

THE VEIL

*A monthly publication of Dormition of the Theotokos Greek Orthodox Church
Oakmont, Pennsylvania*

August 2024

Volume II, Issue 8



Saints Adrian and Natalia of Nicomedia

August 26th

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.

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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.

2024 Stewardship

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

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CONSECRATION WEEKEND

FRIDAY, OCTOBER 4TH, 2024

6:00 P.M. GREAT VESPERS
LIGHT RECEPTION TO FOLLOW

SATURDAY, OCTOBER 5TH, 2024

8:00 A.M. CONSECRATION ORTHROS
9:00 A.M. CONSECRATION DIVINE LITURGY
LUNCHEON TO FOLLOW—RSVP REQUIRED

METROPOLITAN SAVAS OF PITTSBURGH PRESIDING

FOR MORE INFORMATION VISIT:
DORMITIONPGH.ORG/CONSECRATION



DORMITION OF THE THEOTOKOS GREEK ORTHODOX CHURCH

12 Washington Avenue · Oakmont, Pennsylvania 15139

Telephone: (412) 828-4144 · www.dormitionpgh.org

Reverend Father Michael A. Gavrilos, Parish Priest

CONSECRATION 101

WHAT IS A CONSECRATION?

The Consecration is the service of sanctification and solemn dedication of a building for use as a church. It is a special service which “changes” an ordinary building into the House of God. Like the Baptism of a child or the ordination of a priest, this change takes place through the Grace of God and the work of the Holy Spirit.

The Consecration of a church is a complex service that is filled with profound symbolism and many biblical elements and references. The Consecration service of our beloved Church of the Dormition of the Theotokos in Oakmont, PA is scheduled for Saturday, October 5th, 2024. The liturgical schedule for the Consecration Services is as follows:

- *Friday, October 4th*
6:00 pm Consecration Vespers
- *Saturday, October 5th*
8:00 am - Orthros
9:00 am - Consecration Liturgy
Celebration Luncheon to follow

The information in this article will be helpful in understanding the beauty, meaning and symbolism of every part of this sacred event.

THE CONSECRATION VESPERS

On the evening before the Consecration, the Holy Altar Table is cleared. Everything is removed, including the covering, so that it stands bare and ready to be washed and anointed during the upcoming services. The hierarch enters the Church, carrying the relics of three Holy Martyrs sent from the Archdiocese in a special ecclesiastical box called a “Reliquary.” The Reliquary is placed on a Paten, which is the gold diskos or round stemmed plate that holds the bread for Holy Communion, and it is placed on the Holy Altar Table, where it remains overnight, accompanied by a Vigil Light. The hierarch then presides over the celebration of a special service of the Preparation of the Relics, which includes hymns honoring the memory of the Holy Martyrs. This is followed by the Great Vespers Service.

THE CONSECRATION SERVICE

The following morning parishioners gather early in the Church for the celebration of the Orthros, the Consecration Service and the Divine Liturgy. The hierarch enters the Church and proceeds to the Holy Sanctuary, where the Vigil Light awaits on the Holy Altar table, lit in front of the relics of Holy Martyrs.

At the conclusion of the Orthros, the Divine Liturgy begins and continues as usual until the exclamation, “For You, our God, are holy, and to You we offer up glory.” In a regular Divine Liturgy, this would be followed by the “Holy God, Holy Mighty, Holy Immortal” hymn. Instead, special prayers for the Consecration are inserted. The first prayer, in honor of the Holy Martyrs, prays the following:

O Lord our God, You are faithful in Your words and You never lie in Your promises; You granted Your holy Martyrs to fight the good fight and to finish the course of godliness and to keep the faith of the true confession. All-holy Lord, be entreated by their prayers and grant us, Your unworthy servants, to have a part and inheritance with them, that being imitators of them, we too may obtain the good things that await them. By the mercy and love for mankind of Your only-begotten Son, with whom You are blessed, together with Your all-holy, good and life-giving Spirit, now and forever and to the ages of ages.

The hierarch censes the relics and then raises the Holy Paten containing them up to begin the procession. The procession is led by the acolytes, followed by the choirs, the clergy, the hierarch carrying the Holy Relics, and finally all the faithful, leaving the Church empty. As the procession leaves the Church, the choirs sing hymns honoring the Holy Martyrs:

*Hear us, you martyred Saints, who have fought the good fight and have gained crowns. Entreat the Lord to shed His tender mercy on our souls.
Glory to You, O Christ our God, Your Apostles' proudest boast. The treasure of Your Martyrs' joy, who to all proclaimed the Trinity one in essence.*

These hymns are two of the three hymns also chanted at weddings and ordinations. Following those hymns, others are offered that are only ever used for Consecrations:

Be consecrated, be consecrated, O new Jerusalem, for your light is come, and the glory of the Lord is risen upon you. This house was built by the Father; this house was made firm by the Son; this house was renewed by the Holy Spirit, which illumines and supports, and sanctifies our souls.

