossroads, published monthly Volume 22 Issue 7-8

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

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		
First Steps	Sophia Alfaras	(412) 251-3209
JOY	Elias Diamond	(412)413-7427
Young Adults	Elias Diamond	(412)413-7427
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

Funeral/Memorial information: Use of

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

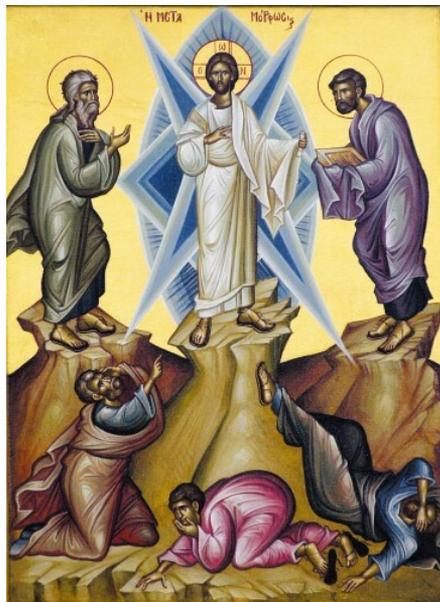
special way of connecting our children with the Orthodox Faith. Many of our young adults serve as counselors and support staff. Please take advantage of this opportunity.

At the end of July (25-29), we have our VACATION CHURCH SCHOOL program. The theme for this year is PARABLES. As is our custom for over 30 years, we will begin the day with a special presentation in the Church, followed by discussion and instruction in the classroom, followed by arts and crafts, singing, good food (snacks), and some sports activities. Our younger children (ages 3-13) will enjoy the program. Our GOYAnS and Young Adults will help the teachers and staff with the various tasks. A tremendous week of fellowship and learning. Please join us! See the registration material at the end of the newsletter.

In August, there are two great feasts that the Church calls to our attention. The first is the Holy Transfiguration of Christ, celebrated on August 6th. The second is the Dormition of the Holy Theotokos, celebrated on August 15th. We enter into the fourth and final fast period (August 1st-14th) of the Church year that concludes on August 31st. During these fourteen days of the fast, we offer supplicatory prayers (the Paraklesis Service) every evening to the Mother of God.

We encourage everyone to attend these services. Please also submit your names of loved ones (living) to be commemorated at these services. A form is provided in the newsletter.

The following article is from **The Celebration of Faith**, Volume One, by Fr. Alexander Schmemmann. The article is pertaining to the Creed and the verse, "and was incarnate of the Holy Spirit and the Virgin Mary, and became man..." "Of the



Holy Spirit and the Virgin Mary.” I think that for those who are not believers, for those outside Christianity, there is no bigger stumbling block and temptation than the Christian belief that Jesus was born of a virgin. Alas, this belief has been rejected even by many Christians, in particular those Protestant scholars who study the Gospel and faith “scientifically,” and in whose opinion faith in a Mother-Virgin is unacceptable, an assault on reason, a superstition. But simple believers, and those who are themselves humble, can humbly and without doubting accept this evangelical teaching. They can not only accept it, but receive it as a joyful gift, as a radiant and joyful mystery which God has graciously deigned to disclose to us. And since it is impossible to prove the “reality” of this virginal conception and birth, we are left either to believe or disbelieve. We can humbly accept it, or we can reject it “on principle” and in the name of science and reason. In speaking about it, therefore, we can only attempt to impart what this belief gives to our consciousness, to our heart-what it reveals to us in the deepest part of our being.

Of course, belief in the virgin birth of Christ as proclaimed in the Gospels once again raises, the question of our reason, the mind, and of the limits of that scientific approach to all those phenomena which the mind alone is capable of knowing and where it is legitimately the supreme judge. This question is important because the virginity of the Mother of God, as the Church calls Mary the Mother of Jesus, is refuted precisely on the basis of reason. Reason says: this did not happen therefore it must be erased from the Gospel. Thus, we are forced to make a choice: which is higher, the gospel or reason? Which judges which, which corrects which? Is it reason which judges the Gospel, or the Gospel which judges reason? I must point out that this dilemma concerns not only the affirmation of faith in Christ’s virgin birth: it concerns first of all, as we know, God Himself. This very same reason, this very same science knows neither God the Creator, nor God who is Love, nor God the Savior. For science knows only what it can verify, and this ver-

ification, as philosophy says, must be accomplished empirically.

The problem therefore widens. The question now is this: does there exist a sphere of knowledge, a phenomenon of life where the mind, at least our earthly, human mind, while not being excluded-because Christianity places the mind on a very high level-has no final authority, where it cannot, and therefore must not pronounce any kind of final judgment? The question may be put in another way: are there indeed limits to the mind, beyond the borders of which -if it is genuine, or "intelligent" mind-it says, "I do not know?" I say "intelligent mind" because doubtless there is such a thing as a "stupid mind." This is the person who usually shouts louder than anyone else and considers himself a "know-it-all." The intelligent mind says about a lot of things, "I do not know," and this not knowing is immeasurably more worthy of authentic science than conceited omniscience.

