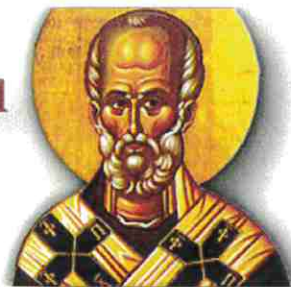




Saint Nicholas Greek Orthodox Cathedral Pittsburgh, PA

419 S Dithridge Street, Pittsburgh PA 15213 412-682-3866



AUGUST 2020 NEWSLETTER



AUGUST 15

The Feast of the Dormition of Our Most Holy Lady, the Theotokos and Ever-Virgin Mary is celebrated on August 15 each year. The Feast commemorates the repose (dormition and in the Greek *kimisis*) or "falling-asleep" of the Mother of Jesus Christ, our Lord. The Feast also commemorates the translation or assumption into heaven of the body of the Theotokos.

ST. NICHOLAS GREEK ORTHODOX CATHEDRAL
419 S. Dithridge Street Pittsburgh, PA 15213
Reverend Father Christopher Bender, Dean
Reverend Deacon Robert Lykos

Watch Sunday services streaming live from St Nicholas Cathedral at www.stnickspgh.org/
and click on "Live Streaming Click Here".

On-Line Giving donations are up and running on our web page www.stnickspgh.org by
clicking please donate button - or you may access the donation page by using
<https://abundant.co/stnickspgh/give>

Father Christopher 724-630-3483	frchbender@verizon.net
Barbara Manners Office Manager	church@stnickspgh.org
Stacie de la Parra , Event Coordinator	events@stnickspgh.org
Vincent Nelson , Maintenance	412-537-4073

Church Phone 412-682-3866
Church Fax 412-683-4960
Church email: church@stnickspgh.org

2020 Parish Council

Vasili Copetas, *President*
John Frentzos, *Vice President*
Dean Panagulias, *Treasurer*
James Machin, *Assistant Treasurer*
Michelle Kotsagrellos, *Secretary*
Sophia Panagis, *Assistant Secretary*
Simon Barber, George Bellios, Victor Bertolina, Arthur Dordas,
Peter Krelis, Peter Nychis, Van Paras
Maria Sfanos, Jim Stamatelos

Service Schedule

Fall and Winter Hours (September-June):

Orthros 8:30 a.m.

Divine Liturgy 10 a.m.

Summer Hours (July & August):

Orthros 8:00 a.m.

Divine Liturgy 9:30 a.m.

Hall Rentals

If you are interested in renting either our small or large hall,
please contact our events coordinator Stacie de la Parra, at
412-901-3181 for more information and availability.

Metropolis 412-621-5529 www.pittsburgh.goarch.org
Archdiocese 212-570-3500 www.goarch.org

CHECK US OUT ON THE WEB

www.stnickspgh.org

www.stnickscathedralroom.com

And look for us on our Facebook page:

<https://www.facebook.com/Saint-Nicholas-Greek-Orthodox-Cathedral-Pittsburgh-PA>

FATHER'S MESSAGE

Pastoral Message – August 1, 2020

The “Tuskegee Study of Untreated Syphilis in the African American Male” was a [clinical study](#) conducted between 1932 and 1972 by the [United States Public Health Service](#). The purpose of this study was to observe the [natural history](#) of untreated [syphilis](#). Those in the study were only told they were receiving free health care from the Federal government. They were never informed that they had syphilis. Many later infected their wives, and they in turn had children with congenital syphilis. Over many years, the patients were deceived by the researchers, told that they were receiving real medication for their ailments, when it was really just placebos. This was true even after 1947, when penicillin became the standard treatment for this terrible illness, which causes blindness, deafness, mental illness, heart disease, bone deterioration, collapse of the central nervous system, and death, when left untreated. The study only ended in 1972 because a whistle-blower made it public. The saddest part is that never really was a justifiable reason for conducting this experiment. After all, syphilis had been around for centuries, and the medical world knew perfectly well how the disease progressed, and what its outcome would be.

What made it possible for these scientists – all well-educated physicians and medical personnel – to disregard the ethical standards of their field for so many decades, and deliberately deny these innocent men the treatment they required? Perhaps it was because they were blind to the immoral and inhuman nature of what they were doing. They were people of their time – captives of their own preconceived notions – fully immersed in the prejudices that had been built into their upbringing, education and training about the superiority of the “white” race over the “negro” one. Their patients could be regarded simply as dispensable laboratory subjects, because they were poor, uneducated Black sharecroppers – people whose lives were considered to be of little or no value by the white community.

