

# HOLY CROSS CROSSROADS



**Beloved Members and Friends of Holy Cross,**

The beautiful Prokimenon that is chanted on Holy Saturday morning at the Vespers Divine Liturgy of St. Basil:

**<Αναστα, ο Θεος, κρινον την γην,  
οτι Συ κατακληρονομησεις εν πασι τοις εθνεσι.>**

**“Arise O God and judge the earth;  
for You shall inherit all the nations.”**

This moment we have prepared for from the time of our birth and our re-birth at holy baptism and dedication to the Lord, till we meet Him in glory. Our entire life is a preparation, anticipation, a waiting on the Lord. We seek to meet Christ in the Holy Sacraments of the Church, in the community of faith, in fellowship with our neighbor and even with the least of the brethren, in all, we can encounter the Lord. As we grow and walk daily with our Lord, there is a profound sense of repentance and forgiveness, anticipation and rejoicing, falling and arising, over and over again. There is a constant effort necessary to reach higher and deeper than before. This spiritual and physical effort is rewarded by our Lord at the necessary and sometimes unexpected moments in our lives. The time of Pascha is our opportunity for renewal and realignment of purpose. From the

# THE 2024 PITTSBURGH SUMMER GREEK FESTIVALS GUIDE

*It's a great tradition, and it's here again: 35 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 12-18
- All Saints (Canonsburg) ..... June 3-7
- Holy Cross (Pittsburgh/Mt. Lebanon) ..... June 11-14
- Kimisis Tis Theotokou (Aliquippa) ..... June 13-15
- Holy Dormition (Oakmont) ..... June 28-30
- St. Spyridon (Monessen) ..... July 12
- Holy Trinity (Ambridge) ..... July 16-20
- Presentation of Christ/Ypapanti (East Pgh.) ..... July 18-20
- Holy Trinity (Pittsburgh/North Hills) ..... August 29-September 1

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

## THE 2024 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 12-18	419 S. Dithridge Street Pittsburgh (Oakland)	412-682-3866	<a href="http://www.StNicksPgh.org">www.StNicksPgh.org</a>	Sun: 12p-8p, Mon-Fri: 11a-9p; Sat: 1p-9p
All Saints	June 3-7	601 West McMurray Road Canonsburg	724-745-5205	<a href="http://www.AllSaintsCbg.org">www.AllSaintsCbg.org</a>	Mon-Fri: 11a-9p
Holy Cross	June 11-14	123 Gikeson Road Pittsburgh (Mt. Lebanon)	412-833-3355	<a href="http://www.HolyCrossPgh.org">www.HolyCrossPgh.org</a>	Tue-Thu: 11a-8p Fri: 11a-9p
Kimisis Tis Theotokou	June 13-15	2111 Davidson Street Aliquippa	724-375-5341	<a href="http://www.Theotokou.org">www.Theotokou.org</a>	Thu-Sat: 11a-8p
Holy Dormition	June 28-30	12 Washington Avenue Oakmont	412-828-4144	<a href="http://www.DormitionPgh.org">www.DormitionPgh.org</a>	Fri-Sun: 12p-11p Dinner until 9pm
Saint Spyridon	July 12	1207 Grand Boulevard Monessen	724-684-5411	<a href="http://stspyridon.pa.goarch.org">stspyridon.pa.goarch.org</a>	Fri: 11a-9p
Holy Trinity (Ambridge)	July 16-20	2930 Beaver Road Ambridge	724-266-5336	<a href="http://www.htgoc.org">www.htgoc.org</a>	Tue-Sat: 11:30a-8:30p
Ypapanti (Presentation of Christ)	July 18-20	1672 Electric Avenue East Pittsburgh	412-824-9188	<a href="http://www.ypapanti.net">www.ypapanti.net</a>	Thu-Sat: 11a-9p
Holy Trinity (Pittsburgh)	August 29- September 1	985 Providence Boulevard Pittsburgh (across from Passavant Hospital)	412-366-8700	<a href="http://www.HolyTrinityPgh.org">www.HolyTrinityPgh.org</a>	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](http://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](http://HolyTrinityPgh.org/pittsburgh-greek-festivals-guide).

# Holy Cross Greek Orthodox Church

123 Gilkeson Road, Pittsburgh, PA 15228

*Crossroads, published monthly Volume 24 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](http://holycrosspgh.org)

Office (412) 833-3355 FAX (412) 833-3357

Community Center Phone:(412) 854-6001

Office Hours Monday-Friday 9am-5pm

## Organizations & Committees

Church School	Elias Diamond	(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
Garden of Love	Dina Hartlep	(412) 720-9383
	Stacie Metrose	(412) 833-5164
Greek School	Didra Kirschner	(412) 561-2892
	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	Eva Elderkin	(412) 969-1479

## **\*Services:**

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

*\*See monthly calendar for all services.*

## Parish Council 2024

Constance Zotis, President  
 Nicholas Tripodes, Vice President  
 Mark Hummel, Treasurer  
 Nick Ambeliotis, Financial Secretary  
 Rachel Kartofilis, Secretary  
 Christopher Chaney  
 Anthony Cuneo  
 Frank Kalogeris  
 George Liadis  
 Sophia Milinkovic  
 Tom Mourtacos  
 Jim Mustakas  
 Jordan Nicholas  
 Annie Urso  
 Stephen Yamalis

**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



**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.



earliest times, the Church has held the Feast of Feasts, the Resurrection of our Lord, at the center of all that She proclaims. The paschal greeting speaks to the core of our Faith and is an apostolic message. Let us embrace one another and let us cry out -

**Christ is risen! Truly He is risen!**  
**Χριστος Ανεστη! Αληθως Ανεστη!**  
**Xristos Voskrese! Voistinu Voskrese!**

With love in the Risen Lord,  
Fr. Michael

*Let us arise in the deep dawn,  
And instead of myrrh offer a hymn to the Lord.*



*St. John Maximovitch*

We forestall the rising of the sun, and hasten in the depth of night to meet the Sun of Righteousness. The present night is not an ordinary night! Brighter than day, it fills our souls with light!

The rays of the Sun of the world illumine us and the whole universe, enlightening all who come to His light.

The warmth poured out through His rays penetrates all



our members, filling our souls with deep peace, even healing our bodily illnesses.

This warmth melts away our sorrows, and our passions are burned away as by fire.

Enmity and hatred disappear from us, we forget our bitterness, and we do not feel our impoverishment.

The whole world becomes different in this holy and only night!

All nature is changed, and everything is filled with warmth and light.

Just as birds of prey hide at the rising of the sun, and wild beasts disappear into their dens, so does evil flee from every heart illumined today by the Light which radiates from the tomb.

Like the morning dew, now are our tears dried away!

As blossoms unfold at the onset of day, enlivened by the sun's rays, so do virtues return to us as the Sun rises upon us this morning.

Let us strive to be wholly illumined by this wondrous light!

When spring comes, we open all the windows and doors of our homes, that the warmth may enter and dry the dankness within.

Now the Divine Light can also enter; but it cannot shine within souls that have closed themselves, and do not want to be illumined by that Light.

Let us open our souls and hearts! Let us hasten with the myrrh-bearers, *let us come bearing our lamps to Christ,*

*Continued pg. 6 →*

*Who has come forth from the tomb!*

Even if you are burdened by sins, do not turn away; for today even *those in the bonds of hell hasten to the Light with joyful feet.*

Even if you are poor and haven't the means to buy candles and myrrh, do not turn away. Let our hearts and souls burn in place of candles. There is no impoverishment in the world!

