

HOLY CROSS



Beloved Members and Friends of Holy Cross,

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

In the month of November we enter into a new season of the Church year. On November 15th we begin our forty-day journey to the Lord's birth/nativity. As the Fall season is well under way and the days diminish in their sunlight, we anticipate the coming of winter and cold weather. In the midst of these cold days and long nights, we contemplate the Light of Christ, the coming of the Messiah, His presence that brings peace, illumination, hope, and joy. We spend considerable time decorating our homes (both inside and out) to radiate this Light. We do this in a spirit of thanksgiving and joy. "The Light of Christ illumines all."

This Light of Christ must also penetrate into our souls, it cannot only remain external. The Light of Christ brings illumination and cleansing. We see that our inner journey is often in conflict with what Christ asks of us. We have many challenges to overcome. The Church is not oblivious or indifferent to our spiritual struggles. The Church is the spiritual hospital where we come to receive the medicine of forgiveness. The love of Christ reminds us that all people are worthy of His love and all people are capable of salvation. Our relationship to

General Assembly Meeting Notice

DEAR PARISHIONERS:

There will be a **GENERAL ASSEMBLY MEETING** on Sunday, November 6, 2022 after the Divine Liturgy following a light lunch provided by Parish Council. Please make every effort to attend.

AGENDA

1. Opening Prayer
2. Elect Assembly Chairperson
3. Reading of minutes of last General Assembly
4. Priest's Report
5. Report by the President of the Parish Council
6. Report of the Chairman of Building Committee
7. Election of members to Building Committee
8. Nomination of Candidates for election to 2023 Parish Council
9. Election of five member Board of Elections
10. Election of three member Board of Auditors
11. Unfinished business
12. New business
13. Closing Prayer

Yours in Christ,

Fr. Michael H. Kallaur

Economos

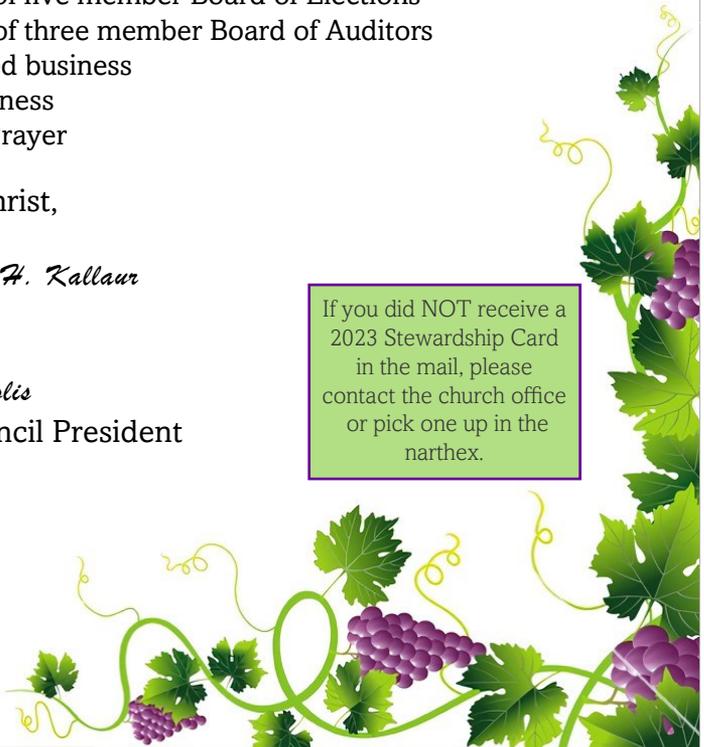
Dean Stambolis

Parish Council President

If you did NOT receive a 2023 Stewardship Card in the mail, please contact the church office or pick one up in the narthex.

MHK:DS:nj

10/25/22



Holy Cross Greek Orthodox Church

123 Gilkeson Road, Pittsburgh, PA 15228

Crossroads, published monthly Volume 22 Issue 11

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

***Services:**

Sundays:	8:15am Orthros 9:30 am Divine Liturgy
Mondays:	6:30pm Paraclesis
Wednesdays:	7 pm Bible Study and via Zoom
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.

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.



Christ must be given priority. We must be willing to examine ourselves and repent for what has been lacking. The Nativity Fast is different in character from the Great Fast in that it carries a lighter discipline. In the Great Fast, no liturgies are permitted during the weekdays, only the service of the Presanctified gifts. In the Nativity Fast we have several liturgies throughout the week (monasteries and churches with a large clergy presence are able to do 40 liturgies). We are reminded each time we attend the divine services that God is with us. Heaven and earth are united and together we celebrate the greatest miracle of all time, God becoming man so that man might become god. Through Holy Communion we are united with our Creator and Redeemer and offering ourselves to those whom God has placed in our path, in a spirit of love and joy. Time is always in short supply, let us make the time for Christ, the Church, and our spiritual journey. Our days in this life are not many, may we use them wisely. Please try and attend at least one more service other than Sunday morning, each week, during your journey to our Lord's birth. You will not regret your decision.

One of the saints that we celebrate in November (12) is St. John the Merciful. May we be inspired by his example.

Born on the island of Cyprus of a princely family, his father, Epiphanius, being the governor, John was brought up from childhood a true Christian. Under pressure from his parents, he married and had children. But, by the providence of God, both his wife and children went from this world into the next. Famed for his compassion and devotion, John was chosen as the Patriarch of Alexandria in the time of the Emperor Heraclius. He governed the Church in Alexandria for ten years as a true pastor, guarding it from pagans and heretics, and was a model of meekness, compassion, and love for his fellow man. 'If you seek nobility,' he said, 'seek it not in blood but in virtue, for in virtue lies true nobility.' All the saints are distinguished by compassion, but St. John was utterly dedicated to this great virtue. Celebrating the Divine Liturgy one day, the words of Christ: 'If you bring your gift to the altar, and there remember that your brother has something against you, go, leave your gift and reconcile with your brother, then



come and offer your gift.' (Mt. 5:23) Something came into the Patriarch's mind and he remembered a certain one of the clergy in the church had a grudge against him. He left the holy gifts, went up to the priest, fell before his feet and begged his forgiveness. As soon as he had made his peace with that man, he returned to the Table of Preparation and finished the service of preparation. Another time on the way to Church of Sts. Cyrus and John, it happened that he was met by a poor widow, who started speaking to him of her poverty. The Patriarch's companions were bored by the woman's lengthy lamenting and urged the bishop to hurry to the Church for services and listen to the woman after the service was over. St. John replied, 'And how will God obey and listen to me, if I do not obey Him?' He would not move from the spot until he had heard the widow out.

When the Persians invaded Egypt, Patriarch John took ship to flee from the assault. He fell ill on the voyage and arriving in Cyprus, died at his birthplace in 620, entering into the immortal kingdom of his Lord. His wonderworking relics were first taken to Constantinople, and then to Budapest. St. John the Merciful is commemorated on November 12th. (*From the Prologue of Ochrid, Vol. IV, St. Nicholas Velimirovich*)

The life of St. John the Merciful, Patriarch of Alexandria reminds us of true stewardship. St. John had been given charge over the Church in Alexandria with tremendous wealth and goods at his disposal, yet his path was filled with humility and concern for the poor. As a true steward of the house of God, he lived simply and sought to assist those who came to him. As a shepherd, he protected his flock from heresy and influences of the pagan world. His example of compassion and mercy made him renown throughout the world. Even those who attempted to take advantage of his generosity could not undermine his peace and good will.