In this regard, they were no different from most human beings. All of us have a set of assumptions that we make about the world around us, and that govern our opinions. We usually learn these from our parents and those who influence us as we are growing up. This is not in and of itself a bad thing. In fact, it is a necessity, if we are to make sense of our environment and function in it. Problems arise, however, when we are taught or otherwise learn ideas and opinions that are based on misinformation, ignorance, xenophobia, false generalizations, or exaggeration. We are not born as biased or bigoted people – but we can easily become so, just by a process of “ideological osmosis” –when, in our childhood, we unconsciously absorb the prejudices and toxic beliefs of those around us by observing their attitudes, words and behaviors. Often, this is reinforced as we grow older by signals we learn from our parents about who not to play with, whose birthday party invitation to ignore, what kind of people to avoid – and why we should be afraid of them. As Rodgers and Hammerstein so succinctly put it in a bitter song from their musical, *South Pacific*:

You've got to be taught
To hate and fear,
You've got to be taught
From year to year,
It's got to be drummed
In your dear little ear
You've got to be
carefully taught.

You've got to be taught
to be afraid
Of people whose eyes
are oddly made,
And people whose skin
is a different shade,
You've got to be
carefully taught.

You've got to be taught
before it's too late,
Before you are six or
seven or eight,
To hate all the people
your relatives hate,
You've got to be
carefully taught!

FATHER'S MESSAGE, Con't

Today, in addition to the worldwide COVID19 pandemic, we are also facing a second crisis, which began here in America, but which has since spread to many other parts of the world. We, as Orthodox Christians, and as citizens of the United States, have a duty to understand what it is about, and to find an appropriate way to address it. It began with the death of an African American man – Mr. George Floyd – killed by a white police officer, who was responding to a report that the man might have committed a petty crime. Nothing had been proven, and Mr. Floyd was not under arrest. But this was just the latest in a long string of such arbitrary and unnecessary slayings of Black persons by police across the country in recent years. And this time, it led to a new eruption of “Black Lives Matter” protests across the country which are still going on. In contrast to similar demonstrations in the recent past, these usually include plenty of white demonstrators along with Blacks and other persons of color. What is going on? Could we finally perhaps be ready to come to terms with our long history as a nation dedicated to freedom and equality, but actually practicing slavery in the past and racial discrimination to this day?

In order to discuss this difficult topic with a degree of common understanding, it would perhaps be helpful to define it first: Dictionary.com defines racism as “a belief or doctrine that inherent differences among the various human racial groups determine cultural or individual achievement, usually involving the idea that one's own race is superior and has the right to dominate others or that a particular racial group is inferior to the others. It can also be used to describe “a policy or system of government that is based on or enshrines racism and supports or condones discrimination.” Racism in its most raw form is “hatred or intolerance of another race or other races.”

The United States has a long history of practicing racism, from colonial times. While it started as a cynical way in the last half of the seventeenth century for wealthy planters to justify the enslavement of Black Africans to work the tobacco (and later the cotton) plantations of the South, it quickly became the “received wisdom” throughout the British colonies and later, the new United States, North as well as South. Suddenly, Black Africans were labeled in public as sub-human, lazy, ignorant, unable to be educated, unfit to be citizens – all because they were said to belong to an inferior race, marked by its color. I call it cynical, because the perpetrators of this heinous lie knew better. They saw perfectly well from having employed numerous Africans as indentured servants (who were freed after seven years), (along with Irish rebels and even some Native Americans prior to this), that none of this was true. On the contrary, their Black laborers were actually knowledgeable farmers and skilled craftsmen. And, unlike the other two groups, who were uncooperative and prone to run away, Africans had nowhere to go where they could blend in. So, over the course of several decades, and as much out of convenience than anything else, laws were passed in the South that reduced their status to that of *chattel* slaves – that is, **property** to be bought and sold and owned, as one would a farm animal or a plow. The dehumanization was complete. And the slave ships from Africa kept coming all the way up to 1860.

