Saint Glykeria the Great Martyr
May 13th
Dormition of the Theotokos

Greek Orthodox Church

12 Washington Avenue - Oakmont, Pennsylvania 15139
Church: (412) 828-4144 - www.dormitionpgh.org
Rev. Fr. Michael A. Gavrilos - Parish Priest
Janine Michael – Administrative Assistant
Office Hours: Tuesday-Thursday 10:00 a.m.-5:00 p.m.

Parish Council Members
President — Christos Ioannou
Vice President — Christina Contes
Secretary — Dr. Michael Contes
Treasurer — Chris Aivaliotis
George Doas
John Kamarados, esq.
Bryan Romell
Dimitri Tsambis
Ted Ioannou
Zoe Lardas
George Spiridonakos

Service Times
Sunday Orthros — 8:00 a.m.
Sunday Divine Liturgy — 9:30 a.m.
Please check our calendar for other services and times

Confession: By Appointment

If you would like an article, or photos in The Veil, submit them electronically to Fr. Michael (fmg@dormitionpgh.org) no later than the 15th of the month.

“Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord.” -James 5:14
If you or your loved one is sick, in the hospital, or need a priest, please contact Fr. Michael so that he will be able to visit them.
Beloved Stewards of the Dormition of the Theotokos, Brothers and Sisters in Christ,

After 7 weeks of fasting, prayer and the difficult struggle (for some) that is Great Lent, we celebrate the Resurrection of our Lord, God and Savior, Jesus Christ. Allow me to quickly reflect on Holy Saturday evening when we enter into the day of Pascha itself. What do you remember about this event? Everyone has his or her memories. The church is dark and quiet. The priest comes out of the Altar with the Light of Christ, the Light of the Resurrection. The Light proceeds throughout the Church and everyone has a lit candle. While we are outside, we hear the Gospel of the Resurrection of Christ, and after chanting “Christ is Risen” we hear the Resurrection Homily of St. John Chrysostom. The main theme of this homily is: ALL ARE WELCOME! It doesn’t matter what you did this Great Lent. It doesn’t matter whether or not you came to the Church. It doesn’t even matter whether or not you fasted…ALL ARE WELCOME! We know what we are supposed to do and how we are supposed to prepare for Lent & Pascha. WE ALL CELEBRATE THE RESURRECTION OF CHRIST. This is our salvation, and we know where we are supposed to celebrate.

This year for Holy Week, come to church. Come to ALL the services of Holy Week to truly experience the beauty and the mystery of Pascha. I’m not talking about “Greek” Easter. The traditions and celebrations of “Greek” Easter, which is an incorrect label, are meaningless without a full understanding of what the Resurrection truly means. Come and celebrate life in Christ. Prepare for the Sacrament of Holy Communion with prayer and fasting. This is our true celebration and we conduct these services of Pascha, or Orthodox Easter, as a Church family.

It is my hope and prayer that we come together to shout in unison, “Death, where is your sting? Hell, where is your victory? Christ is Risen! Death is Abolished! The joy of the Resurrection is universal and spreads throughout the world! Join us with your family, your friends and even your non-Orthodox friends and family to celebrate together. Let us come and see the empty tomb of Christ to proclaim that Christ is Risen!

In Anticipation of our Risen Lord, I remain,

Fr. Michael A. Gavrilos
2024 Stewardship

Thank you for all of your pledge campaigns for the coming year!

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# Holy Week Service Schedule 2024

