

SUNDAY, April 20, 2025 – Great and Holy Pascha
*On which we celebrate the Life-bearing Resurrection
of our Lord, God and Savior Jesus Christ*



WELCOME TO ST. NICHOLAS CATHEDRAL!

VISIT www.stnickspgh.org for news and updates about our parish!

CLERGY: Rev. Fr. Eleftherios Constantine and Rev. Dn. Robert Lykos

Father's E-mail: fr.ec@stnickspgh.org

PROTOPSALTRIA: Amy Hogg

CHOIR DIRECTOR: Steve Andrews | ORGANIST: Brett Wells

Questions about our Parish? E-mail church@stnickspgh.org or call 412-682-3866

Our Sunday worship schedule: Orthros 8:15 a.m. & Divine Liturgy 9:30 a.m.

WELCOME, VISITORS! You are honored guests here at St. Nicholas Cathedral and welcome at all our services. We invite you to receive the Holy Eucharist (Communion) if you are an Orthodox Christian who is prepared through fasting, prayer, and confession. If you are not Orthodox, or are Orthodox but have not prepared, we respectfully invite you instead to come forward at the end of the service for a blessing by the priest and a piece of blessed bread (antidoron).

If you cannot join us in person, you can follow our Sunday services streaming live at: www.stnickspgh.org/ and following the link "Click Here for Live Streaming."

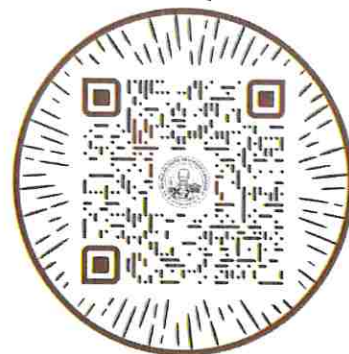
OUR MISSION

To proclaim the Gospel of Jesus Christ in a spirit of unity and love for all through worship, service, education, fellowship and outreach.

OUR VISION

To be a welcoming and growing parish, striving to live the new life in Christ according to the teachings and Traditions of the Greek Orthodox Faith

To make a donation, visit our website or scan the QR code



TODAY:

Χριστὸς Ἀνέστη! Ἀληθῶς Ἀνέστη!

CHRIST IS RISEN! TRULY HE IS RISEN!

- ❖ We welcome His Eminence Metropolitan Savas of Pittsburgh, presiding celebrant today, along with Archdeacon Ryan Gzikowski.
- ❖ Anastasi Paschal Meal (Following the Anastasi Service)
- ❖ Easter Egg Hunt & Refreshments (Following the Agape Service – 11:00 a.m.)

THIS WEEK AT ST. NICHOLAS:

- Monday, April 21: YAL Basketball 7:00 p.m.
- Tuesday, April 22: Food Festival Diples prep 9:00 p.m. – 4:00 p.m.; Adult Greek Classes 6:30 p.m.
- Wednesday, April 23: Feast of St. George the Victorious Great Martyr
Orthros & Liturgy @ St. George Chapel in the North Hills
- Saturday, April 26: Greek School 10:00 a.m.
- Sunday, April 27: 60 Club Very Brief Meeting in Fellowship Room before Coffee

TODAY'S HYMNS AND READINGS DURING THE DIVINE LITURGY

The festal hymn of Pascha in plagal first mode is chanted for the Small Entrance:

Χριστὸς ἀνέστη ἐκ νεκρῶν, θανάτῳ θάνατον πατήσας, καὶ τοῖς ἐν τοῖς μνήμασι, ζωὴν χαρισάμενος.

Christ is risen from the dead, by death trampling down upon death, and to those in the tombs He has granted life.

At the Small Entrance, the Festal Entrance Hymn is chanted:

Εν ἐκκλησίαις εὐλογεῖτε τὸν Θεόν, Κύριον ἐκ πηγῶν Ἰσραὴλ. Σῶσον ἡμᾶς Υἱὲ Θεοῦ, ὁ ἀναστὰς ἐκ νεκρῶν, ψάλλοντάς σοι, Ἀλληλούϊα.

Bless God in the churches, the Lord from the fountains of Israel. Save us, O Son of God, risen from the dead. We sing to You, Alleluia.