In the Old Testament, when the Temple was consecrated, Solomon offered sacrifices of irrational animals and whole-burnt offerings, O Lord. Since You, O Savior, were well pleased that the types should cease and the truth be known, now the whole world offers bloodless sacrifices to Your glory; for as the Lord of all, by Your Holy Spirit You sanctify everything.

Consecration is an old honored custom, and a good one. And it is also proper to honor new churches through consecration. As Isaiah says, islands will be dedicated to God, which are to be understood as the churches of the Gentiles, which have recently been established, and have their sturdy construction by God. Therefore let us also spiritually celebrate the festival of the present Consecration.

HIGHLIGHTS

The many actions that take place during the Consecration Service are not only beautifully symbolic, but deeply theological, historic and meaningful. Here are some of the highlights.

1. The Three Processions around the Church Building.

Those in attendance process with the hierarch and the Holy Relics around the church three times. By circling the Church three times, we circumscribe a border around the building, and declare that this Church is set apart for God. This tradition is as ancient as Joshua's Battle of Jericho. God promised the city of Jericho to His people, though at the time it was occupied by other people. The chief captain of the host of the Lord, a great angel, took back this territory, consecrating it to our Lord. During the Consecration Service the faithful process as Joshua and his people did, circling the walls of the Church and declaring the land for God.

When the first procession reaches the front of the Church, the hierarch places the Holy Relics on a table, which has been previously placed there, and the first readings from the Bible follow. After the readings, the hierarch picks up the Holy Paten and the second procession around the Church takes place with hymns being chanted. After the second and third processions, additional readings are

offered.

2. The Entrance into the Church

Following the third procession around the Church, the hierarch, raising his hierarchical staff, knocks on the closed front doors of the Church, calling out in a loud voice: "Lift up your gates you rulers; and be lifted up you eternal gates, and the King of glory will enter." From inside the Church and behind the closed doors a voice answers, "Who is this king of glory?" The hierarch replies, "The Lord mighty and powerful, the Lord powerful in war." And again, he repeats, "Lift up your gates you rulers; and be lifted up you eternal gates, and the King of glory will enter." Again, the voice asks, "Who is this king of glory?" and the hierarch answers, "The Lord mighty and powerful, the Lord powerful in war." This exchange is repeated a third time in dramatic fashion.

At the third answer the hierarch once again lifts the Holy Relics from the table and makes the sign of the Cross with them three times before the closed doors. The doors are then opened and the hierarch leads the clergy and faithful into the Church, while this special hymn is chanted:

You have made the earthly beauty of the holy tabernacle of Your glory to be like the majesty of the firmament on high, O Lord. Make it strong forever and ever, and accept our supplications that we unceasingly bring to You there, at the intercession of the Theotokos. For You are the life and resurrection of all.

3. The Placing and Sealing of the Holy Relics in the Holy Altar Table.

The hierarch enters carrying the Holy Relics and proceeds to the Holy Altar Table. All the faithful follow.

Uncovering the Paten, he places the Holy Relics in a small box. He then pours Holy Chrism over the Relics; this act symbolizes the union between our Lord, and His Martyrs. Having done this the hierarch prays for the deceased founders of the Church.

In the early years of Christianity the Church was not allowed to exist; for many years the early Christians were persecuted and killed for their faith in Christ. In those days, the Christians met in underground burial places and celebrated the Eucharist on the graves of the martyred Saints. When the persecutions ended, and the Church was free to exist, the custom of celebrating the Eucharist over the graves of Martyrs continued by placing Holy Relics in the Altar at the time of the Consecration. In this manner, we are always reminded that the Church was built on the Blood of the Martyrs and their faith in the Lord.

Following these two prayers the hierarch places the box containing the Holy relics into a special cavity in the Holy Altar Table. In order to seal them permanently the hierarch pours wax / mastic over them. The wax/mastic contains many sweet smelling and fragrant spices, which were used by Joseph of Arimathea and Nikodemos to anoint the Body of Christ in preparation for his burial. The Holy Altar represents the Tomb in which our Lord's body was placed. All of this takes place during the chanting or reading of Psalm 144 (145).