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<td><strong>Saturday of Lazarus</strong>&lt;br&gt;April 27</td>
<td><strong>Σάββατον τοῦ Λαζάρου</strong>&lt;br&gt;Orthros &amp; Divine Liturgy&lt;br&gt;8:30 a.m.  &quot;Όρθρος καὶ Θεία Λειτουργία&quot;&lt;br&gt;Bridegroom Service&lt;br&gt;6:00 p.m.  &quot;Η Ακολουθία τοῦ Νυμφίου&quot;</td>
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<td><strong>Palm Sunday</strong>&lt;br&gt;April 28</td>
<td><strong>Κυριακή τῶν Βαίων</strong>&lt;br&gt;Orthros &amp; Divine Liturgy&lt;br&gt;8:30 a.m.  &quot;Όρθρος καὶ Θεία Λειτουργία&quot;&lt;br&gt;Bridegroom Service&lt;br&gt;6:00 p.m.  &quot;Η Ακολουθία τοῦ Νυμφίου&quot;</td>
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<td><strong>Holy Monday</strong>&lt;br&gt;April 29</td>
<td><strong>Μεγάλη Δευτέρα</strong>&lt;br&gt;Bridegroom Service&lt;br&gt;6:00 p.m.  &quot;Η Ακολουθία τοῦ Νυμφίου&quot;</td>
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<td><strong>Holy Tuesday</strong>&lt;br&gt;April 30</td>
<td><strong>Μεγάλη Τρίτη</strong>&lt;br&gt;Bridegroom Service&lt;br&gt;6:00 p.m.  &quot;Η Ακολουθία τοῦ Νυμφίου&quot;</td>
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<td><strong>Holy Wednesday</strong>&lt;br&gt;May 1</td>
<td><strong>Μεγάλη Τετάρτη</strong>&lt;br&gt;Holy Uction&lt;br&gt;3:00 p.m.  &quot;Τὸ Ἁγιον Ἐνχέλατον&quot;&lt;br&gt;Orthros of Holy Thursday / Anointing&lt;br&gt;6:00 p.m.  &quot;Ορθρός τῆς Μεγάλης Πέμπτης / Χρίση με Ενχέλατον&quot;</td>
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<td><strong>Holy Thursday</strong>&lt;br&gt;May 2</td>
<td><strong>Μεγάλη Πέμπτη</strong>&lt;br&gt;Vesperal Divine Liturgy&lt;br&gt;8:30 a.m.  &quot;Εσπερινὴ Θεία Λειτουργία&quot;&lt;br&gt;Service of the 12 Passion Gospels&lt;br&gt;6:00 p.m.  &quot;Η Ακολουθία τοῦ Ἑσπαρμένου&quot;</td>
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<td><strong>Holy Friday</strong>&lt;br&gt;May 3</td>
<td><strong>Μεγάλη Παρασκευή</strong>&lt;br&gt;Royal Hours&lt;br&gt;8:30 a.m.  &quot;Η Ακολουθία τῶν Μεγάλων Ὄρων&quot;&lt;br&gt;Descent from the Cross Vesper&lt;br&gt;3:00 p.m.  &quot;Η Ακολουθία τῆς Αποκαθήλωσις&quot;&lt;br&gt;Lamentations at the Tomb&lt;br&gt;6:00 p.m.  &quot;Όρθρος τοῦ Ἐπιτάφιου&quot;</td>
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<td><strong>Holy Saturday</strong>&lt;br&gt;May 4</td>
<td><strong>Μεγάλα Σάββατον</strong>&lt;br&gt;Vesperal Divine Liturgy&lt;br&gt;8:30 a.m.  &quot;Εσπερινὴ Θεία Λειτουργία&quot;&lt;br&gt;Paschal Vigil&lt;br&gt;11:00 p.m.  &quot;Η Αγρυπνία τοῦ Πάσχα&quot;</td>
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<td><strong>Sunday of Pascha</strong>&lt;br&gt;May 5</td>
<td><strong>Κυριακή τοῦ Πάσχα</strong>&lt;br&gt;Agape Vespers&lt;br&gt;12:00 noon  &quot;Ο Εσπερινὸς τῆς Αγώνης&quot;</td>
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*Dormition of the Theotokos Greek Orthodox Church - Oakmont, PA*
Glykeria, the holy martyr of Christ, was in her prime during the years of Emperor Antoninus (138-161), and when Savinos was governor of Trajanopolis in Thrace. Hailing from Trani, a seaport in the province of Bari on the Adriatic Sea, she was the daughter of a high-ranking Roman official. Upon her father's death, she became poor and departed for Trajanopolis.

Once, as Governor Savinos sacrificed before the idols, the holy Glykeria traced the sign of the honorable Cross upon her forehead. She then went before the governor, proclaiming herself a Christian and handmaiden of Christ. The governor summoned Glykeria to sacrifice to the idols. When she entered the temple of the idols, she prayed unto Christ.

Straightway, the idol of Zeus was destroyed when it broke to pieces. Enraged, the pagan bystanders cast stones at Christ's witness. However, none of the stones struck the holy woman. Since she remained unharmed, the pagans seized Glykeria and hanged her by the hairs of her head and then lacerated her body.

Afterwards, they imprisoned the Saint in a dungeon. Intending to starve her, they did not give her any food or drink for many days. An angel of the Lord brought Glykeria nourishment, and through this no evil befell her. Indeed, when the governor and his company entered her dungeon, they were astonished to find a platter and vessels containing bread, milk and water, though the cell was locked securely and no one entered therein.

The governor then sentenced the holy woman to be burned in a fiery furnace. However, a cool dew fell from on high, extinguishing the fire. Glykeria exited the furnace unscathed. The executioners then flayed the skin of her scalp to her forehead. Afterwards, binding her hands and feet, they cast her upon a layer of rocks in prison.