As we approach the time of preparation (Advent) for our Lord's coming into the world. Let us be reminded of the Lord's great mercy and humility towards all of us. Let us give thanks and offer gratitude in our prayers and in our deeds before the Lord. "Knowing that every good and perfect gift comes from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning." (Epistle of St. James 1:17)

With love and prayers in Christ,
Fr. Michael

The Unwritten Theology of Divine Light

by Nicu Dumitrascu

Orthodox theology is iconographical theology, since the icons are perceived to be windows to heaven. The icon originates in the incarnation of the Son of God, the perfect sign of the descent of his love into creation for the purpose of salvation. The icon communicates the divine beauty or glory through material means that are visible for the bodily eyes. It is not just a simple portrait, because a portrait represents a mere human being. Instead, the icon portrays the human as united with God. The icon unites two worlds, which appear to be irreconcilable, but in fact are in perfect co-ordination in the transfiguration of the whole creation. It allows us to unite the past with the present, and to catch a glimpse of the future. The icon is an expression of eternity because the Face of the Unseen becomes transparent in it.

Introduction

Orthodox iconology is the confession of our faith in Jesus Christ, God made man, and by extension, in the power of those with whom he is well pleased: the angels, the Virgin Mary, and the saints. The icon expresses in an ineffable way the significance of the incarnation of the Son of God, the fulfillment of the divine plan concerning the human beings, and thus, the whole universe, a significance summed up in the well-known patristic expression: “God made himself human, that we might become God”.¹

Saint John of Damascus provided the theological base for the veneration of icons, studying the problem from the perspective of Christology. According to him, the reasoning in favor of the icon is based on the nature of the Son of God, who is both true man and true god in one person: Jesus Christ the Lord. The icon is in itself a clear answer to those who deny its cultic authority because it does not represent the divine nature nor the human nature of Christ, but his divine person in which the two natures are united, unblended and inseparable.²

In consequence of the faith in the Lord’s incarnation, which is the fundamental dogma of Christianity, it is possible to declare the Virgin Mary the true Mother of God. Using this as the starting point for their reasoning, the Holy Fathers state that the possibility to represent the GodMan is based exactly on the possibility to depict the human nature of his mother.³ Theology is a science of paradoxes, and the meaning of the icon can only be understood within this framework.

The icon communicates the divine beauty or glory through material means that are visible for the bodily eyes.⁴ The icon is not just a simple portrait, because a portrait represents a mere human being. Instead, the icon portrays the human as united with God.⁵ The grace of the Holy Spirit “awakens holiness both in the person represented and in his or her icon; and in him (in the Holy Spirit) operates the relationship between the believer and the saint, through the intercession of the saint represented on the icon”.⁶

In our church, iconography has provided a veritable “illustrated Bible” for illiterates.⁷ The Holy Fathers mention on several occasions the pedagogical role – of guidance and strengthening in the orthodox faith – that the icons have had for the faithful.⁸ Father Dumitru Stăniloae said that just as the Holy Liturgy could not be celebrated without prayers, it could not be celebrated without icons.⁹ This is why iconography is so important for the Orthodox tradition.

The Liturgical Dimension of Iconography

Within the framework of the ritual of the liturgy, the mysterious encounter with the painted saints of the icons represents a prefiguration of our meeting with Christ, the Son of God, in the eucharist. The prayers of the priests and the believers as well as the saints' faces of the icons represent means to strengthen the faith: both of them have the same purpose to facilitate the encounter with Jesus Christ, the light of the world. In the liturgy, Christ offers himself through the transformation of bread and wine into his flesh and blood. His saving actions which are represented in the icons are present in the space of the church and are a part of an iconographical assembly which shows the saving work of Jesus Christ in its totality, ranging in its forms from historical scenes to those with a profound soteriological character. The saints are those who show us the effects of the salvation through Jesus Christ in the past, and at the same time they open for us a way to our future enlightenment.¹⁰ More concretely, they are models for us how to accomplish our own spiritual process and through their unseen presence in the icons, they ensure us of the help of their prayers.¹¹

The prayers of the believers are "accompanied and warmed" by the prayers of the angels and saints, especially those of Mary, because within the framework of the Orthodox liturgy and tradition, Christ is not an isolated figure, but the relationship between him and the believer takes place in the context of the church and the community of all who believe in him. Christ is not "enclosed" in a transcendental and inaccessible space, but he is continually communicating with the whole world, both with the redeemed, the saints, and with those who are still on their way to salvation, the church. The prayers of the saints, together with those of the believers, rise to Christ in a continuous movement full of love.

The prayers and hymns, expressed with the assistance of the Holy Spirit, are strengthened by looking at the icons, and rise up in the spirit contained within them, to Christ himself, surrounded by his angels and saints.¹²

Living this relationship with God and with his saints by means and through the icons and the invocation of his name and those of his saints, is above and beyond the realm of reason. This cannot be explained and understood in any other way but through the Spirit and prayer. The icon facilitates the connection between those who are contemplating it and the divine reality, the inaccessible and infinite.

The icon thus unites two worlds which appear to be irreconcilable, but, in fact, are in perfect co-ordination in the transfiguration of the whole creation. It allows us to unite the past with the present, and to catch a glimpse of the future. The icon is an expression of eternity because the Face of the Unseen becomes transparent in it.¹³

Iconographical Theology: The Light of our Salvation

Orthodox theology is iconographical theology, since the icons are perceived to be windows to heaven¹⁴, to open the view for the light that springs from the divine existence of the three ὑπὸ τῶν ὀφθαλμῶν: the Father, the Son and the Holy Spirit.

The icon originates in the incarnation of the Son of God, the perfect sign of the descent of his love into creation for the purpose of salvation. If God loves us, then we have the duty to return this love. In other words, denying the importance of the icon shows a lack of trust in his love and a certain ingratitude, because in this way, “the One beyond nature” took human form in order to show the whole world the hidden depths of his infinity.

In the icon, the greatness of God (incomprehensible by itself), becomes accessible in a finite image and offers itself as a way of communicating the glory of God. In the icon, his divinity transpires in the human face and induces the idea that:

“God himself rests within the human face, in which the spirituality of the human nature is concentrated; or that God made the human being after the image of his spirituality as being capable of communicating with the divine.”¹⁵

God is the light where no shadow darkens, the harmony above all harmony which embraces all human beings, who in their turn are distinct lights characterized by an internal order. But these persons, even though they have an internal light, understand each other through a solidarity among them which rests on their being created as «the face of God». That is why everybody has a proper name, because through that name he/she becomes manifest as a unique existence in a universe of rational lights, as in a mystical interpersonal eucharist. On the other side, every person has a face because “this is the organized form of the rationality which is specifically human”. And the face of God in the human being, based in his/her soul, is also reflected also in his or her body and, especially, in his or her face. This reflection gains cosmic dimensions in the human nature of Christ.¹⁶

For the Orthodox world, the human being, being created by God, participates in God’s uncreated energies. More concretely, all were created by Christ, the center of the world, the center of light and the center of divine love.