Together with the saints' Holy Relics, a scroll listing the names of all those who pledged in support of the building of the Church are sealed in the Holy Altar forever. The Consecration is the "Baptism" of a Church, and in it each of us reaffirms our own Baptism, our own dying and living with Christ. Therefore, on the day of Consecration, the Church "entombs" with our Lord, through the interment of the names, our loved ones, past and present, all of whom are alive together in Christ.

4. The Washing and Anointing of the Altar Table.

The hierarch's robes are then covered with a simple white linen tunic called the Savanon, which represents both a baptismal garment and the shroud in which our Lord was buried, as he prepared to clean the Altar Table. The Altar Table represents the Tomb of Christ and His body lies therein. The

Altar must undergo its own "Baptism" (washing) and "Chrismation" (anointing). The hierarch is given three bars of soap and a basin of water, which he blessed to make it Holy Water (much like the blessing of waters in Baptism). As he cleans, he chants from Psalm 50/51, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Fill me with joy and gladness; let the bones which You have broken rejoice." Later, this special white garment will be cut up into small pieces and offered to the faithful as a blessing from the service to take to their homes.

After the Altar Table is cleaned, he marked the sign of the Cross in water over it three times (as when a person is immersed into the water three times in Baptism). He then makes the sign of the Cross with Holy Chrism over the Altar three times, calling out each time, "Alleluia, alleluia, alleluia!" (as when a person is Chrismated.) Psalm 132 (133) is then read, which reminds us that when Aaron was chosen by the Lord and anointed, the oil flowed over him and into his beard. The Holy Altar Table is then dried with special engraved cloths which will be used to make Holy Antiminsia, or sacred liturgical cloths to be distributed to other churches by the hierarch.

5. The Placing of the new Altar Coverings and other Holy Articles on the Holy Table.

On the four corners of the Holy Altar Table, icons of the four evangelists (Matthew, Mark, Luke and John) are then placed and sealed with wax. The Altar Table is then covered with the "Katasarkion". This white linen cloth represents the Lord's burial shroud. The Katasarkion is tied with a cord which represents the cord with which our Lord's hands were tied as He stood before the High Priests. The Katasarkion will never be removed and will remain on the Altar for as long as the Church remains standing. As the Katasarkion is being placed on the Altar, Psalm 131 (132) is read.

Having placed the Katasarkion over the Altar, the hierarch says: "Glory to You our God unto ages of ages." He washes his hands, and covers the Altar Table with a set of new, brighter and more elaborate Altar vestments, which symbolize the glory of God.

While he covers the Altar Table, the reader reads Psalm 92 (93): "The Lord reigns; He clothed Himself with majesty; the Lord clothed and girded Himself with power; and He established the world, which shall not be moved. Your throne is prepared from of old; You are from everlasting."

After the vesting of the Holy Altar Table, the hierarch censes the Holy Altar and the Church. He then Chrismates the icons and the building; carrying a reed to the tip of which has been bound a small sponge dipped in Holy Chrism. He draws the monogram of Christ in the apse of the Sanctuary, on the four columns and on the lintel of the door of the Church on the inside.

6. The Lighting of the Vigil Light.

Finally, at the conclusion of the Consecration service, the hierarch places the Vigil Light on the Holy Altar. This light reminds us of the unfailing light of our Transfigured Christ in His Holy Resurrection (and of the candle that a newly Baptized & Chrismated person carries). Earlier in the service everyone in the congregation has had an opportunity to offer a drop of oil to the holy vigil lamp, making it an offering of thanks and prayerful vigilance of all the people of God.

7. The first Divine Liturgy in the newly consecrated Church.

The celebration of the first Divine Liturgy in the newly-consecrated Church continues with great joy as the people of the Church offer their thanks to God and offer themselves to His service. The Consecration of a Church is not an end; like a Baptism is the start of a new life in Christ for the entire community. To God be the glory! Amen.

Text resources for this article drawn from Holy Trinity Greek Orthodox Church (Pittsburgh, PA)

ITEMS NEEDED TO BE DONATED FOR THE CONSECRATION



If you would like to donate one of the items below, please contact Janine in the office at (412) 828-4144 or visit onrealm.org/dormitionpgh, and choose Consecration Donations.

All donations will be acknowledged in our Monthly Newsletter, The Veil, in November.

If there are any questions, please contact Fr. Michael.