Following the Small Entrance, the festal hymn of Pascha in plagal first mode is repeated three times (see above).

After this, the alternate festal hymn of Pascha (Hypakoe) in fourth mode is chanted:

Προλαβοῦσαι τὸν ὄρθρον αἱ περὶ Μαριάμ, καὶ εὐροῦσαι τὸν λίθον ἀποκυλισθέντα τοῦ μνήματος, ἤκουον ἐκ τοῦ Ἀγγέλου· Τὸν ἐν φωτὶ αἰδίῳ ὑπάρχοντα, μετὰ νεκρῶν τί ζητεῖτε ὡς ἄνθρωπον; βλέπετε τὰ ἐντάφια σπάργανα· δράμετε, καὶ τῷ κόσμῳ κηρύξατε, ὡς ἠγέρθη ὁ Κύριος, θανατώσας τὸν θάνατον· ὅτι ὑπάρχει Θεοῦ Υἱός, τοῦ σφύζοντος τὸ γένος τῶν ἀνθρώπων.

When the women with Mary had come before dawn, and they found that the stone had been rolled away from the sepulcher, they heard from the Angel, "Why do you seek among the dead, as a mortal man, the One who exists in everlasting light? See the grave clothes in the sepulcher. Run and proclaim to the world that the Lord has risen and put death to death; for He is the Son of God who saves the human race."

Finally, we chant the festal kontakion of Pascha in plagal fourth mode:

Εἰ καὶ ἐν τάφῳ κατήλθες Ἀθάνατε, ἀλλὰ τοῦ ᾄδου καθεῖλες τὴν δύναμιν· καὶ ἀνέστης ὡς νικητής, Χριστὲ ὁ Θεός, γυναιξὶ μυροφόροις φθεγξάμενος, Χαίρετε, καὶ τοῖς σοῖς Ἀποστόλοις εἰρήνην δωρούμενος, ὁ τοῖς πεσοῦσι παρέχων ἀνάστασιν.

Though You went down into the tomb, O Immortal One, yet You brought down the dominion of Hades; and You rose as the victor, O Christ our God; and You called out "Rejoice" to the Myrrh-bearing women, and gave peace to Your Apostles, O Lord who to the fallen grant resurrection.

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Instead of the Trisagion Hymn (Holy God...), the following is chanted:

Ὅσοι εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε. Ἀλληλούϊα.

As many of you as were baptized into Christ have put on Christ. Alleluia.

Today's Epistle Reading (*Holy and Great Sunday of Pascha*):

The reading is from the Acts of the Apostles (1:1-8)

Τὸν μὲν πρῶτον λόγον ἐποίησάμην περὶ πάντων, ᾧ Θεόφιλε, ὧν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν ἄχρι ἧς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ Πνεύματος Ἁγίου οὓς ἐξελέξατο ἀνελήφθη· οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα ὁπτανόμενος αὐτοῖς καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ. καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς ἣν ἠκούσατέ μου· ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν Πνεύματι Ἁγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας. οἱ μὲν οὖν συνελθόντες ἐπηρώτων αὐτὸν λέγοντες· Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραὴλ; εἶπε δὲ πρὸς αὐτούς· οὐχ ὑμῶν ἐστὶ γινῶναι χρόνους ἢ καιροὺς οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ, ἀλλὰ λήψεσθε δύναμιν ἐπελθόντος τοῦ Ἁγίου Πνεύματος ἐφ' ὑμᾶς, καὶ ἔσεσθέ μοι μάρτυρες ἐν τῇ Ἱερουσαλὴμ καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ καὶ ἕως ἐσχάτου τῆς γῆς.