In her dungeon, an angel of the Lord descended and loosed the Saint's bonds. The angel then healed the injuries to her skull. Now this restoration was witnessed by the jailor, Laodikos. Amazed at this miracle, he, too, confessed Christ. Straightway, he was beheaded and received the crown of martyrdom.*

Glykeria was then led before Savinos. The governor ordered her thrown to the wild beasts that they might devour her. Without incurring any life-threatening wounds or bruises, after she received a tiny bite from them, that blessed young woman surrendered her soul into the hands of God. Thus, after her manifold struggles, Glykeria, the namesake of sweetness, now delights in the incorruptible sweetness of Paradise.**

Now we shall recount a miracle that suffices to manifest the maiden's boldness before God. Dositheos in his Dodekavivlos records that her holy relics were interred at Heraclea in Thrace. At Heraclea, a copper pot was used to collect divinely-flowing myrrh which gushed from the Saint's tomb. By means of this streaming myrrh, many received miracles, as also attested by Saint Theophylact of Ochrid. The Metropolitan of Heraclea, while in Constantinople, found an impressive gold pot. He bought it with the intention of substituting it for the copper vessel that received that sanctified outflow from the Saint's tomb. However, when the exchange was made, the miracles also ceased.

After shedding tears and making many prayers, the Lord revealed to the Metropolitan of Heraclea that the gold pot was unclean. The vessel was then brought to the Ecumenical Patriarch of Constantinople, Saint John the Faster (+ 595). The Patriarch discovered that the learned chief magician, Paulinus, an idolater, when casting a spell, shed blood into that vessel as a sacrifice unto devils. When this event was recounted to Emperor Maurice (582-602), the Patriarch sought legal remedy against such demonic practices. The Emperor sentenced the magician to be bound to a pillar until he died. Furthermore, the man's sons were beheaded as accomplices in their father's wizadry. O reader, keep in mind the severe punishment received by magicians and sorcerers!

**Apolytikion in the Third Tone**
Let us honor the beautiful virgin of Christ, who excelled in the pain of contest. She trampled on the serpent although she was weak in the flesh. For love of Christ she despised her torments and was therefore glorified by God. Let us cry to her: Rejoice, O blessed Glykeria.

**Kontakion in the Third Tone**
Through love for Mary the Virgin Mother of God, you preserved your virginity, O Glykeria. You surrendered your heart to Christ your God, and bravely fight till death. Therefore He has crowned you with a double crown.
Ministry Updates

Parish Council

As we enter Holy Week, I extend my warmest wishes to our Parish and loved ones for a truly blessed and meaningful Easter season. On Sunday, May 5th, following Agape Vespers, we will again host our Pascha Panigiri, where we will come together in celebration.

In addition to our celebration, the Parish Council would like to thank our Parish for your stewardship (financial, volunteering for our festival, gyrofest, half pan sale, support for our hall rentals, etc). As we know, April showers bring May flowers... and boy did we get showers! Your stewardship blessed our church community with the financial necessities the Parish Council required for the reconstruction of the Riverside Landings sea wall and lower parking lot wall, as well as a safety fence. Both projects provided us with stability and fortification during these past weeks of record-breaking rainfalls. Your continued support and generosity have truly made a difference in our church community, and for that, we are grateful.

Wishing you a wonderful Holy Week and Blessed Pascha.

Christos J. Ioannou
Parish Council President

Philoptochos

The annual Fleatique was a great success! The committee of Roz Denillo, Kay Doas, Mary McCrady and Jean Walter did an outstanding job organizing and planning this event. The monies of this fundraiser and all our fundraisers is used to help those in need & meet our obligations to the Metropolis and National Philoptohos. We thank all those who donated and contributed to it.

As part of our Speakers Bureau, Elias Fox was invited to speak to the congregation about Neighborhood Resilience Project. He spoke about their upcoming fundraiser which is sponsored and supported by Troy & Theodora Polamalu. Mark.

May 21st on your calendars.

Soup, soup and more SOUP! As part of our lenten activities, members of St. Barbara Philoptochos are making soup to distribute to the shut-ins. These will be distributed the week of April 21st.

On the 24th of April we cleaned the church to prepare for Pascha.- the pews, carpeting, floors - candle holders, icons were all prepared.

Coffee hour after church is a time for snacking and joining in fellowship with members and visitors at church. The coffee hour is sponsored by Philoptochos. It is a fundraiser. The goodwill basket helps us to provide coffee and refreshments to the congregation. We appreciate any donations. In order to sponsor a coffee, please call Mary McCrady at 412-828-7549 Philoptochos provides the plates, coffee and napkins. We set up the refreshment table and clean up. Please consider sponsoring a coffee hour. We would appreciate it.

Sincerely,
Cathy Champagne
Philoptochos President

Festival

This year's 50th festival on June 28-29-30 is about 2 months away and we are now in full festival readiness mode, so far we have prepared:

17,000 Kouleourakia (plus another 3200 for the Philoptochos fundraiser)
4,600 Kourambiethes
3,300 Meatballs for Souzoukakia
275 full pans and 69 half pans of Spanakopita

Upcoming prep dates include:

- Wednesday May 15 daytime: Lamb Shank
- Thursday May 16 daytime: Lamb Shank
- Sunday May 19: Moussaka
- Wednesday May 22 daytime: Galatoboureko (tentative)
- Thursday May 23 daytime: Galatoboureko (tentative)
Sunday June 2: Pastitso #1
Sunday June 9: Pastitso #2
Sunday June 23: Tzatziki cupping
Wednesday June 26 evening: Rice Pudding and Grape Leaves

We need many hands to prepare the amount of food we use during the festival, so any extra time you have to help out is appreciated.