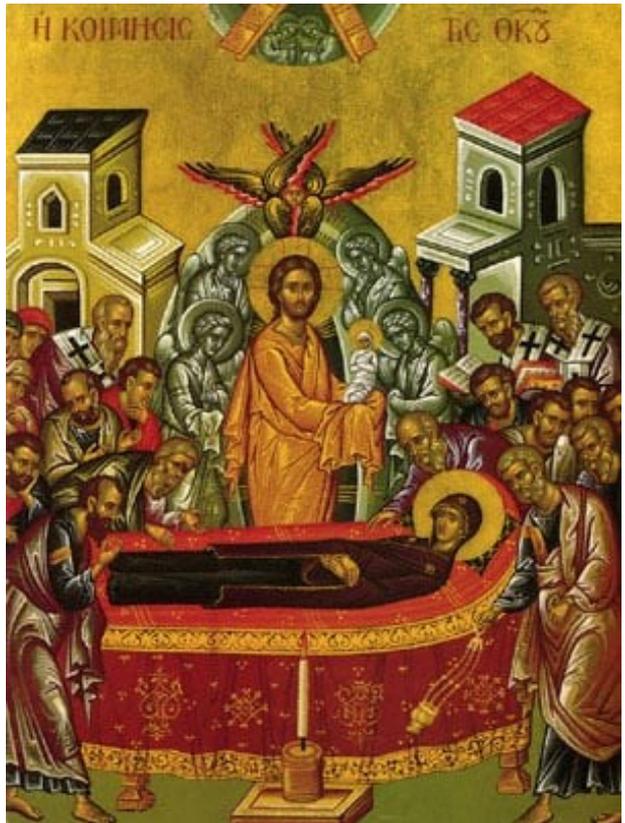
So Christian faith, Christianity, takes the following position concerning the mind: first, it acknowledges that the mind is God's highest gift, a genuinely divine gift. Second, it affirms that the mind is darkened and limited by sin-as everything in the world, as is the entire person - and therefore cannot come to know and explain all things. And finally, it holds that the mind can and must be enlightened, illumined, deepened, and reborn through faith. To do this the mind must first humble itself, which means that it must admit that it is not the only intelligent force operating in the world; that rationality, all it can understand on its own is some sort of blind and irrational force of causality; that there exists a God who acts, a God whose ways are not our ways, whose wisdom is not our wisdom, who overthrows the proud mind that affirms its own omniscience. If this is admitted, then the previously mentioned objections of the virgin birth - this does not happen, and therefore is impossible; this does not correspond to the laws of nature we know, and therefore it did not happen; and so on - also fall away. We can then accept that the world's

most profound laws are unknown to us; unknown are those mystical depths of the mind where it encounters within itself the operation of God who is Creator, the God who is Love, the God who is Providence.

Faith and Church certainly do not claim that virgin births are a normal occurrence, that it is possible for children to be conceived without a father and to be born from a virgin. Faith and the Church only affirm that this ineffable, unprecedented and, for our fallen minds, impossible event occurred one time - and only that one time - when God Himself appeared on earth as man!

Thus, faith in the virginity of Mary the Mother of Jesus does not at all depend on whether this event is "possible" or "impossible", whether it regularly occurs or not. The Church herself, in one of her prayers, affirms how "impossible" this is:

"Virginity is strange for mothers and childbearing is strange for virgins." Rather, this faith depends exclusively on whether we believe that Christ is God who has come into the world, to us, "for us men and for our salvation." If we believe this, then it also becomes possible for us to understand not with our reason but in the depths of our consciousness, the mystery of the virgin birth.



It is this mystery which contains within itself the Church's faith in Christ, her knowledge of Him as God and Man, as God who became man, as Man deified, filled with God. It is not given to us to bring God down to earth and make Him human. That is God's decision, God's initiative; the reason for His becoming man is not to be found in anything earthly, in one of earth's natural laws, but only in God. Christ is the Son of God. He receives His humanity, His flesh and blood from us, from a human being, from the Virgin Mary. Through the Holy Spirit, through His creative power and love, it was granted to Mary to become Mother, and through this motherhood, eternally, forever, to give birth to us, as well as to Christ the Son of God, and reveal Him as one of us, as the Son of Man. God's free decision to create the new man, and man's free acceptance of that gift, this is the meaning of our faith, this is its joy! God descends from heaven so that man may ascend to heaven. Through Jesus Christ we are children of God; through Mary, Christ is with us and within us as our brother, our son, our Savior. And all of this is expressed in the brief confession of the Symbol of faith: "and was incarnate of the Holy Spirit and the Virgin Mary and became man." (pgs.72-76)

My brothers and sisters in Christ, as we contemplate the departure and death of the Panagia (August 15th), let us be mindful of the great position and role she has played in our salvation history. Let us honor her and in so doing, we honor her Son and our God. May our faith be strengthened and our desire to know God with all our heart, mind, soul, and strength be enlivened. May our departure from this life also be filled with great anticipation and wonder as we prepare to enter into God's kingdom, which has been prepared for all those who love Him.

Wishing you a blessed summer!