In these past days, we were all called to bring our material offerings and bodily ascetic labors as myrrh.

Now we all are called to partake of spiritual joy. *This is the day which the Lord has made, let us rejoice and be glad in it!*

Instead of myrrh and material offerings, *let us bring a hymn to the Lord.* Let us sing the praise of the Father, Son, and Holy Spirit, God!

Let us open now the doors and windows of our souls and hearts, that they might be warmed by the rays of the Sun of Righteousness!

*From the outermost border of heaven is His going forth, and His goal is unto the outermost part of heaven, and there shall no man hide himself from His heat (Ps. 18:6). Now all things are filled with light: heaven and earth and the nether regions (Ode 3 of the Paschal Canon). Only we are impenetrable if we do not want Him!*

If you do not feel this radiant joy today, seek the reason within yourself only.

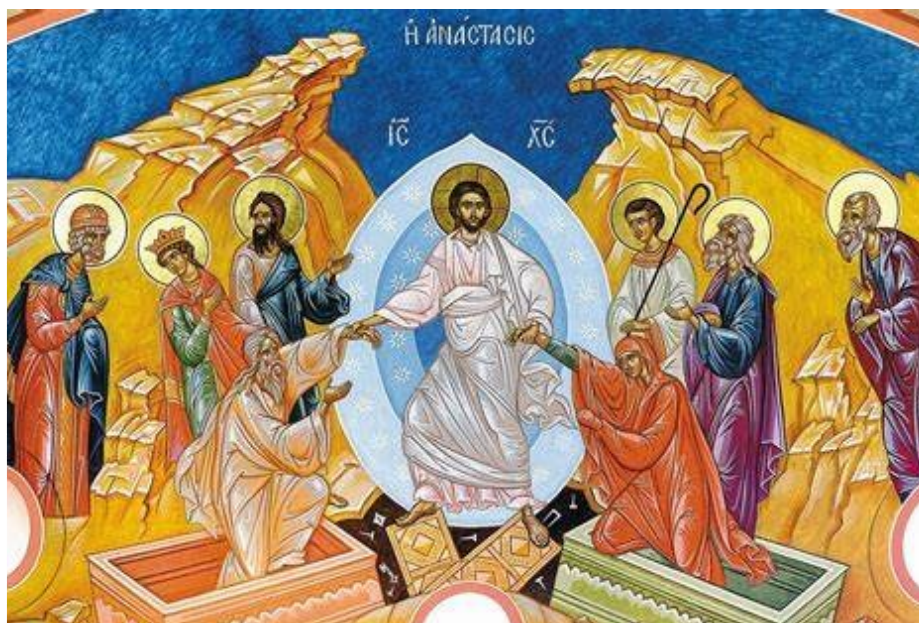
It would be insane for a man to claim that the sun does not exist, only because he does not see it from within his

tightly closed and shuttered dwelling. Pitiable is the blind man who keeps telling everyone that there is no such thing as light, only because he does not see it! It would look very foolish for a man to insist that spring has not come, only because no warmth has penetrated into his locked cellar!

We praise the gentle light, the holy glory of the immortal Heavenly Father—the Resurrected Lord, crying out to Him from the depth of our souls, MEET IT IS FOR THEE AT ALL TIMES TO BE HYMNED!

Then the light of Christ that enlightens all will enlighten even us, and we shall behold Christ the Sun of Righteousness, Who shines upon all life!

Christ is Risen!



## **On Repentance** by Metropolitan Saba (*Ispër*)

The term "repentance" scares many people because self-reflection has become undesirable, if not irrelevant. Today's human beings do not want to see their own flaws and shortcomings. They prefer to be praised by everyone, honored in every circumstance. Hiding inside all people are illusions about themselves that they don't want to break. People convince themselves that pride provides psychological comfort, and in their stubbornness, they believe in their own goodness and that they don't make mistakes. They justify themselves by blaming others. Their attitude is, "They are the ones who are wrong," or at best, "I'm not the one who started it." They tell themselves, "I had to protect myself and put an end to their evil!" This is how people avoid self-criticism, allowing their flaws to grow deep within, escaping settings that speak about repentance or blocking their ears to such talk.

Moreover, many wrongly believe that repentance means regret, sorrow, and sadness in their quest for joy and happiness. Why would they then accept something that spoils their happiness? Why would they demand more burdens for themselves? Repentance, in their minds, is associated with misconceptions influenced by distorted upbringings, plus erroneous teachings and spirituality that are particularly evident in medieval Western Christian literature, which has spread its culture everywhere. The Christian West knows a form of repentance that is distorted, exaggerated and rigid. Thus, repentance became a horrible punishment founded on penances, depression, fear, and submission of the flesh to suffering and contempt.

In Orthodox theology, however, repentance signifies a new birth, a spiritual cleansing from within. It is a continuous self-correction, a perpetual awareness of not persisting in sin and error, a continuous rise from every fall, and a constant striving to what is better. It is a state of yearning not to be distanced from God, our beloved.

We embark on the path of repentance when realizing we are lost, estranged from our fatherly home. This is clearly illustrated in the parable of the Prodigal Son. When the rebellious son lost all his wealth and fell into bad company, poverty and destitution, he came back to himself and remembered his father's house, longing for the dignity and honor he had with his father. The world with all its pleasures is captivating, promising a sought-after happiness that is in fact ephemeral, deceptive, and shallow. The joy of this world fades quickly in the face of any difficulty or distress.

However, the hardness of the human heart - which stems from yearning for happiness that is ignorant of the joy of living with God -

pushes us to sin again and seek a false consolation, instead of cultivating intimacy with God and the sweetness of His companionship. People, in general, tend to be more concerned with what is tangible and perceptible. However, God, the all-merciful, allows us to face numerous trials to realize our delusion, granting us the possibility to liberate ourselves from it so that we may know our true home, just as the Prodigal Son did.

Unless one experiences the humiliation of being away from home and the absence of peace for which he longs because of his sin, he will not return to his Father's house. Additionally, he will not experience the joy and richness of repentance.

The Apostle Paul defines Christian repentance as follows: "Forgetting what lies behind and reaching forward to what lies ahead" (Philippians 3:13). The Orthodox Church focuses, in its teaching about repentance, on the two aspects: forgetting and reaching forward. The Church moves us beyond sin and toward virtues. Perhaps the most beautiful description of repentance came from Saint John Climacus: "It is exchanging one love for another: exchanging the love of earthly things for the love of heavenly things." Therefore, we often notice that those who have known God after living far from Him have experienced deep repentance, a depth that those who are like the "elder son" inside the house in the gospel parable do not usually enjoy.

But can we forget what lies behind if we do not understand it or know any better? Hence, self-reflection (coming back to ourselves) and self-examination are the first steps in our journey of repentance. When taking these steps become constant, they generate continuous spiritual alertness and heightened awareness, allowing us to sense the negative effects of our sins whether in word, deed or thought. At that moment, we rush to discard them, replacing them with their virtuous counterparts.

