

HOLY CROSS CROSSROADS

Beloved Members and Friends of Holy Cross,

Christ is Risen! Χριστος Ανεστη!

As we continue our forty day celebration of the Lord's Pascha, we continue to proclaim "the festal chant" – Christ is Risen! We never tire of its impact upon the world and upon us. The liturgical feast of Pascha concludes with its Apodisis on Wednesday May 24th and immediately after on Thursday May 25th we celebrate the Feast of the Lord's Ascension. We read in the book of Acts 1:3-14

"Jesus showed Himself to them alive after His Passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God. And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which you have heard from Me. For John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now. When they therefore were come together, they asked of Him, 'Lord will You at this time restore the kingdom again to Israel?' And He said to them, '

THE 2023 PITTSBURGH SUMMER GREEK FESTIVALS GUIDE

It's a great tradition, and it's back again in full strength and in person: 37 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

- St. Nicholas (Pittsburgh/Oakland) May 7-13
- All Saints (Canonsburg) June 5-9
- Holy Cross (Pittsburgh/Mt. Lebanon) June 13-16
- Kimisis Tis Theotokou (Aliquippa) June 15-17
- Holy Dormition (Oakmont) June 23-25
- Holy Trinity (Ambridge) July 18-22
- St. Spyridon (Monessen) July 21
- Presentation of Christ/Ypapanti (East Pgh.) July 27-29
- St. George (New Castle) August 26-27
- Holy Trinity (Pittsburgh/North Hills) August 31-September 3

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

THE 2023 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
Saint Nicholas	May 7-13	419 S. Dithridge Street Pittsburgh (Oakland)	412-682-3866	www.StNicksPgh.org	Sun: 12p-8p; Mon-Thu: 11a-8p; Fri: 11a-9p, Sat: 1p-9p
All Saints	June 5-9	601 West McMurray Road Canonsburg	724-745-5205	www.AllSaintsCbg.org	Mon-Fri: 11a-9p
Holy Cross	June 13-16	123 Gillespie Road Pittsburgh (Mt. Lebanon)	412-833-3355	www.HolyCrossPgh.org	Tue-Thu: 11a-8p Fri: 11a-9p
Kimisis Tis Theotokou	June 15-17	2111 Davidson Street Aliquippa	724-375-5341	www.Theotokou.org	Thu-Sat: 11a-8p
Holy Dormition	June 23-25	12 Washington Avenue Oakmont	412-828-4144	www.DormitionPgh.org	Fri-Sun: 12p-11p Dinner until 9pm
Holy Trinity (Ambridge)	July 18-22	2930 Beaver Road Ambridge	724-266-5336	www.htgoc.org	Tue-Sat: 11a-10p
Saint Spyridon	July 21	1207 Grand Boulevard Monessen	724-684-5411	stspyridon.pa.goarch.org	Fri: 11a-9p
Ypapanti (Presentation of Christ)	July 27-29	1672 Electric Avenue East Pittsburgh	412-824-9188	www.ypapanti.net	Thu-Sat: 11a-9p
Saint George	August 26-27	315 W. Englewood Avenue New Castle	724-654-8521	www.stgeorgenewcastle.org	Sat-Sun: 11a-7p
Holy Trinity (Pittsburgh)	August 31- September 3	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 23 Issue 5

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, Presiding Priest

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	(412) 833-3355
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
	Dina Hartlep	(412) 720-9383
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-Melainis	(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.	Michael N. Zervos	(412) 833-6843
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 and via Zoom
Weekdays:	8:30am Orthros
	9:30am Divine Liturgy
Saturdays:	Vespers 5pm

*See monthly calendar for all services.

Parish Council 2023

Constance Zotis, President
Jordan Nicholas, Vice President
Nicholas Tripodes, Treasurer
Jim Mustakas, Financial Secretary
Rachel Kartofilis, Secretary
Nick Ambeliotis
Christopher Chaney
Mark Hummel
Frank Kalogeris
George Liadis
Tom Mourtacos
Christine Picard
Dean Stambolis
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). For **Kollyva**, you may bring your own or contact Denise Melis directly (412) 341-9264.



It is not for you to know the times or seasons which the Father has put in His own power. But you shall receive power after the Holy Spirit has come upon you and you shall be witnesses unto Me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth.' And when He had spoken these things, while they beheld, two men stood by them in white apparel and said, you men of Galilee, why do stand gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall come in like manner as you have seen Him go into heaven.

Then they returned to Jerusalem from the Mount called Olivet, which is from Jerusalem a Sabbath's day journey. They were in the upper room where Peter, James and John, Andrew and Philip, Thomas, Bartholomew, Matthew, James the son of Alphaeus, and Simon the Zelot, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, Mary the Mother of Jesus and with His brethren."

St. Nicholas Velimirovic offers this reflection:

When swallows run short of food and the cold weather is coming, they set off to warm climates, where is plenty of sun and food. One swallow flies ahead, testing the air and showing the way, and the rest of the flock follow after.

When our souls run short of food in the material world, and when the cold of death draws near – is there a swallow life that one, to take us to a warm place, where there is plenty of spiritual warmth and food? Is there such a place? Is there such a swallow?

Outside of the Christian Church, there is no one who could give a reliable answer regarding this question. The Church alone knows and knows with certainty. It has seen that part of Paradise for which our souls yearn in the frozen twilight of earthly existence. It has also seen the blessed swallow, the first to fly to that yearned for place, dispersing the darkness and cutting through the heavy atmosphere between earth and heaven with its powerful wings, opening the way to the flock behind it. Apart from this, the Church on earth can tell you of innumerable flocks of swallows that have followed the first Swallow (Christ) and flown off with it to the blessed land, the land abounding with all good things – the land of eternal spring.

We praise and bless the Lord who, by His Ascension, opened our understanding to see the path and goal of our life. We praise and bless the Father, who responds to our love for the Son with His love, and makes His abode, together with the Son, in all who hold and confess the Lord's commandments. We keep the Father and the Son constantly in mind, praising and blessing them- like the apostles in the city of Jerusalem – waiting for the power from on high: the Spirit, the Comforter – to come upon us: He who comes upon us all at our Baptism, but leaves us because of our sins. May the whole primal, heavenly man be renewed in us, may we, like the apostles, be made worthy to receive the blessing of our glorified and ascended Lord Jesus Christ, to whom be glory and praise, together with the Father and the Holy Spirit – the Trinity one in essence and undivided, now and forever, unto the ages of ages. Amen". (*Homilies*, Volume I pg. 295-297,304)

Liturgically we leave the joyous time of Pascha at the Feast of our Lord's Ascension, however, we remember to where are headed. Christ has gone before us to prepare a place for all of us (John 14:2-3). He has trod the path to salvation. The saints who have gone before us have also left us "sign-posts" of their journey to the kingdom of God. We do NOT travel this path alone – we travel together with our families, our friends, and all those whom God has given to us to help us, even our enemies, to test and refine our love and commitment to Him. Let us lift up the Cross together and continue our path to salvation with joy and relentless desire and determination.