In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach, until the day when he was taken up, after he had given commandment through the Holy Spirit to the apostles whom he had chosen. To them he presented himself alive after his passion by many proofs, appearing to them during forty days, and speaking of the kingdom of God. And while staying with them he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, "you heard from me, for John baptized with water, but before many days you shall be baptized with the Holy Spirit." So when they had come together, they asked him, "Lord, will you at this time restore the kingdom of Israel?" He said to them, "It is not for you to know times or seasons which the Father has fixed by his own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth." [RSV]

Today's Gospel Reading (*Holy and Great Sunday of Pascha*):

The reading is from the Holy Gospel according to John (1:1-17)

Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος. Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν. ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν. Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα αὐτῷ Ἰωάννης· οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ. οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, οἱ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκός, οὐδὲ ἐκ θελήματος ἀνδρός, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν. Καὶ ὁ Λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας. Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγε λέγων· οὗτος ἦν ὃν εἶπον, ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες

ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος· ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it. There was a man sent from God, whose name was John. He came for testimony, to bear witness to the light, that all might believe through him. He was not the light, but came to bear witness to the light. The true light that enlightens every man was coming into the world. He was in the world, and the world was made through him, yet the world knew him not. He came to his own home, and his own people received him not. But to all who received him, who believed in his name, he gave power to become children of God; who were born, not of blood nor of the will of the flesh nor of the will of man, but of God. And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father. (John bore witness to him, and cried, "This was he of whom I said, 'He who comes after me ranks before me, for he was before me.'") And from his fullness have we all received, grace upon grace. For the law was given through Moses; grace and truth came through Jesus Christ. [RSV]

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Instead of "It is truly right..." the Ninth Ode of the feast is chanted:

Ο Ἀγγελος ἐβόα τῇ κεχαριτωμένῃ, Ἀγνή Παρθένε, χαῖρε, καὶ πάλιν ἐρῶ, χαῖρε, ὁ σὸς Υἱὸς ἀνέστη τριήμερος ἐκ τάφου.

Φωτίζου, φωτίζου ἡ νέα Ἱερουσαλήμ· ἡ γὰρ δόξα Κυρίου ἐπὶ σὲ ἀνέτειλε. Χόρευε νῦν, καὶ ἀγάλλου Σιών, σὺ δὲ ἀγνή, τέρπου Θεοτόκε, ἐν τῇ ἐγέρσει τοῦ τόκου σου..

The Angel cried aloud to the Lady full of grace: Rejoice, O pure Virgin; and again I say Rejoice. Your Son has truly risen from the grave on the third day.

Arise, shine! Arise, shine, O new Jerusalem! Shine! For the glory of the Lord has risen upon you. Zion, exult and be glad now. O pure Mother of God, rejoice, celebrating the resurrection of Christ your Son!

The Festal Communion hymn of Pascha is chanted today, instead of the usual "Praise the Lord...":

Σῶμα Χριστοῦ μεταλάβετε, πηγῆς ἀθανάτου γεύσασθε.

Receive the Body of Christ; taste from the immortal fount.

Instead of "We have seen the true light..." the festal hymn of Pascha is chanted.

Χριστὸς ἀνέστη ἐκ νεκρῶν ...

Christ is risen from the dead ...

Instead of "Blessed be the name..." the festal hymn of Pascha is chanted.

Χριστὸς ἀνέστη ἐκ νεκρῶν ...

Christ is risen from the dead ...



GREEK ORTHODOX ARCHDIOCESE OF AMERICA
ARCHEPISCOPAL ENCYCLICAL

Prot. No. 135/2025

Archiepiscopal Encyclical on Great and Holy Pascha, 2025

Holy Pascha, 2025

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

*You raised with Yourself the whole race of Adam,
when You arose from the tomb.
(Canon of Pascha, Ode 6)*

Χριστὸς Ἀνέστη! Christ is Risen!

When our Lord Jesus Christ arose from the dead, not a single witness is recorded as having seen this most monumental event in the history of the human race. His crucifiers, who posted sentries to ensure that no one tampered with the seal that had been set upon the Stone that covered His tomb, only felt the earthquake and bore false witness against the truth of His Resurrection (Matthew 27:62-66). But the Lord had no need to break that seal or roll away any stone, for His Arising from the grave transcended all categories of human understanding. Rather, the earthquake and the stone's rolling away by the angel happened for the astonished guards, the myrrhbearers and His perplexed disciples.