This is how we ascend to true life. The life of repentance moves us up the ladder of divine ascent step by step, until we reach the fullness and abundance of life in Christ. Repentance is not an independent act with its own time frame, requirements and completion. No, it is a journey of life, or if you will, a lifestyle, sometimes requiring concentration on a specific aspect. However, it does not stop there, nor does it ever end. It is a life of wakeful, conscious, peaceful vigilance, aware of its reality, forever aspiring to transcend it. It is a life open to God, to people, to spiritual energies, and to deified humanity. It is a life not content with reality but continually elevates it. It is constantly ascending until it reaches the stature of Christ. The model for those who live a life of repentance is the following verse from the Apostle Paul: "I can do all things through Christ who strengthens me" (Philippians 4:13)





# Sunday of Orthodoxy

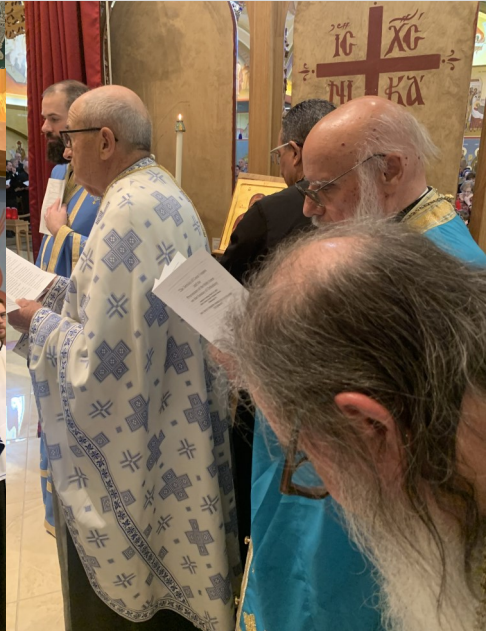








Pan-Orthodox  
Sunday of Orthodoxy  
@ Holy Trinity, N. Hills





CHRISMATION OF MATUSZEWSKI FAMILY ~ APRIL 21, 2024  
MICHAEL, GODFATHER HARALAMBOS (ROBERT) KIRSCHNER, AND  
ANNA MARIE, GODMOTHER ELENI (DIDRA) KIRSCHNER  
AND THEIR CHILDREN  
PANTELINA (LILY MAE) AND ABRAHAM MICHAEL, GODMOTHER  
PANAIGIOTA (PONNY) JAHN



Take a deep breath. We have arrived. For today we begin the Triodion, which is the book that covers the period leading up to the Resurrection. Okay, technically we began last night at Vespers, but that's a minor point. Our journey to Pascha has officially begun. Now lent does not begin this week; instead, we have three weeks of what is often called pre-Lent. But the intention is the same, even if the dietary implications are different. We may not be fasting yet, but we have begun preparation. And even though our whole lives should be spent on reflection and focused on self-control, let's face it: we lose sight of the Kingdom during the day to day of our existence, and it's good to have a structured period every year to reorient ourselves to where we should have been all along. So let's take this morning as an opportunity to consider the Church's call to spiritual discipline and how it impacts our lives.

For millennia Orthodoxy has stood for and championed the virtues of restraint and self-control, and yet today we find ourselves ridiculed for proclaiming that self indulgence is harmful to ourselves and to society around us. It even seems un-American; after all, the Declaration of Independence states that the "pursuit of happiness" is an inalienable right. But it would be a mistake to think this is a new complaint, for the Church's message has always found limited support, not just now, but for millennia. People have always wanted to be able to express their desire whenever and in whatever manner they desire, and the Church's call has always been too restrictive for their tastes.

And it would be erroneous to claim the Church is to blame for this killjoy attitude, for the essence of the debate predates Christianity, as it was also found in the arguments between the philosophies of the Epicureans and the Stoics. As you may recall, Epicurus argued that the good life was found in minimizing pain and thus seeking pleasure, while Zeno stressed that the only good life was a virtuous life, and so its pursuit was essential. It doesn't take much thought to realize that Christianity sided with the Stoics in this regard. The Ascetic movement in the fourth century especially took this stance, and further argued that even before virtue could be genuinely acquired, the passions had to be rooted out. There was a goal to the struggle, a divine end, but to find it, the soul first had to be purified.

This is what the simple "pursuit of happiness" will never give us, and what is fundamentally wrong in a simple interpretation of Jefferson's claim. By following our desires we do not find ourselves fulfilled; often, we find ourselves enslaved to those very things we thought would make us happy. But instead of coming to our senses, we continue in the delusion that just a little more will bring us the happiness we



seek. Perhaps even worse, we find ourselves defined by the things we seek. Those who seek wealth are defined by the trappings of wealth; those who seek power by the trappings of power; those who seek beauty by the trappings of body image. We become obsessed: perhaps with the latest trends and fashions, perhaps with seeking a higher and higher net worth, perhaps with the number of likes on our latest post. But obsession is the operative word here: we are no longer in control, our interests control us. For the fortunate, society recognizes the obsession as an addiction, and we have Alcoholics Anonymous, Gamblers Anonymous, or Narcotics Anonymous. But what about all the other obsessive pursuits that lay claim to our souls? Is there a Wealth Anonymous, or Body Image Anonymous? So many distractions that the soul is overwhelmed. We give up on virtue, and give in to the vain pursuits of a worldly life.

There is also an insidious implication to all this. In a world that has given up on the possibility of a life beyond this one, all these pursuits make sense; after all, if there is nothing after death, why bother with virtue? It's pain without any gain. Yet where does this alternative lead us? Why, to a society that looks very much like the one we have, frustrated, envious, unsatisfied, and ironically, unhappy.

Society may be wrestling with this issue, but we needn't be. Discipline and self-control have been bywords in the Church for her entire existence. We fight against natural and worldly desires by deemphasizing their importance. We are more than animals. Justifying an action because it is natural is just an excuse. We are aiming for something beyond nature. So we fight against the passions. We pull them up like weeds, for they are choking out any virtue trying to grow in our souls. That is why Lent is so important. It gives us the annual opportunity to examine our inner selves for these weeds, and a structure in which to uproot them. Spring is when we prepare the soil so that the garden might grow and yield a bountiful harvest. If we put in the effort now, it will be easier later.

My brothers and sisters, we have now entered into a most precious time of year. A time to focus and reflect on where our lives are going and where we want to be. Do we want to be known as people obsessed with vain pursuits? Do we want to be remembered as a community preoccupied with comfort and pleasure over ἀγάπη? For in a way we have been victimized by society by being coerced into thinking that the taming of desire is unhealthy, when it is in fact the indulgence of it that is the true root of the problem. Let us instead consider this beginning of the Lenten season as a call to our senses, and make it a time to focus our lives on Him, to whom is due all Glory, now and forever. Amen.

~Deacon Frank Dickos



# GOLDEN CLUB OUTING







# Philoptochos Meeting

May 7<sup>th</sup> - 7 PM

Philoptochos Room

Guest speaker: Laura Musloe



*Light of Life transforms lives through the love of Christ by providing food, shelter, and hope to men, women, and children experiencing homelessness, poverty, or addiction to restore them as healthy members of our community.*

**GOLDEN CLUB:** On Tuesday, May 21st, we will be traveling to Old Economy Village in Ambridge, PA. As a National Historic Landmark, Old Economy Village tells the story of the Harmony Society, one of the oldest and most successful religious communal groups of the nineteenth century. The Society

sought to create a utopia inhabited by German Lutheran separatists, who subscribed to the mystical religious teachings of their leader, George Rapp (1757-1847). In Economy, they waited for the second coming of the Messiah. Join us as we learn about the Harmony Society and how they lived, worked and strove for a better future.

Please arrive at church by 9 a.m. We will again be carpooling, and space is limited. Admission is \$9.00/person and includes a short video and a guided walking tour of the cobblestone-lined streets of the Village and its various buildings. Following our visit, we will be having lunch at a local Ambridge restaurant (TBD). To reserve your seat, **please RSVP no later than Friday, May 10th**, by text/phone to Rene at 412-559-1721 or Cynthia at 412-722-9512.