Area leads will be reaching to start scheduling help, please commit to dates and times. Telling us "I'll be there, not sure when" doesn't help us as we need to ensure we have enough volunteers scheduled for each shift to efficiently serve food to our loyal patrons.

Also, we are looking for pictures and videos from past festivals so we can assemble a scrolling presentation of past events for display in the foodline. Let us know if you have anything that we can use for this project.

Let's all do what we can to help out as we prep for our 50th festival,
Andy Gavrilos & Chris Doas
Festival Chairs

Greek Dance

Individuals are welcomed into the Grecian Stars dance group based on age and teacher discretion. The Grecian Stars are looking forward to performing at our annual Greek Food Festival in June, when we will perform in costume. This experience is an opportunity to get out in front of a large crowd and display the work that has been done all year! It is also a time to learn dances that are done in more social settings.

For more information about the Grecian Stars, please contact Alecia (724-681-1714)

Sunday School

As we approach the end of the Lenten season and the end of the Sunday School year, I wanted to share with the Parish some of our past activities and upcoming events. On Saturday, April 26, we celebrated the Saturday of Lazarus, followed by the family retreat where everyone in attendance helped to make hygiene kits for IOCC and folded palms for Palm Sunday. These activities prepared us for Palm Sunday on April 27th, after which we had a brief Sunday School lesson.

Coming up, during the Lamentations of the Tomb service on May 3rd, girls of our of Parish will serve as Myrrh Bearing Women. Please refer to the flyer in this newsletter about the Myrofores service with an invitation for our young ladies to participate. Please email Presvytera Maria if you're interested at MariaGavrilos13@gmail.com.

With anticipation towards Pascha, we are not scheduling Sunday School to follow the Agape Service on Sunday, May 5th but we hope that your families can attend the Pascha Panagiri. Please email Janine at office@dormitionpgh.org if you're able to attend along with the number attending as well as what you plan to contribute.

Finally, save the date for Sunday, May 19 for Sunday School graduation. There will be more information to follow.

Please let me know if you have any questions!
Christina Contes
Sunday School Director

GIANT EAGLE GIFTCARDS

Remember to purchase Giant Eagle Gift cards from the church to purchase groceries or other Retailer Gift cards as gifts or to purchase gifts.

Support the church by purchasing our Giant Eagle Cards. They are always available. Check or cash, only.

Please see Zoe Lardas or contact her zoe@nikocontracting.com (h. 412.681.1951 *no texts*) to arrange for a purchase.

As always, "Thank you" to all of you who have been participating in this easy fundraiser!!
Myrrh Bearing Women (Myrofores)

On Holy Friday, at the evening Lamentations service, girls in grades K-12th have the opportunity to serve as Myrrh Bearing Women. The Myrrh Bearing Women came to the tomb of Jesus very early in the morning to anoint His Body after His death.

Those who would like to participate are asked to dress in all white (dress / shoes / stockings / socks / sweaters). A white basket filled with rose petals will be provided for each girl.

There will be a brief rehearsal after the Palm Sunday Divine Liturgy.

Those interested in participating, please contact Presvytera Maria at (mariagavrilo13@gmail.com)

Dormition of the Theotokos Greek Orthodox Church - Oakmont, PA
A BRIEF OVERVIEW OF THE HOLY WEEK SERVICES OF OUR ORTHODOX CHURCH

Palm Sunday Evening
Bridegroom Service
The Gospel describes the plotting of the priests and elders to trap Jesus as a religious heretic. The hymns of this Nymphios service commemorate two things: the prophetic figure of Joseph, who suffered unjustly at the hands of his brothers before being greatly rewarded. The second being the parable of the fig tree, in failing to bear fruit became a symbol of the fallen creation, and our own lives, in which we have also failed to bear spiritual fruit.

Holy Monday Evening
Bridegroom Service
This evening’s theme is watchfulness and preparation, before the awesome judgement seat of Christ to render an account of ourselves. The Gospel reading contrasts the efforts of the Pharisees to trick and discredit Jesus. The hymns remind us of the parable of the Ten Young Virgins—five wise and five foolish.

Holy Tuesday Evening
Bridegroom Service
True repentance and transformation from the life of sin to a life of faith is seen in the person of the sinful woman who anoints Jesus with myrrh and washed His feet. The highlight of the service is a hymn written by St. Kassiani in honor of this woman. The Gospel foretells and recalls Christ’s inner struggles and agony. Holy Wednesday morning follows the same themes with the final Presanctified Liturgy for the year.