The union between the visible and invisible worlds, of the saints in heaven and the believers on earth is represented through liturgical acts and iconographical images. The light of the icon is not a light of this world, it does not come from outside of itself, but from within itself, from the face painted on it. This is the reason why the icon reveals the light whether it is day or night, because it is full of the uncreated light, the hidden light that spreads in the whole of creation and transfigures it. The light of the icon symbolizes the uncreated Glory of God.

Iconography calls the foundation of the icon, light. The face of the saint in the icon is enlightened because it is open for and opened by the love for God and for the faithful, and this is the reason that it is joyful. The light of the face, which is full of the saint’s love, comes from the contemplation of the infinite, loving transcendence of God.¹⁷ It is this which unites all paradoxes and opens the prospect of salvation.

The Icon between Art and Divine Light

Christ is the image (εἰκῶν) of the unseen God. As Jesus Christ is true God and true man, it follows that Christ's visible humanity is the icon of his invisible Divinity. This revelatory function of Christ's humanity becomes true for any human being in the sense that the human being is true only in as far as he or she reflects the divine.¹⁸

The image of God in the human being, redeemed through the sacrifice of Jesus Christ, can be found in ascetic contemplation, with the ultimate aim of the deification of the human.

For the Orthodox church, "being in a state of deification means to contemplate the uncreated light and to let it impregnate one's being".¹⁹ The icon is transfiguration. It does not receive the light from the outside, because the light is its essence. As you cannot light the sun, so you cannot light the icon, provided that the vision of its author has become theology through spiritual contemplation. The interpenetration of the artistic element with mystic contemplation represents the beginning of a visionary theology, expressed through authentic faith and living.²⁰

Therefore, in order to better understand the importance of the icon in Orthodox spirituality one has to correlate artistic imagination, and art itself, with its theological message. This is the sensitivity and the power of representation achieved in contemplation.

The icon's reality does not ignore the author's imagination, since this is a necessary part of any artistic approach. It belongs to a complex of values acknowledged in the patristic tradition, but it does not represent everything. If the icon were reduced to human imagination, it would be incapable of offering access to the metaphysical reality and would be constricted to a fictional space, directing us towards phantasmagoria and demonic illusions instead of towards supra-rational realities. And it would not radiate light, but shadows of ignorance, sufficiency and finiteness.

If instead it is part of a spiritual vocation, joined by a profound knowledge of the religious truths and the contemplation of the unseen through the sight of the heart, then the icon becomes a cult object in which might become possible the connection between these two planes of existence, the divine and the human, which do not exclude each other but interpenetrate each other in a mysterious embrace.

The artist's ability to immortalize the contemplation of the spiritual world generates the vision of the light with the eyes of the heart (sight of the heart), not just a harmony of colors achieved by fantasy and aesthetic taste.²¹ It frees the spirit of the human being, restoring in him or her the possibility to "rest" in the Lord, to reintegrate him- or herself into the spiritual ascent towards God, for which he/she was created. The truth revealed by the icon is a spiritual one, it is the visualization of God's light in all created forms.²²

Conclusions

Revelation and iconography are intricately and irresolvably related because both address the human being. The source and origin of the icon is the light which is the symbol of the divine. God is light and his incarnation amounts to the coming into the world of the light. Because its background symbolizes the light, regardless of its color, the icon always radiates the light at the same time.

God cannot be known by his being, but only by his divine energy. The icon transcends the separation between the created world and the unseen world, depicting the latter in a spiritual manner by transcending temporal and spatial categories. Unified by the light, the figurative content of the icon participates in an existence that differs from an existence which is dominated by the conditions of a fallen world.²³ The icon is an indispensable means for the spiritual ascent of the faithful aspiring to attain eternal salvation.

1. USPENSKY, *Teologia Icoanei în Biserica Ortodoxă*, Bucharest 1994, p. 104 (this and other quotations from the Romanian translated by N. Dumitrascu).
2. For the biblical-theological foundations of the icon see: SAINT JOHN OF DAMASCUS, *Dogmatics*, book IV, chapter XVI, *Despre icoane*, in PG, 94, coll. 1168C-1176A. Cfr. also the translation into Romanian by Fr. D. FECIORU, XVI, Bucharest 1993, pp. 176-179.
3. In other words, «... if the denial of the human image of God leads logically to the denial of divine motherhood and, therefore, of the very meaning of our salvation, the reciprocal of this reasoning is also valid: the veneration of the icon of Christ implies the role of the Lord's Mother. "May it be to me as you have said» (Luke 1:38) was the indispensable condition of Incarnation, the only one which made possible that God would become visible and representable"; L. USPENSKY, *Teologia Icoanei*, p. 105.
4. "The icon takes out into the light and shows what is hidden. Man is limited by space and time and thus he has no complete knowledge about the unseen, neither about the past, nor about the future. The icon was found to guide knowledge, to show the hidden ones. The icon was made for advantage, benefaction and salvation, because knowing the hidden, we aim for the good and want to avoid the bad" (PG, 94, col. 1337 BC).
5. Saint John of Damascus differentiates clearly between the adoration of God and the worship of icons. The worship of the icon is not addressed at the material painting, but at the prototype that is represented by it. See BASIL DE CÉSAREE, *Sur le Saint Esprit*, in *Source Chrétiennes*, Paris 1978, p. 406.
6. In other words, the icon participates in the holiness of its prototype and through it (the icon) we ourselves participate in it, with the help of prayer. See L. USPENSKY, *Teologia Icoanei*, pp.112-113.

7. See in particular, the iconographic programme on the walls of monasteries in Bucovina, Voroneț, Moldovița, Sucevița or Arbore, genuine spiritual treasures protected nowadays by UNESCO.
 8. NYSSSEN, *The Outsets of Byzantine Painting*, Bucharest 1975, pp. 44-47. Saint John of Damascus says: “What is the book for those who know it that is the icon for those who do not know the book. And what the word is for hearing, that is the icon for sight, for with help mind blends us with the icon” (PG, 94, col. 1248C).
 9. STĂNILOAE, *Spiritualitate si comuniune în liturghia Ortodoxă*, Bucharest 2004, p. 115.
 10. Ibidem, p. 116.
 11. The icon reminds of God, of our Savior’s deeds and benefactions and is a motivation to imitate the example of the saints.
 12. Ibidem, p. 117.
 13. See supra, note 5.
 14. Michel Quenot calls the icon the window through which the people of God, the church, contemplates the kingdom of God, and the purpose of the iconography the spiritualization of the closed reality. See M. QUENOT, *ICOANA, fereastră spre absolut*, Bucharest 1993, pp. 49, 59.
 15. STĂNILOAE, *Spiritualitate si comuniune*, p. 119.
 16. Ibidem, p. 122.
 17. Ibidem, pp. 125-126.
 18. EVDOCHIMOV, *Arta icoanei – o teologie a frumusetii*, Bucharest 1992, pp. 161-162
 19. Ibidem, p. 163.
 20. As a representation of the transcendental reality, the icon fills our sight with a universe of beauty. The icon “immortalizes” the spirit in the image that reflects it and concentrates it on the symbolized reality (M. QUENOT, *ICOANA*, p. 102).
 21. When the painter expresses his spiritual vision in an image, he does this so that this embodiment may serve as a starting point for others’ spiritual ascent. This requires from the praying person an effort similar to the painter’s but in a reverse movement, i.e. the ascent of the mind from the drawing to a spiritual vision (T. SPIDLIK, *Spiritualitatea răsăritumi crestin II: Rugaciunea, Sibiu [Romania] 1998*, p. 306).
 22. Ibidem
- USPENSKY, *Teologia Icoanei*, pp. 208-209.