With love and prayers in Christ,
Fr. Michael

The Holy Eucharist: Delighting in the Heavenly Food

By Bp. THOMAS (Joseph) and Fr. David Hyatt

“Receive me today as a communicant: for I will not speak of thy Mystery to thine enemies, neither will I give thee a kiss as did Judas; but like the thief will I confess thee: Remember me, O Lord, in thy Kingdom. Not unto judgment nor unto condemnation be my partaking of thy Holy Mysteries, O Lord, but unto the healing of soul and body.”

This summer many of the clergy and faithful of our God-protected Archdiocese will be looking to attend various events and activities – such as summer camps, retreats and conferences, clergy gatherings, and the like. There are a growing number of opportunities, so we need to consider what will be the most fruitful for us in our life as Orthodox Christians. I would like to recommend that we participate in events where the services of the Church are celebrated, and the sacraments are served for the healing of soul and body.

When I was growing up my mother used to tell my sister and me that breakfast was “the most important meal of the day.” As the argument goes, your brain needs the fuel in order to do well in school or work, or whatever tasks that lay ahead in the day. Whether breakfast is your favorite meal of the day or not, I think you would agree that the food we eat affects the health of our bodies. If we eat good food, then our bodies are strengthened by good nutrition; but if we eat bad food, then our bodies are weakened by this poor nutrition or worse, made ill by the unhealthy ingredients we ingest. If breakfast is considered the most important meal of the day by some, how much more is the Holy Eucharist the most important meal of our whole lives!

In his letter to the Church in Rome, as he is being led to his martyrdom, St. Ignatius, the third bishop of Antioch, wrote,

“I have no delight in corruptible food, nor in the pleasures of this life. I desire the bread of God, the heavenly bread, the bread of life, which is the flesh of Jesus Christ the Son of God...and I desire the drink of God, namely His blood, which is incorruptible love and eternal life.”

For St. Ignatius there was only one meal, one food, that was truly life sustaining and worthy of being desired. Even as he suffered the indignity of arrest and transport to his ultimate execution, this God-bearing Father was singularly focused on his desire for union with Christ. As the pleasures of this life were beginning to fade away, the joys of the heavenly kingdom were becoming more desirable. No longing for days gone by. No reminiscing about past vacations or entertaining gatherings. Instead, a pure and profound delight in the heavenly food.

How strange it would be for a clergyman, parish, or parishioner to disregard the Bread of Life, Christ God, in favor of earthly morsels, to drink deeply of the perishable cup instead of the chalice of eternal life. Unfortunately, this is what some of us do.

One way that we disregard our Lord is when we casually attend the divine services, rather than ordering our life around them. It is a great temptation in our day, with so many distractions, to choose to attend the divine services only when they fit within our already busy schedule. Prioritizing work, hobbies, athletic competitions, youth activities, etc., over attendance of the divine services teaches our children and grandchildren that the sacraments and divine services are not as important as other worldly pursuits. Does our worship of the Holy Trinity come after our worship of sports, fun, or money? Is our worthy reception of the Holy Mysteries less important than being filled with the temporary pleasures of the world? God forbid! Instead, as faithful Orthodox Christians, we order our life around Christ and His Church. In the old country it is typical for a village to be built around the Church which stands at its center, its heart. So too should the Church, Holy Mysteries and the divine services be the center of our lives, out of which all other activities flow as an expression of love for God.

A second way that we disregard our Lord is when we receive the Holy Mysteries without serious preparation. Confession, prayer, and fasting are the primary ways that we are called to prepare ourselves to worthily receive the Holy Mysteries, most especially the Eucharist. Far from becoming a routine and mindless activity, our receiving of the immaculate Body and precious Blood of our Lord, and God, and Savior, Jesus Christ should be done in a worthy and reverent manner. St. Paul writes, "But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body." (1 Cor 11:28-29) What heavenly joy there is in worthily receiving the Eucharist, the Heavenly Food, through which we receive life. For Jesus said, "Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day." (John 6:53-54)

A third way that we disregard our Lord is by receiving the Holy Mysteries while turning away from Christ with our lives. St. John of Shanghai and San Francisco writes, "...for union with Christ, the mere conjoining of our body with the Body of Christ does not suffice. The consumption of the Body of Christ becomes beneficial when in spirit we strive towards Him and unite ourselves with Him." It is not enough for us simply to go to church and receive the Holy Mysteries, but then leave and go back to living our lives in a way that is separated from Christ. St. John continues, "Receiving the Body

of Christ, while turning away from Him in spirit, is like the contact with Christ which they had who struck Him and mocked and crucified Him. Their contact with Him served not for their salvation and healing, but for their condemnation. But those who partake with piety, love, and readiness to serve Him, closely unite themselves with Him and become instruments of His Divine will." ("The Church as the Body of Christ," *Man of God: Saint John of Shanghai & San Francisco*)

When we come to the Church to receive the Holy Mysteries – Eucharist, Unction, and Confession most poignantly – for the healing of our souls and bodies, we are engaging in the most important activities of this life. While family vacations, camps, and conferences can be important times of refreshment and growth, they should never replace our participation in the divine services and reception of the mysteries. The ultimate life-giving refreshment is found only in Jesus Christ and His Church.