~~FIRST~~ MONDAY OF EVERY MONTH

**SECOND** Monday - May only

**Monday, May 13**

Paraklesis at Holy Cross  
Pittsburgh at 6:30 pm

Basketball in the  
Community Center gym  
from 8 pm to 9:30 pm

Fellowship and food at  
Primanti's in Mt. Lebanon  
starting at 9:30 pm





# Baking Easter Bread







## HOLY CROSS ST. PHOTIOS AWARDEES 2024

Jack and Mary Kalogeris are cherished members of Holy Cross Greek Orthodox Church and the Metropolis of Pittsburgh greater community. They truly embody the spirit of stewardship offering their time, talents and treasures. Jack served multiple years on the Parish Council and Building Committees. His leadership and expertise were instrumental in various church projects, such as the building of the Holy Cross Community Center, church renovations and its electrical needs, as well as other electrical needs across multiple metropolis church projects including Holy Trinity Pittsburgh, St. Anthony's in Clairton and the new Metropolis Center. Their commitment to the annual Food Fair ensured its success year after year. Mary's involvement in Philoptochos, the Holy Cross bowling league and her role as a Goya chaperone showcased her unwavering dedication to church and the community.

Jack was born in Greece on the island of Ikaria. He immigrated to America in 1955 and came to Pittsburgh in 1957. He met Mary at her hometown of Clairton, Pa during a Greek dance at St. Anthony's Greek Orthodox Church. The rest was history. Jack and Mary are the parents of Rena, Stergios and Manuel and proud grandparents of George, Kyriakos, Jake and Jacalyn. Together Jack and Mary exemplify selfless devotion, leaving a lasting impression on all who know them. Their nomination for the St. Photios award honors their lifelong commitment serving others with love and humility.





His Eminence  
Metropolitan Savas  
cordially invites you to  
celebrate the dedicated  
volunteers of our Holy and  
God-protected  
Metropolis of Pittsburgh



METROPOLIS OF  
PITTSBURGH

MAY 18 2024 • 4:00 PM

**DOUBLETREE BY HILTON  
PITTSBURGH-CRANBERRY**

910 Sheraton Drive, Mars, PA 16046

**ONLINE RESERVATION & SPONSORSHIP:**

[pittsburgh.goarch.org/st-photios-awards-banquet](http://pittsburgh.goarch.org/st-photios-awards-banquet)

\$95/adult, \$25/child (under 12)

Reservation & Sponsorship

Deadline: April 28

No Refunds available after May 4

or mail reservations/sponsorships to:

St. Photios Awards Banquet

Greek Orthodox Metropolis of Pittsburgh

5201 Ellsworth Ave, Pittsburgh, PA 15232

Please make checks payable to:

'Greek Orthodox Metropolis of Pittsburgh'

Banquet Co-Chairpersons:

Archdeacon Ryan:

412 621 5529

[rgzikowski@pittsburgh.goarch.org](mailto:rgzikowski@pittsburgh.goarch.org)

Marianne Stearns:

412 600 2159

[mstearns@nauticom.net](mailto:mstearns@nauticom.net)



**10<sup>th</sup> ST.**  
**PHOTIOS**  
**AWARDS**  
**BANQUET**



**NET PROCEEDS TO BENEFIT  
THE METROPOLITAN'S BENEVOLENCE FUND**

[pittsburgh.goarch.org](http://pittsburgh.goarch.org) | 412 621 5529

contact: [lhenry@pittsburgh.goarch.org](mailto:lhenry@pittsburgh.goarch.org)

# Holy Cross

Sun	Mon	Tue
<b>APRIL</b> 28 <i>Palm Sunday</i> 8:15am Orthros 9:30am Divine Liturgy <i>Coffee Hour sponsored by Philoptochos</i> 5pm Bridegroom	<b>APRIL</b> 29 <i>Holy Monday</i> 9am Presanctified Liturgy 6:30pm Bridegroom	<b>APRIL</b> 30 <i>Holy Tuesday</i> 9am Presanctified Liturgy 6:30pm Bridegroom
5 <b>PASCCHA</b> <i>Noon ~ Agape Vespers</i>	6 <i>St. George</i> <i>Office Closed</i>	7 <i>Sts. Raphael, Nicholas and Irene</i> 10am Divine Liturgy @Dormition, Oakmont  <b>7pm Philoptochos Meeting</b>
12 <i>Thomas Sunday</i> 8:15am Orthros 9:30am Divine Liturgy <b>Mother's Day</b> <div style="border: 1px solid black; padding: 2px; display: inline-block;">No Memorials</div>	13  6:30pm Paraclesis 8pm YAL "Pickup" Basketball  in Community Center	14
19 8:15am Orthros 9:30am Divine Liturgy  <b>GOYA Top Golf</b> Time TBA 	20  6:30pm Paraclesis	21 <i>Sts. Constantine &amp; Eleni</i> 8:15am Orthros 9:30am Divine Liturgy <b>9am Golden Club</b> <b>5pm Neighborhood Resilience Bowl</b>
26 8:15am Orthros 9:30am Divine Liturgy	27 <b>Memorial Day</b> <i>Office Closed</i> 9-11am Jefferson Cemetery 12:30-2:30pm Mt. Lebanon Cemetery	28  <b>7pm Sts. Mary &amp; Martha</b> <b>GOYA End of Year Party</b> <i>Details TBA</i>



# May 2024

Wed	Thu	Fri	Sat
<p><i>1 Holy Wednesday</i> 9am Presanctified Liturgy 3pm Holy Unction 6:30pm Orthros of Holy Thursday w/ second anointing</p>	<p><i>2 Holy Thursday</i> 9am Vespereal Liturgy  6:30pm Passion of Our Lord/Reading of 12 Gospels 10pm-6am Vigil by the Cross &amp; Sandwiches for the Homeless</p>	<p><i>3 Holy Friday</i> Office Closed 9am Royal Hours 3pm Vespers/Taking down from the Cross 6:15pm Trisagion by tomb 6:30pm Praises/Orthros of Holy Saturday</p>	<p><i>4 Holy Saturday</i> 9am Vespereal Liturgy (First Resurrection)  10pm Nocturnes 10:30pm Receive the Light 11pm Orthros /Liturgy of the Resurrection <b>AGAPE MEAL</b></p>
<p>8</p> <p>4:30PM GREEK SCHOOL NO BIBLE STUDY</p>	<p>9</p>	<p><i>10 Lifegiving Spring</i> 8:15am Orthros 9:30am Divine Liturgy  8pm GOYA Lock in</p>	<p>11</p> <p>NO Vespers</p>
<p>15</p> <p>4:30PM GREEK SCHOOL 7PM BIBLE STUDY</p>	<p>16</p> <p>7PM CATECHUMEN CLASS</p>	<p>17</p>	<p>18</p> <p>4PM ST. PHOTIOS BANQUET  <b>WEDDING/</b> NO Vespers</p>
<p>22</p> <p>4:30PM GREEK SCHOOL 7PM BIBLE STUDY</p>	<p>23</p>	<p>24</p>	<p>25</p> <p>5pm Vespers</p>
<p><i>29 Mid-Pentecost</i> 8:15am Orthros 9:30am Divine Liturgy  7PM BIBLE STUDY</p>	<p>30</p> <p>7PM CATECHUMEN CLASS</p>	<p>31</p>	

## St. John Climacus

Today, we should be thinking about ladders, one ladder in particular. Obviously, ladders are a tool we use to reach something that would otherwise be unobtainable. Humans have been using ladders for purposes like this since ancient times – in fact, there is a cave painting in Spain which depicts ancient humans using a ladder to reach a beehive so they may obtain the honey from it. Today, ladders are used for many functions – to paint buildings, to climb up to the top of a playground slide, to get cats out of trees. However, some people have superstitions about ladders, that walking underneath one will bring bad luck. Some have argued that this superstition originated from the medieval belief, based on a 14<sup>th</sup> century painting, that Christ had to use a ladder to ascend the cross. While this belief in no way is supported by Church tradition, the belief has stuck, leading many to associate ladders with bad luck.