PROPOSED ICONOGRAPHY FOR HOLY CROSS:



EAST PART

ALTAR EAST WALL



ANNUNCIATION
HOLY COMMUNION
TWO PLATYTERA S. ANGELS

HALF STATUE SAINT

HS 15 ST SPYRIDON

HS 16 ST NICHOLAS

FULL STATUE SAINT

FS 1 ST CYRIL OF ALEXANDRIA

FS 2 ST ANDREW OF CRETE

DECORATION

ALTAR NORTH WALL



PENTECOST

HALF STATUE SAINT

HS 4 ST CHARALAMPOS

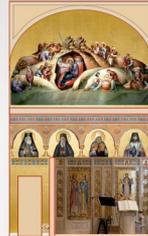
HS 5 ST PAVTAKHOS

HS 6 ST NIKOLAIOS

HS 7 ST JOHN MAMONOVICH

DECORATION

ALTAR SOUTH WALL



NATIVITY

HALF STATUE SAINT

HS 8 ST LOUIS OF GENOVA

HS 9 ST NICOLAS VELIMIROVICH

HS 10 ST RAPHAEL OF BROOKLYN

HS 11 ST INNOCENT OF ALASKA

DECORATION

NAVE SOUTH WALL



VPAPANTI

HALF STATUE SAINT

HS 12 _____ST DEMETRIOS

HS 13 _____ST GEORGES

HS 14 _____ST PHANOURIOS

DECORATION

NAVE NORTH WALL



RESURRECTION

HALF STATUE SAINT

HS 1 _____ST CATHERINE

HS 2 _____ST IRINA

HS 3 _____ST THEOPHANO

DECORATION

PROPOSED ICONOGRAPHY FOR HOLY CROSS:

CEILING

FOUR EVANGELISTS

HOLY MANDILION

FOUR EVANGELISTS SYMBOLS



GOLDEN CLUB: Please join us on Tuesday, November 8th, at 11:00 a.m. for our Autumn Membership Luncheon, to be held in the Community Center.



Membership dues of \$10

will be collected that day, beginning at 11:00 a.m., followed by lunch. If paying by check, please make checks payable to: **GOLDEN CLUB OF HOLY CROSS.** Reservations are required **NO LATER THAN THURSDAY, NOVEMBER 3RD,** by calling Cynthia at 412-722-9512 or Rene at 412-559-1721. We welcome new Golden Club members, along with all our current members. We're looking forward to seeing you!

Congratulations GOYA Officers for 2022-2023!

Co-Presidents

Alexandra Kartsonas and Hanna Murphy

1st Vice President

Chole Zervos

2nd Vice President

Zoe Kartofilis

Treasurer

Luke Kallaur

Social Media/ Webmaster

Johnny Urso

Sec/PR

Katie Kucherawy
Eirene Paliouras

METROPOLIS OF PITTSBURGH CAMPING MINISTRIES
2022 GOYA FALL RETREAT

THE CHURCH AS A PLACE OF HEALING

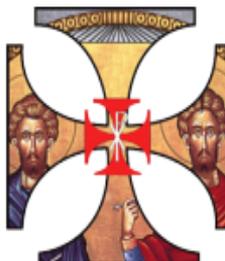
NOVEMBER 18-20, 2022
AT CAMP NAZARETH



Featuring Speaker Katrina Bitar MA,Th,
Program Director of Youth Equipped to Serve (YES)

FOR MORE INFO OR TO REGISTER VISIT
Y2AM.PITTSBURGH.GOARCH.ORG/RETREATS

Holy Cross Church
Ladies' Philoptochos Society
CHOCOLATE AND WINE TASTING
Membership Renewal Event



November 1, 2022
7pm-9pm
Holy Cross Community Center

Please **RSVP** to
akdickos@verizon.net or text 412-400-4290

In order to join/renew, please bring a check (preferred) or cash to the event
OR

Send a check made out to Holy Cross Philoptochos
% Adrienne Dickos
1840 Kent Road
Pittsburgh, PA 15241

OR

Donate online at holycrosspgh.org: Click Ministries >Philoptochos>Donate
It will take you to the Donation Page.
Scroll down until you see the Philoptochos section.

A base amount of \$25 covers our dues to the Metropolis and the
Archdiocese Philoptochos. Anything above and beyond \$25 goes to
Holy Cross Philoptochos Charities.

Please feel free to forward this to any of your
Holy Cross family and friends.

Men can join, too!

Thank you for your prayerful consideration.



Sweet Story

I want to share a sweet story of small mums that were passed along at various events for the last several weeks. A great parishioner, †Jim Callas, passed away on September 23. Jim's Makaria was held on Monday, September 26 at Holy Cross with beautiful small mums as centerpieces. I asked Ria Kartsonas, Jim's beloved daughter, if Holy Cross Philoptochos could use her dad's 14 mum centerpieces for the Philoptochos Autumn Food Fair, October 5 & 6, the following week. I knew that we would need to purchase more for the abundance of tables at the food fair. I proceeded to ask Thea Manos, Philoptochos President, to buy 25 more. Thea bought what was available at Trader Joe's. The community center was filled with an array of autumn colors from the mums and decorations.

†Jim Patrinos passed away on October 2, prior to the food fair. I spoke to Jim's wife, Tina, about the use of the mums at Jim's Makaria on Saturday, October 8, after the food fair. Tina was thrilled to have the mums as centerpieces. I mentioned to Carol Halkias that she could have the 28 mums for the visitations by the Circle of Angels to the homebound and those in nursing homes.

However, another beloved parishioner, †Kathy Frommeyer, passed away on Saturday, October 8 and the mums were still needed for a third Makaria. The Circle of Angels would have to wait. I proceeded to ask Kathy's devoted husband, Tom, if he would like to have the mums as centerpieces for Kathy's Makaria on Wednesday, October 12. Tom was happy to have the mums with a short, long history.

Finally, the mums were taken by cart on October 12 after their final Makaria, by Carol Halkias and Christine Peters, Circle of Angels Co-Chairs, to be picked up by the visiting angels to travel to their permanent homes. The splendor of these simple mums was a true symbol of the Circle of Life. Beauty for the living and Grace for the dearly departed. Everlasting memory to †Jim Callas, †Jim Patrinos and †Kathy Frommeyer. It was an honor to serve at all three Makarias.

~ Elaine Sofis

PHILOPTOCHOS AUTUMN FOOD FAIR

Thank you to ALL the volunteers who made the Philoptochos Autumn Food Fair a great success. Thank you to ALL who donated the delectable pastries, to Yiayia Joan's Treasures and homemade soups. Thank you to ALL who helped to prepare the chicken rolls, koulourakia, and dolmathes. Thank you to ALL the various sub-chairpersons who made our Co-Chairing less stressful. Thank you to ALL the Holy Cross members who supported the Philoptochos Autumn Food Fair by joining us for lunch and dinner! Our Philanthropic endeavors will continue because of your time, talents and efforts.