In the Gospel according to St. John, Jesus says, "Do not labor for the food which perishes, but for the food which endures to everlasting life, which the Son of Man will give you, because God the Father has set His seal on Him.... For the bread of God is He who comes down from heaven and gives life to the world." Then they said to Him, "Lord, give us this bread always." And Jesus said to them, "I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst." (John 6:27, 33-35)

What greater activity can we engage in to rejuvenate our souls than the divine services? What meal is more refreshing and nourishing to our souls than the Body and Blood of our Lord?

St. Ignatius encourages us, then to, "Stand fast, brethren, in the faith of Jesus Christ, and in His love, in His passion, and in His resurrection. Do ye all come together in common, and individually, through grace, in one faith of God the Father, and of Jesus Christ His only-begotten Son...being under the guidance of the Comforter, in obedience to the bishop and the presbytery with an undivided mind, breaking one and the same bread, which is the medicine of immortality, and the antidote which prevents us from dying, but a cleansing remedy driving away evil, [which causes] that we should live in God through Jesus Christ." (ANF 1.57-58)

Brothers and Sisters, let us order ourselves aright in all our activities, regarding the divine services as vital points of participation in the heavenly worship. Let us center our lives on the Holy Liturgy which brings us to the Holy Altar on which rests the Body and Blood of our Lord. Let us receive the Holy Mysteries with a pure heart and childlike faith that anticipates the outpouring of grace from the All-Holy Spirit. May we with a sincere heart be able to say with the Prophet King David, "For a day in Your courts is better than a thousand elsewhere." (Ps 83:11a)

GOYA END OF YEAR CELEBRATION

Congratulations +
Tyler, Brandon
and Anastacia





Christ is Risen! This is the last Sunday in this year that we will make that joyous proclamation, for on Wednesday, we come to the leave taking of Pascha, the Feast of Feasts. But even though this year's celebration is almost over, the reality of the triumph over death continues and as Christians, it is something we should never forget. It is said that Seraphim of Sarov greeted everyone with "Christ is Risen" all year long. And Ghandi, after reading the New Testament, is reported to have wondered how any Christian could sleep if they truly believed in such exciting news. But the sad truth is that even if we do believe, we often forget the Good News in the face of our everyday struggles and trials. And so, given that this is Memorial Day weekend, perhaps it is appropriate that we take the time to call to memory not only those who have departed this life, but also that which is all at once our history, our purpose, and our destiny. We must remember.

What is it that we must recall? First we must consider those who came before us, and those who gave their lives so that we might enjoy the lives we have. And indeed this is what we typically do this weekend, decorating the gravesites of our predecessors and asking that Trisagion prayers be said on their behalf. Yet all too often our memory only extends back a generation or two, whereas our ancestors and our heritage extend back far longer than that. Consider that many of us have ancestors who lived under Ottoman oppression, or who lived in the days of Constantine, Chrysostom, and Basil. Perhaps we have ancestors who worshipped in the catacombs. And if not, consider that we can all trace our lineage back to the first-formed Adam and Eve. And in addition to those who sacrificed their lives in service to the United States, why not include the martyrs who gave their lives in service to Christ? In calling them to mind, we not only are faithful to our prayer and proclamation "memory eternal", but it can and should influence our temperament and our actions. When we realize that we not only share a common ancestry, but that many who came before us lived selflessly that we might have a better life, how can we dare to live lives of hatred and selfishness? How can we think that our lives are picnics and barbecues, isolating ourselves in suburban complacency? We should be humbled, and our hearts softened with gratitude because of the sacrifice of those who preceded us. We must remember.

What else must we recall? Now we must consider who we are. Humanity is a strange and wonderful thing. We are not quite beast, and not quite divine. We suffer from urges that are physical in origin, things which angels and demons do not experience, yet we also suffer from moral temptations that animals cannot understand. Science continues to uncover new and exciting things about how our bodies are assembled and how they function, and even behaviors tied to physiology are more understood with each pass-

ing day. But we often forget or marginalize those things for which the scientific method cannot be used. For what is the scientific basis for justice or mercy? What other animal understands virtue or holiness? And what other physical creature aspires to divinity? Is there any other but man? And it is compelling to note that all systems of belief, even humanism and atheism are concerned with the divinity of man. We are desperate to be divine. When Nietzsche proclaimed his famous phrase "God is Dead" he meant it to be a proclamation of man's own divinity, to liberate us from what he thought was the tyranny of God, so that we might be free to become super-men; in other words, divine. And this is the subtext of all secular and humanistic philosophies, including all popular feel-good personalities with their books, seminars, and syndicated programming; namely, that we have the power in ourselves to become great. We also live in a society that encourages us to bootstrap. The American Dream is based on the principle that if you work hard, you will succeed based on your own efforts and merit; moreover, the great eastern religions teach man to ascend to the divine by their own efforts.