The Emancipation Proclamation of 1863 and the subsequent 13th, 14th, and 15th Amendments to the Constitution brought hope to the by-now millions of former slaves. But their joy was short-lived, because the promise of these amendments was eroded by state laws and federal court decisions throughout the late 19th century. The hatred and prejudice harbored by the white population was just too great. Gradually, various state governments, especially in the South – imposed a new system of forced segregation that was deliberately designed by the white community not just to keep the races separate, but also to reinforce the consciousness within African Americans of their inferiority and sense of worthlessness. It was bolstered by the terrorist tactics of organizations such as the Ku Klux Klan, as well as the practice of *lynching* (spontaneous, extra-judicial and unjust hangings of black youth for so-called infractions, such as “looking a white woman in the eyes”). Despite this, the Black population carried on, taking pride in their hard work, strong faith, and creative gifts.

FATHER'S MESSAGE, *Con't*

Millions fled the South and traveled north to the industrial heartland of our country during the first half of the twentieth century as a consequence of these unlivable conditions, but the hoped-for improvement in their standard of living and income, as well as the respect accorded them, remained elusive. Instead, they found themselves segregated into urban ghettos with sub-standard housing and schools, with little opportunity for employment that would lift them out of poverty. Street gangs became a popular choice for some young people, because at least there one could find a sense of community and respect and feel that "someone's got my back." But this could also lead to criminal activity and drug abuse.

This was the status quo until the Civil Rights movement of the 1950's and 60's led to new legislation and constitutional amendments, and hope for actual change. Some marginal improvement was seen. But, within a short time, politicians once again found ways to neutralize the full impact of these reforms. One of the most effective was the policy of putting huge numbers of minor offenders (especially if they are poor people of color) in prison – often for years – in the name of "law and order." This practice continues until today and has led to the United States having more of its citizens behind bars than any other country on earth. Our African American neighbors sometimes joke about being pulled over by the police unexpectedly, while going the speed limit and obeying every traffic law. "What for?" they are asked. To them, it seems, the answer is simply, "driving while Black." And, on some of these occasions, the stop actually ends with a dead driver. The same thing can happen –and we see that it *has* happened again and again – to pedestrians and passers-by (i.e., "jogging while Black"). In addition, the lack of education and opportunity has led to consistently lower incomes and more unemployment for African Americans. Even when they have equivalent education, they still, on average, earn much less than their white counterparts. Their medical outcomes are worse, and their expected lifespans are shorter. Experts in the field suggest that perhaps this is due to the constant stress that they experience, living in a world where they face indignities – small or large –on a daily basis, and, far too often, threats on their lives from a variety of directions — including sometimes from rogue police.

How are we to respond to this enormous challenge, as Orthodox Christians? First, let us look to our Bible for direction. In 1 Timothy 2:4, we read of "God our Savior," "who desires everyone to be saved and to come to the knowledge of the truth." Notice that St. Paul writes, "Everyone," not "every Jew" or "every white person." God's desire is for the salvation of all. No one on earth is excluded. In addition, we must not forget St. Paul's rousing declaration to the Galatians: "For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery" (Gal. 5:1). In context he was speaking metaphorically, but this sentence would not have the power that it had, if his readers had not understood what it meant to be a slave in the first place.

In the Old Testament, we hear Amos the prophet proclaim, "But let justice roll down like waters, and righteousness like an ever-flowing stream." (Amos 5:24). This is a call for universal justice, which should extend to all peoples. Similarly, the prophet Micah asks: "What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God? (Micah 6:8) In addition, according to the Law of Moses, the ancient Jews were allowed to own slaves under certain circumstances, but they were also expected to free them after six years of servitude.

Also of note is the story from Acts of the meeting on the isolated road to Gaza of Philip the deacon with a eunuch from Ethiopia (a place very close to the equator, where all the inhabitants of necessity have very dark skin). (Acts 8:26-40). This was no chance encounter: Philip went down the desert road he took under the direction of an angel. The eunuch was on his way home from Jerusalem,

FATHER'S MESSAGE, Con't

having come to worship in the temple. In the course of their long conversation, Philip shared with him the good news of Jesus Christ, and explained how our Lord was the fulfillment of Old Testament prophecy. Eventually, the man asked to be baptized on the spot and Philip obliged. This shows us unequivocally that the Word of God was meant for all peoples—those with dark skin included.