With Much Gratitude and Love,
Elaine Sofis and Domenica Gulli, Co- Chairs of the 2022 Philoptochos Autumn Food Fair

Thank you to ALL the volunteers who helped at the Makaria honoring †Kathy Frommeyer on Wednesday, October 12. Thank you to ALL who donated the delicious cakes, cookies, paximathia and biscotti to make a bountiful, sweet table for such a devoted member of Holy Cross.

Memory Eternal to †Kathy.

With Much Gratitude,

Elaine Sofis



The Holy Cross Philoptochos Philanthropy Award application will be available on Sunday, December 4, 2022. More details in the December Cross Roads and bulletins.



PHILOPTOCHOS AUTUMN FESTIVAL





Saints Mary & Martha Women's Fellowship

The Akathist Hymn

November 29, 2022

Stanza I

Speaker: Fr. Paul Abernathy
At the home of Irene Zotis
76 Woodland Drive Mt. Lebanon 15228
RSVP Text 412-721-0146



January 24, 2023

Stanza II

Speaker: Fr. John Chakos
At the home of Eleni Kallaur
3100 Eastview Road Bethel Park 15102
RSVP text 412-443-5873

February 28, 2023

Stanza III

Speaker: Fr. George Athanasiou
At the home of Adrienne Dickos
1840 Kent Road Upper St Clair 15241
Text to RSVP 412-400-4290

March 28, 2023

Stanza IV

Speaker: Fr. Stelyios Muksuris
At the home of Vasso Paliouras
114 Hoodridge Dr Mt. Lebanon 15228
RSVP Text (412) 606-4314

April 25, 2023

Canon

Speaker: Fr. George Callas
At the home of Adrienne Dickos
1840 Kent Road Upper St Clair 15241
Text to RSVP 412-400-4290

May 23, 2023

Aspile

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

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

Save the Dates:

December 10th

Holiday Centerpiece Class - Design your Christmas centerpiece during this fun class.

December 11th

The nuns from the Nativity of the Theotokos will be in the community center during coffee hour. They will have many beautiful items available for Christmas.

Brought to you by the Ladies Philoptochos - please tell all your friends.

Everyone is welcome!



First Steps Schedule 😊

We hope to see you and any of your Orthodox Friends ages 1.5 years - 5 years at these fun events this fall! Please contact me if you plan to attend or have any questions. Thank You!
Sincerely, Sophia Alfaras-Melainis 412-251-3209

SUNDAY OCTOBER 9 - The Walk For Missions

*1:00 Registration at South Park Children's Playground Parking Lot
Followed by walk-a-thon, playground time, pinata, lunch.

FRIDAY OCTOBER 14 - Fall fun at Holy Cross Greek Orthodox Church Nursery 12:30-2pm

FRIDAY NOVEMBER 4 - Heinz History Center 12:30-2pm

FRIDAY NOVEMBER 18 - Fall fun at Holy Cross Nursery 12:30-2pm

FRIDAY DECEMBER 2 - St Nicholas & Christmas Party
Greek Holiday Cookie making at Alfaras house. 12:30-2pm

FRIDAY DECEMBER 16 -

Winter fun at Holy Cross Nursery 12:30-2pm

FRIDAY JANUARY 6 -

Epiphany Fun at Holy Cross Nursery 12:30-2pm

Sacraments

Baptisms

July 3 ~ Theo William, son of William and Alexandra Michels Palonis
Godmother is Joy Palonis.

July 24 ~ Evangelos Nicholas, son of Evan and Meredith (Fabian) Hareras
Godmother is Athena Touhey.

August 28 ~ Jack Alexander, son of Charles and Jacqueline Vanikiotis Krome
Godfather is Justin Vanikiotis.

September 5 ~ Antonios Chaves, Anthony and Alyssa (Chaves) Ambeliotis
Godparents are Nicholas and Laurel Ambeliotis.

September 25 ~ Dimitri Pantelis, son of Michael and Maria Athanas Dudek
Godparents are Peter Liokareas and Jenna Garner.

October 2 ~ Benjamin James, son of Ari and Tatyana (Bartosh) Mellon
Godparents are Michael and Paula Riley.

October 8 ~ Arielle Penelope, George and Jennifer (Gomez) Vlastos
Godmother is Kalliopi Vlastos.

October 22 ~ Theodore Constantine, Theodore and Stamatia (Letras) Kalas
Godparents are Stavroula and Nikolas Doris.

October 23 ~ Melina Teris Theodore and Nathalie Rwiririza Teris
Godparents are John Grant and Brianna Albert.

Marriages

July 2 ~ Daniel Sullivan & Julie Ana Kobal Koumbaro is Thomas Conaboy.

July 16 ~ Daniel Griffith & Alexis Georgiadis Koumbaro is Theodore Georgiadis.

July 23 ~ Ioannis Athans & Georgia Yamalis

Koumbaroi are Peter Leventopoulos and Dimitrios Spiropoulos.

July 30 ~ Christian Miranda & Eleni Coleman

Koumbaroi are Christian Coleman and Evangelia Varotsis.

August 20 Thomas Edward Majestic & April Alexandria Williard

Koumbaroi are Constantine and Sophia Alfaras-Melainis.

September 3 ~ Erik Neighbour & Alexis Aronson Koumbaro is Stefan Aronson.

September 4 ~ Gabriel Shawn Larson & Kristen Nicole Adams

Koumbaro is David Samuel Adams.

October 1 ~ Nicholas Thomas Lang & Madeline Elizabeth Bartman

Koumbaro is Joseph Lang.

Funerals

June 30 ~ **Sviatlana Rzhetskaya**, 53, born in Dudinka, Russia survived by her daughter, Karyna Rzhetskaya; her younger sister, Inessa Bialova; her brother-in-law, Evgeny Bialov, and her niece, Lubov Bialova. She is also survived by her parents Albina and Aliaxandr Dakudavets.



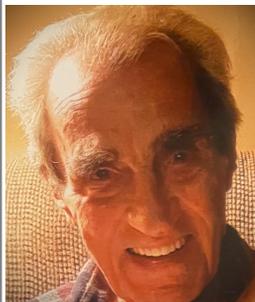
July 2 ~ **Christ N. Kazalas**, 98 of Boca Raton, formerly of Mt. Lebanon, a son of the late Nicholas and Athena (Moraitis) Kazalas. Later the family moved to Pittsburgh, PA. He was one of the founders and president of Holy Cross Greek Orthodox Church. Survived by his daughter, Marguerite Kazalas; his partner Constance Pilallis; his granddaughter, Elana (Lipchak) Messina (husband Robert); his godson, Demetrios Patrinos (wife Kathe); his favorite nephew and spiritual father, Fr. John Chakos (wife Pres.Sandy); and many nieces,

nephews, grandnieces, grandnephews and extended family. He was preceded in death by his wife Patricia (Mandros); and his sisters, Mary Chakos, Henrietta Kazalas, and Irene Patrinos.