Wishing you a blessed journey!

With love and prayers in the Risen Lord,

Fr. Michael

(Also please find an excellent article on Psalm 67/68 from one of my professors at St. Vladimir's Seminary – Fr. John Breck – Biblical scholar)

By the Very Rev. John Breck

Psalm 67/68 is considered by most biblical scholars to be the most difficult of all psalms to interpret. The current consensus holds that the psalm was an ancient cultic hymn, originally recited in an autumn festival by the covenant-

community of Israel. Its theme celebrates the coming of God to His people, from Sinai to Zion, in order to actualize in their midst His past mighty works of salvation. This actualization then leads the people toward the eschatological future, the age to come, when God's glory and majesty will be recognized and acknowledged by all the nations of the earth.

As difficult to interpret as many may find it to be, this psalm, with its opening cry, "*Let God arise!*" is nevertheless one of the most familiar biblical pronouncements of the Orthodox paschal season. It begins with what the Church recognizes as a prophetic announcement of our Lord's resurrection. This is complemented by what biblical and patristic tradition sees as allusions to Christ's ascension and the sending of the Holy Spirit at Pentecost. St Paul offers this interpretation in his letter to the Ephesians, where he modifies, in a minor yet significant way, the Septuagint version of Ps. 67: "*When He ascended on high, He led a host of captives, and He gave gifts to men*" (Eph 4:8). Those gifts, as the apostle declares, include the charismata, the "spiritual gifts" or gift of the Spirit Himself, bestowed upon the Church for the preaching of the gospel and the upbuilding of the Body of Christ.

Another theme emerges throughout this letter, also derived from Ps. 67/68. By his descent into the "*depths of the earth,*" into the heart of the fallen creation, Christ destroys the power of sin and death. And by His ascension in glory, He "*fills all things with Himself*" (Eph 4:9-10). This is the same message proclaimed by the Gospel of John: "*No one has ascended into heaven but He who descended from heaven, the Son of Man,*" and this, to work out salvation and eternal life for all those who believe (John 3:13-15).

The entire Christian mystery is expressed by this double movement of descent and ascension, the incarnation and glorification of the eternal Son of God. As Orthodox spiritual and liturgical tradition affirms, this movement was undertaken not for Christ's own sake, but for ours. Through His incarnation, the Son of God took upon Himself our very life and being, the specific conditions of our human nature, in order to restore that nature to its original perfection, and to open the way for us to ascend with Him to the heights of heaven, there to share with Him His own glory and majesty.

Elaborating on this theme, St Irenaeus of Lyon de-

clares in his treatise Against Heresies (III.19.3), *“The Lord himself gave us a sign... A virgin conceived and bore a son, ‘God with us’ (Isa 7:14). He descended into the depths of the earth to seek the lost sheep, His own handiwork, which He Himself had made. Then He ascended into the heights above, to offer and submit to His Father this humanity (hominem) which had been found, becoming Himself the first-fruits of man’s resurrection.”*

A familiar prayer, attributed to St Symeon Metaphrastes (a mid-tenth century Byzantine hagiographer) and included in the Orthodox prayers before communion, recounts the significance of events in Christ’s life, death and glorification, together with their spiritual and moral significance for believers:

“Through Your life-giving resurrection You raised up the first father who had fallen. Raise me up, for I am sunk in sin, and give me the image of repentance. Through Your glorious ascension You made the flesh that You assumed to be divine and placed it on the throne at the Father’s right hand. Grant me to receive a place at the right hand with the saved through communion of Your Holy Mysteries.”

By His incarnation, Christ deified the flesh, the body with its human nature, and thus He restored it to the perfection and glory for which God originally intended it. As the First Adam, the archetype of all human existence, and as the Last Adam, the Author of Life who gives life to those who dwell in Him, Christ ascends in his “divine flesh,” exalting newly perfected human nature with Himself. The throne is the image that symbolizes that exaltation. By placing His deified flesh on the throne at the “right hand” of the Father, God the Son makes the ultimate sacramental gesture, offering our own fallen yet restored nature to Him who is the Source of all life, both human and divine. Because of our incorporation into the life of the Son, we can hope to join with the saints, the host of the saved. Yet this hope is already partially realized, insofar as we partake of that divine life here and now by participating in the Holy Eucharist.

A further refinement of this theme is offered to us by the great Byzantine mystic, St Gregory of Sinai (+ 1346). In the

chapter from the Philokalia known as “Further Texts” (Alia Capita, PG 150.1300), St Gregory describes in eloquent terms the correspondence between the descending, ascending movement of Christ and spiritual growth in our own life. The passage is worth quoting in full:

“Everyone baptized into Christ should pass progressively through all the stages of Christ’s own life, for in baptism he receives the power so to progress, and through the commandments he can discover and learn how to accomplish such progression. To Christ’s conception corresponds the foretaste of the gift of the Holy Spirit, to His nativity the actual experience of joyousness, to His baptism the cleansing force of the fire of the Spirit, to His transfiguration the contemplation of divine light, to His crucifixion the dying to all things, to His burial the indwelling of divine love in the heart, to His resurrection the soul’s life-quickenng resurrection, and to His ascension divine ecstasy and the transport of the intellect into God.”

To most of our contemporaries, this kind of interpretation of the events in Christ’s life seems odd if not scandalous. It strikes them as pure allegorizing: taking the historical events of Christ’s passion, death and resurrection, and reading them as metaphors to describe our inner spiritual state, the condition of the human soul.

To those of us who, in these past days, have sung out, *“Let God arise!”* and have tasted the heavenly gifts of his glorified Body and Blood, who have embraced others and been embraced with reconciling love *“even by those who hate us,”* this correspondence between the events of Christ’s life and our own is self-evident. Yesterday we were crucified with Him; today we rise with Him in glory. Yesterday He descended into the lower parts of the earth, into the darkness of our own life; today we ascend with Him in newness of life, in a potentially deified flesh, in order to take our place with Him at the right hand of the Father and in the midst of the communion of saints.