Coverings & Vestments

Altar Table Covers	\$2,000	
(15) Antiminsia	\$40 each / \$600 total	
Bishop's Savanon	\$750	
Chalice Covers	\$350	
Deacon Vestments	\$1,000	
(2) Epigonation	\$750 each / \$1,500 total	
(2) Icon Stand Covers	\$150 each / \$300 total	
Icons for Altar Table	\$150	
Katasarkion	\$250	
(4) Orarion	\$200 each / \$800 total	
Priest Vestments	\$1,200	
(8) Epitrachelion	\$200 each / \$1,600 total	

Holy Altar / Holy Vessel Items

Altar Candlesticks (2)	\$300 each / \$600 total	
Altar Table Candle	\$300	
Bishop's Candlesticks	\$750	
Blessing Cross	\$300	Pledged
Chalice & Paten Set	\$2,000	
Chalice (replating)	\$350	
Consecration Compounds, Ointments, & Vessels	\$250	
Holy Gospel (replating)	\$300	Pledged
Paten (replating)	\$350	
Tabernacle	\$1,200	
Zeon (replating)	\$100	

Other Expenses

A.V. Equipment Rental	\$3,000	
Printing of Consecration Service Books	\$500	
(50) \$100+ Donations for Misc. Items	\$5,000	
General Donations Towards Consecration	Any Amount	

COVER ICON – Saints Adrian and Natalia of Nicomedia

August 26th

Saints Adrian and his wife Natalia hailed from Nicomedia. During the second reign of Maximian (306-308), there were twenty-three Christians that he found in a cave and inflicted upon them diverse tortures. Adrian, who was twenty-eight years old and head of the praetorium, learned of this and inquired of them why they endured such torments. They answered him, saying, "We endure them so that we might gain those good things prepared by God in the heavens for those who suffer for His love; indeed, such things which no ear can possibly hear nor word can set before the mind." This response moved blessed Adrian to compunction, and he was filled with divine grace, igniting a flame within him to also undergo torment for the love of Christ.

Thus Adrian turned to the recorders who were preparing the lists of those Christians to be slain, and uttered, "Write my name together with the names of the others, for I too count it pleasure to die with them for the love of Christ." Whereupon, they entered his name in the lists, and had him bound with chains and locked in prison. Now his wife, Natalia, who was raised a Christian by her parents yet kept her faith to herself to avoid being violated by the pagans, was informed of her husband's imprisonment, yet she thought it was for some other reason, causing her to weep and lament. After she learned that Adrian was imprisoned for the sake of Christ, she arrayed herself in splendid clothes and went to visit him in prison.

When she entered the prison, she kissed the bonds and chains which bound her husband, and praised him for his eagerness to demonstrate his witness for Christ. She also counseled him to remain firm and unshaken in the tortures. After her husband exhorted her to return home lest she also be imprisoned, Natalia left beseeching the other twenty-three Christians imprisoned with Adrian to pray for her husband.

Having left the prison, Natalia returned home. Adrian, however, bribed the guards to release him for an appointed time to notify his wife that he would soon be martyred. When Adrian arrived at his home, Natalia assumed Adrian feared the torments and denied Christ, and reproved him for being a coward and lamented for the missed opportunity of being the wife of a martyr. But when she was informed of the true reason for Adrian's return, she was exceedingly glad and embraced him. They therefore returned to the prison together, where Natalia tended to the wounds of the Christians prisoners. When the emperor learned this, he forbade Natalia and the other women from coming to the prison to attend to the Christians. Undaunted, Natalia cropped her hair and, donning male clothes, she bribed her way into the jail.

When Adrian stood before the emperor, he boldly confessed Christ, for which he was thrashed with staves, then thrown on the ground and beaten upon his thorax and abdomen till his entrails were exposed. Afterwards, they cut off his hands and feet together with the other Christians. Indeed, Natalia was not only present at the severing, but assisted in the dismemberment by placing each member upon the anvil for cutting. She would even beseech the executioner to bring down the cleaver and hammer with a mightier blow, to render greater and harsher pain for the Saint; for she believed his reward would be greater. At the same time she emboldened Adrian and endowed him with strength to endure the pains courageously, so as not to betray Christ during his martyrdom.

During the course of these torments, Adrian and Christ's twenty-three other athletes finished the course of martyrdom. The idolaters were about to cast their sacred bodies into the fire, when the blessed Natalia retrieved one of Adrian's hands. She hid it under her shirt, and attended to see the outcome of the sacred relics. And when she noticed the blood dripping from them, she anointed herself with it as if it was myrrh and spices.

As the holy relics were cast into the flames, a sudden storm of rain fell and quenched the fire. Whereupon, a certain Christian named Eusebius gathered up the sacred relics and brought them on board a boat. He brought them to Argyropolis, near Constantinople, where he interred them, and later on a church was built there in their honor.