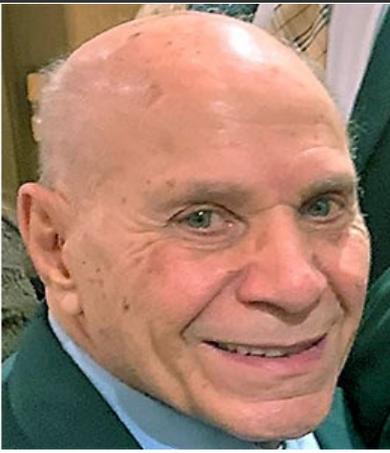
July 27 ~ **Ronald (Anthony) Cywinski**, 75 By his side was his wife of 44 years; Yvonne, daughter Chrissy, and son Matthew (Dee Nichols). He is survived by his brother, David D. (Linda) Cywinski. Brother-in-law of Vangie Vayanos, John (Diana) Vagianos, and Joy (Bill) Palonis. Uncle of Wendy Cywinski, Steven (Marlynn) Vayanos, Michael (Ranae) Vagianos, the late Nicole Vagianos, Bill (Alexandra) Palonis, and Alexis (Devan) Garrison. Preceded in death by his parents Raymond P. and Irene Toni Cywinski.



August 18 ~ **Valaree (Vasiliki) Georgiadis**, 68, survived by husband Lukas and children.



September 1 ~ **Eliseos Koutsouflakis**, 98 Beloved husband of the late Christina; father of George and the late Eleftheria and William Koutsouflakis; grandfather of Angelica, Grace, Hope and Christopher (Melissa); great-grandfather of Nolan, Jude and Orië; father-in-law of Lisa (Rossi) Koutsouflakis and Nola Nolen.



September 26 ~ **Demetrios (Jim) Callas**, 88
Beloved husband of Georgina (Kalamaras) Callas for 58 years. He said the best day in his life was the day he met Georgina. Loving father of Stephen (Ellen) Callas of North Versailles and Ria (Alexander) Kartsonas of Peters Twp. Treasured grandfather of James and Alexandra Kartsonas. Jim was preceded in death by his brothers, George (surviving spouse, Francesca) Callas, Emmanuel (late Deanna) Callas, and the late Goldie (late John) Sarandis, and many loving nieces and nephews. His deep Orthodox Christian faith is demonstrated by his membership and volunteer efforts with the Presentation of Christ Church (Ypapanti) in East Pittsburgh, Holy Cross Church in Mt. Lebanon, and St. Spyridon Church in Monessen. He loved his churches, sang in the choirs, was a volunteer cantor when called upon, and served as the rice maker at the Holy Cross Food Festival.

October 7 ~ **Niki A. Hatzikadis**, 74 with her beloved twin sister, Vassilia, by her side. Daughter of the late Peter and Maria Hatzidakis. Niki is survived by her twin sister, Vassilia (Harry) Bouzas, her nephew Dino (Rita) Bouzas and niece Maria (John) Bouzos-Reilly, along with her six great nieces and great nephews.



October 8 ~ **Demetrios Patrinos**, 56 Loving husband of Kathrina "Tina" E. Patrinos (Dunfee) with whom he shared 37 years together and 30 years of marriage; son of Gregoria "Ritsa" (Rempas) Patrinos and the late Chrisanthos Patrinos; father of Chrisanthos and Demetri Patrinos; brother of Sarantos "Randy" and Evangeline "Lisa" Patrinos; and uncle of Nicholas and Chrisanthos Marshall. Demetrios graduated from the University of Pittsburgh School of Dental Medicine and the School of Medicine where he specialized in Oral and Maxillofacial Surgery. He operated his own practice for over 20 years.

October 12 ~ **Katherine B. Frommeyer, 77**

A lifelong resident of Mt. Lebanon, has gone to rest after her fight with leukemia. Survived by her beloved husband of 50 years Thomas A. Frommeyer; loving mother to Andrew(Kristin) and Gregory(Amanda); and Yiayia to grandchildren Tessie, Peter, Cora, Nicholas and Melanie. Preceded in death by parents Dr. Thomas P. Birris and Niki (Avlon) Birris; sister to the late Paul T. Birris (Mary); survived by brother Dr. Thomas P. Birris Jr. (Jane).



Kathy dedicated her life to the service of her faith. A lifetime parishioner of Holy Cross Greek Orthodox Church in Mt. Lebanon, she began serving her church during her youth as a GOYA officer/president and choir member. Kathy's adult service includes: Sunday School teacher, Parish Council, House Committee, Food Festival Co-Chair, Philoptochos Society, and most recently, coordinating greeters for the Welcoming Committee and judging oratorical festivals. She also helped with countless mailings, such as this one. In recognition of her continuous contributions, Kathy (along with husband Thomas) received the Greek Orthodox Metropolis of Pittsburgh St. Photios Award.

October 18 ~ **Athena G. Kazalas, 95** Beloved wife of the late Nicholas G. "Nick" Kazalas; devoted mother of George N. Kazalas; dear aunt of Diane Petrakos Manolis (Chronis), their daughter Joanne, and other loving nieces and nephews; sister of the late Joanne Petrakos (the late Nicholas) and the late Eugenia "Jane" Kouris (the late Thomas); sister-in-law of Elaine James (the late Harry), Angelo Kazalas (Tula) and the late John Kazalas (the late Annette).



MEMORY
ETERNAL

Holy Cross

SUN	MON	TUE
<p>KEEP AN EYE OUT FOR YOUR 2023 STEWARDSHIP CARD AND MAIL TO CHURCH OR RETURN ON LOYALTY SUNDAY!</p> 		<p><i>1 Holy Unmercenaries</i> 8:30am Orthros 9:30am Divine Liturgy <i>7pm Philoptochos</i> <i>Membership Event</i> 7pm GOYA Meeting</p>
<p>6 8:15am Orthros 9:30am Divine Liturgy Youth Sunday Loyalty Sunday General Assembly</p>	<p>7 6:30pm Paraclesis to St. Nektarios</p>	<p>8 Synaxis of Archangels 8:30am Orthros 9:30am Divine Liturgy 11am Golden Club <i>Autumn Membership Luncheon</i> <i>Community Center</i></p>
<p><i>13 St. John Chrysostom</i> 8:15am Orthros 9:30am Divine Liturgy</p>	<p><i>14 Apostle Philip</i> 6:30pm Paraclesis</p>	<p><i>15 Nativity Fast Begins</i> <i>7pm MANDATORY Meeting</i> <i>for GOYAns and parents</i></p>
<p>CLERGY RETREAT ~ FR. MICHAEL OUT OF TOWN</p>		
<p>20 8:15am Orthros 9:30am Divine Liturgy GOYA Bake/Soup Sale during coffee hour GOYA Retreat</p>	<p><i>21 Entrance of Theotokos</i> 8:30am Orthros 9:30am Divine Liturgy 6:30pm Paraclesis</p>	<p>22 7pm Parish Council</p>
<p>27 8:15am Orthros 9:30am Divine Liturgy</p>	<p>28 6:30pm Paraclesis</p>	<p>29 <i>7pm Sts. Mary & Martha</i></p>