However, the ladder we talk about today is far from one that could bring anyone bad luck. I am speaking of what is known as “the Ladder of Divine Ascent,” a symbol featured in the iconography of our Church, and a symbol which is based upon a book by St. John of the Ladder. To start with the book, Saint John wrote the Ladder of Divine Ascent as a guide for Christians struggling on the upward climb away from earthly things and towards Christ. The thirty chapters of this book St. John refers to as rungs – just like the rungs of a ladder support us as we ascend, the virtues which Saint John addresses in his book are the rungs which bear us up on our climb towards our creator.


In the icon inspired by this book, we see monks climbing this ladder of virtues towards Christ who waits at the top of the ladder. However, they have adversaries to contend with. As they climb, we see their sins, in the form of demons, attempting to pull them off the ladder and into hell. It is a reminder to us that if we do not defeat our sins, they can easily tear us away from our ascent and drag us down, away from

our Savior. Even without this, the journey itself can be wearying, just as climbing up a tall physical ladder would be. It takes patience, perseverance and faith. As was once said, it's always an uphill battle, and sometimes we will lose. But it's not about how fast we get there, and if we fall off, then we have to find the inner strength to start our climb again.



As I said, 10,000 years ago we have evidence of humans using ladders to gather honey from high-hanging hives. In our spiritual climb, we must remember that the goal we have at the top of this Ladder of Divine Ascent is infinitely sweeter than honey, sweeter than any earthly thing. What waits for us is the sweetness of Paradise, the return to the Kingdom of God which we were exiled from long ago. Sure, many people think of a ladder as a symbol of bad luck. But many people in Christ's time thought of the Cross as a symbol of death, and now He has turned it into a symbol of life. So too, the ladder has been transformed into a divine symbol through the grace of God. So next time you see a ladder, instead of giving into superstitious thoughts, instead use it as a reminder that all of us should be building our own ladders to paradise, secure upon the rungs of the virtues we obtain.

~Elias Diamond



IOCC Health Kit Assembly at Holy Cross



# IOCC Health Kit Assembly at Holy Cross



# GOYA dinner after Presanctified Liturgy



## 2024 Orthodox Christian Vacation Church School

# The Incredible Race

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:

## *The Incredible Race*



**Monday, July 22, 2024 ~ Friday, July 26, 2024**  
**9:00 am ~ 12:00 Noon**

*\*Monday, July 22, children should arrive at 8:30 am*

If you have any questions, or in case of emergency during VCS, call  
(412) 833-3355

Welcoming all children age 3 years through entering 6th grade  
High School students, parents, interested adults needed to volunteer  
Nominal registration fee of \$20 Please register early so we can adequately  
prepare for snacks, crafts, etc.

Register and pay online @ [https://onrealm.org/HolyCrossGreekO/  
PublicRegistrations/Event?  
linkString=YzMyN2M0ZTgtZjEyYy00ZTg4LWE3YWWEtYjE1MzAxM2Yw  
wYTgw](https://onrealm.org/HolyCrossGreekO/PublicRegistrations/Event?linkString=YzMyN2M0ZTgtZjEyYy00ZTg4LWE3YWWEtYjE1MzAxM2YwYTgw)

OR use form and make checks payable to Holy Cross VCS and send to:  
Holy Cross Greek Orthodox Church  
123 Gilkeson Road, Mt. Lebanon, PA 15228

Should you need financial or transportation assistance, please contact  
Fr. Michael Kallaur at (412) 833-3355



Use form below OR REGISTER AND PAY ONLINE @

<https://onrealm.org/HolyCrossGreekO/PublicRegistrations/Event?linkString=YzMyN2MOZTgtZjEyYy00ZTg4LWE3YWEtYjE1MzAxM2YwYTgw>



Orthodox Christian Vacation Church School  
at Holy Cross  
2024 Registration Form

Child's First & Last Name	Age on July 30	Grade Entering Fall 2024	Allergy information (Food, Medicine, Other)

Parent's Name(s):

Home Phone:

Address:

Church Parish you belong to:

Mother's Cell Phone/Work Phone:

Father's Cell Phone/Work Phone:

Email address:

PLEASE PRINT 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 22 through July 26, 2024. I understand that my child(ren) will be responsible for obeying the rules and regulations of VCS as enforced by the directors, teachers, and staff. I hereby release Holy Cross church, its VCS teachers and staff from liability for the safety and/or conduct of my child(ren). I also give permission for emergency medical care to be administered to my child(ren) if necessary.

Signature of Parent \_\_\_\_\_

Date \_\_\_\_\_

For administrative use:

Date Received \_\_\_\_\_ Amt Recd/Check # \_\_\_\_\_ Amt Recd/Cash \_\_\_\_\_

*Orthodox Christian Vacation Church School at Holy Cross*  
**2024 Pit Crew Volunteer Form**

*Please print:*

*Name* \_\_\_\_\_ *Age/Grade* \_\_\_\_\_

*Email* \_\_\_\_\_ *Cell Phone* \_\_\_\_\_

*I would like to help with:*

- Registration*
- Snack Time*
- Recreation*
- Music*
- Crafts*
- Morning Skits*
- Classroom Instruction*
- Classroom Help*
- Other* \_\_\_\_\_



---

**Return to:**

*c/o Elias Diamond*  
Holy Cross Church Church Office  
Vacation Church School  
123 Gilkeson Road  
Pittsburgh, PA 15228

# Saints Mary & Martha Women's Fellowship

The Holy Cross

Tuesday, May 28, 2023

Modern Miracles of the Cross

Speaker: Fr. John Chakos

At the home of Mary Zotis

419 Longleaf Dr., Venetia 15367

RSVP 412-835-2381

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



## SAINTS RAPHAEL, NICHOLAS, & IRENE

### CHAPEL FEAST DAY

DOMINION OF THE THEODOROS GREEK ORTHODOX CHURCH - ORSHAMOT, PA

## MONDAY MAY 6<sup>TH</sup>

**6:00 P.M.**

PASCHAL VESPERS

ARTOKLASIA

PROCESSION OF RELICS

PASCHAL ORTHROS

## TUESDAY MAY 7<sup>TH</sup>

**10:00 A.M.**

PASCHAL DIVINE LITURGY



# Sacraments

## Baptisms

January 20 ~ **Wyatt Paul**, son of Kellie (*nee Santoline*) and William Passodelis. Godparents are Constantine and Ann Passodelis.

January 20 ~ **Theo Fanelli**, son of Katina (*nee Passodelis*) and Christopher Fanelli. Godparents are Stylianos Passodelis and Virginia Burkley.

January 21 ~ **Zoe Maria**, daughter of Mary (*nee Gidas*) and James Wolcott. Godparents are Mary's sisters Victoria Gidas and Joanie Blackwell.