The names of the twenty-three athletes of Christ are as follows: Anatolios, Anthimos, Antiochus, Gentelios, Eleutherios, Hermogenes, Evethios, Euretios, Eutybios, Theagones, Theodore, Thyrsos, John, Karteras, Claudius, Kyriakos, Marinos, Mardonius, Menodius, Platon, Synetos, Troadios and Pharetrios.

Shortly thereafter, Natalia was pursued by a certain imperial officer at Nicomedia who desired to take this young and wealthy widow as his wife. This caused Natalia to flee by ship to the location of her husband's sacred relics with his companions. Soon after she surrendered her soul into the hands of God, and was buried with the Holy Martyrs.

Although Natalia did not shed her blood and suffer physical martyrdom, she is still numbered with the Martyrs for having co-suffered with them by ministering to them and encouraging them. As our Savior promised: "He that receives a righteous man in the name of a righteous man shall receive a righteous man's reward" (Matt. 10:42).

Festival

We would like to thank everyone who helped bake and prepare food items, assisted with set-up festival week, clean-up the week after including organizing storage areas, worked shifts and especially those who stayed for extra shifts during the weekend. Our success in this record-breaking year is a direct result of our teamwork and everyone's tireless effort.

A threat of severe rain and tornadoes on Saturday prompted a record crowd on Friday and despite the forecast we had a near record crowd on Saturday. Sunday followed with another record day and most all areas had a record 3-day total. Despite preparing more food this year, by 7pm Sunday just about everything was sold. As a result, we are going to re-evaluate how we prepare and package our food & pastries to ensure we have enough items available later into the evening.

We did manage to share our success by donating over \$1000 of leftover cooked/uncooked food and unreturnable perishable food items to organizations serving those in need in our local communities and also the Nativity of the Theotokos Monastery in Saxonburg.

All of the income is deposited and recorded, all the credits are applied and allocated, and all the expected bills have been received and paid. The only outstanding items are 5 monthly Duquesne Light meter charges totaling \$75 and 4 monthly Point of Sales System charges totaling \$20. Both those estimates are included in the report below comparing this year's festival to the past 2 years.

Again, congratulations and thanks to all for your efforts,

Andy & Chris

FINANCIAL REPORT						2024	2023	2022
<u>DAILY SALES</u>	<u>Food</u>	<u>Gyros</u>	<u>Pastries</u>	<u>Bar & Beverage</u>	<u>Honeyballs & Ice Cream</u>			
Curbside	\$24,209	\$9,617	\$5,349	\$21	\$0	\$39,196	\$23,163	\$21,836
Friday	\$55,794	\$44,897	\$32,753	\$24,584	\$6,693	\$164,720	\$138,193	\$99,960
Saturday	\$52,442	\$39,494	\$25,873	\$21,029	\$6,871	\$145,710	\$155,380	\$114,346
Sunday	<u>\$40,120</u>	<u>\$43,434</u>	<u>\$14,450</u>	<u>\$16,608</u>	<u>\$7,653</u>	<u>\$122,266</u>	<u>\$114,074</u>	<u>\$82,929</u>
Total	\$172,565	\$137,442	\$78,425	\$62,242	\$21,217	\$471,892	\$430,811	\$319,071
INCOME								
Total Area Sales						\$471,892	\$430,811	\$319,071
Pre-Sold Tickets						\$170	\$50	\$100
Pre/Post Festival Sales						<u>\$3,098</u>	<u>\$1,563</u>	<u>\$1,443</u>
Total Food & Beverage Income:						\$475,160	\$432,424	\$320,614
Other Income:								
Donations & Other						\$0	\$240	\$0
Bookstore Net Income						\$1,306	\$1,698	\$542
Sponsor Program Income						<u>\$20,210</u>	<u>\$24,300</u>	<u>\$23,738</u>
Total Other Income						\$21,516	\$26,238	\$24,280
Total Festival Income:						\$496,676	\$458,662	\$344,893
EXPENSES								
Total Food & Beverage Expense						\$147,531	\$133,408	\$109,393
Total Set-Up & Clean-Up Expense						\$59,202	\$50,941	\$40,503
Total General & Administrative Expense						\$37,817	\$35,215	\$27,637
Total Festival Expenses:						\$244,550	\$219,565	\$177,532
TOTAL FESTIVAL PROFIT:						\$252,126	\$239,097	\$167,361
Profit Margin						51%	52%	49%