The Church, in Her divinely inspired wisdom, has given us a picture of this moment with the icon that is simply named, "Anastasis." The most famous version of this icon in the world, which has inspired countless reproductions, is in the *Parecclesion* of the Chora Church in

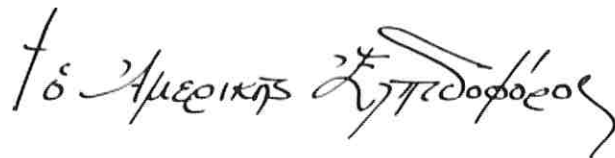
Constantinople. Notably, it depicts the resplendent and risen Lord of Glory lifting Adam and Even out of their tombs by their wrists, and not their hands. This dramatic detail of humankind's rescue from death and Hades manifests that, as the Apostle Paul says, "by grace we are saved" (Ephesians 2:8). It is not by our efforts that Eternal Life is won for us. It is the Sacrifice of the Cross and its only possible conclusion – the Resurrection – that usher us into the Mansions of Heaven. God holds onto us with His fierce and glorious love! He will not let us go, and He does not depend on our strength to hold onto Him. For again, as the Apostle says, even "the weakness of God is mightier than any human power" (I Corinthians 1:25).

My dear Christians,

If this is how God loves us, how should we love one another? In this season of Pascha, when we sing: "let us forgive everything in the Resurrection" (*Doxastikon* of the Matins), what possible negativity could we hold on to? Rather, let us take hold of one another and lift up each other through love, compassion, forgiveness and mercy. For God lifted us up first, so that we might share the exaltation of love with everyone around us. Because only then can we sing with true integrity and unfettered joy the gladsome Paschal anthem:

*Christ is risen from the dead, by death trampling down upon death,
and to those in the tombs He has granted life!*

Χριστὸς Ἀνέστη! Christ is Risen!
Holy Pascha 2025,

A handwritten signature in black ink, written in a cursive Greek style. The signature appears to read "Ὁ Ἀρχιεπίσκοπος Ἑλλάδος" (The Archbishop of Greece), but the text below identifies the signatory as + ELPIDOPHOROS, Archbishop of America. The signature is fluid and elegant, with long, sweeping strokes.

+ ELPIDOPHOROS
Archbishop of America

PATRIARCHAL ENCYCLICAL
FOR HOLY PASCHA

PROT. NO. 251

+ B A R T H O L O M E W

By God's Mercy

Archbishop of Constantinople-New Rome and Ecumenical Patriarch

To the Plenitude of the Church:

May the Grace, Peace and Mercy of Christ Risen in Glory be with you All

Most honorable brother Hierarchs,

Dearly beloved children,

By God's mercy and strength, we have journeyed through prayer and fasting across the ocean of Holy and Great Lent, finally reaching the splendid feast of Pascha, and we praise the Lord of glory, who descended to the depths of Hades and "achieved the entrance for all to Paradise" through His raising from the dead.

The Resurrection is not the remembrance of an event from the past, but the "good change" of our existence, "another birth, an alternate life, a different kind of living, the transformation of our very being."¹ And in the

¹ Gregory of Nyssa, *On the Resurrection of our Lord*, PG 46.604.

Risen Christ, the entire creation is renewed together with humanity. When we chant in the 3rd Ode of the Paschal Canon, that “Now everything is filled with light—heaven, earth, and all things beneath the earth; therefore, let all creation celebrate the resurrection of Christ, in which everything has been established,” we proclaim that the universe is founded on and filled with unfading light. The phrases “before Christ” and “after Christ” ring true not only for the history of the human race, but also for the sake of all creation.

The Lord’s raising from the dead constitutes the nucleus of the Gospel, the stable point of reference for all the books of the New Testament, as well as for the liturgical life and devotion of the Orthodox Christians. Indeed, the words “Christ is Risen!” summarize the theology of the Church. The experience of the abolition of the dominion of death is a source of ineffable joy, “free from the bonds of this world.” “All things are filled with joy upon receiving the taste of resurrection.” The resurrection is an explosion “of great joy” and permeates the entire life, ethos and pastoral ministry of the church as the foretaste of the fullness of life, knowledge and life of the eternal kingdom of the Father, Son, and Holy Spirit. Orthodox faith and pessimism are contradictory phenomena.