By His glorious ascension, Christ has already spoken to our deepest longing and fulfilled our most fervent hope. He has taken us as He took the hand of Adam, as in the paschal icon of the descent into hades. He has raised us up with

Himself, out of the grave of our own making, and ascended with us into the awesome and blessed presence of His Father. He has transported into the very presence of God our “intellect,” our spiritual perception of transcendent life and being. And in so doing, He has led us – even in the mundane affairs of our daily existence – into the joyful and healing state of “divine ecstasy.”

PASCHA BREAD donated and delivered to Holy Cross by **ANDY PYROS** from the Holy Protection Monastery in White Haven, PA. The photo doesn't do it justice; it was huge, and more importantly, **DELICIOUS!!!**













HOLY WEEK





GOYA HOLY WEEK ~ SANDWICHES FOR HOMELESS

HOLY CROSS FINANCIAL SUMMARY



	Jan-Mar YTD Budget	Jan-Mar YTD Actual	Var
Stewardship	\$165,000	\$164,768	(\$232)
Other Revenue	\$21,217	\$27,058	\$5,841
Total Revenue	\$186,217	\$191,826	\$5,609
Priest Wages/Benefits	\$51,005	\$52,251	\$1,246
Other Wages / Benefits	\$51,387	\$46,272	(\$5,115)
Utilities	\$31,000	\$46,651	\$15,651
Church Expenses	\$58,336	\$134,825	\$76,489
Community Center Expenses	\$48,876	\$55,334	\$6,458
Total Expenses	\$234,603	\$327,974	\$93,371
Total Income	(\$48,386)	(\$136,129)	(\$87,743)

REVENUE \$5609 ahead of budget

Stewardship is keeping pace primarily because of the previous year's pledges that were carried over. Without those, we would still have a stewardship shortfall of \$7300.

PRIEST AND OTHER WAGES \$3900 ahead of budget

Increased Medical Insurance costs continue to be balanced off by the absence of a paid Choir Director and Organist amounting to \$3000 year to date.

UTILITIES overspent by \$15,651

\$8,072 are payments for expenses from 2022 expenses. Over \$7,000 is underestimated increases in utility line items.

CHURCH EXPENSES overspent by \$76,489

We have overspent our 3-month budget in Repairs and Maintenance, Ecclesiastical Supplies, Candles and Goya expenses by approximately \$15,000. We have already spent over 50% of our R&M budget in only 3 months. The total Archdiocese stewardship was paid in March so that line item is \$60,000 over budget. That expense will balance out to \$0 by the end of the year.

COMMUNITY CENTER EXPENSES overspent by \$8892

\$4200 was paid in January from a fall clean-up expense. We overspent \$2900 in Medical Insurance and \$5100 in Utilities for the community center. We were under budget in a few line items that negated \$3800 of the overspending.

TOTAL NET INCOME \$87,743 shortfall

We caught up with the \$30,000 shortfall in donation but paying 100% of the \$80,000 Archdiocese stewardship added to the shortfall. The June festival and October golf outing will get us caught up before the end of the year.

Thanks for everyone's contributions and support. Please feel free to call with any questions! Demetrios Mustakas Financial Secretary 305 606-5627

demetrios.holycross@gmail.com

HOLY CROSS GREEK FESTIVAL

ONE MONTH TO GO!

It seems like we just finished last year's festival and here it comes again. We set a "High Bar" last year and with all your help and support we are planning to exceed last year's record-breaking event. Our success will hinge on proper preparation. And that groundwork continues....

This is what we have/will prepare in the next month.

Spanakopita	4066	Galaktoboureko	1410
Tiropita	1801	Koulourakia	606 doz
Lamb Shanks	865	Katiafi	1305
Pastitsio	2234	Baklava	5755
Moussaka	1734	Finikia	2235
Lamb Chops	1124	Kourambiethes	2305
Souzoukakia	2028	Karidopita	1326

Date	Item	Chairperson	Phone Number
May 8 th -11 th	Pastitsio	Rita Manganas	813 390-5948
May 14 th -17 th	Syrup(evenings)	Nick Kouknas	412 343-7710
May 17 th &19 th	Baklava	Angela Athanas	724 344-6040
May 13 th & 20 th	Koulourakia	Stephen Yamalis	412 401-4615
May 23 rd -25 th	Kourambiethes	Tom Mourtacos	435 588-0562

Angela will be chairing the prep of Baklava, Finikia & Karidopita.

I still need chairs for:

Galaktoboureko
Dining Area and Trays
Fries and Calamari

Moussaka
Saganaki

Day After Breakdown

Let's have some new chairpersons join us so that the Festival doesn't fall on the shoulders of the same parishioners. Emails will be sent out the week before each item is prepared so we have enough volunteers to complete each preparation.

Thanks in advance, Demetrios Mustakas

"Many hands make light work."

And training all ages... ➡



HOLY CROSS GREEK FESTIVAL

June 13-16, 2023

MAIN FOOD LINE

Tuesday, June 13 - Thursday, June 15, 2023 11AM-8PM ALL DAY
Friday, June 16, 11:00AM-9:00PM ALL DAY

June 13-16 **Main Food Line Chairpersons** and Contact Information
OPENING 11AM and CLOSING, 8PM Tuesday-Thursday, June 13-15
OPENING 11AM and CLOSING, 9PM Friday, June 16

Much help is needed at the June Food Festival Main Food lines.
Lunchtime duties are 10:45AM-3:45PM. One line is open from 2-3:45PM
if you wish to volunteer at a lighter attended shift. Dinner food line
duties are 3:45-8PM & 3:45-9PM on Friday. Please contact a chairperson
to donate your time. If you cannot commit to a full shift, please let
the chairperson know what times are convenient for you, for example,
10:45AM- 2PM, or 5-8PM OR an ENTIRE SHIFT. *Any time is appreciated!*

Tuesday, June 13, Lunch - Elaine Sofis, Home 412 344-7046, Cell 412
327-0717 or esofis@comcast.net

Tuesday, June 13, Dinner - Elaine Sofis, Info above

Wednesday, June 14, Lunch - Cynthia Kostelnik, Cell, 412 722-9512
or cakostelnik@yahoo.com

Wednesday, June 14, Dinner - Joan Zacharias, Cell 412 996-1674 or
joanandjohnz@gmail.com

Thursday, June 15, Lunch - Elaine Sofis, Info above

Thursday, June 15, Dinner - Elaine Sofis, Info above

Friday, June 16, Lunch - Elaine Sofis, Info above

Friday, June 16, Dinner - Elaine Sofis, Info above

Food Line runners are needed for lunch and dinner hours. Please
contact Elaine Sofis of your availability. esofis@comcast.net Home
412 344-7046, Cell 412 327-7017

Please volunteer. Your time is valued and truly appreciated!