Finally, let us also bring to mind those stirring words of St. Paul from his letter to the Galatians (3:26-29):

For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's seed, and heirs according to the promise. (NKJV)

As our Orthodox Study Bible's commentary points out, St. Paul highlighted the social divisions that were relevant to his time, and to his argument. Thus, since through faith and by virtue of our baptism we have all become God's adopted children: "We share one redeemed human nature in Christ. Therefore, valuing people based on opinions and ethnicity (neither Jew nor Greek), pride and social status (neither slave nor free), or gender (neither male nor female) has no place in the Church. All are one in nature, and so all are equal in dignity." If St. Paul were alive today, I believe that he would also have included: 'skin color (neither white nor black).'

The British colonists (most of whom called themselves "Christians") who first turned to slavery to solve their labor shortage did humanity a great disservice. They unleashed the monstrous power of prejudice, discrimination, and hatred on millions of innocent people over many generations and in much of the world (not just the United States!), whose only "crime" was to have been born with dark skin. The planters who succeeded them doubled down on their dependence on chattel slavery and pushed the limit politically to defend the status quo – even to the point of starting a civil war. But, we too, reap the bitter harvest that they sowed. Regardless of our color, Americans (and much of the world) live in a world defined by an outdated and scientifically disproven theory of "race," which ties human value and worth to the color of one's skin and where one's ancestors came from. This separates us, incites unwarranted fear, and turns us into enemies without us even knowing one another – and in denial of our common humanity, redeemed by Christ.

What can we do, as individuals and as Orthodox Christians, if we want to address this injustice in our time – a time of pandemic, and protests, and political strife? First, we need to remember our own history. Many of our ancestors – especially those who came from places that have been under occupation by hostile foreign powers, or had become totalitarian states – suffered enormous poverty, discrimination and unlawful treatment, including serfdom, slavery, humiliation, religious intolerance, starvation and terror. We can understand how these experiences have shaped – or, perhaps, misshaped – our ancestors' outlook on life, and even their self-image, if they personally suffered under their oppressors. Now, consider our African American population, which, after surviving centuries of enslavement, discovered that after emancipation the dominant society simply found a way to replace one form of oppression with another, time after time – often in blatant disregard for the law and the constitution, in every part of our country, until today. Can we not, with our own people's past history in mind, find it possible, at least to some degree, to identify with our neighbors in their plight, and so refrain from harsh judgements and false generalizations?

Next, we need to learn more about our neighbors who are hurting. We cannot assume anything. We need to find ways to communicate – to share experiences, and to come to know one another as human beings. It is important that we learn how to listen and take seriously what we hear. We have so much

FATHER'S MESSAGE, Con't

to learn. We also must be willing to suspend judgment. We do not always know the whole story. It is easy to fear the unknown – especially when we have grown up in a culture immersed in time-worn suspicions and stereotypes about people whose color is different from our own. But when we come to know each other as individuals, the fear usually evaporates.

It is possible to perpetuate racism even when we do not even realize we are doing so, especially through microaggressions, such as, “You’re well-spoken for a Black person.” The problem with this kind of remark is that it implies that Black people in general are not well-spoken, even though those who speak African American Vernacular English speak perfectly coherently for their culture, in a dialect that has its own rules; they are just different rules from standard, “white” English. In addition, can we not respond with Christian humility when we are told by a person of color that we have offended them? Is it not better to believe them and accept that they are hurt, and to learn from our mistake, than simply to act defensively? And we must strive toward a more just society like that called for by the Old Testament prophets, one that rejects institutionalized racism once and for all—even if this means a big adjustment for all of us. As Christians we are called to rejoice in the triumphs of others, instead of constantly trying to seek solely our own triumphs.

In addition, perhaps it is time for us to consider what we can do to help our society change, so that we no longer act out of fear and prejudice, but rather commit ourselves to equal justice and freedom of opportunity for all. Nothing will happen to eliminate the discrimination built into our current system unless our national policies and priorities change. It is my firm belief that the creation of a more just society will not be a “zero-sum game,” where one segment of society must suffer loss if another’s fortunes start to rise. Rather, we will all benefit from it, in the end, because it will increase wealth and well-being for all, and enhance everyone’s freedom and safety (i.e., “all boats will rise.”)

American citizens historically have worked to affect change by exercising power in three ways: by the power of the pen (writing to our political leaders and to the press and online outlets), the power of the purse (contributing towards the campaigns of those who stand for changes that we consider fair and equitable), and the power of the polling booth (vote by mail or on election day!). But, who to support? Both major political parties have much to answer for, historically, regarding their record on racism. We have to listen carefully, therefore, to what the current crop of candidates are saying, and what kind of human beings they are, before we vote. What we have learned in recent years is that who we elect to lead us really does make a difference.