Holy Wednesday Afternoon
Holy Unction
The theme of this service is our human need for the healing and forgiveness that comes into our lives when we establish a relationship with God through Jesus Christ. The Sacrament of Holy Unction anoints the faithful, heals them physically and spiritually. They are also reconciled to each other to receive the gift of Holy Communion instituted by Christ at the Last Supper on Holy Thursday Morning.

Holy Wednesday Evening
Matins of Holy Thursday
Service of the Matins for Holy Thursday, which focuses on three events 1. the Upper Room 2. the Garden of Gethsemane 3. the washing of the feet. Jesus Christ washed the feet of his disciples at the Last Supper showing His humility and love. Following the service faithful will be the anointing with the Sacrament of Holy Unction sanctified from the afternoon service.

Holy Thursday Morning
Vesperal Divine Liturgy
This Vesperal Divine Liturgy of St. Basil the Great has Christ establishing the New Covenant prophesied by Jeremiah at the Last Supper through the Sacrament of Holy Communion. The priest will prepare the Presanctified Host of Communion that will be used for the next year for the sick/homebound.

Holy Thursday Evening
Service of the 12 Passion Gospels
We commemorate the unjust suffering that Jesus Christ endured for our sake, so that we might be reconciled to God our Father. Twelve Passion Gospels are read. A procession representing Christ carrying His own Cross along the streets of Jerusalem to Golgatha takes place in the Church. This is the longest Orthros service of the Orthodox Church.
**Holy Friday Morning**
*Royal Hours*
Each hour has a theme: the coming of Christ, the true light (First), the descent of the Holy Spirit (Third), the passion and crucifixion of Christ (Sixth) and the death/burial of Jesus (Ninth). The central prayer to each of the Hours is the Lord’s Prayer.

**Holy Friday Afternoon**
*Vespers of the Unnailing*
At this service we are witnesses to the undeserved suffering of Christ, to his terrible passion and death. This service is known in Greek as the *Apokathelosis*, or the Unnailing from the Cross. The service remembers how Joseph of Arimathea removed Christ’s body from the Cross, wrapped it in clean linen and carried it to his own unused tomb for burial, the priest will pause the Gospel reading to take down the icon of Christ from the Cross.

**Holy Friday Evening**
*Lamentations at the Tomb*
Holy Friday evening’s theme is Christ’s descent into Hades during which the gospel of repentance and reconciliation with God is shared with those who died before Christ’s saving dispensation in the flesh. The service begins with the Lamentations also called *Encomnia* (Lamentations) divided into three stasises. It includes the procession of the decorated Kouvouklion containing the Epitaphios. The service ends on a note of joy and hope, with the reading of the prophet Ezekiel in which he describes his vision of our resurrection yet to come. Death is about to be conquered and faithfulness rewarded.

**Holy Saturday Morning**
*Vesperal Divine Liturgy*
The crucifixion is over, Christ is buried, the twelve Apostles and other disciples are scattered and defeated. And yet, three myrrh-bearing women come with faith to perform the last act of love—to anoint Jesus according to the Jewish burial custom. They are the first witnesses to the Resurrection. This joy is commemorated through the scattering of bay leaves and flower petals by the priest just before the reading of the Gospel.

**Holy Saturday Evening**
*Paschal Vigil*
The Church is completely darkened; a single light emerges from the altar representing the victory of Christ over death, the defeat of the Prince of Darkness by Jesus, the Light of the World. As the light is passed from person to person, it pushes back the darkness of the Church and defeats it completely. The Resurrection of Christ is proclaimed, and the singing of ‘Christos Anesti’ signifies Christ’s victory over Death. After the Anastasis Service, the Divine Liturgy of St. John Chrysostom begins. The light is carried back to our homes so that they might be filled with its light and warmth and triumph. Red dyed Pascha eggs are blessed and given out to the faithful at end of this service.

**Sunday of Pascha**
*Agape Vespers*
The theme of this special service is love, forgiveness, reconciliation, triumph and joy—these are the gifts that we receive because Christ lived and died and triumphed for our sake. This service is characterized by the reading of the Gospel in several languages to illustrate the universal Good News of the Resurrection to all ends of the world.