Elaine Sofis

Main Food Line Chairperson

HOLY CROSS GREEK FESTIVAL

PREP ROOM

I will be chairing the prep room for the Food Fair this year! We will be prepping salads, tzatziki sauce and dolmathes from 9:30am to closing on June 13 - 16. Who wants to join me? Please email, call or text me, (include your name!) times you would be available to help.

Sadiestang@hotmail.com. My cell is 412-915-2335

I can promise you lots of fun, fellowship and pounds of feta!
Sadie Stang, Prep Room Chair



Saints Mary & Martha Women's Fellowship

**Please note that some of the venues
have changed.**

The Akathist Hymn

**May 23, 2023
Aspile**

Speaker: Elias Diamond
At the home of Joanna
Ferencz

1028 Francis Road
Castle Shannon 15234
Text to RSVP 724-953-1091

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

After Palm Crosses were made, Maria Diamond crafted a beautiful Epigonation with the extra palm leaves.



Message from Holy Cross Landscape Beautification Committee:

Spring is trying extra hard (with a few summer-like days sprinkled in!) and we are all watching and anticipating the new growth to emerge on the First Phase around our entryway, new sign, and lower banks. The color will be coming!

But we must turn our attention to our next phase which we prayerfully hope to begin soon after the Food Festival in early Fall. That project, as you know, is the upper Front Entry area of our Church, including some alterations to the 'Garden of Love' --mainly in the 'hardscape'--- adding a 'Cross' walkway and benches, to beautify this area that greets all our parishioners and visitors. And the very important and highly visible embankment just below our Entryway!

(Please see Master Plan at

<https://www.holycrosspgh.org/improvements-projects>)

We have raised through the beneficence of parishioners over \$126,600 towards our goal on this Phase of \$200,000. (Actual Breakdown:-- \$58,700 collected thus far of the \$103,000 *PLEDGED* by 23 families as *MATCHING*

Funds for all other donations, PLUS \$23,680 from Parishioners currently)

Please consider making your contribution to this long term improvement to our aesthetic and management beautification! Make contributions via our Website (link within the Holy Cross Website).

SAVE THE DATE for our *'Summer Garden Gala'*

on Saturday, July 29th ~ a delightful evening with live music, dancing, cocktails, and a scrumptious 'strolling buffet'!

Christ is Risen! Truly He is Risen!



Save the Date

Summer Garden Gala

BENEFITTING
HOLY CROSS LANDSCAPE
BEAUTIFICATION

Saturday, July 29, 2023
Holy Cross Community Center

Join us for an evening of
Cocktails, Strolling Buffet,
Greek Band, Dancing, and
much more.

~Blacktie Optional~

Details at www.holycrosspgh.org/summergala

...and the peace of God
shall guard your heart
and your mind...

Philippians 4:7



Lenten Potluck



Pascha Bread Making



Greek School Program





Holy Cross

SUN	MON	Tue
	1 6:30 pm Paraclesis	2
7 Sunday of the Paralytic 8:15am Orthros 9:30am Divine Liturgy	8 St. John the Theologian 8:30am Orthros 9:30am Divine Liturgy	9 11am-8pm eat at <i>Chick-fil-e</i> Mention: Greek Orthodox Metropolis YAL
	<div>← Making Pastitsio</div>	
14 Sunday of the Samaritan Woman 8:15am Orthros 9:30am Divine Liturgy ❀ Mother's Day ❀	15 St. Pachomius 8:30am Orthros 9:30am Divine Liturgy	16 7pm Philoptochos meeting Election for board members
<div>← Making Syrups (evenings) →</div>		
	6:30 pm Paraclesis	
21 Sunday of the Blind Man 8:15am Orthros 9:30am Divine Liturgy GOYA Volleyball Tournament	22 6:30 pm Paraclesis	23 GRAD info Due <div>←</div>
28 Father's of the 1st Ecumenical Council 8:15am Orthros 9:30am Divine Liturgy	29 Memorial Day Office Closed 9-11am Jefferson Cemetery 12:30-2:30pm Mt. Lebanon Cemetery	30

May 2023

Wed	THU	FRI	SAT
3 4:30PM GREEK SCHOOL 7pm Bible Study	4	5	6 5pm Vespers
10 Mid-Pentecost 8:30am Orthros 9:30am Divine Liturgy Making Pastitsio →	11	12	13 Making Koulourakia 5pm Vespers
4:30PM GREEK SCHOOL 7pm Bible Study			
17 8:45am Golden Club Making Baklava 4:30PM GREEK SCHOOL 7pm Bible Study →	18	19 Making Baklava FESTIVAL AD BOOK *ADS DU*	20 Making Koulourakia 5pm Vespers
24 Apodosis of Pascha 8:30am Orthros 9:30am Divine Liturgy → Making Kourambiethes →	25 Ascension 8:30am Orthros 9:30am Divine Liturgy	26	27 Wedding~NO Vespers
4:30PM GREEK SCHOOL 7pm Bible Study			
31 7pm Bible Study			

Philoptochos Meeting

Tuesday, May 9th @ 7pm



During this meeting, there will be an election for board members.

GOYA Dinner at Sesame Inn
following a Presanctified Liturgy.



SAVE THE DATE
October 8, 2023
Walk For Missions
30 Year Anniversary



Graduate Recognition Sunday, June 11

Graduating High School & College Seniors (post graduate degree earners as well) will be recognized by the Parish. Please send information to the Church Office: holycrosspittsburgh@gmail.com

Information to submit by Tuesday, May 23

to be included in June Crossroads

- ~Name of Graduate and their parents
- ~Name of school graduating from – High School or College.
- ~What he/she intends to study or degree earned
- ~Where he/she plans to further their education or future employment plans



Please submit (email) a photo as well!!!