But in Christianity, we acknowledge that the only path to our divine destiny is through someone other than ourselves. As in today's Gospel of the man born blind, it is not so much that we have sinned that we cannot see God, but that the works of God might be made manifest in us. We need Jesus to make us great. Without Him, we cannot attain our destiny, nor will we ever truly "see". Yet humanity does not like being restricted or subject to anything or anyone. We desire control. It is hard for us to acknowledge that we need anyone. But we do, and unless we remember this, we fool ourselves into thinking we can attain divinity on our own efforts. Just as Newton observed, "If I have seen a little further it is by standing on the shoulders of Giants", we cannot embrace our destiny without running to embrace Jesus. We should be humbled, and our hearts softened with gratitude because of the sacrifice of the One who showed us the way to Paradise. We must remember.

My brothers and sisters, today we must commit ourselves to remember those who have traveled the road before us and prepared it for our own journey. Remember your ancestors, and that all share a common ancestry. Remember those who gave their lives so that those who survived them might have a better life. Remember the high calling of humanity. And remember the One who did all these things that we might have the opportunity to embrace our divine destiny. To Him be all glory now and forever. Amen.

~Deacon Frank Dickos

GRADUATE SUNDAY



**GREEK SCHOOL
RECOGNITION**



**SCHOLARSHIP
RECIPIENT**

TYLER HARTLEP



MEMORIAL DAY BLESSING OF GRAVES





Holy Cross

 SUN	 MON	 Tue
<p><i>Coffee Hours are back!</i> <i>Please call the church office to volunteer to sponsor and host one!</i></p>		
<p>3 8:15am Orthros 9:30am Divine Liturgy</p>	<p>4 Independence Day</p> <p>Office Closed</p> 	<p>5</p> <p>Camp Nazareth</p> <p>CLERGY/LAITY 100</p>
<p>10 8:15am Orthros 9:30am Divine Liturgy</p>	<p>11</p>	<p>12</p> <p>Camp Nazareth</p>
<p>17 8:15am Orthros 9:30am Divine Liturgy</p>	<p>18</p>	<p>19</p>
<p>24 8:15am Orthros 9:30am Divine Liturgy</p>	<p>25</p>	<p>26</p> <p>Vacation Church School</p>

July 2022

 Wed	 THU	 FRI	 SAT
		1	2 <i>Wedding No Vespers</i>
6	7	8	9
Week III			
YEARS ARCHDIOCESE NYC			
13	14	15	16 <i>St. Elias</i> 9am @Saxonburg Monastery (see p. 19)
Week IV			
			<i>Wedding No Vespers</i>
20 <i>St. Elias</i> 8:30am Orthros 9:30am Divine Liturgy	21	22	23 <i>Wedding No Vespers</i>
27 10am–Noon First Steps	28	29	30 9am @Saxonburg Monastery (see p. 19)
<i>~ Parables</i>			
			<i>Wedding No Vespers</i>

Holy Cross

SUN	MON	Tue
<p><i>31 July</i> 8:15am Orthros 9:30am Divine Liturgy</p>	<p><i>1 August</i> <i>Dormition Fast begins</i></p> <p>6:30pm Paraclesis</p>	<p>2</p> <p>6:30pm Paraclesis</p>
<p>7 8:15am Orthros 9:30am Divine Liturgy</p>	<p>8</p> <p>6:30pm Paraclesis</p>	<p>9</p> <p>6:30pm Paraclesis</p>
<p><i>14</i> 8:15am Orthros 9:30am Divine Liturgy</p> <p>7pm Vespers@ Oakmont or Aliquippa</p>	<p><i>15 Dormition of the Theotokos</i> 8:15am Orthros 9:30am Divine Liturgy</p>	<p>16</p>
<p><i>21</i> 8:15am Orthros 9:30am Divine Liturgy</p>	<p>22</p>	<p>23</p>
<p><i>28</i> 8:15am Orthros 9:30am Divine Liturgy</p>	<p><i>29 Beheading of St. John The Baptist</i> 8:15am Orthros 9:30am Divine Liturgy</p>	<p>30</p>

August 2022

Wed	THU	FRI	SAT
3 6:30pm Paraclesis	4 6:30pm Paraclesis	5 <i>@Holy Cross</i> 4pm Vespers 5pm Matins 6pm Divine Liturgy <i>Transfiguration</i>	6 <i>Transfiguration</i> 9:30am Divine Liturgy <i>@Monastery in Ellwood City</i>
10 6:30pm Paraclesis	11 6:30pm Paraclesis	12 6:30pm Paraclesis	13 5pm Vespers
17	18	19	20 <i>Wedding</i> <i>No Vespers</i>
24	25	26	27 <i>St. Phanourios</i> 8:15am Orthros 9:30am Divine Liturgy
31			

SACRAMENTS

Baptism June 18 ~ **Nora Coco**, daughter of Nicholas and Ashley (nee Knapil) Aspiotes. Godparent is Christine Aspiotes Schwarz.

Chrismation June 11 ~ **Scott Heddaeus**. Sponsor is Matoula Rice.