While many of us may be uncomfortable with the idea of public demonstrations, they are a potent way to speak truth to power. Freedom of speech and freedom to assemble are constitutional rights in this country. While destructive violence benefits nobody, gathering peaceably with others to express opposition to discrimination and support for equal justice is consistent with our faith.

We must never forget that God is no “respector of persons” – that is, He does not love one person or group more than another. He loves all human beings the same – infinitely. If we are to act in the world the way that He desires, then we must also learn how to truly love our neighbors as ourselves, regardless of appearance or religion or any other difference. And we must also become ambassadors for the peace, justice, and righteousness that our Savior came to inaugurate. “Thy Kingdom come, Thy will be done, on earth as it is in heaven.”

In Christ’s service,

Rev. Father Christoph H. Bender

Father Christopher Bender

SACRAMENTAL LIFE

BAPTISM:

It is with great joy that we welcome into the Body of Christ, the Church, our newest sister in Christ:

Penelope Elizabeth Levine, daughter of David and Stephanie Levine, who was born on January 8, 2020 and baptized on July 11, 2020. Sponsors were Lisa Christian and Alison Andrews.
Congratulations to her parents and sponsors, and may God grant her Many Years!

FUNERAL:

Our deepest condolences to the family of:

Astrid Peponidis, who fell asleep in the Lord on July 16, 2020. Her funeral took place on July 20.

Αιωνία η Μνήμη αυτής – May her memory be eternal!

Bible Study

In-person Bible Study at St Nicholas Cathedral has resumed. Please join us on any Tuesday at 11:00 a.m. Father Christopher will also “simulcast” the presentation on Zoom, for those who prefer to participate from their homes. An email with detailed information about how to access the event live on Zoom will be sent to the entire parish listserv each time. If the presentation has to be cancelled for some reason, that also will be announced. In addition, each session will be recorded for easy access on Zoom or on the Church’s Facebook page at any time.

Please note: Because of this change in program, the online Zoom presentations by Fr. Christopher on Tuesday and Saturday evenings will be discontinued. If circumstances change and live meetings must be cancelled once again for a time, alternative arrangements will be made.

NAMES FOR THE PARAKLESIS SERVICES:
August 1st-13th, 2020

Most Holy Theotokos Save Us!

First Names Only - Please Print Clearly!

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
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GREEK SCHOOL

St. Nicholas Greek School will open its doors in a different way
for the 2020-2021 school year.

Starting in September all classes (K - 7th) will use online instruction in order to provide for the health and safety of the children, their families, and teachers.

Teachers have been in training this summer to enhance instruction. This year, changes are made with curriculum, textbooks, use of various online tools and videos to enrich the acquisition of learning the Greek language, history, culture and our Orthodox faith.

The devastating and unfortunate changes made to Agia Sophia brought to the forefront the importance of teaching our children the history and significance of what our "Great Church of Holy Wisdom" is to the world, Christianity, and Orthodoxy.

The pandemic and events happening have brought an opportunity to reflect and make changes to our school and provides an opportunity to meet the needs of the children in ways that were not used in prior years.

We ask that everyone please continue praying for little Elias.

For further information to register for Greek language classes, e-mail

Maria at mstamoolis@verizon.net or call at 412.963.7283.

GREEK SCHOOL

ST. NICHOLAS CATHEDRAL GREEK LANGUAGE SCHOOL REGISTRATION FOR CHILDREN 2020 - 2021

Yearly Tuition for Children

1 student=\$170; 2 students , \$155 each=\$310; 3 students, \$140 each=\$420; 4 students, \$125 each=\$500
Make checks payable to St. Nicholas Cathedral with Greek School in the memo. Plus an additional \$15 per student for books

Session: Pre K – 7th _____ Proficiency Preparation(TBA) _____
(Please Print)

LAST NAME (English&Greek) _____
ADDRESS _____
CITY _____ state _____ ZIP _____
HOME PHONE _____ CELL _____
E-MAIL _____
FATHER'S NAME (English & Greek) _____
MOTHER'S NAME (English & Greek) _____
School District Children Attend _____

List Children's First Names in English & Greek	Age	Grade Amer. School	Name Day	Grade Greek School	Birthdate

Any food allergies? Please list _____

IN case of EMERGENCY Εν ὧρα ΑΝΑΓΚΗΣ Please give the names of relatives or other persons that could be reached. Children will be taken to Children's Hospital.