*Help us honor our
2023 GOMoP Graduates!*

**Register your graduate using
the following links by May 1, 2023.**

HIGH SCHOOL

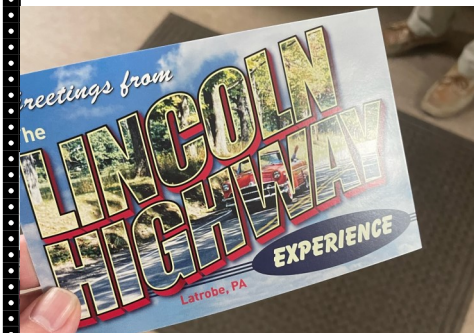
<https://tinyurl.com/GOMoPHSGrad>

ALL COLLEGE DEGREES

<https://tinyurl.com/GOMoPCollegeGrad>



GOLDEN CLUB







GOLDEN CLUB MEMBERS: On Wednesday, May 17th, the Golden Club will be traveling by van to the Cathedral of Learning where we will take a 90 minute, guided tour of the Nationality Rooms. Cash admission is \$10. Following the tour, we will dine at The Porch at Schenley. Please meet at the church at 8:45 am. Space is limited so please reserve early by calling Rene: 412-559-1721 or Cynthia: 412-722-9512, no later than May 10th.



GOLDEN CLUB



Oratorical Festival

Eleni Callos - Junior Division - Holy Cross, Pittsburgh

Topic 3 "The sacraments are the mysteries of the Church through which God gives us His grace by actions, words, and material objects (for example, oil, wine, and bread). Pick one sacrament and explain its meaning."

Reverend Fathers, esteemed Judges, ladies and gentlemen,

Many people want to be closer to God in life, and find themselves on a long journey to become better themselves. Some of them ask, Where or how do I start? In the Orthodox faith we have holy sacraments: communion, baptism, and marriage, are some of the most recognisable and common sacraments. These sacraments, also called mysteries, are a good start in the journey to become the best person we can be by bringing us God's grace in our lives. Today I am going to speak about what the sacrament of Baptism means. We could spend all day talking about Baptism, but today I'm focusing on Christ's baptism, and how through our baptism we are, born again, putting on Christ, and participating in His death and resurrection.

Every year, on January 6th, we celebrate Theophany or Epiphany, Christ's baptism. We know that Jesus went into the Jordan river and was baptized by St. John not because He needed it - but for our sake and to bless the world. When He was being baptized, the water was changed - the flow of the Jordan River went upstream, evil spirits were defeated, and the water became what it was meant to be. We are then baptized like Christ, so we can be with Him in the kingdom.

What makes the baptism water different than the swimming pool or river? Before the person goes in the water, the priest asks God to "grant to it (the water) the grace of redemption, the blessing of Jordan. Make it a fountain of incorruption, a gift of sanctification, a remover of sins, a protection against infirmities, a destroyer of demons, unassailable by hostile powers, filled with angelic

strength." (pg. 63). By asking the Holy Spirit to make the water into the Jordan when Christ was baptized we are cleansed of sins, protected from harm, and united with God and the angels - in a way that allows us to be born again, put on Christ, and participate in His resurrection.

In St. John's gospel, Christ teaches, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit."(3:5-6) We have to be born of water and spirit like Christ to be able to go to the kingdom.

In Galatians, St. Paul says, "For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."(3:27-28). When we put on Christ, we are united with Him and everyone else.

In baptism, we also have a promise of a resurrection after our own death. St. Paul asks the Romans "Do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."(6:3-4)

Having been born again, put on Christ, and participated in His death and resurrection, through baptism, we have become our best selves. Being our best selves makes us kind, caring, loving, and closer with Christ. Thank you!



✙ 2023 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:

MIRACLES



Monday, July 24 thru Friday, July 28 from 9am~Noon

**Monday, July 24, 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

2023 Registration Form ~ Please print.

Child's First & Last Name	Age on July 30	Grade Entering Fall 2023	Allergy information (Food, Medicine, Other)

Parent's Name(s):

Home Phone:

Address:

Church Parish you belong to:

Mother's Cell Phone:

Father's Cell 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 24-28, 2023. 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 Rec'd/Check# _____ Amt Rec'd/Cash _____





Pan Orthodox JOCC Health Kit Assembly



Most honorable brother Hierarchs,
Dearly beloved children,

Having arrived with God's grace at the all-saving Resurrection of the Lord, through which the power of death was abolished and the gates of paradise were opened to the entire human race, we address to all of you our paschal greetings and heartfelt wishes, as we proclaim the cry "Christ is Risen" that gives joy to the world.

In all of its dimensions, the life of the Church is invigorated by the ineffable joy of the Resurrection. The "experience of resurrection" is witnessed in the labors of the Saints and Martyrs of our faith, as well as in the liturgical and sacramental life, the proclamation of the Gospel "to the ends of the earth", the devotion and spirituality of the faithful, their sacrificial love and Christian conduct, but also in their expectation of a world where "death will no longer exist, nor will there be mourning, wailing or suffering" (Rev. 21,4).

In and through the Resurrection, everything lies in a state of motion toward perfection in the Kingdom of God. This eschatological drive has always provided Orthodox Christians in the world with dynamism and perspective. Despite the claims of the opposite, as a result of the eschatological orientation of its life, the Church never compromised with the presence of evil in all its expressions in the world. Nor did it deny the reality of pain and death. Nor again did it ignore the ambiguity of human affairs. And finally, it never considered the struggle for a more just world as something foreign to its mission.

Still though, the Church always knew that pain and the cross are not the ultimate reality. The experiential quintessence of the Christian life is the conviction that, through the Cross and through the "narrow gate", we are led to the Resurrection. This faith is reflected in the fact that the core of church life, the Divine Eucharist, is essentially linked with the Resurrection of Christ. In the Orthodox tradition, as the late Metropolitan John of Pergamon emphasizes, the Divine Eucharist "is filled with joy and light ... because it is not grounded in the Cross and an idealization of passion, but in the Resurrection as the transcendence of the passion of the Cross"¹. The Holy Eucharist transports us to Golgotha not so that we may remain there, but so that we may be led through the Cross to the ever-radiant glory of the Kingdom of God. The Orthodox faith is the overcoming of the utopian salvation "without the Cross" and of the existential shipwreck of the Cross "without the Resurrection".

Our participation in the Resurrection of Christ through the sacrament of the Church is on the one hand a tangible abolition of every utopianism and of the false paradise promising unimpeded self-indulgence, while at the same time a definitive transcendence of hopeless self-enslavement in supposed unsurpassable negativity, because the Cross of Christ gives birth to the Resurrection, to the “endless delight”, to “the enjoyment of eternal glory”. The annihilation of death through the Cross and Resurrection of our Savior elevates our life to its divine-human essence and its heavenly destiny.