Compiled by Rev. Fr. John Ketchum
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<td>Holy Unction</td>
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<td>Great &amp; Holy Pascha</td>
<td>6:00 p.m.</td>
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<td>5:30-7:00 p.m.</td>
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<td>Thomas Sunday</td>
<td>Minister’s Day</td>
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<td>8:30 a.m.-2:30 p.m. Festival Prep (lamb shank)</td>
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<td>Sunday of the Myrrh Bearing Women</td>
<td>Festival Prep (moussaka) Philoptochos Meeting</td>
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<td>8:30 a.m.-2:30 p.m. Festival Prep (galatoboureko)</td>
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<td>Sunday of the Paralytic</td>
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<td>Sunday of the Samaritan Woman Festival Prep (pastitso)</td>
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<td>Sunday of the Blind Man Festival Prep (pastitso)</td>
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<td>10</td>
<td>6:00 p.m. Vespers, Orthros, Divine Liturgy (Apodosis of Pascha)</td>
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<td>11</td>
<td>6:00 p.m. 9th Hour, Vespers, &amp; Orthros (Holy Ascension)</td>
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<td>9:30 a.m. Divine Liturgy (Holy Ascension)</td>
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<td>Sunday of the Fathers of the 1st Ecumenical Council</td>
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<td>23</td>
<td>Holy Pentecost Festival Prep (Tzatziki Cupping)</td>
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<td>24</td>
<td>9:00 a.m. Festival Prep (Pastry Packing)</td>
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<td>25</td>
<td>9:00 a.m. Festival Prep (Pastry Packing)</td>
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<td>26</td>
<td>9:00 a.m. Festival Prep (Pastry Packing) 6:00 p.m. Festival Prep (Rice Pudding &amp; Grape Leaves)</td>
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<td>Synaxis of the Holy Apostles</td>
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2024 Pascha Panigiri

Pascha Sunday, May 5th
12:00 noon Agape Vespers

All Are Invited To Our Pascha Potluck Meal Following Agape Vespers

Lamb, Magiritsa, & Potatoes Are Provided

Please RSVP by Tuesday, April 30th to Janine Michael
office@dormitionpgh.org / (412) 828-4144

With Amount Attending & What Dish You Will Be Brining

Dormition of the Theotokos Greek Orthodox Church - Oakmont, PA
Saints Raphael, Nicholas, & Irene
Chapel Feast Day
Dormition of the Theotokos Greek Orthodox Church – Oakmont, PA

Monday May 6th
6:00 p.m.
Paschal Vespers
Artoklasia
Procession of Relics
Paschal Orthros

Tuesday May 7th
10:00 a.m.
Paschal Divine Liturgy
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

- 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 2-30
- Holy Trinity (Ambridge)...............................July 12-20
- 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!

<table>
<thead>
<tr>
<th>Parish</th>
<th>Dates</th>
<th>Address</th>
<th>Phone</th>
<th>Website</th>
<th>Hours</th>
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<tbody>
<tr>
<td>Saint Nicholas</td>
<td>May 12-18</td>
<td>410 S. Dithridge Street</td>
<td>412-682-3866</td>
<td><a href="http://www.SINicholasPgh.org">www.SINicholasPgh.org</a></td>
<td>Sun: 12a-8p, Mon-Fri: 11a-8p, Sat: 1p-9p</td>
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<td>All Saints</td>
<td>June 3-7</td>
<td>601 West McMurray Road</td>
<td>724-745-5205</td>
<td><a href="http://www.AllSainstCbg.org">www.AllSainstCbg.org</a></td>
<td>Mon-Fri: 11a-8p</td>
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<tr>
<td>Saint Spyridon</td>
<td>July 12</td>
<td>1207 Grand Boulevard</td>
<td>724-684-5411</td>
<td>stspyridon.ppa.arch.org</td>
<td>Fri: 11a-9p</td>
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<tr>
<td>Holy Trinity (Ambridge)</td>
<td>July 16-20</td>
<td>2930 Beaver Road</td>
<td>724-266-6336</td>
<td><a href="http://www.htgoc.org">www.htgoc.org</a></td>
<td>Tue-Sat: 11:30a-8:30p</td>
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<td>Ypapanti (Presentation of Christ)</td>
<td>July 18-20</td>
<td>1672 Electric Avenue</td>
<td>412-824-9188</td>
<td><a href="http://www.ypapanti.net">www.ypapanti.net</a></td>
<td>Thu-Sat: 11a-9p</td>
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<td>Holy Trinity (Pittsburgh)</td>
<td>August 29-September 1</td>
<td>985 Providence Boulevard (across from Passeann Hospital)</td>
<td>412-366-8700</td>
<td><a href="http://www.HolyTrinityPgh.org">www.HolyTrinityPgh.org</a></td>
<td>Thu-Sun: 11a-9p</td>
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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-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.
St. Nectarios Bookstore

Welcome to the bookstore. As we enter the new year, come visit the bookstore. We have many items from different countries; Greece, Ukraine, Russia, and many monasteries, including our own, Nativity of the Theotokos Orthodox Monastery. Contact us for hours at 412.828.4144
This year’s Clergy Family Lenten Retreat was again hosted by Antiochian Village, Ligonier PA from March 26–28, 2024. This year’s theme was “A brother helped is like a small city”, focusing on deepening our relationships with each other, with Christ and with God. Our guest speaker was Rev. Dr. Nicholas Louh who provided much discussion and food for thought.