August 2024

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1 6:00 p.m. Small Paraklesis	2 6:00 p.m. Great Paraklesis	3 9:00 a.m. Hours & Divine Liturgy <i>(Saxonburg Monastery)</i>
4 6th Sunday of Matthew	5 6:00 p.m. Great Vespers, Small Paraklesis, Orthros, Divine Liturgy <i>(Holy Transfiguration)</i>	6	7 6:00 p.m. Metropolis Youth & Young Adult Paraklesis	8 6:00 p.m. Great Paraklesis	9 6:00 p.m. Small Paraklesis	10
11 7th Sunday of Matthew	12 6:00 p.m. Small Paraklesis	13 6:00 p.m. Great Paraklesis	14 6:00 p.m. Great Vespers <i>(Dormition of the Theotokos)</i>	15 8:00 a.m. Orthros & Divine Liturgy <i>(Dormition of the Theotokos)</i>	16	17 11:00 a.m. GOMoPalooza
18 8th Sunday of Matthew 11:30 a.m. Baptism	19	20	21	22	23	24 10:30 a.m. Baptism 1:00 p.m. Baptism
25 9th Sunday of Matthew	26	27	28	29	30	31 11:00 a.m. Baptism 1:00 p.m. Baptism

August 1-15, 2024 Service Schedule

Thursday, August 1st
6:00 p.m. Small Paraklesis

Friday, August 2nd
6:00 p.m. Great Paraklesis

Sunday, August 4th
8:00 a.m. Orthros, 9:30 a.m. Divine Liturgy
(6th Sunday of Matthew)

Monday, August 5th
Great Vespers, Small Paraklesis, Orthros, Divine Liturgy
(Holy Transfiguration)

Wednesday August 7th
6:00 p.m. Small Paraklesis
Hosting the Central Region Youth & Young Adults

Thursday, August 8th
6:00 p.m. Great Paraklesis

Friday, August 9th
6:00 p.m. Small Paraklesis

Sunday, August 11th
8:00 a.m. Orthros, 9:30 a.m. Divine Liturgy
(7th Sunday of Matthew)

Monday, August 12th
6:00 p.m. Small Paraklesis

Tuesday, August 13th
6:00 p.m. Great Paraklesis

Wednesday, August 14th
6:00 p.m. Great Vespers
(Dormition of the Theotokos)

Thursday, August 15
8:00 a.m. Orthros, 9:30 a.m. Divine Liturgy
(Dormition of the Theotokos)

Join us!

2024 REGIONAL YOUTH AND YOUNG ADULT PARAKLESIS SERVICES



WESTERN REGION

ST. NICHOLAS
LORAIN, OH
FRI. AUGUST 2
6:00 PM



CENTRAL REGION

DORMITION OF THE THEOTOKOS
OAKMONT, PA
WED. AUGUST 7
6:00 PM



EASTERN REGION

HOLY TRINITY CATHEDRAL
CAMP HILL, PA
TUES. AUGUST 13
6:30 PM

DORMITION OF THE THEOTOKOS FEAST DAY CELEBRATION

WEDNESDAY, AUGUST 14TH, 2024

6:00 P.M.

GREAT VESPERS, ENGOMIA, PROCESSION

(REFRESHMENTS TO FOLLOW)

THURSDAY, AUGUST 15TH, 2024

8:00 A.M. - ORTHROS

9:30 A.M. - DIVINE LITURGY

(COFFEE HOUR TO FOLLOW)

**Metropolitan
Savas
invites YOU
to the
First Annual**

**St. Demetrios
Community Center
3223 Atlantic St. NE
Warren, OH**

**Saturday
August 17th**

11am - 9pm

**Free Admission
& Parking**

**Are You a
Musician,
Band
or Artist?**

**Want to
Perform or
Display Art?**

**Contact
Fr. Joe
DiStefano**

**frjdistefano@
yahoo.com**

**Fun for All
the Family!**

2 Music Stages

Karaoke

**Art & Craft
Exhibits**

**Food &
Beverages**

FESTIVAL
GOMOP
PALOOZA

**All Proceeds go to the
GOMoP Youth & Young
Adult Ministries**

The Meraklides

Clergy Supergroup

Metri & the Metro

Individual Artists & Groups

Young Adult Sand Volleyball Tournament

hosted by the Metropolis of Pittsburgh

**Saturday, August 24, 2024 at
SandBox Volleyball Club**

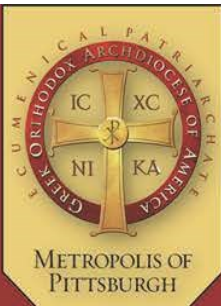
1 Eagle Valley Ct, Broadview Heights, OH 44147

Grab your crew and meet us on the courts!