Emergency Name _____ PHONE _____
Emergency Name _____ PHONE _____

Parent's Signature _____

Parent Volunteering – Your Help is Needed!

- | | |
|---|--|
| <input type="checkbox"/> serving on Greek School Committee | <input type="checkbox"/> Substituting |
| <input type="checkbox"/> with Costume fitting | <input type="checkbox"/> March 25 th Luncheon |
| <input type="checkbox"/> with St. Nicholas Bazaar | <input type="checkbox"/> with Greek Language Festival |
| <input type="checkbox"/> with Christmas Caroling in nursing homes | <input type="checkbox"/> with Bake Sale |
| <input type="checkbox"/> with copying | <input type="checkbox"/> being a teacher's assistant |



ST. NICHOLAS CATHEDRAL
GREEK LANGUAGE SCHOOL REGISTRATION FOR ADULTS
2020 - 2021

Please select

☐ Beginners

☐ Intermediates

☐ Advanced

Yearly Tuition \$ 275 per student

Checks payable to

St. Nicholas Cathedral

Memo: Greek School

Books are purchased by students
on their own

Please print

Name _____

Address _____

Home phone _____

City _____ State _____ Zip _____

Cell phone _____

E-mail _____

Emergency contact _____

Emergency phone _____

Have you had previous Greek lessons? _____

If so where _____

Why do you want to learn Modern Greek? _____

Signature _____

PHILOPTOCHOS UPDATES

Food Bank

The Food Bank continues to need your support!
You can donate by making a check payable to the
“St. Nicholas Philoptochos Food Bank” or
through United Way
by designating the St. Nicholas Food Bank (#3288) through
your employers United Way contribution.

Questions: contact Elaine Andrianos (412-731-4334) or Denise Daugherty (412-508-1326).

Neighborhood Resilience Project Food Drive

At this time, we are unable to collect food drive donations for
Neighborhood Resilience Project
(formerly known as FOCUS Pittsburgh).

There is a great need for support during this difficult time for
many.

We encourage parishioners to take non-perishable food donations directly to Neighborhood Resilience Project located at 2038 Bedford Avenue, Pittsburgh, PA 15219.

They appreciate your support!

STEWARDSHIP

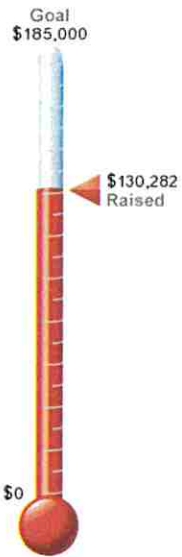
“A Time for Every Purpose Under Heaven”

The Stewardship of Time

Ecclesiastes 3

Re-dedicate yourself to God by participating in the Divine Liturgy each Sunday and offer your TIME, Talent and treasure.

HELP US REACH/EXCEED OUR GOAL



2020 STEWARDSHIP		07/27/2020
Total Stewards		264
Total Amount Pledged		\$130,282.00
Average Pledge		\$ 493.49
% Parish Participation to Date		88%
2020 Stewards (GOAL)		300
% of Total Budget to Date		70%
2020 Budget (GOAL)		\$ 185,000.00
Total Giving to Date		\$ 113,014.50
As of:		06/30/2020
Income: Pledges & Basket Collection, Saturday Dinners Grants & Loans	\$ 226,994.00	
Expenses: Salaries, Utilities, Maintenance, Commitments, etc.	\$ 200,771.00	
	\$ 26,223.00	