March 2 ~ **Eleni Jo**, daughter of Alexa (*nee Kalogeris*) and Alexander Pantuso. Godmother is Athena Kalogeris.

March 16 ~ **Eleftheria**, daughter Katerina (*nee Jordan*) and Nicholas Skezas. Godparents are Alex Batis and Marilyn Riordan.

## Funerals

March 7 ~ **Maria Kavoulakis**, age 90, survived by six daughters: Thespine (Pradeep Khosla) Kavoulakis of San Diego, CA and Mt. Lebanon, PA, Alexandra Kavoulakis of Mt. Lebanon, Libby Kavoulakis of Mt. Lebanon, Sophia (Tom) Tambouratzis of Mt. Lebanon, Jessica Kavoulakis of Brooklyn, NY, Joanne (Themis Drakos) Kavoulakis of Toronto, Canada; and four grandchildren. Maria always said that the greatest wealth she had accumulated in life were her daughters and that her grandchildren were her greatest joy. Maria taught Conversational Greek in the Greek School Program for many years.



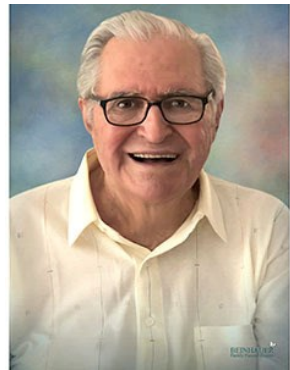
March 13 ~ "**Kiki**" **Kyriaki Dumas**, age 96, was was the beloved wife of the late Menelaos "Manny" Dumas for 60 years; loving mother of Jane Young and Philip Dumas; cherished grandmother of Erica (Nick) Wolf, and great-grandmother of Lyanna and Autumn Wolf. She is also survived by her extended family in Greece.





February 19 ~ **Mary Gagianas**, 90, passed away holding hands with her devoted husband John of 65 years, and surrounded by four generations of loved ones. Mary had been very active in Golden Club and Philoptochos at Holy Cross.

March 8 ~ **John P. Gagianas**, 93, died three weeks after the death of his beloved wife, Mary. In his final moments, John was surrounded by family and clergy, in prayer, all expressing their love and gratitude for his presence in their lives. John was active in his Orthodox church life, serving on the Parish Council, singing in the choir, and serving many roles at the food festivals.



Mary and John met at a Greek Orthodox Young Adult (GOYA) Convention in Boston. They married in 1958, and had four children in five years. Surviving them are daughters Helen (Doug) Murray, and Irene (Bob) Clare, and sons Peter (Theanne) Gagianas and Nick (Tammy) Gagianas and their twelve grandchildren. They were especially blessed to see their "children's children" and develop a loving relationship with each of their twelve grandchildren.

April 12 ~ **Mary Masterson**, 96, of Pittsburgh peacefully passed away on in Sarasota, Florida. She is survived by her son Peter (Teresa) Masterson; daughter-in-law Carrie Masterson; and her grandchildren Cole (Carmen) Masterson, Bianca Masterson, Marina Masterson, Sophia Masterson, Gina Masterson, Carlie (Giovanni) Monteleone, and Alexis Masterson, as well as many nieces and nephews.



For those of you who are celebrating the Resurrection according to the western calendar I wish you a happy and joyous Easter. For the rest of us, it's still Lent, the Second Sunday to be precise, and for those who follow these sorts of things, today is dedicated to that champion of the hesychasts, Gregory Palamas, Archbishop of Thessalonica. And in a way, the realization that part of Christendom is celebrating something different from another part has an appropriate tie in to commemorating Palamas today. For by looking more closely at it, we come to a better understanding of what is truly important in the message of the Church.

As Orthodox, we take seriously the preservation of the faith. Even those outside of the Orthodox experience recognize our commitment to those who have come before us, and what they have passed down to us. They sometimes refer to us as the Ancient Faith, and we do as well, even to naming an internet radio station in acknowledgement of this. But in this age, ancient can carry a negative connotation. It can mean stale, musty, behind the times, unwilling and unable to change to keep up with a new world. And sometimes we believe part of this ourselves. Not the musty stale bit, but the unchanging part. And we would be wrong.

Today's celebration is proof of that. We act as though the passage of Lent is the same as it always was; if not all the way back to the Apostles, then certainly back to Chrysostom and Basil. But that can't be true in a historical sense. St. Gregory Palamas lived in the fourteenth century, from 1296 to 1359. That places him even after the fall of the Byzantine Empire, which had fallen to the Turks fifty years before he was born. And while this was about two hundred years before Columbus, it also means that for about three quarters of its existence, the Church couldn't have celebrated Gregory Palamas on the Second Sunday of Lent, because he hadn't been born yet. And once we realize that, we see that the other Sundays in Lent were added over the course of time. The Cross, well that goes back to the beginning of the Christian era for sure. But Mary of Egypt lived in the early fifth century, St. John of the Ladder in the seventh century, and the Sunday of Orthodoxy doesn't come until the ninth century.

The point is that the Church isn't exactly the same as it was in the time of Chrysostom and Basil. Except for Mary of Egypt, all the Sundays in Lent commemorate events that occurred after they had passed from this life. What then? Are we saying that the Church does change, just at a glacial pace? There is an old saw that goes, "Protestants think in terms of decades, Catholics in centuries, and Orthodox in millennia." It's a tempting conceit, but it's not quite true, and if we settle for it, we miss something very important.

To illustrate this, consider the words of a visiting Anglican priest

from New Zealand during my seminary days. He said, in an almost envious kind of way, "You know what's remarkable about you Orthodox? You can talk about Moses, John the Baptist, Basil the Great, and Gregory Palamas in the same breath, as though they were contemporaries, without seeming to realize that they lived thousands of years apart." And he was right.

It's not that we change slowly. It's that the truth we proclaim hasn't changed at all, so there is no reason to alter it. But the Church over the millennia has faced challenges to that truth, and has been forced to clarify the message in response to those challenges. And in recognition of those responses, the Church has found places to honor their contribution in her liturgical life. The Palamite controversy seems unimportant to most of us; after all, who cares if God's energies are created or not? Who cares about the difference between God's essence and His energies?

You do, because it has direct implication on humanity's destiny. We have fallen into a misunderstanding of heaven as a retirement community for a life well lived. We also mistakenly think of God as a benevolent deity who wanted to save us from an eternity of torment and so became a kind of cosmic proxy so that the universal law of justice might somehow be appeased. That's not what Gregory fought for, and his arguments acknowledge the underpinning of the same message that Athanasius championed in the fourth century. Man's destiny is nothing less than to partake of divine nature, to commune as much as is possible with the transcendent, eternal God. It is a paradox, for God is unknowable, yet we are called to know Him. To preserve this truth, Gregory distinguished between what we can't know; namely God's essence, and what we can know, which are His energies. But if the energies are created, then our participation in divinity is a sham, in much the same way that if Jesus were not fully God, but somehow the greatest of God's creations, then our salvation would be a sham, for the distorted image of God in man could not possibly be fully restored. Then the most we could hope for is a Happy Valley Heaven with puffy clouds and harps, and endless days of boring, unending leisure in the Garden of Earthly Delights.

My brothers and sisters, it's not about the calendar. It's not about when we celebrate Easter or how fast we change. It's about the message that hasn't changed, but somehow gets obscured by popular misconceptions of human destiny. And it's about the people like Gregory Palamas, who throughout the history of the Church have taken a stand to protect that message. That our destiny is nothing less than the pursuit of divinity, through participation in the uncreated Grace God pours out on us. To Him be all Glory, now and forever. Amen.