Rules and registration information can be found on our website:
<https://tinyurl.com/YASandVBall>

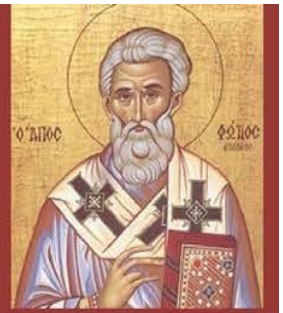


**A fundraising event for our
upcoming YAL Conference!**



A Good Word - Λόγον Αγαθόν

NEWSLETTER OF THE GREEK ORTHODOX METROPOLIS OF PITTSBURGH



Philoptochos Delegates Participate in 47th Clergy-Laity Congress

Philotimo, philoxenia, friendship, festivities and fabulous weather – delegates at this year’s biennial convention experienced it all. Fourteen delegates represented the Metropolis of Pittsburgh Philoptochos Society (5 of which were National Philoptochos Board members) in San Diego, CA from June 30th – July 4th for the 47th Clergy-Laity Congress and National Philoptochos Assembly. Our Metropolis delegates, along with almost 400 Philoptochos members from across the Archdiocese, participated in meetings, listened to speakers, watched presentations, held discussions and participated in voting. Valuable information was presented, and changes were made for the betterment of the organization.



Metropolis of Pittsburgh Delegates

On Tuesday morning at the AGAPE Breakfast, our Melissa Chapter #6003 from the Annunciation in Akron, OH was recognized as the recipient of the award from our Metropolis of Pittsburgh. Mary O’Connor and Torie Crockett, along with Fr. Dean Kokanos, were present to accept the award. The AGAPE Award received its name from the acronym “All Generations Accomplishing Philanthropic Endeavors.” On Thursday, the Chapter Challenge videos were presented, and everyone present saw the beautiful and blessed work of our St. Xenia Chapter #6039 from Sts. Constantine and Helen in Reading, PA. For two years, the chapter has raised funds totaling close to \$35,000 through various events, dinners, bake sales, etc. to build a room at the Lite House Women and Children’s Shelter in Reading. This room will house a woman

and up to two children. A plaque outside the furnished room gives thanks to the St. Xenia Chapter. President, Mary Dialectos, and National Board member, Sharon Whitman, both from the Reading chapter were in attendance and recognized along with recipients from the other eight metropolises.

Chapter Awards were also presented on Thursday, and our Philoptochos chapter from St. John the Divine in Wheeling, WV #6049 received second place recognition in the Chapter Project category for their “Orthodox Baby Shower.” Chapter President, Amy Filler submitted the project for consideration, but could not attend the convention. Our delegates attended two fabulous events during the week. The first was a tour and dinner on the awe-inspiring USS Midway Naval ship and the other was the culminating grand banquet held outdoors on the lawn of the Sheraton for a perfect view of San Diego’s spectacular fireworks show, “The Big Bay Boom.”

It was a wonderful week. Our hope is that at the next convention in 2026, we have 100% representation from each of our Philoptochos chapters. It is difficult to comprehend what you miss until you attend.

Metropolitan Savas invites YOU to the First Annual

MUSIC & ARTS FESTIVAL

GOMOP-ALOOZA

St. Demetrios Community Center
3223 Atlantic St. NE
Warren, OH

Saturday August 17th
11am - 9pm

Free Admission & Parking

Fun for All the Family!

- 2 Music Stages
- Karaoke
- Art & Craft Exhibits
- Food & Beverages

Are You a Musician, Band or Artist?

Want to Perform or Display Art?

Contact Fr. Joe DiStefano
frjdistefano@yahoo.com

All Proceeds go to the GOMoP Youth & Young Adult Ministries

Scan me!

It's Finally Here!



Metropolis of Pittsburgh St. John Chrysostom Oratorical Festival

His All-Holiness Ecumenical Patriarch Bartholomew has earned the title of the Green Patriarch and was named one of Time Magazine's 100 Most Influential People in the World, for His teachings about humanity's spiritual responsibility for taking care of God's creation — planet earth. His All-Holiness stands on the shoulders of Saints, who taught that the world is a gift from God, and that taking care of His creation is a way to connect with God. Explore and discuss the teaching of His All Holiness and the Saints on the creation of the world. What are some of our practical responsibilities as stewards of our planet, and how does that enrich our lives as Christians?