Funerals

June 10 ~ Nicholas Gus Kalogeras, age 69, survived by his beloved wife of 38 years, Debi Kalogeras; daughter, Deana (Ben) Hartenstein; granddaughter, Zelda; a soon to be grandson; brother, Michael (Janice) Kalogeras; sister, Mary Lynn Kalogeras; a brother-in-law, Scott (Lee) Lansing; two nieces, Amy and Tina; and many cousins. He was a loving son of the late Gus and Mary (Aspiotes) Kalogeras.



June 13 ~ Lula (Argilula) H. Mathews, age 78, daughter of the late Ann and George Petousis and wife of the late Russell Mathews. Survived by daughter Patricia (Anthony) Bessios and son Russell (Geraldine "Gigi") Mathews, grandchildren Russell and Ginger, and brother, Harry (Diane) Phillips, and late sister and brother, Maria Moray and Peter Petousis.



Sympathy to the family of **James MacManus**, age 93, husband of 58 years to *Lee MacManus*, office secretary here at Holy Cross for many years, until her retirement in 2001. Also survived by daughter Beth(John) Ellis and son Jim(Julie) MacManus; cherished grandfather of Kara Ellis and Jillian MacManus; brother of the late William MacManus; also survived by nieces, nephews and dear friends.

*Adult and teen volunteers needed for
Vacation Church Schools!!!*



July 25-29, 2022

Adults: We need Teachers for every grade level.

We need a Chairperson for each of these areas:

- ♥ *Recreation*
- ♥ *Music*

Teen assistants to help in classrooms as well as areas listed above.

Please contact Elias Diamond at

724.413.7427 or ediamondhpcgh@gmail.com to volunteer

in any of the listed areas!

THANK YOU in advance!