STEWARDSHIP

2020 St. Nicholas Greek Orthodox Cathedral Stewards 07/27/20

Mr. & Mrs. Michael Aber
 Mr. & Mrs. James Agrad
 Dr. & Mrs. Konstantinos Alfaras-Melainis
 Mr. & Mrs. Emanuel Amorgianos
 Ms. Anna Andrews
 Mr. Anthony N. Andrews
 Mr. & Mrs. Glen Andrews
 Mr. Steven Andrews
 Mrs. Elaine Andrianos
 Mr. & Mrs. Theodore Andrianos
 Mr. & Mrs. Eugene Andriotis
 Mr. George Anthon
 Mrs. Virginia Anthon
 Mr. & Mrs. Yianni Antoniadis
 Mr. & Mrs. Spiliot Argiropoulos
 Mrs. Lamona M. Athens
 Mr. & Mrs. Harry Avery
 Mr. & Mrs. Christopher Ban
 Mr. & Mrs. Simon Barber
 Ms. Maria Bardakos
 Mr. & Mrs. Alexander Baughman
 Mr. & Mrs. Eric Baughman
 Mr. & Mrs. Maurice Bedel
 Mr. John Nicholas Beldecos
 Dr. & Mrs. George Bellios
 Fr. Christopher & Dr. Filitsa Bender
 Ms. Sophia Bender
 Mr. & Mrs. Victor Bertolina
 Ms. Pamela Bertos
 Mrs. Rebecca Bertos
 Dr. & Mrs. Paul Blastos
 Mrs. Elaine Bolanis
 Mrs. Mary Brahas
 Mr. & Mrs. Maury Burgwin
 Mr. & Mrs. William Chapas
 Dr. & Mrs. Antonios Christou
 Deacon E. P. Christulides
 Mr. & Mrs. George Chronis
 Mr. Panos Chrysanthis
 Mr. John Ciko
 Mr. & Mrs. Spencer Cominos
 Mrs. Afrodite Condos
 Mrs. Marion Constantinides-Bennett
 Mr. Philip Contacos
 Mrs. Eleni Contis
 Mr. & Mrs. George Contis
 Ms. Jamie Contis
 Mr. & Mrs. John J. Contis
 Mr. Charles G. Copetas
 Mr. & Mrs. Dino Copetas
 Mrs. Helen G. Copetas
 Mrs. Helen M. Copetas
 Mrs. Maria Copetas
 Mr. & Mrs. Peter Copetas
 Mrs. Theodora Copetas
 Mr. Vasili Copetas
 Mr. & Mrs. William Copetas
 Mr. & Mrs. Louis Countouris

Mr. & Mrs. Nevin Craig
 Mr. John Dakis
 Mr. & Mrs. George Darakos
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 Mrs. Denise Daugherty
 Dr. & Mrs. K.C. Davides
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 Mr. & Mrs. Petros Delivorias
 Mrs. Christine DeMatteo
 Mrs. Christine Dickos
 Mr. Arthur J. Dordas
 Mr. & Mrs. Nikolas Doris
 Mr. & Mrs. Sotirios Doris
 Mr. & Mrs. Theodore Drapas
 Mr. & Mrs. Speros G. Drelles
 Mr. & Mrs. Randy Eberhardt
 Mr. John H. Edgos
 Mrs. Sophia Edgos
 Dr. & Mrs. Demetrius Ellis
 Mrs. Elaine Ellis
 Mr. & Mrs. James Elsen
 Dr. & Mrs. Mike Epitropoulos
 Ms. Alexandra Fatandas
 Mrs. Virginia Fekaris
 Mrs. Alice K. Flocos
 Mr. & Mrs. Karl Florence
 Mr. & Mrs. Ronald Frank
 Mr. & Mrs. John Frentzos
 Mrs. Kalliope Frentzos
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Pittsburgh, PA

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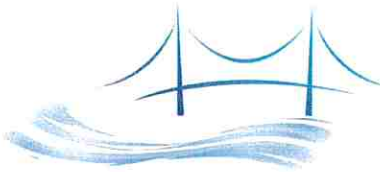
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“Bridges of White and Blue”

A Celebration of Western Pennsylvania's
Greek-American roots in the Greek Revolution of 1821

March 2021 marks a milestone in the history of Greece and its Diaspora.
Together, we will celebrate the 200th Anniversary of the beginning of the Greek Struggle
for Independence.

Every town and village in Greece, small or large, is known to have participated in some fashion, on land and sea, in the Liberation in the years immediately preceding the Revolutionary period as well as during the decade-long struggle, that resulted in the founding of the Greek nation. Many individuals and families offered sacrifices of every kind – including their lives – to win their freedom. These “unknown” heroes are only now beginning to be discovered.

With the objective of unearthing the undiscovered facets of the Greek Revolution, leveraging a synergy between organizations in Greece and our region, we have begun a unique and novel legacy project that informs our region's contribution to the “Greece 2021” Initiative as part of our celebration of the 200th Anniversary milestone.