Please consider donating to the Metropolis Scholarship Fund so that we may continue to offer scholarships to our talented youth. Please visit:

<https://onrealm.org/GreekOrthodoxMe/give/oratorical>

Donations can also be mailed directly to the Metropolis to the attention of Alyssa Kyritsis. Please write "Oratorical Scholarship" in the memo line of your check.



Junior Division Poetry Winner: God's Painting by Theofania Vasilios Nacopoulos Koimisis Tis Theotokou, Erie

Our planet is a gift.
Not like a present you get from your family at Christmas.
This gift from God has a *purpose*.
The Earth is a canvas, and God is the artist.
Beautiful greens and blues, different hues of colors.
Each adding detail and beauty to God's landscape of life.
Humanity is *tamishing* His painting, discarding it in a darkened room,
Changing its previous purpose.
As the world *strips* the color from God's painting, the Orthodox must *replace* it.
As the world erases an evergreen, we must paint another.
We must *reuse* and *recycle* the resources of Earth.
We must restore God's painting.

Earth is our home.
Let us keep our home clean so we can use and live in it.
Why?
Because it is God's *gift* to his children.
Something to *enjoy, cherish, and use*,
For the benefit of all people.
God's people.
The home *He* created is the home we live in.
The roads we travel.
The painting we *embellish*.
Painting along with God.
Into the *future*.
In restoring the paint of the past,
We paint a *new beginning*.

CLERGY-LAITY ASSEMBLY

Philoptochos Assembly: September 21
Clergy-Laity Assembly: September 28

REGISTRATION
OPEN

For more info, registration & hotels visit:
pittsburgh.goarch.org/2024-clergy-laity-assembly

Join us!

2024 REGIONAL
YOUTH AND YOUNG ADULT
PARAKLESIS SERVICES

		
WESTERN REGION ST. NICHOLAS LORAIN, OH FRI. AUGUST 2 6:00 PM	CENTRAL REGION DORMITION OF THE THEOTOKOS OARMONT, PA WED. AUGUST 7 6:00 PM	EASTERN REGION HOLY TRINITY CATHEDRAL CAMP HILL, PA TUES. AUGUST 13 6:30 PM

SUPPORT HIS EMINENCE AND OUR METROPOLIS MINISTRIES

It costs approximately \$1,000 per day to operate our Metropolis - including Metropolitan Savas's Archpastoral visitations, preparations for summer camp and GOYA retreats, our vital registry, and more. Please consider sponsoring a day in the life of the Metropolis:

Greek Orthodox Metropolis of Pittsburgh, 5201 Ellsworth Avenue, Pittsburgh, PA 15232
412-621-5529 (Main) 412-465-0460 (Camp) 412-621-8543 (Youth)

pittsburgh.goarch.org info@pittsburgh.goarch.org



HOME & BUSINESS BLESSINGS

Fr. Michael will be blessing homes and businesses

Sunday, September 1st -
Monday, September 30th, 2024

Please contact him directly to schedule.

Metropolis of Pittsburgh Family Camp

at Camp Nazareth

Growing in Gratitude

SEPTEMBER 20-22, 2024

Open to families
of all sizes
and ages!

Registration Opens
July 12 at 12 pm:

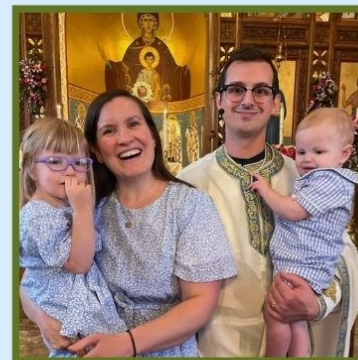
tinyurl.com/MPFC2024

Join us for a
beautiful weekend
where your
relationship with
Christ and one
another will grow
and flourish.



Adult Track Keynote Speakers

Dr. Peter and Theanne Gagianas



Youth Track Keynote Speaker

Pres. Sarah Mandeville, MDiv

Questions? Fr. Joe DiStefano - frjdistefano@yahoo.com

YAL

PITTSBURGH CONFERENCE

OCT 18-20

24

GREEK
DANCING

ORTHODOX
SPEAKERS

SERVICE
PROJECT



Join us in the beautiful city of Pittsburgh for a weekend packed with opportunities to grow your faith and make new connections with around 300 Orthodox young adults ages 18-35!

See why so many from across the country love our conference!



For more information, check out our website:

<https://tinyurl.com/YALPGH2024>

If you would like to support the conference, you can do so by scanning this qr code. We greatly appreciate your generosity!

venmo



Dormition of the Theotokos
Greek Orthodox Church
12 Washington Avenue
Oakmont, Pennsylvania 15139