**REPAINTING PARKING LOT LINES
AND PLANTING THE CROSS**

50TH ANNUAL HOLY CROSS FOOD FESTIVAL

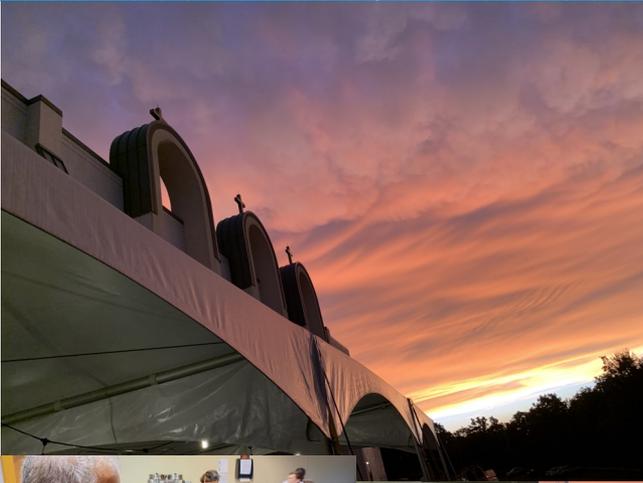


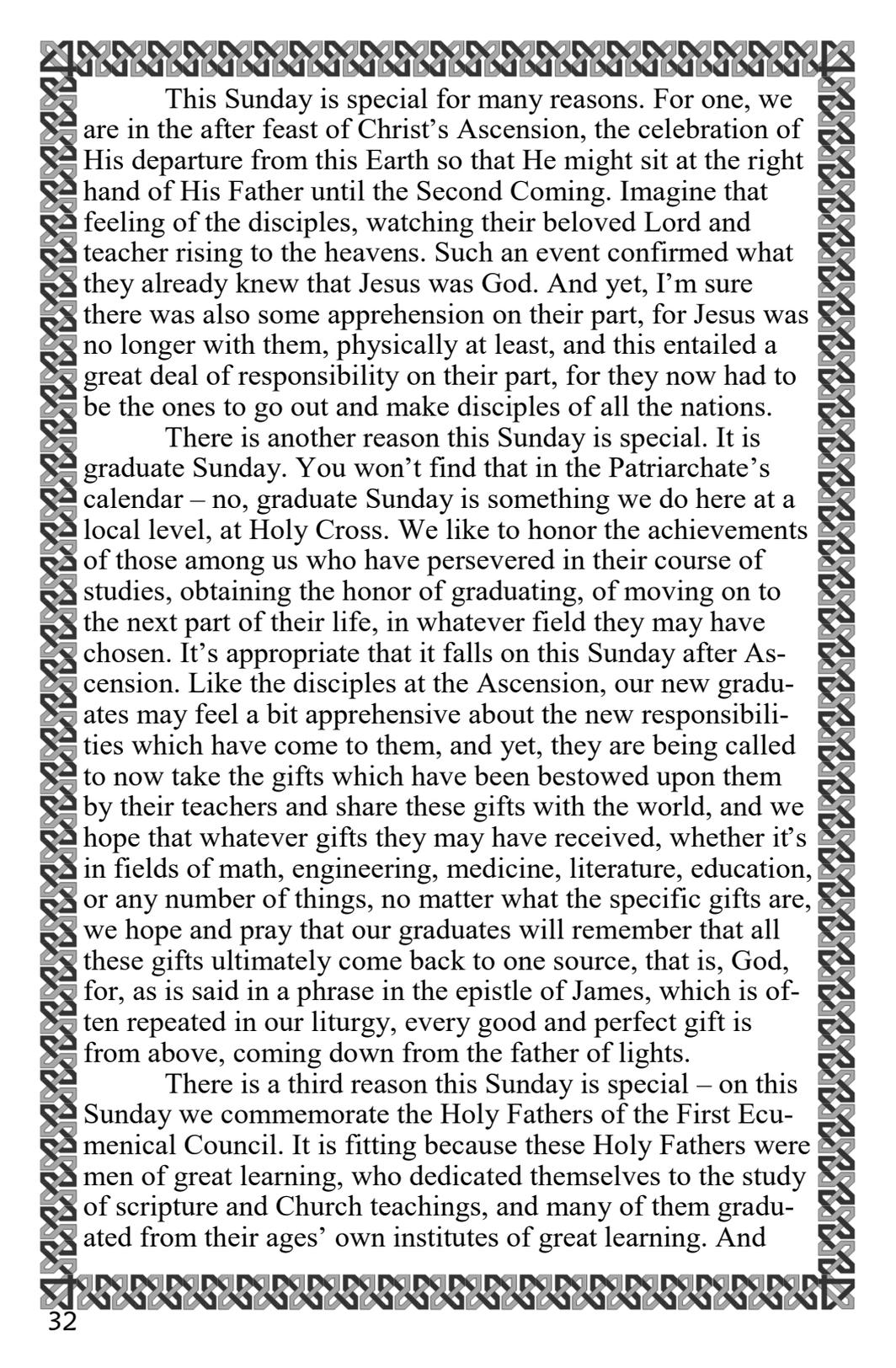












This Sunday is special for many reasons. For one, we are in the after feast of Christ's Ascension, the celebration of His departure from this Earth so that He might sit at the right hand of His Father until the Second Coming. Imagine that feeling of the disciples, watching their beloved Lord and teacher rising to the heavens. Such an event confirmed what they already knew that Jesus was God. And yet, I'm sure there was also some apprehension on their part, for Jesus was no longer with them, physically at least, and this entailed a great deal of responsibility on their part, for they now had to be the ones to go out and make disciples of all the nations.

There is another reason this Sunday is special. It is graduate Sunday. You won't find that in the Patriarchate's calendar – no, graduate Sunday is something we do here at a local level, at Holy Cross. We like to honor the achievements of those among us who have persevered in their course of studies, obtaining the honor of graduating, of moving on to the next part of their life, in whatever field they may have chosen. It's appropriate that it falls on this Sunday after Ascension. Like the disciples at the Ascension, our new graduates may feel a bit apprehensive about the new responsibilities which have come to them, and yet, they are being called to now take the gifts which have been bestowed upon them by their teachers and share these gifts with the world, and we hope that whatever gifts they may have received, whether it's in fields of math, engineering, medicine, literature, education, or any number of things, no matter what the specific gifts are, we hope and pray that our graduates will remember that all these gifts ultimately come back to one source, that is, God, for, as is said in a phrase in the epistle of James, which is often repeated in our liturgy, every good and perfect gift is from above, coming down from the father of lights.

There is a third reason this Sunday is special – on this Sunday we commemorate the Holy Fathers of the First Ecumenical Council. It is fitting because these Holy Fathers were men of great learning, who dedicated themselves to the study of scripture and Church teachings, and many of them graduated from their ages' own institutes of great learning. And

yet, they were also men of great humility who did not let their previous learning get in the way of the journey ever closer to the Lord. For those of our students who have had a math class, whether they liked it or not, they might remember the concept of an asymptote. Now for those who don't know what that is, or have tried to forget, an asymptote is basically an invisible line on a graph, towards which another curved line approaches. Now the curved line approaches the asymptote, getting ever closer and closer, infinitely closer, but the curved line only gets infinitely closer, never actually reaching the asymptote. And I think this is an apt metaphor for our journey towards God, for we can continue to learn about God through our whole life and never even come close to grasping everything there is to the Trinity, who is the source of all things, and, in fact, the Saints in eternity will continue to draw infinitely closer to God without ever exhausting the eternal mystery of the Lord.

All of this is to say, that these three things which I have mentioned, the Ascension of Christ, graduate Sunday, and the commemoration of the Fathers of the First Ecumenical Council, these three things which converge on this Sunday, contain an important lesson for the graduates, but for all of us, I think. This lesson is a bit of a paradox. On the one hand, as they enter the next phase of their life, there is the recognition, that, like Christ's disciples at the Ascension, they are being called to take up new responsibilities and to become lights unto the world, to come to a new sense of autonomy and self-reliance grounded in Christ. And yet, on the other hand, our graduates should bear in mind the great humility the Church Fathers had, great humility even in great learning, for our journey in knowledge, especially in knowledge of God does not end with graduating. So with that all being said, congratulations to our graduates, and for all of us graduate or not, I would like to leave us with the words of Saint Paul which he wrote unto Timothy, words which we should all bear in mind in our asymptotic journey towards the Lord, that is, "Study to show thyself approved unto God."