November 2022

WED	THU	FRI	SAT
<p>2</p> <p>4:15PM GREEK SCHOOL 6:45pm GOYA Basketball 7pm Bible Study</p>	<p>3</p>	<p>4</p> <p>FIRST STEPS OF CHRIST 12:30-2pm @HEMZ HISTORY CTR</p>	<p>5</p> <p>5pm Vespers</p>
<p>9 St. Nektarios 8:30am Orthros 9:30am Divine Liturgy</p> <p>4:15PM GREEK SCHOOL 6:45pm GOYA Basketball 7pm Bible Study</p>	<p>10</p>	<p>11</p> <p>6PM JOY MOVIE NIGHT @ COMMUNITY CENTER</p>	<p>12</p> <p>5pm Vespers 6pm YAL Potluck w/ Speaker</p>
<p>16 Apostle & Evangelist Matthew</p> <p>4:30PM GREEK SCHOOL 6:45pm GOYA Basketball</p>	<p>17</p>	<p>18</p> <p>12:30-2pm FALL FUN FIRST STEPS OF CHRIST @ HOLY CROSS</p>	<p>19</p> <p>5pm Vespers</p>
		GOYA Retreat (info p. 14)	
<p>23</p> <p>7pm Bible Study</p>	<p>24 Thanksgiving</p> <p>8:30am Orthros 9:30am Divine Liturgy</p> 	<p>25 Great Martyr Catherine</p> <p>8:30am Orthros 9:30am Divine Liturgy</p>	<p>26</p> <p>Wedding ~ NO Vespers</p>
<p>30 Apostle Andrew the First-Called</p> <p>8:30am Orthros 9:30am Divine Liturgy 4:30PM GREEK SCHOOL 6:45pm GOYA Basketball 7pm Bible Study</p>			

GOYA at Top Golf





JOY BONFIRE



YAL BONFIRE





A GOOD WORD — Λόγον Αγαθόν

NEWSLETTER OF THE GREEK ORTHODOX METROPOLIS OF PITTSBURGH
VOLUME 6 No. 4 (ISSUE 49) — 2022 CLERGY-LAITY ASSEMBLY



2022 ASSEMBLY PROGRAM

The full-day program opened with the invocation service featuring readings from 1 Corinthians 3:9-16 and Mark 4:26-29, which His Eminence taught on in his Opening Remarks—we are the building & the temple, all with the same foundation (Christ) which was laid by the Apostles, built up by clergy and parents and mentors, and worked upon by ourselves. The quality of *our* work is tested, but ultimately the true work of Salvation is the Lord's. The Annual Report (available on the Metropolis website) was distributed to all the participants with a summary of the activities in the 2021-2022 Church Year.

Following reports by the Secretary, Vice-Chairman, Treasurer, and Chancellor, the Assembly was then given an update on the New Metropolis Center project, with an overview of the completion of the Architectural and permitting process, the anticipated results of the past year's changes in markets, updated pledge and fundraising results, and an updated budget, which was unanimously approved.

IN THIS ISSUE...

- Clergy-Laity Assembly Summary
- Philoptochos Assembly Report

Reports were then given by the Audit Committee (with our independent auditor participating via videoconference), Registry Department, and Finance Committee (including the approval of the 2023 Metropolis Budget).

Following the Lunch break, the Assembly then heard a featured presentation on Stewardship and Tithing from Dr. Andrew Geleris, a physician and author on the topic.

The Assembly then continued with committee and ministry updates from Stewardship-Outreach-Evangelism, Youth & Young Adult Ministries (Y²AM), Camping Ministries, Youth Safety, Greek Education & Culture, Metropolis Benefactors, Administration, and Communications.

The Family Ministry report focused on the inaugural (and successful) Family Camp that had recently taken place at Camp Nazareth in Mercer, PA. The Oratorical Festival report then discussed a change in format for the festival in 2023. The Assembly concluded with further reports from Religious Education, Philoptochos, the Resolutions Committee, the Metropolitan Maximos Endowment & Camp Endowment.

PHILOPTOCHOS ASSEMBLY ELECTS OFFICERS, DISTRIBUTES GENEROUSLY

On Saturday, September 24, 2022, the Metropolis of Pittsburgh Ladies Philoptochos Society met for its first meeting of the new Ecclesiastical Year in conjunction with the Clergy-Laity Assembly at Holy Trinity Greek Orthodox Church in Pittsburgh, PA.

Thirty women were present at the meeting which began with the election of officers. Barb Pasalis, Election Chair, presented the slate of officers and board members. Elected to the 2022-2025 term were:

- Joyce Spanakis, President
- Anna Vedouras, Vice-President
- Despina Denne, Recording Secretary
- Sharon Whitman, Corresponding Secretary
- Paula Makris-Larance, Treasurer
- Eleni Gugliotta, Assistant Treasurer

After the elections, His Eminence Metropolitan Savas, administered the Oath of Office on the newly appointed officers and board members and then offered a brief spiritual reflection for the entire group.

Afterwards, the minutes of the last meeting were approved, the treasurer's report was presented, as well as reports from various committee chairs.

The members broke for a delicious catered luncheon and then resumed the meeting with presentations from the following guest speakers:

- Alyssa Kyritsis and Marina Papafil—Youth & Camp Ministries and Weekend of Service
- Fr. Matthew Moore – The Hub in Steubenville
- Rhea Ballas – Youth Safety

- Archon Nick Lekas – New Metropolis Center presentation/videos
- Helen Rankin and Deborah Pries—National convention experience and take-aways

President Joyce Spanakis shared her experience at the National Convention AGAPE Breakfast where she accepted the award on behalf of the All Saints Philoptochos Chapter in Weirton, WV. She then extended the invitation to Weirton chapter president, Pearl Tranto, to share her thoughts on her chapter's recognition. Pearl spoke lovingly about the members of her chapter and their commitment to their parish as well as Philoptochos.

Vice-president, Anna Vedouras, announced that this year's Daffodil Luncheon would be held in person on April 1, 2023 in Cleveland, Ohio. The luncheon will be hosted jointly by the Northeast Ohio Philoptochos Chapters. A venue has not yet been decided for the event and a committee of Metropolis board members will be put in place to act as liaison and work with the host chapters. Barbara Pasalis shared portions of a presentation on membership that was given at the National Convention in July. The ladies discussed ways to increase membership in our chapters.

Finally, Paula Makris-Larance and Eleni Gugliotta presented the budget for 2023 and disbursements that were collected through commitments this past year were voted upon to be disbursed to the various entities for which the money was collected. Joyce Spanakis gave closing remarks and ended the meeting at 5:45 pm with a prayer for safe travels to the ladies present as they returned to their hometowns and for God's continued guidance and blessings on the Philoptochos' work as we strive to do Christ's work.

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



GREEK ORTHODOX METROPOLIS OF PITTSBURGH

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

GOLF OUTING

















Sermon, Sunday, October 16

Today we commemorate a very significant saint, a saint who is actually found in the pages of the New Testament – that is, Saint Longinus. You may say to yourself, “I don’t recall ever reading about a Saint Longinus in the Bible.” Well, he is unnamed in the Bible, but the Church tradition understands this Saint Longinus to be the same as one of the centurions who stood by the side of the Christ after His crucifixion and pierced his side with the spear. Yet, even in that moment, when he was wounding the body of the Lord with a spear, he uttered the words, “Truly This Was the Son of God.”

Now the part of the story you don’t hear in the gospels is what is held by the Church tradition – that after the Resurrection, he abandoned his military post, instead departing for his homeland to preach Christ, which ultimately led to him being arrested by the same military he forsook, and subsequently martyred.

Even though his martyrdom took place nearly 2,000 years ago, it still should mean something to all of us today, because all of us live in a world where numerous pressures are put upon us to conform and obey certain rules, statues and regulations – social, legal, and otherwise. Saint Longinus, in service to a pagan military, was an extreme example, as his earthly duty put him in the army which crucified Christ, while nonetheless a sense of his heavenly, spiritual duty awakened in him as he stood beneath the Cross of our Lord.