Our take-away from the retreat and Fr. Nick: Spend fifteen minutes a day with God: five minutes each in prayer, scripture reading, and silence.

Question who or what is ruling your life? Is Christ the King of our lives?
Have active conversation with Christ.
Listen to Christ in our prayers and ask Him what He wants us to do, and what He wants us to stop doing.
Be grateful. Keep a gratitude journal documenting daily what you are grateful for.

In conclusion, the retreat offered a wonderful opportunity for the clergy and their families to recharge, reconnect, and reflect.
The 2024 Daffodil Luncheon was held on April 6th at the Marriott Pittsburgh Airport. The women of the Holy Trinity Ambridge Philoptochos, led by president and luncheon chair, Paula Yakoumas, did an outstanding job hosting the beautiful event.

The Marriott Grand Ballroom was filled with approximately 150 smiling, embracing, excited Philoptochos members and guests from across the Metropolis. We were honored to have His Eminence Metropolitan Savas join us. The guest speaker for the day was Lacie Spagnolo, author of the book, You Were Born to Do This- Now Push. Lacie’s husband, Jim, son, Jimmy and daughter, Lily were also guests at the event.

Following a delicious Lenten meal, guests heard inspiring remarks from Luncheon Chair, Paula Yakoumas, Metropolis Philoptochos President, Joyce Spanakis, Lacie Spagnolo and His Eminence Metropolitan Savas. In her presentation, Lacie shared the inspiration for her book and the miraculous events that strengthened her and her family through their courageous struggle with Jimmy’s malignant brain tumor diagnosis at 4 months of age. Her smile was contagious, and her story of faith, hope and resilience kept guests wanting to hear more. Coincidentally, Lacie’s book became available on Amazon the day of the luncheon. On behalf of the Metropolis Philoptochos, President Joyce Spanakis presented Lacie with a marble icon of the Panagia Kardiotissa, as well as the plan to purchase 25 of Lacie’s books to be placed in care packages for families of patients at the Children’s Hospital of Pittsburgh. Monies raised from this year’s event will be divided 2/3 to the Metropolis of Pittsburgh Emergency Fund (for Humanitarian Aid) and 1/3 to the Seminarians’ Our Future Fund.
PATRIARCHAL ENCYCLICAL
FOR HOLY PASCHA

Prot. No. 244

+BARTHOLOMEW
BY GOD'S MERCY
ARCHBISHOP OF CONSTANTINOPLE-NEW ROME
AND ECUMENICAL PATRIARCH
TO THE PLENTITUDE OF THE CHURCH:
MAY THE GRACE, PEACE AND MERCY OF CHRIST RISEN IN GLORY
BE WITH YOU ALL

***

Most honorable brother Hierarchs and beloved children in the Lord,

By the pleasure and grace of God, the giver of all gifts, having run the race of Holy and Great Lent and spent with compunction the Week of our Lord’s Passion, behold we delight in the celebration of His splendid Resurrection, through which we were redeemed from the tyranny of Hades.

The glorious Resurrection of the Lord Christ from the dead is a shared resurrection of the entire race of mortals and a foretaste of the perfection of all, as well as of the fulfilment of the Divine Oikonomia in the heavenly Kingdom. We participate in the ineffable mystery of the Resurrection in the Church, being sanctified in its sacraments and experiencing Pascha, “which has opened to us the gates of Paradise,” not as a recollection of an event in the past, but as the quintessence of ecclesiastical life, as the presence of Christ ever among us, closer to us than we to ourselves. On Pascha, the Orthodox faithful discover their true selves as being in Christ; they are integrated into the movement of all things to the End Times, “with inexpressible and glorious joy” (1 Peter 1.8), as “children of light... and children of day” (1 Thess. 5.5).

The central feature of Orthodox life is its Resurrectonal pulse. Philosophers have wrongly described Orthodox spirituality as “sullen” and “autumnal.” By contrast, Westerners rightly praise the refined perceptiveness of the Orthodox in relation to the meaning and depth of the paschal experience. Yet this faith never forgets that the way to the Resurrection passes through the Cross. Orthodox spirituality does not recognize the utopianism of a Resurrection without Crucifixion, nor the pessimism of the Cross without the Resurrection. For this reason, in the Orthodox experience, evil does not have the final word in history, while faith in the Resurrection serves as the motivation for the struggle against the presence of evil and its consequences in the world, acting as a powerful transformative force. In the Orthodox self-consciousness, there is no place for surrender
to evil or for indifference toward the development of human affairs. On the contrary, its contribution to the transformation of history has theological basis and existential grounding and it unfolds without running the risk of identifying the Church with the world. The Orthodox believer is conscious of the antithesis between worldly reality and eschatological perfection. And so he or she cannot remain idle before any negative dimensions of the world. For this reason, the Orthodox Church has never considered the struggle for transforming the world as a meaningless matter. Our faith in the Resurrection has preserved the Church both from introversion and indifference for the world, as well as from secularization.