The first handful of immigrants who settled in Western Pennsylvania as early as 1850 eventually grew to a large and diverse community that, at its peak, is estimated to have consisted of approximately 37,000 individuals. Today, descendants of these pioneers can count at least one ancestor, if not more, from areas in Greece where the Revolution was launched and from where it progressed and grew. We have discovered descendants of “unknown” heroes of the Greek Revolution who immigrated to the greater Western PA region, eventually planting the seeds of what, today, constitutes a Greek base of radiant colors on the regional immigrant American canvas.

This legacy project is slated to be completed in time for March 2021. It will be the basis of a historic celebration of those ancestors, their descendants and their families here in Western Pennsylvania.

The celebration will unveil a historic exhibit (that will travel to Greece, especially to those towns and villages) as well as an audiovisual memorial to be on permanent display, freely accessible by the public, as an attestation to the Greek struggle for independence. As a reminder and challenge to future generations of Americans to embrace the universalizing ideals of Hellenism in making America a more perfect country.

We have begun collecting data from public and private resources here and in Greece (e. g. at the University of Pittsburgh, and in the records of the “League of the Descendants of the Revolutionary Families of 1821 and Historic Families of Greece”) assisted by our colleagues at the European Art Center of Greece. However, in order to obtain and present as complete a record as possible, we are asking all individuals in Western Pennsylvania who can claim Greek ancestry to send us as much information as feasible in terms of the following:

- Surnames, names, and any “nicknames” of your Greek-origin grandparents, great-grandparents, and village/town/city/region of origin in Greece;
- Year in which grandparents, great-grandparents left Greece and/or arrived to the USA (and port of entry if known);
- Any information (anecdotal or documented) or stories that you remember, passed down from your parents/grand-parents, that link your ancestors to facets of the Greek Revolution;
- A picture of your grandparents and/or great-grandparents (scanned at a minimum resolution of 300 dpi).

Please submit the information requested above and picture(s) to the American Hellenic Foundation of Western Pennsylvania ([contact@ pahellenicfoundation.org](mailto:contact@pahellenicfoundation.org)) with your contact details (name, email, telephone #) no later than the 30th of October, 2020.

“Through our ancestors, their lives and dreams, all of us have – inside of us – a part of the Struggle for Greek Independence, 200 Years ago”

“A celebration of our common roots, to remember where we started from, to realize where we stand, and to decide where we want to go”

A project by:
The Greek Room Committee of the Nationality Rooms Program at the University of Pittsburgh,
The American Hellenic Foundation of Western Pennsylvania &
The European Art Center of Greece (Peania, Attica, Greece)

AUGUST 2020

Sunday	Monday	Tuesday	Wed	Thursday	Friday	Saturday
						1 Dormition Fast begins
2 8th Sunday of Matthew Orthros 8:15 am Divine Liturgy 9:30 am	3 Small Paraklesis 7 pm	4 Bible Study at Church 11 am	5	6 Holy Transfiguration Orthros 9 am Divine Liturgy 10 am	7 Small Paraklesis 7 pm	8
9 9th Sunday of Matthew Orthros 8:15 am Divine Liturgy 9:30 am	10	11 Bible Study at Church 11 am Great Paraklesis 7 pm	12	13 Great Paraklesis 7 pm	14 Great Vespers at Kimisis Churches in Aliquippa and Oakmont, 7 pm (<i>Last day of Fast</i>)	15 Falling-Asleep of the Theotokos Orthros 8:30 am Divine Liturgy 9:30 am <i>Fr. Chris leaves after services</i>
16 10th Sunday of Matthew Orthros 8:15 am Divine Liturgy 9:30 am <i>Fr. Christopher returns in the evening.</i>	17 Parish Council 7 pm	18 Bible Study at Church 11 am	19	20	21	22
23 11th Sunday of Matthew Orthros 8:15 am Divine Liturgy 9:30 am	24	25 Bible Study at Church 11 am	26	27	28	29 Beheading of John the Baptist Orthros 9 am Divine Liturgy 10 am
30 12th Sunday of Matthew Orthros 8:15 am Divine Liturgy 9:30 am	31		19			

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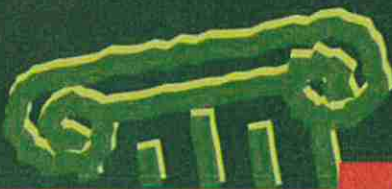
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