In Christ, we know and live that the present life is not our entire life, that our biological death does not constitute an end or obliteration of our existence. The biological boundaries of life do not define its truth. After all, the sense that life is an irreversible “journey toward death” leads to existential impasses, to depression and nihilism, to indifference for what truly matters in life. Science, and financial or social progress are unable to offer an essential solution or outlet. Christians are “those who have hope” (1Thess. 4,13), who expect the coming Kingdom of the Father and Son and Holy Spirit as a final reality, as the fullness of life and knowledge, as the fulfilment of joy, not only for the coming generations but for the entire human race from the beginning to the end of the ages.

This vision of history and eternity, the resurrectional nature of Orthodox faith, ethos and culture—namely, the unquestionable fact that the great miracle of Truth is only revealed “to those who venerate the mystery in faith”—is what we are called to witness today within a civilization that rejects the Transcendent and in the context of manifold reductions of the spiritual identity of human existence.

We give glory in chant, hymn and spiritual song to the Lord who rose from the dead and shines eternal life upon all. We participate with joy in “the feast that is common to all”. And we beseech the all-powerful, all-wise and all-merciful Maker and Redeemer of all to bring peace to the world and grant all His saving gifts to humankind, so that His all-honorable and majestic name may be glorified and blessed, now and always and to the ages of ages. Amen!

At the Phanar, Holy Pascha 2023
+ Bartholomew of Constantinople
Fervent supplicant for you all
to the Risen Lord

¹ See his *Eschatology and History: Works 1: Ecclesiological Studies* (Athens: Domos Books, 2016), 498.



GREEK ORTHODOX ARCHDIOCESE OF AMERICA
Archiepiscopal Encyclical on Great and Holy Pascha

April 16, 2023

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

Who will roll away the stone for us? (Mark 16:3)

My beloved sisters and brothers in the Risen Lord,

We have finally arrived at the mystery of mysteries, and we approach the Tomb with the holy Myrrh-bearing Women. With them we ask: “Who will roll away the stone for us?” The guards have scattered, the garden is empty, and we have brought all our potions and ointments to complete His anointing for death. But He is the Anointed One — the Christ — and He has no need of any anointing. He has no need of the stone being rolled away in order to leave death behind. As the young man said to them when they went inside: “He is risen! He is not here!” So, then, why was the stone rolled away?

My beloved Christians, the stone is rolled away in every telling of the story, but not so that the Lord can emerge, but so that we might submerge. The tomb is opened so that we might enter and die to ourselves — to our egos and selfishness. And then we may say, as is chanted in the Paschal Liturgy: “Yesterday I was buried with you, O Christ; and today, I arise by Your Resurrection” (Ode 3). The tomb is our place of transformation. The tomb is the very center of our hearts, where we can fulfill the ancient saying: “If you die before you die, then you won’t die when you die.”

Therefore, dear brothers and sisters, let us not ask “who will roll away the stone for us?” Let us make the effort to roll it back ourselves! God will send His Angels to help us if we are struggling. But it is within the tomb of dying to ourselves, and dying to this world, that we are reborn in the Resurrection. The stone is heavy, laden with our sins and our heartbreaks, but God forgives all and asks us to do the same. Forgiveness is the power that lifts the stone and paves our way to love. There is a very real resurrection to be had in this life, which leads to life everlasting. The arising in our hearts of love, compassion, and mercy for everyone and everything is the sign that we are truly the children of the Resurrection. May this Pascha reveal to you this mystery of mysteries — this gateway to eternal life, through our Lord Jesus Christ.

Χριστὸς Ἀνέστη! Christ is Risen!

† ELPIDOPHOROS
Archbishop of America

HOLY CROSS GREEK FESTIVAL

Holy Cross Greek Orthodox Church 51st Annual Food Festival

Holy Cross Greek Orthodox Church in Mt. Lebanon will be hosting its 51st Annual Food Festival on June 13-16, 2023. We thank you for your past support and encourage you to participate in making this year's Food Festival Ad Book a success. We plan on hosting thousands of guests at this year's festival to share our culture and our faith! Your generous donation will help support this endeavor, allow you to promote your business or cause, as well as support the mission of Holy Cross!

Please indicate the level of sponsorship and complete the requested information below. You may include camera ready art and ad copy by attaching with your remittance. The deadline for placing an advertisement or personal message in the Food Festival Ad Book is **Friday, May 19, 2023**.

Other sponsorship opportunities are available! Should you have any questions, please contact:

Philip Yamalis (412) 606-0092 - pyamalis@comcast.net

-or-

Chronis Manolis (412) 612-8129 - chronismanolis87@gmail.com



Sponsorship Application Form – Holy Cross Annual Food Festival

Name:		Amount:
Address:		E-Mail:
City:	State:	Zip:
Contact Person:		Phone:

Application deadline: May 19, 2023

Payment must accompany application for placement

Page Size	Actual Size	Location	Cost	Mark with an X
2 Full Pages Color Centerfold	11 x 8-1/2"	Centerfold (Includes Sponsorship)	\$ 3000	
2 Full Pages Color Adjacent	11 x 8-1/2"	Adjacent 2 pages (Includes Sponsorship)	\$ 2500	
Full page - Color	5-1/2 x 8-1/2"	Back cover (Includes Sponsorship)	\$ 2500	
Full page - Color	5-1/2 x 8-1/2"	Inside back cover (Includes Sponsorship)	\$ 1800	
Full page - Color	5-1/2 x 8-1/2"	Inside front cover (Includes Sponsorship)	\$ 1800	
Full page - Color	5-1/2 x 8-1/2"	(Includes Video Ad)	\$ 1200	
Full page - Black & White	5-1/2 x 8-1/2"		\$ 800	
Half page - Black & White	5-1/2 x 4-1/4"		\$ 425	
Quarter page - Black & White	5-1/2 x 2"		\$ 225	
Patron	One line listing		\$ 50	
Donation				

Please make check payable to: Holy Cross Church Food Festival.

Mail to: Holy Cross Greek Orthodox Church,

ATTN: Food Festival Ad Book

123 Gilkeson Road, Pittsburgh, PA 15228

THANK YOU FOR YOUR GENEROSITY AND SUPPORT!