For us Orthodox, the entire mystery and existential treasure of our piety is condensed into Pascha. When we hear that the Myrrh-bearers “were astonished” upon “entering the tomb and seeing a young man dressed in bright clothes” (Mark 16.5), this characterizes the vastness and essence of our experience of faith as the experience of existential wonder. When we hear that “they were astonished,” this means that we find ourselves before a mystery that becomes deeper the more we approach it, in accordance with what has been said, that our faith “is not a journey from mystery to knowledge, but from knowledge to mystery.”

While the denial of mystery existentially reduces human nature, the respect of mystery opens to us the gates of heaven. Faith in the Resurrection is the deepest and clearest expression of our freedom; or rather, it is the birth of freedom as a voluntary acceptance of the supreme divine gift, namely of deification by grace. As “experienced Resurrection,” the Orthodox Church is the space of “authentic freedom” that for the Christian life is the foundation, way, and destiny. The Resurrection of Christ is the good news of freedom, the gift of freedom, and the guarantee of “shared freedom” in the “eternal life” of the Kingdom of the Father, the Son, and the Holy Spirit.

With these sentiments, most precious brothers and beloved children, filled with the complete joy of participating in “the feast that is shared by all,” having received light from the unwaning light and given glory to Christ risen from the dead and brought life to all – even as we remember during this all-festal “chosen and holy day” all of our brothers and sisters in difficult circumstances – we pray to our Lord “who trampled down death by death,” the God of peace, that He might bring peace to the world and guide our steps toward every deed that is good and pleasing to Him, proclaiming the all-joyous hymn “Christ is Risen!”

At the Phanar, Holy Pascha 2024
+ Bartholomew of Constantinople
Fervent supplicant for you all
to the Risen Lord
Archepiscopal Encyclical on Great and Holy Pascha, 2024

May 5, 2024

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

*You who fast, and you who fast not, rejoice today!*
*The table is laden; let all fare sumptuously.*  
(Catechetical Oration of the Holy Chrysostom)

My beloved sisters and brothers in the Risen Lord,

Χριστὸς Ἀνέστη! Christ is Risen!

On Pascha night, the gilded voice of the legendary Archbishop of Constantinople cries out in every church throughout the Orthodox Christian world. In this only sermon ever preached on this “first of Sabbaths” (μία τῶν Σαββάτων) and “feast of feasts” (ἔορτων ἔορτῃ), the Holy Chrysostom invites one and all to partake of “the banquet of faith” (τὸ συμπόσιον τῆς πίστεως).

His grand call to everyone to share in the joy of the Resurrection comes without price, like the call of the Prophet who said, *Let everyone who thirsts, come to the waters; and those who have no money, come, buy and eat! Come, buy wine and milk without money and without price* (Isaiah 55:1). For as we chant on this Holy Night, “let us all forgive all things in the Resurrection,” from the smallest to the greatest of failings, no price is exacted for the abundance of God’s grace, even grace upon grace (John 1:16).
Indeed, we may not have kept the Fast as we first intended. And some do not keep the Fast at all. However, our invitation to “the banquet of faith” isn’t simply contingent upon the quality or quantity of the foodstuffs from which we partake or abstain. Instead, our participation in the Table as co-banqueters presupposes a high measure of philanthropy and compassion for our fellow neighbor.

Thus, the saintly Golden-Mouth calls all to the Table, the Holy Table, without regard for our fulfillment of the laws around fasting. For on the night of Pascha, the law of love transcends every shortcoming — if only we will extend the same love and forgiveness that God grants to us to others.

My beloved Christians, do not pass by the invitation of Saint John Chrysostom! Accept it without pride in whatever you think you have attained, and without shame or regret for how you may have fallen short of your intentions. The Table is laden! Let all fare sumptuously of God’s eternal mercy and love!

Χριστὸς Ἀνέστη! Christ is Risen!

†ELPIDOPHOROS
Archbishop of America

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1Greek: Νηπιόδοσινς καὶ μὴ νηπιόδοσινς, ευφαντήτηε σήμερον. Ἡ τράπεζα γέμει, τροφήσατε πάντες. (ὁ Καθηχητικὸς Λόγος τοῦ Ἁγίου Χρυσοστόμου)
2Greek: οἱ διψόντες παρεδώκει ἐδώ’ ὑδατὶ καὶ ὡς τὸν μὴ ἔχετε ἄργυρον βαδίσαντες ἀγοράσατε καὶ πίετε ἅνω ἄργυρῳ καὶ τιμῆς ὅλνοι καὶ στέπαρ.
3Greek: Συνηχορίσωμεν πάντα τῇ Ἀναστάσει.