Pascha is for us a feast of freedom and victory over alienating forces; it is the churchification of our existence, an invitation to collaborate for the transfiguration of the world. The history of the Church is rendered “a great Pascha” as the journey toward “the liberation in glory of the children of God” (Rom. 8.21). The experience of resurrection reveals the center and

eschatological dimension of freedom in Christ. Biblical references to the Savior's resurrection demonstrate the power of our freedom as believers; it is in this freedom alone that the "great miracle" is manifested, which remains inaccessible to every oppression. "The mystery of salvation belongs to those who desire it freely, not to those who are tyrannized against their will."² Accepting the divine gift as a "transition" of the believer toward Christ is the voluntary existential response to the loving and saving "transition" of the Risen Lord toward humankind. For "without me, you cannot do anything" (Jn 15.5).

The mystery of the Lord's resurrection to this day continues to shatter the positivistic certainties of those who deny God as "the denial of human will," as well as the advocates of "the fallacy of self-fulfillment without God" and the admirers of the contemporary "man-god." The future does not belong to those imprisoned in a self-sufficient, stifling and narrow earthly existence. There is no authentic freedom without resurrection, without the perspective of eternity.

For the Holy Great Church of Christ, one source of such resurrectional joy is also found this year in the common celebration of Easter by the entire Christian world, along with the commemoration of the 1700th anniversary of the First Council of Nicaea, which condemned the heresy of Arius, who "diminished within the Trinity the one Son and Word of God," and which

² Maximus Confessor, *On the Lord's Prayer*, PG 90.880.

established the way of calculating the date for the feast of our Savior's resurrection.

The Council of Nicaea inaugurates a new age in the conciliar history of the Church, the transition from the local to the ecumenical synodal level. As we know, the First Ecumenical Council introduced the non-biblical term "homousios (of one essence)" to the Symbol of Faith, albeit with a clear soteriological reference, which remains the essential characteristic of church doctrines. In this sense, the celebrations of this great anniversary are not a return to the past, inasmuch as the "spirit of Nicaea" exists unspoiled in the life of the Church, whose unity is associated with the correct understanding and development of its conciliar identity. Discussion on the First Ecumenical Council of Nicaea reminds us of the common Christian archetypes and the meaning behind the struggle against the perversion of our spotless faith, encouraging us to turn toward the depth and essence of Church tradition. The joint celebration this year of the "most holy day of Pascha" highlights the timeliness of the subject, the solution of which not only expresses the respect of Christianity for the decrees of the Council of Nicaea, but also the awareness that "there should be no differentiation in such sacred matters."

With these sentiments, filled with the light and joy of the Resurrection, while proclaiming "Christ is Risen!" with jubilation, let us honor the chosen and holy day of Pascha with a heartfelt confession of our faith in the Redeemer, who trampled down death by death and granted life to all people and all creation, through our faithfulness to the sacred traditions of the Great

Church as well as through sincere love for our neighbor, for the glorification by us all of the heavenly name of the Lord.

At the Phanar, Holy Pascha 2025
+ Bartholomew of Constantinople
Fervent suppliant for you all
to the Risen Lord

To be read after the Holy Gospel during the Divine Liturgy on the Feast of Holy Pascha.



From the Church School Desk:

Join us today (after the AGAPE Service at 11:00 a.m.) for the annual **Easter Egg Hunt** followed by light refreshments in the Crystal Room (Small Hall)!

CHRIST IS RISEN! TRULY HE IS RISEN!

Yours in Christ,
Miss Michelle

GOYA News

Pastitsio Sale - GOYA is selling delicious pans of pastitsio, just in time for your holiday meal or to give as a gift to friends and family. Pick up today a frozen 9x13 pan of Pastitsio for \$35.00 For more information, please contact Alea Melacrinos Mavrogeorgis via text 412-726-5940. Please identify who you are in a detailed message. Checks can be made to St. Nicholas GOYA or cash is also acceptable. Thank you for supporting our fundraiser.

Hospitalized or Homebound? Please Let Us Know!

Due to privacy regulations, hospitals, nursing homes, and other care facilities do not notify churches when parishioners are admitted. To ensure that pastoral care and outreach can be offered, we rely on family members or friends to inform us. The same applies to those who are homebound.

If you or a loved one are in need of a visit from Fr. Eleftherios or our Philoptochos Visitation Ministry, please contact Father or the church office.

Interested in helping reach out to fellow parishioners in these situations? We would love to have you join our ministry! Please contact the office or Mary Peterson for more information.