Sermon ~ Thomas Sunday

Each of the four Gospels is unique, and each one begins by placing its focus in a different place. For Matthew, the story begins with the genealogy of Christ, the ancestry of Christ which connects him to the royal figure of King David. For Mark, the story begins with the baptism of Christ, but not without referencing back even further, to the prophetic utterances of the Old Testament which foretold the coming of Jesus. And for Luke, the story begins within the womb, first focusing on the miraculous conception of John the Baptist, and then the miraculous conception of Christ.

The Gospel of John, however, is quite different. Where the other three Gospels begin with events tied to this world, ancient as they may be, the Gospel of John begins before time itself began: "In the beginning was the Logos, and the Logos was with God, and the Logos was God." John begins his Gospel by revealing to us Christ as the Word of God, who existed as part of the Trinity even before the creation of time and space, and without whom nothing in this cosmos could have come into being. It is no wonder that the symbol of John's Gospel is the eagle, for his vision soars high above human understanding, to reveal to us Christ's divinity.

I wanted to talk about John's Gospel, because last week, at the midnight liturgy, we hear that very first passage of John's Gospel. The Church, in its wisdom, saved that reading for the Paschal liturgy, when the many catechumens would have been received into the Church, because that Gospel passage is a revelation of the highest mystery and profoundest truth of the Church, namely, that God, the God who existed before the creation of time and space itself, could become flesh.

This week is what we call Thomas Sunday, and it continues to develop this theme for us. Today's Gospel reading is another passage exclusively in the Gospel of John. However, unlike the prior passage, this one is taken from the concluding chapters of John's Gospel. We hear of Thomas, doubtful of Christ's Resurrection. He says that, "Unless I see in His hands the print of the nails and place my finger in the mark of the nails, and place my hand in His

side, I will not believe." And yet, Christ indeed does appear to Thomas, and invites him to touch the very wounds which Thomas had mentioned.

This is a wonder that contains one of the most important theological truths we have, and to explain that truth, I would like to read a hymn which was sung last night at Vespers: "Even so, You came and stood among Your Disciples, O Christ. By divine plan, Thomas was not with them then. Later he would say, "I will not believe, unless I see the Master for myself; unless I see the side, from which came out the blood and the water, namely baptism; unless I see the wound, from which came the healing of humanity and its tremendous trauma; unless I see that He is not a ghost, but flesh and bones." O Lord, who trampled death and gave assurance to Thomas, glory to You!"

The key phrase, I think here is that He was not a ghost, but flesh and bones. In fact, there were many heretical groups in the early days of the Church who contended just this, that Christ suffered as a spirit, not as flesh and blood. But to allege that Christ did not suffer in the flesh, is to strip the triumph and sacrifice of the Cross of the full scope of the love it represents. As the hymn says in the words of Thomas: "unless I see the wound, from which came the healing of humanity and its tremendous trauma..." It is the wounds in the hands and sides of Christ, wounds which would resemble the wounds in our own bodies if we underwent such suffering, it is these that represent God's ultimate love and self-emptying for the sake of His creation.

This is what has been and is being revealed to us. The Divine Logos or Word of God which we heard of last week as existing with God in the beginning of all things, this same Divine Person of the Trinity became flesh like us, flesh that, at the mystical supper felt Saint John the Theologian's head recline on His chest, flesh that felt the pains of whips and beating and nails and the Cross, but flesh that was sanctified through divinity, flesh that could not be held by death, and could return to his friend and disciple Thomas to show Him the living flesh which still bore the marks of death, a sign of the victory over death which we all share in through the sacred Pascha of Our Lord God and Savior Jesus Christ.

~Elias Diamond

Sacraments

Baptisms

February 4 ~ **Cecelia Eleni**, daughter of Jordan and Ellen (Saridakis) Phillipi. Godparents are Paul and Nicole Saridakis.

April 15 ~ **Michaela**, son of Nicholas and Camille (Sierra) Pahountis. Godfather is Jason Grimm.

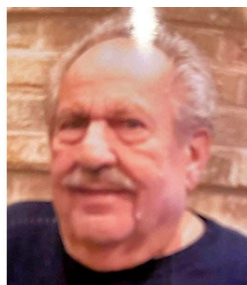
April 22 ~ **Nicholas**, son of Thomas and Jill (Laughlin) Manganas. Godmother is Alana (Hope) Frazier.

Chrismations

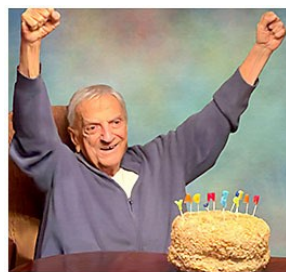
April 22 ~ Brothers **Thomas Manganas Jr.**, with Maria Dudek as sponsor, and **Maxim R. Manganas** with Andreas Manganas as sponsor.

Funerals

January 31 ~ **Gus (Constantine) Orphanos** (90), brother of Olga Pappas and the late Mary Kalmer; loving uncle and great-uncle to many. Gus retired from Westinghouse after 35 years of dedicated and loyal service. He was a veteran of the U.S. Air Force.



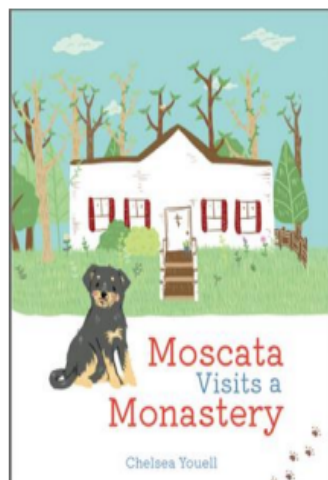
March 4 ~ **George Nicholas Aspiotes** (96), preceded in death by wife Ruth (Descaunets), daughter Kathy (Aspiotes) Pfanstiel, and sister Mary Kalogeras. Survived by son, Nick (Nancy); daughter, Cindy (Scott) Heddaeus; and son-in-law, James Pfanstiel. Papou to eight grandchildren and Papou George to 13 great-grandchildren.



April 19 ~ **John E. Kalakos** (79), survived by wife, Judy; daughter, Kristen; sister, Fotaine; and nephew, Jason. He also leaves behind an aunt, Zafero Tsikerdanos; and many cousins.