~Deacon Frank Dickos



**THE HOLY CROSS FOOD FESTIVAL WILL BEGIN SOON, JUNE 11-14!**  
**HOURS ARE TUESDAY- THURSDAY, JUNE 11-13, 11AM-8PM**  
**AND ON FRIDAY, JUNE 14, 11AM-9PM.**

**MUCH HELP IS NEEDED AT THE MAIN FOOD LINES.**

**LUNCH SHIFT IS ANYTIME**

**FROM 10:45AM- 2PM OR 4PM, OR 2PM-4PM.**

**DINNER SHIFT IS ANYTIME**

**FROM 4PM-8PM AND TILL 9PM ON FRIDAY**

**PLEASE CONTACT ELAINE SOFIS,**

**[ESOFIS@COMCAST.NET](mailto:ESOFIS@COMCAST.NET),**

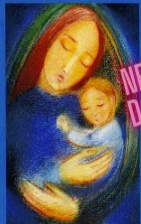
**HOME, 412 344-7046, CELL, 412 327-7017**

**TO DONATE YOUR TIME AND TALENTS!**

**ANY OF YOUR TIME IS APPRECIATED!**



## WONDERFULLY MADE DAY RETREAT



**“IN HER EMBRACE”**

**NEW  
DATE**

**NEW DATE SATURDAY, JUNE 8, 2024**

**10 AM TO 3 PM**

**OPEN TO THOSE KINDERGARTEN  
THROUGH 35 YEARS OLD.**

Wonderfully Made is a new ministry through the Metropolis of Pittsburgh's Y2AM Office for those friends with moderate to intensive needs. Our prayer is that this program can become a welcoming environment for participants with disabilities and their families, reminding them that they are wonderfully made in His Image!

**ST. NICHOLAS  
GREEK ORTHODOX CHURCH**

220 N. Walnut St.  
Youngstown, OH 44503

Questions? Contact Alyssa Kyritsis at  
[akyritsis@pittsburgh.goarch.org](mailto:akyritsis@pittsburgh.goarch.org)

## WONDERFULLY MADE DAY RETREAT SCHEDULE



**SATURDAY  
JUNE 8, 2024**

**10:00 am: Divine Liturgy**

**11:00 am: Registration and Snack**

**11:30 am: Session 1 Rotation**

**12:15 pm: Session 2 Rotation**

**12:15 pm: Parent Session – Send one parent!**

**1:00 pm: Lunch**

**2:00 pm: Session 3 Rotation**

**2:00 pm: Repeat Parent Session – Send one parent!**

**2:45 pm: Group Photo, Wrap-Up and Closing Prayer**

Greek Orthodox Metropolis of Pittsburgh

# Summer Camp 2024

“Then He said to the disciple, ‘Behold, your mother!’”

JOHN 19:27



MP

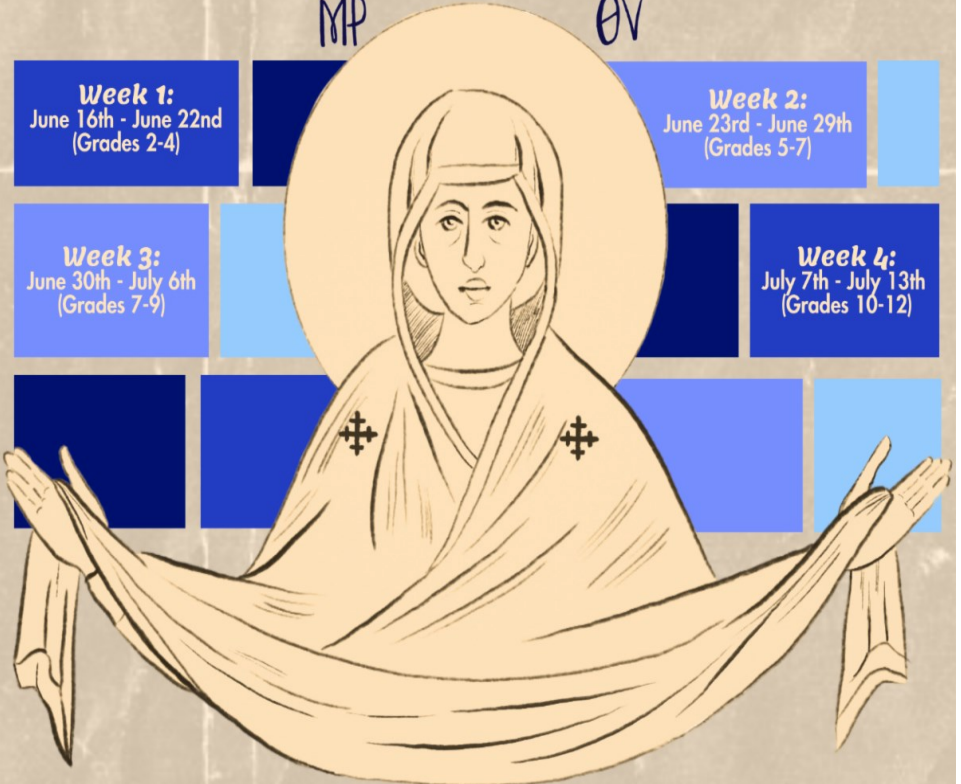
EV

**Week 1:**  
June 16th - June 22nd  
(Grades 2-4)

**Week 2:**  
June 23rd - June 29th  
(Grades 5-7)

**Week 3:**  
June 30th - July 6th  
(Grades 7-9)

**Week 4:**  
July 7th - July 13th  
(Grades 10-12)



<b>Language</b>	<b>Greeting</b>	<b>Response</b>
Aleut	Khristus anahgrecum!	Alhecum anahgrecum!
Aleut	Khris-tusax agla-gikux!	Agangu-lakan agla-gikux!
Albanian	Krishti U Ngjall!	Vertet U Ngjall!
Alutuq	Khris-tusaq ung-uixtuq!	Pijii-nuq ung-uixtuq!
Amharic	Kristos tenestwal!	Bergit tenestwal!
Anglo-Saxon	Crist aras!	Crist sodhlice aras!
Arabic	El Messieh kahm!	Hakken kahm!
Armenian	Kristos haryav ee merelotz!	Orhnial eh harootyunuh kristosee!
Athabaskan	Xristosi banuytashtch'ey!	Gheli banuytashtch'ey!
Bulgarian	Hristos voskrese!	Vo istina voskrese!
Byelorussian	Khrystos uvaskros!	Saprawdy uvaskros!
Chinese	Helisituosi fuhuo!	Qeshi fuhuo!
Coptic	Pchristos aftooun!	Alethos aftooun!
Czech	Vstal z mrtvých Kristus!	Vpravdě vstal z mrtvých!
Danish	Kristus er opstanden!	Ja, sandelig opstanden!
Dutch	Christus is opgestaan!	Ja, hij is waarlijk opgestaan!
English	Christ is risen!	Indeed He is risen!
Eritrean-Tigre	Christos tensiou!	Bahake tensiou!
Esperanto	Kristo levigis!	Vere levigis!
Estonian	Kristus on üles tõusnud!	Ta on tõesti üles tõusnud!
Ethiopian	Christos 'ensah em' muhtan!	Exai' ab-her eokala!
Finnish	Kristus nousi kuolleista!	Totisesti nousi!
French	Le Christ est réssuscité!	En verite il est réssuscité!
Gaelic	Taw creest ereen!	Taw shay ereen guhdyne!
Georgian	Kriste aghsdga!	Cheshmaritad aghsdga!
German	Christus ist auferstanden!	Wahrlich Er ist auferstanden!
Greek	Christos anesti!	Alithos anesti!
Hawaiian	Ua ala hou 'o Kristo!	Ua ala 'i 'o no 'oia!
Hebrew	Ha Masheeha houh quam!	Be emet quam!
Hungarian	Krisztus feltamad!	Valoban feltamad!