SUNDAY, APRIL 20, 2025

Easter


EGG HUNT



If you wish to help, please bring one dozen pre-filled plastic eggs on Sunday and drop them off in the Narthex before Church.

ALL PARISHIONERS are welcome to join the fun for coffee, juice, and donuts!

Following the Agape Service

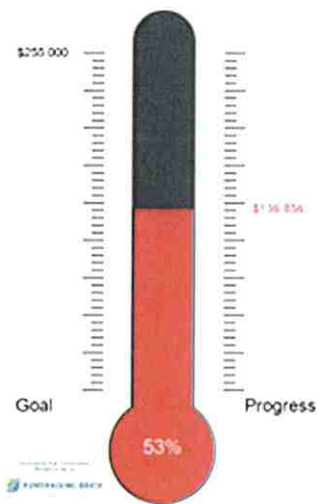
 **Questions: Call Michelle Kotsagrellos (412) 680-1416**



"YOUR OWN OF YOUR OWN, WE OFFER TO YOU..."

We offer back to God
that which He has given us.

Visit our website to fill out a Stewardship Card or to donate at <https://stnickspgh.org>



<u>2025</u>	<u>STEWARDSHIP</u>
Total Stewards	216 (GOAL 300)
Total Pledged	\$ 136,856.00 GOAL (\$255,000.00)
Avg. Pledge	\$1,052.74

Stewardship 2025: Thank you to our new and returning Saint Nicholas Stewards! For those who have not filled out a card, please do so as our church depends on stewardship for ongoing ministries as well as maintaining our beautiful Cathedral.

Cards are available in the Narthex and online at <http://www.stnickspgh.org>.

YOUTH SAFETY WORKER

All Clergymen (Bishops/Priests/Deacons, both Active & Retired)

Pastoral Assistants & Youth Directors

People assisting, in any ministry, where the participants are under 18 years of age or in high school, whichever is later.

Including Parish Youth Safety Administrators, Church School Teachers, Dance Directors, Greek School Teachers, Youth Advisors (including Chaperones & Drivers) and Parish Council.

Even... Parents who occasionally help-out but are alone with other people's children.

Each Youth Safety Worker is required to register yearly with the church.

Registration is available through the church office. In addition, all Youth Safety Workers are required to take two courses (on-line training platform) annually and to complete a background check every other year.

Here is the website: Please register at <https://ncsrisk.org/goarch/>. The first course, Youth Safety, has two parts. The second course, Youth Worker Regulations, has one part. Prompt completion is necessary as one cannot participate in any youth programs without being registered, having a background check, having PA state clearances, and completing the two courses.



Anastasi

CELEBRATION

Please join Philoptochos for a Paschal meal
as we celebrate the Resurrection of our Lord

*Following Anastasi Services
in the Cathedral Room*

Free Will Offering
is being accepted by Philoptochos
to offset expenses



METROPOLIS OF
PITTSBURGH

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PITTSBURGH

METROPOLIS OF
PITTSBURGH



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

ST. PHOTIOS AWARDS BANQUET

DOUBLETREE BY HILTON PITTSBURGH-CRANBERRY, MARS PA



SAT MAY 3 2025



4:00 PM

Online Reservations open
March 14 and close April 15

Tickets:

Awardees: complimentary

Adults: \$95.00

Children (under 12): \$25.00

Reservation Deadline: April 15

No Refunds after April 15

**SCAN ME TO
MAKE YOUR
RESERVATIONS**



**SCAN ME FOR
SPONSORSHIP
OPPORTUNITIES**

2025 St. Photios Awards Banquet Sponsorship



For information on Reservations, Sponsorships and
Awardee Nominations please visit:
pittsburgh.goarch.org/st-photios-awards-banquet