All of us may face pressures like this. Maybe we are surrounded by friends and acquaintances who don’t take our faith seriously. How will we act? For those younger, perhaps the pressures of our schoolmates upon us to fit in and be accepted will lead us to be tempted to certain behaviors which contradict the teachings of the Lord. How will we act? Or perhaps even our chosen job or vocation might put us in the position of fulfilling a duty of work, which nonetheless is not in accordance with our faith. How will we act?

It is important to ask ourselves this on a daily basis. Do we stand by our duty to earthly things, and in so doing, do we hold the spear with Longinus before his conversion? Do we in so doing pierce the side of the Lord? Or do we choose to embrace the faith which we have been given, to preach Christ crucified and resurrected, even when that might mean also embracing martyrdom, such as Saint Longinus suffered. It is not easy to ask ourselves this constantly. But the Lord reminds us that no man can be the servant of two masters. So today, let Saint Longinus remind us which is the master we should ultimately choose.

-Elias Diamond



On Saturday, October 1, Holy Cross hosted a hard talk—about mental health struggles, how common they are, and the depth of pain endured, including by members of our community.

A hard talk. And a very good one.

OVC partnered with the Mental Health Task Force of the Assembly of Canonical Orthodox Bishops of the United States of America and Holy Cross Greek Orthodox Church of Pittsburgh to bring the [Peace of Mind Mental Health First Aid Training](#)—a nationally certified curriculum now framed within an Orthodox ethos—to Pittsburgh.

We at OVC heard that Peace of Mind was in development and wanted to bring the inaugural training to the Pittsburgh community. So we reached out to Holy Cross, which graciously offered to host and provide lunch. We found a generous donor who covered all training expenses. And then we partnered with the Assembly of Bishops to advertise, especially among young adults whom our ministry is designed to serve. **The result: All thirty seats were filled—with people coming from as far as 2 hours away. All six of the OVC Corps Members were in the training.**

While it's not always easy to discuss mental health, we need to be equipped to notice signs, listen compassionately, give reassurance, and connect others to appropriate support. According to the National Council for Behavioral Health, one in five American adults will experience a mental health disorder this year. Thank God, there are now 30 more people—including the OVC Corps Members—certified in Mental Health First Aid, ready to be a neighbor in the name of Christ.

Thank you to everyone who helped to make this special day possible.

With gratitude,

Michael Sider-Rose
CEO, Orthodox Volunteer Corps

Kyra Limberakis
COO, Orthodox Volunteer Corps



Golden Club excursion to Narcisi Winery





100 Years since the Asia Minor Catastrophe (1922):

*From the 'Great Idea' to
the Burning of Smyrna*

NOVEMBER 17

7:00 PM

ON ZOOM!

Zoom Link

tinyurl.com/EliasPetrou

Meeting ID

915 6175 2664

Passcode: 1922



Presented by **Dr. Elias Petrou**, a Research Specialist, Assistant Professor, and Classics Librarian from the University of Illinois who has worked at libraries on Mt. Athos, the Vatican, Venice, and Vienna.



Free Health Center

The Free Health Center Provides Free Medical and Dental Care to the Uninsured

Join Us!

Volunteer Information Session

Tuesday, January 17th | 6:30 PM

Join us for a tour, refreshments, and a discussion of the vision for the Free Health Center and how **you** can play a part



DOCTOR • PHYSICIAN ASSISTANT • NURSE PRACTITIONER
REGISTERED NURSE • PHARMACIST • LICENSED THERAPIST
DENTIST • DENTAL ASSISTANT • DENTAL HYGIENIST • DIETICIAN

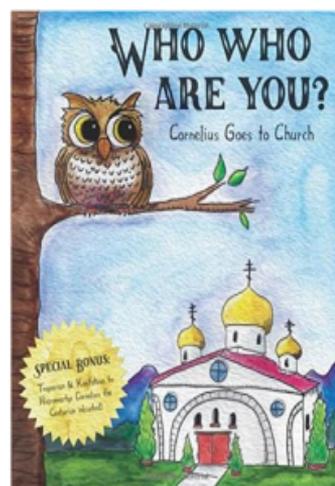
RSVPs Appreciated

Please email freehealthcenter@neighborhoodresilience.org

Neighborhood Resilience Project | 2038 Bedford Ave, Pittsburgh, PA 15219

HOLY CROSS ORTHODOX BOOKSTORE

FEATURED BOOKS OF THE MONTH



WHO WHO ARE YOU?

CORNELIUS THE OWL GOES TO CHURCH

Learn all about the various people that you may see in church as Cornelius the Owl asks “Who, Who Are You?” to people as they pass by his tree on their way to attend Liturgy. Whimsical and colorful illustrations. This delightful book is appropriate for ages 2 years old and up.

RENEWING YOU: A PRIEST, A PSYCHOLOGIST, AND A PLAN

Are you struggling in your walk with Christ? Do you want to rediscover your reason for living, the person you were created to be? *Renewing You: A Priest, a Psychologist, and a Plan* gives you the keys to unlock areas of your life that hold you back from fully experiencing the renewal and transformation God has in mind for you. Co-authored by a priest and a psychologist, *Renewing You* combines principles of spiritual growth with psychological tools to help you become your best self, fully connected with God's purpose for you.

"I highly recommend this book for all who aspire to reach their potential for God and good in the world."

—GARY COTSMAN, Ph.D., author of *The Five Love Languages*

RENEWING YOU



A PRIEST,
A PSYCHOLOGIST,
AND A PLAN

Rev. Dr. Nicholas G. Louth & Dr. Roxanne K. Louth

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

Paraclesis Service to Saint Nektarios

Monday, November 7, 2022 Paraclesis - 6:30 pm, anointing to follow

Saint Nektarios is one of the most well-known and beloved modern Saints of the Orthodox Faith. He was an accomplished scholar who was eventually ordained a bishop and appointed dean of the theological school in Athens. After an active tenure as a renowned preacher and theologian, he retired to the island of Aegina, where he had established the Monastery of Holy Trinity. He lived a pious and humble Christian life there until his death on November 9, 1920, when he was buried in a special chapel built on the grounds of the Monastery.

This beloved bishop was officially declared a Saint by the Ecumenical Patriarchate in the year 1961. He has been given the tide “Wonderworker” and is considered the patron saint of people stricken with cancer, heart trouble, arthritis, epilepsy and many other diseases. Many miraculous cures have been reported by those who have visited his tomb or asked for his prayers.

The Apolytikion of St. Nektarios.

Selybria's offspring and Aegina's guardian,

the true friend of virtue, revealed in these last times,

Nekatrios let us, the faithful, praise as inspired servants of Christ; for he pours out healings of every kind for those who devoutly cry:

Glory to Christ who gave you glory!

Glory to Him who made you wondrous!

Glory to Him who through you works healings for all!

We, too, will be offering our requests to this powerful Saint that he might entreat Christ, our God, to heal us of all our spiritual and bodily illnesses. Following the service, we will be anointed with holy oil from his shrine in Aegina. Please use the list below to submit the first names of living Christians for whom you would like prayers offered.

**HOLY CROSS GREEK ORTHODOX CHURCH
123 GILKESON ROAD
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General Assembly

Sunday, November 6, 2022



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