HOLY CROSS ORTHODOX BOOKSTORE

FEATURED BOOKS OF THE MONTH



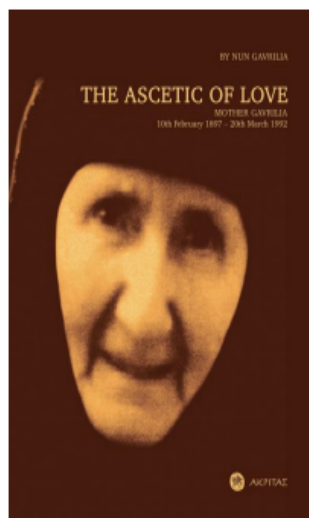
MOSCATA VISITS A MONASTERY

Join Moscata, a friendly and informative dog, who leads readers through an Orthodox women's monastery. Enjoy the beautiful illustrations as you explore the church the nuns are building, the candle factory, the cemetery, and the grounds. Find out how the nuns work and pray, what they wear, how they serve Christ, and why they have chosen the monastic life.

THE ASCETIC OF LOVE:

MOTHER GAVRILIA 1897-1992

Journey into the heart of love in this biography celebrating the life of Mother Gavrilia. She was a joyful, patient, humble follower of Jesus Christ who acknowledged her fallen humanity, accepted Jesus Christ's grace, and offered her whole life to her Savior and Lord. After being out of print for many years, this new edition has recently been released.



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

Circle of Angels Dear parishioners thank you for your generous donations of Koulourakia, paximadia, assorted cookies, candies, chocolate crosses and Easter Bread. Thank you to our Angels who assembled the baskets and visited our shut ins. Our Pascha Outreach is a blessed ministry of Holy Cross Church.

Christos Anesti
Carol, Christine and Dina



Spirit Day at Chick-Fil-A

Tuesday, May 9th, 2023 | 11am-8pm
620 Washington Rd, Pittsburgh, PA 15241



Come support the Greek Orthodox Metropolis of Pittsburgh's Young Adult Ministries and 15% of tonight's sales will be donated accordingly.

Be sure to mention you're there for Spirit Day!



South Hills FSU
1620 Washington Rd, Pittsburgh, PA
15241

www.facebook.com/chickfila

© 2021 CFA Properties, Inc. Chick-fil-A® and Chick-fil-A Stylized® are registered trademarks of CFA Properties, Inc.



METROPOLIS OF
PITTSBURGH

PLEASE JOIN US IN
CELEBRATING



CRETAN ASSOCIATION

PITTSBURGH, PA

Saturday, May 20th

Hilton Garden Inn - Southpointe

1000 Corporate Drive, Canonsburg, PA

Dinner Tickets

Adults - \$60

Children (under 12) - \$20

Dance Only - \$25

Cocktails	6pm - 7 pm
Dinner	7 pm - 8:30 pm
Presentation	8:30pm-9:30pm
Dance	9:30pm - 2am



Use QR code to purchase tickets online by May 10, 2023
or contact: Helene Semanderes at (724)986-7424

Faith Williard at (412)251-3207

Musicians from Crete

George Mathioudakis (lyra)

George Hatzidakis (laouto)

joining them from NJ Antonis Marmatakis (laouto)

JOIN CHAPTER ICAROS FOR THE 46th ANNUAL MEMORIAL DAY WEEKEND MINI CONVENTION!

Events Include:

The Steve Manners Golf Outing on Saturday, May 27, 2023

Meadowink Golf Course, 4076 Bulltown Road, Murrysburg, PA 15668

Price: \$115.00 includes green fees, cart, snack at the turn, beer, and steak dinner!

12:00pm Registration 1:00pm Shotgun Start 6:00pm Steak Dinner

CONTACT: Anna Aivaliotis at 412-310-7290 or annaca@pitt.edu

AND

Our Big Glendi on Sunday, May 28, 2023 from 9:00pm-2:00am

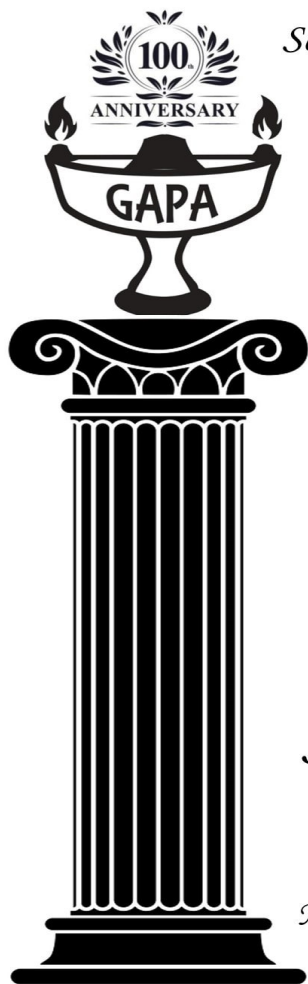
Dormition of the Theotokos Greek Church Hall, 12 Washington Ave., Oakmont, PA 15139

Live Music with Ta Filarakia, featuring Victoria Mavrogeorgis on violi!

Price: Adults: \$25.00 Children (12 and under): \$5.00

Cash Bar Mezethes Chinese Raffle

CONTACT: Michelle Kotsagrelis at 412-680-1416 or mmk8317@hotmail.com



*Save the date and please join us as we
celebrate the*

*Greek American Progressive
Association's*

100 years

of preserving

Culture, Religion and

Education

with Dinner and Dancing on

Saturday December 9, 2023

Pittsburgh, Pennsylvania

*More information to follow and we look
forward to celebrating with you*



Dinner with Wine Pairings

Net proceeds to benefit IOCC's relief efforts in the West Bank and Gaza

Sunday, June 4, 2023 • 5:30 ~ 7:30 p.m.

Khalil's Restaurant
4757 Baum Blvd., Pittsburgh, PA 15213

*Come enjoy a traditional Middle Eastern feast with four wine pairings.
The main Entrée will be Lamb Shank, please call if a substitution is needed.*

Tickets: \$100 per person

Seating is limited • RSVP by May 27 to reserve your space!

Tickets & Sponsorships at:

iocc.org/pittsburgh

Questions? Contact Zelfa at zkhalil1@live.com or 412.417.4706

Volunteer servers needed. Please contact Zelfa.

The fair-market value (FMV) for each ticket is \$40. Only the portion of the payment that exceeds the FMV is deductible as a charitable contribution.



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

RETURN SERVICE REQUESTED

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

Save the Date

Saturday, July 29, 2023
Holy Cross Community Center

Join us for an evening of
Cocktails, Strolling Buffet,
Greek Bard, Dancing, and
much more.

--Blacktie Optional--

*Summer
Garden Gala*
BENEFITTING
HOLY CROSS LANDSCAPE
BEAUTIFICATION

Details at www.holycrosspgh.org/summengala