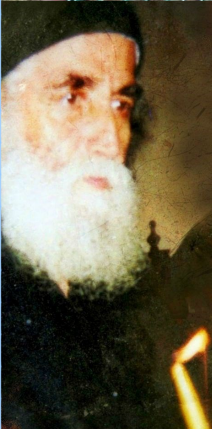
<b>Language</b>	<b>Greeting</b>	<b>Response</b>
Hungarian	Krisztus feltamadt!	Valoban feltamadt!
Ibo (Nigeria)	Jesu Kristi ebiliwo!	Ezia o' biliwo!
Indian (Malayalam)	Christu uyirthezhunnettu!	Theerchayayum uyirthezhunnettu!
Indonesian	Kristus telah bangkit!	Benar dia telah bangkit!
Italian	Cristo e' risorto!	Veramente e' risorto!
Japanese	Harisutos Fukkatsu!	Jitsu ni Fukkatsu!
Javanese	Kristus sampun wungu!	Tuhu sampun wungu!
Korean	Kristo gesso!	Buhar ha sho nay!
Latin	Christus resurrexit!	Vere resurrexit!
Latvian	Kristus ir augsham sales!	Teyasham ir augsham sales vinsch!
Lugandan	Kristo ajukkide!	Amajim ajukkide!
Norwegian	Christus er oppstanden!	Sandelig han er oppstanden!
Polish	Khristus zmartwyckwstall	Zaprawde zmartwyckwstall!
Portuguese	Cristo ressuscitou!	Em verdade ressuscitou!
Romanian	Hristos a inviat!	Adevărat a înviat!
Russian	Khristos voskrese!	Voistinu voskrese!
Sanskrit	Kristo'pastitaha!	Satvam upastitaha!
Serbian	Hristos vaskrse!	Vaistunu vaskrse!
Slovak	Christos vstal z mŕtvych!	Vpravde vstal z mŕtvych!
Spanish	Cristo ha resucitado!	En verdad ha resucitado!
Swahili	Kristo amefufukka!	Kweli amefufukka!
Swedish	Kristus är uppstånden!	Han är sannerligen uppstånden!
Syriac	M'shee ho dkom!	Ha koo gam!
Tlingit	Krisdos kux wudigút!	X'éiga kux wudigút!
Turkish	Hristos diril - di!	Hakikaten diril - di!
Ugandan	Kristo ajukkide!	Kweli ajukkide!
Ukrainian	Khristos voskres!	Voistinu voskres!
Welsh	Atgyfododd Crist!	Atgyfododd yn wir!
Yupik	Xris-tusaq Ung-uixtuq!	Iluumun Ung-uixtuq!
Zulu	UKristu uvukile!	Ngempela uvukile!



# YAL/GOYA Monastery Pilgrimage and Service







“The person who has trust in divine justice is neither upset when treated unfairly, nor seeks his justice; on the contrary, he accepts the false accusations as if they were true, and does not try to convince others that he has been slandered; instead he asks to be forgiven...”

*Elder Paisios of the Holy Mountain*







NEIGHBORHOOD  
RESILIENCE  
PROJECT

# You are Invited to The Resilience Bowl



**MAY 21, 2024 | ACRISURE STADIUM**

A football themed fundraising event by the  
Neighborhood Resilience Project



In collaboration with Troy and Theodora Polamalu, we are thrilled to announce details for **The Resilience Bowl**, our football themed fundraising event at Acrisure Stadium

## TICKET INFORMATION

### GENERAL ADMISSION

**AGES 0-22 \$10 | AGES 23-64 \$20 | AGES 65+ \$10**

- Admission to the Great FedEx Hall and Fun Zone
- Seating at Acrisure Stadium to view Celebrity Flag Football Game

## Schedule of Events

5:00 PM: Guests Arrive

5:15 PM: Opening Ceremony

5:20 PM: Obstacle Course on Field Opens

6:45 PM: Obstacle Course Closes

7:00 PM: Celebrity Flag-Football Game Begins

7:45 PM: Award Ceremony

8:00 PM: End of the Night

## Questions and Answers

### What is the Resilience Bowl?

- The Resilience Bowl is a one-of-a-kind fundraising event. It will feature a celebrity flag-football game, on-field obstacle courses open to general attendees, and Troy Polamalu!
- A press release with more details [is available here](#).

### When and Where is the Resilience Bowl?

- The Resilience Bowl is being held on May 21st, 2024 from 5:00 - 8:00 PM at Acrisure Stadium. Much of the event will take place directly on the field.

### How Much are Tickets?

- General attendee tickets are \$50. They include a seat with a great view of the obstacle course and the celebrity flag football game, the opportunity to run the obstacle course (registration is first come first serve), and access to food vendors.
- Tickets to the VIP Reception are \$300. They include everything a general attendee ticket includes, plus a dinner at the PNC Champions Club, a chance for photos with celebrities, complimentary swag bags, an indoor space to view the game from in case of inclement weather, and more!

### How Can I Sponsor the Resilience Bowl?

- [Click here](#) to view our Sponsorship Packet
- [Click here](#) to become a sponsor
- Email Presbyteria Kristina at [kabernathy@neighborhoodresilience.org](mailto:kabernathy@neighborhoodresilience.org) if you have questions!



## Holy Cross Greek Orthodox Church 52<sup>nd</sup> Annual Food Festival

Holy Cross Greek Orthodox Church in Mt. Lebanon will be hosting its 52nd Annual Food Festival on June 11-14, 2024. 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 24, 2024**.

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

**Philip Yamalis (412) 606-0092 – [psaltipgy@gmail.com](mailto:psaltipgy@gmail.com)**

-or-

**Chronis Manolis (412) 612-8129 - [chronismanolis87@gmail.com](mailto: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 24, 2024**  
**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)	\$ 3100	
2 Full Pages Color Adjacent	11 x 8-1/2"	Adjacent 2 pages (Includes Sponsorship)	\$ 2600	
Full page - Color	5-1/2 x 8-1/2"	Back cover (Includes Sponsorship)	\$ 2600	
Full page - Color	5-1/2 x 8-1/2"	Inside back cover (Includes Sponsorship)	\$ 1850	
Full page - Color	5-1/2 x 8-1/2"	Inside front cover (Includes Sponsorship)	\$ 1850	
Full page - Color	5-1/2 x 8-1/2"	(Includes Video Ad)	\$ 1250	
Full page - Black & White	5-1/2 x 8-1/2"		\$ 825	
Half page - Black & White	5-1/2 x 4-1/4"		\$ 450	
Quarter page - Black & White	5-1/2 x 2"		\$ 250	
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!**



# COMMEMORATION OF THE DECEASED

Good Friday Evening

*For the repose of the servants of God*



*Please list first names only of your beloved deceased, and bring, fax or mail to the church office prior to Good Friday.*


**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

*PASCCHA*

*Sunday, May 5*

*Noon - Agape Vespers*