NET PROCEEDS TO BENEFIT THE METROPOLITAN'S BENEVOLENCE FUND



Louise Henry at lhenry@pittsburgh.goarch.org



412 621 5529 x10



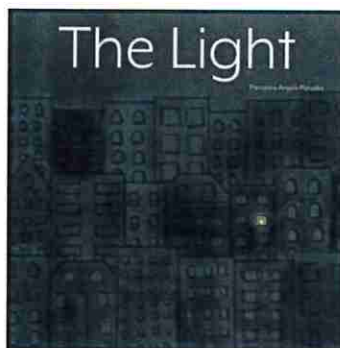
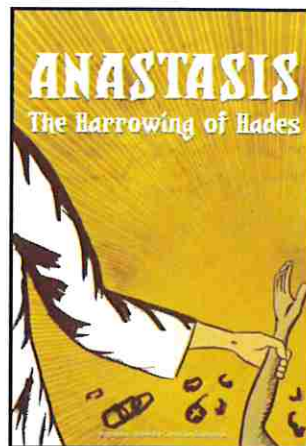
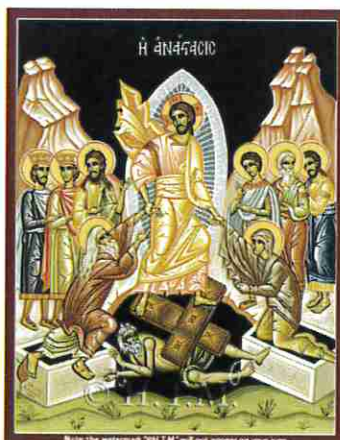
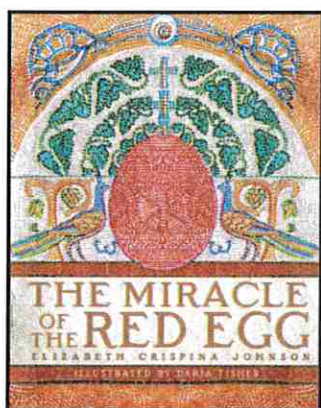
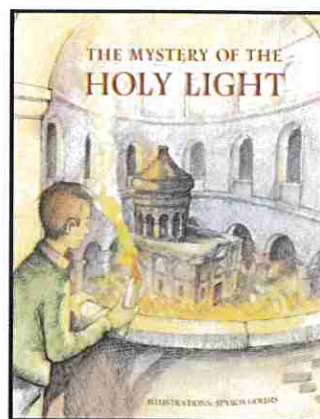
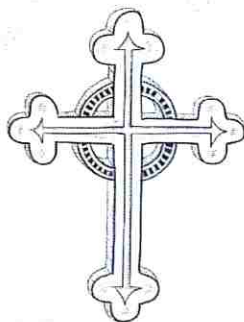
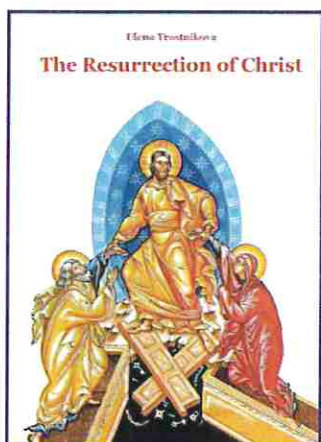
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ST. JOHN CHRYSOSTOM BOOKSTORE

GREAT AND HOLY PASCHA

CHRIST IS RISEN!
TRULY HE IS RISEN!



63rd Annual St. Nicholas Greek Food Festival

Sunday, May 4 - Saturday, May 10, 2025

As always, at this time of the year, one remaining food item remains, **Diples**. In our endeavors to keep the tradition going, we will be making our Diples this Tuesday, April 22, 9:00 to 4:00pm. Experienced or not, please don't hesitate to join the venture.

Our festival is now just two weeks away! Many hands will be needed. Please consider how you can help. Stations include Food Line, Pastries, Online Orders, Loukoumades, Baklava Sundaes, Bar, Coffee, *Greeter.

You can sign up via our Church's website, the Church Office or any Parish Council member. It IS the BEST week in the Burgh! So many, many of our guests can't wait till our festival rolls around!