~Elias Diamond

2022 *Orthodox Christian*
Vacation Church School

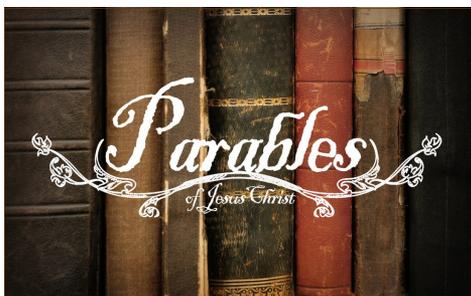
at Holy Cross

Bring your children to learn God's word at VCS!

VCS is dedicated to teaching our young children about Orthodox Christianity in a fun and exciting atmosphere. It is an extension of the Sunday School experience that can greatly enhance a child's sense of belonging to the church, while providing our children with an opportunity to make lifelong friends in the church community.

Activities include daily skits illustrating lesson, brief classroom instruction, religious music lessons, hands-on crafts relating to lesson, recreation time, snack & social time.

This year's theme is:



Monday, July 25, 2022 thru Friday, July 29, 2022
9:00 am to 12:00 Noon

**Monday, July 25, children should arrive at 8:30 am*

Welcoming all children age 3 years through entering 6th grade
High School students, parents, interested adults needed to volunteer.

Nominal registration fee of

\$20 per student is due by June 30th

\$30 if received by July 15th,

\$40 if received after July 15th

Please register early so we can prepare nametags, snacks & crafts!

Make checks payable to Holy Cross VCS and send to:

123 Gilkeson Road, Mt. Lebanon, PA 15228

Should you need financial assistance, please contact

Fr. Michael Kallaur (Holy Cross) at (412) 833-3355

Orthodox Christian Vacation Church School at Holy Cross

2022 Registration Form - Please print.

Child's First & Last Name	Age on July 30	Grade Entering Fall 2022	Allergy information (Food, Medicine, Other)

Parent's Name(s):

Home Phone:

Address:

Church Parish you belong to:

Mother's Cell Phone/Work Phone:

Father's Cell Phone/Work Phone:

Email address:

Emergency information, OTHER THAN parents

1st Emergency Contact: Name _____ Phone _____

2nd Emergency Contact: Name _____ Phone _____

Parental Consent: _____

I give my child(ren) listed above permission to participate in the Vacation Church School held July 25 - 29, 2022. I understand that my child (ren) will be responsible for obeying the rules and regulations of VCS as enforced by the directors, teachers, and staff. I hereby release Holy Cross church, its VCS teachers and staff from liability for the safety and/or conduct of my child(ren). I also give permission for emergency medical care to be administered to my child(ren) if necessary.

Signature of Parent _____ Date _____

For administrative use:

Date Received _____ Amt Recd/Check _____ Amt Recd/Cash _____

Metropolis of Pittsburgh

FAMILY CAMP

Weekend

Camp Nazareth, Mercer, PA

SEP. 16-18 2022

Save the Date!

REGISTRATION BEGINS JULY 1ST



Healthy Fun for Everyone

All Ages / Families with Small Children
Activities / Games / Bonfire / Hiking



Family Lodging

Families can stay together in clean, air-
conditioned cabins with bathrooms.



Worship & Learning

Keynote discussion: "One Another" /
Break-out Groups / Chapel Services /
Confessions Offered



*Limited
Space
Available!*

Keynote Speaker: Alex Corkos
Marriage & Family Therapist, MA, LMFT



SAVE THE DATE

MONDAY OCTOBER 3RD 2022

THE 8TH ANNUAL HOLY CROSS GOLF OUTING

SOUTH HILLS COUNTRY CLUB

Hanna Murphy, daughter of Mike and Samantha Murphy, was named to the BIG 5 6Athletic Conference 2022 5A SOFTBALL All Section First Team



Theo Teris, son of Paula and the late †Peter Teris, graduated CMU BFA - music composition, MGA from NYU Tisch School of Arts.
Musical: Here There Be Dragons/Music
Composer & Producer: Theo Teris
The Player Theatre Greenwich Village

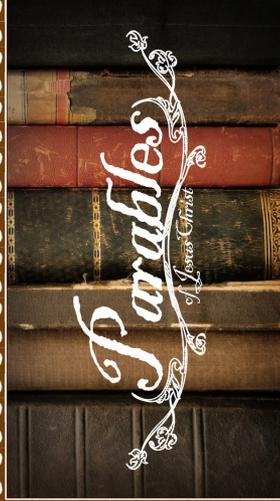
The night before their college graduation, a tight-knit group of Dungeons and Dragons players embark on their final quest. They must contend with their anxieties, fears, and obstacles, manifested as fantasy monsters and locales, to discover what their futures may hold. This musical quest will take audiences on a journey through the trepidation and excitement of growing up, holding on to what's dear, and moving on in life without our "swords."

Holy Cross' First GOYA Olympic Team brought home 11 medals from the Metropolis games!



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

RETURN SERVICE REQUESTED



***Vacation Church
School***

**Monday, July 25, 2022
thru Friday, July 29, 2022
Details inside p. 34**

Non-Profit
Organization
U.S. Postage
PAID
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Pittsburgh, PA