January

Spanakopita	COMPLETED
Pasta Flora	COMPLETED
Souzoukakia	COMPLETED

February

Pastitsio	COMPLETED
Galaktoboureko	COMPLETED
Koulourakia	COMPLETED

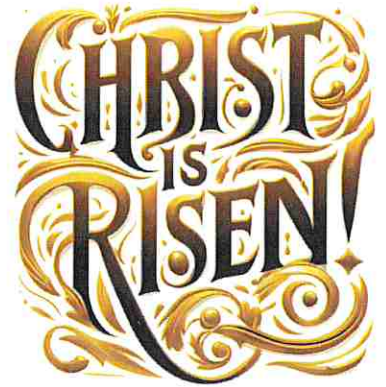
March

Finikia	COMPLETED
Baklava	COMPLETED
Kourambiethes	COMPLETED

April

Tiropita	COMPLETED
Karidopita	COMPLETED
Diples	Tuesday, April 22 9:00 – 4:00

PASCHAL GREETING IN OTHER LANGUAGES



Albanian – Krishti u ngjall! Vërtet u ngjall!

Arabic – !اقح ماق! حيسملا ماق (*al-Masīh qām! Haqqan qām!*)

Armenian – Christos haryav i merelotz! Orhnial e Haroutiunn Christosi! –
(*Christ is risen! Blessed is the resurrection of Christ!*)

Bulgarian – Христос възкръсна! Наистина възкръсна! (*Hristos vyzkrysna!*
Naistina vyzkrysna!)

Coptic – ⲠⲓⲬⲣⲓⲥⲟⲥ ⲁⲓⲧⲱⲛⲓ! ⲛⲉⲛ ⲟⲩⲙⲉⲙⲛⲓ ⲁⲓⲧⲱⲛⲓ! (*Pikhrastos Aftonf! Khen*
oumethmi aftonf!)

Dutch – Christus is opgestaan! Hij is waarlijk opgestaan!

English – Christ is Risen! Truly He is Risen!

French – Christ est ressuscité! Il est vraiment ressuscité!

Georgian – ქრისტე აღსდგა! ჭეშმარიტად აღსდგა! (*Kriste aḡsdga!*
Č'ešmarit'ad aḡsdga!)

German – Christus ist auferstanden! Er ist wahrhaftig auferstanden!

Greek – Χριστὸς ἀνέστη! Ἀληθῶς ἀνέστη! (*Khristós Anésti! Alithós Anésti!*)

Italian – Cristo è risorto! È veramente risorto!

Japanese – ハリストス復活！実に復活！ (*Harisutosu fukkatsu! Jitsu ni fukkatsu!*)

Korean – 그리스도께서 부활하 셧네! 참으로 부활하셧네! (*Geuriseudokkeseo*
Buhwalhasheotne! Chameuro Buhwalhasheotne!)

Latin – Christus surrexit! Surrexit vere!

Mandarin – 基督復活了 他確實復活了 (*Jidu fuhuo-le! Ta queshi fuhuo-le!*)

Norwegian – Kristus er oppstanden! Han er sannelig oppstanden!

Polish – Chrystus zmartwychwstał! Prawd-ziwie zmartwychwstał!

Portuguese – Cristo ressuscitou! Em verdade ressuscitou!

Romanian – Hristos a înviat! Adevărat a înviat!

Church Slavonic – Хрісто́съ воскрѣсе! Воистину воскресе! (*Christos voskrese!*
Voistinu voskrese!)

Spanish – ¡Cristo ha resucitado! ¡En verdad ha resucitado!

Slovak – Christos vstal z mŕtvych! Vpravde vstal z mŕtvych!

Swahili – Kristo Amefufukka! Kweli Amefufukka!

APRIL 2025

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
20 GREAT AND HOLY PASCHA Agape Vespers 11:00 a.m.	21 YAL Basketball 7:00 p.m.	22 Adult Greek Classes 6:30 p.m.	23 Feast of St. George the Victorious Great Martyr <i>Orthros & Liturgy</i> <i>@ St. George Chapel</i> <i>in the North Hills</i>	24	25	26 Greek School 10:00 a.m.
27 Thomas Sunday Orthros 8:15 a.m. Divine Liturgy 9:30 a.m.	28 YAL Basketball 7:00 p.m.	29 Adult Greek Classes 6:30 p.m.	30	MAY 1	2	3
Food Festival Set-up						
4 Sunday of the Myrrh-Bearing Women Orthros 8:15 a.m. Divine Liturgy 9:30 a.m. PGH MARATHON	5	6	7	8	9	10
63 rd ANNUAL GREEK FOOD FESTIVAL MAY 4 - 10						