



THE HOLY TRINITY HERALD

1923 · OUR 79TH YEAR OF MINISTRY · 2002

Our Mission: To proclaim and live the Orthodox Christian Faith in its fullness as faithful members of the Body of Christ

June 2002

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Monthly Parish Newsletter
Holy Trinity Greek Orthodox Church
Pittsburgh, Pennsylvania
Fr. John Touloumes, Economist

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DON'T FORGET

DIVINE

9:30

LITURGY

THRU SEPT. 1ST

The Great and Holy Feast of Pentecost



Blessed are You, O Christ, our God, Who has shown forth the fishermen to be most wise, by sending down upon them the Holy Spirit, and through them, You drew the world into Your net. O merciful One, glory to You!"
(The Hymn of Pentecost)

Father John's Message

THE HOLY TRINITY HERALD

Parish Newsletter of
Holy Trinity
Greek Orthodox Church
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A Parish of the Greek Orthodox Diocese of
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The Cultural Side

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Publication Schedule

The Herald is published monthly.
The information deadline is the 15th of each
month. If you would like to assist with mailing
the Herald, please contact the church secretary
at 412-321-9282 to volunteer your help.

This issue of the
Herald sponsored
In Loving Memory of
John Touloumes
by his family on the
Second Anniversary of
his falling asleep in the
Lord. May his memory
be eternal!



He who supplies seed to the sower and bread for food will supply and multiply your resources and increase the harvest of your righteousness ... Under the test of this service, you will glorify God by your obedience in acknowledging the gospel of Christ, and by the generosity of your contribution for them and for all others; while they long for you and pray for you, because of the surpassing grace of God in you. Thanks be to God for his inexpressible gift!

(2 Corinthians 9.10-15)

Dear Brothers and Sisters and Christ,

Christ is risen! We often think of Christmas as the "gift-giving" feast, but as Christians we realize that the greatest gift is that of the assurance and hope in the Resurrection of our Lord, which we continue to celebrate during these days of Pascha. It is in our Orthodox Christian tradition to proclaim to those around us during this season the glorious victory anthem of Christianity: "Christ is risen!" We do this for various reasons, not the least of which is that our joy is uncontainable. Excitement about small things in life is often hard to bottle up; enthusiasm over Jesus' victory over death and promise of eternal life should be downright impossible to hide!

Another purpose of that constant 40-day proclamation is to share that Good News with others around us; not only those who do not know and believe, but even as a reassurance to us who do. Don't forget ... the disciples of Jesus went into hiding after the Crucifixion, but through the joyous (and sometimes doubted) news of the Myrrh-bearing women, their courage was restored and their faith was strengthened. "Yes, He is risen!" they must have said to one another, "and if that promise was true, then so were the rest. We can do what He said we would do by His grace!"

Over 2,000 years later, we still sometimes need to encourage and strengthen one another in our calling to proclaim and spread the Gospel. A small band of Apostles took this newborn faith to the world ... and conquered it! Why should we think its power and promise is any less bright today? Does it make us think that truth of Christ has expired when we hear about the supposedly rapid growth of Islam and other religions, or does it strengthen our resolve to continue to build this Great and Holy Church of Christ, knowing we have so much more to work with than the Apostles did ... except perhaps faith, conviction and desire?

Can we do it? Of course we can, by the upbuilding of this parish as a beacon of faith and a witness to the truth of Jesus Christ the Risen Lord. Saint Paul said to the Corinthians in the Epistle above that they have what it takes to fulfill the calling God has given them, and he tried to help them realize how richly God has blessed them for that work and how many will benefit from it. He has blessed us no less ... and many are in need of the fruits of that work. This is no time to shrink back and hide. We owe it to our forefathers, to the Apostles, to the martyrs, to the generations yet to come, and most of all to our Lord, Who so freely bestows the greatest gift of all on us at Pascha! As they say these days, "Let's do it!"

Sincerely yours in our Risen Lord
and Savior Jesus Christ,

News & Events

YOUTH MINISTRIES

Summer Camp Filling Quickly! June/July

Our Diocese Summer Camp Ministry has had a tremendous response this year, both from Holy Trinity Church and throughout the Diocese. To date, we have 22 Holy Trinity children signed up to attend. Although the discounted registrations have expired and Session IV is full, there is still room left. Father John and Presvytera Becky will be attending the June 16-22 JOY Session. Applications are available from the church office.

Greek Dance Activities June

The Holy Trinity Dancers will be holding practices to prepare for a performance at the Feast Day Panigiri during the month of June. Rehearsals will be at 6 pm on Tuesdays, June 4, 11, 18 and 25 . For information, call Stella Athanasiou at 412-322-4080.

Also, the regional group, the Olympic Dancers, will be holding a fundraising carwash at Zozos Citgo on Mount Royal Boulevard on Saturday, June 8. For information, call Dimitri Pantzoulas at 412-494-7430. Please offer them your support. Thank you!

LITURGICAL LIFE

9:30 Divine Liturgy Hours Through Sept. 1

Throughout the summer and continuing through the Festival Weekend (September 1), Holy Trinity Church holds Divine Liturgy at 9:30 a.m. This schedule is in effect for all Sundays and weekday Liturgies. Orthros starts at 8:30 am. Please be sure to adjust your personal and family schedules to be there on time!



COMMUNITY NEWS

Father's Day June 16

In celebration of Father's Day, Holy Trinity Church will be providing a special Father's Day cake and coffee hour. God bless all the fathers for all they do and for all their love and faith!

Feastday Panigiri June 23

On Sunday, June 23rd, please plan on staying for an after-church "family-style" Feast Day celebration. The event will be held on the church lawn with tables set-

up under a tent. Gyros, Greek salad, smelts and calamari, pastries, beverages and more will be available for purchase. There will be no admission fee; only the cost of the food that you eat. We will be treated to a performance by the Holy Trinity dancers, as well. For more information, please call Kathy Balouris at 412-635-0482.

The Festival is Coming! . . . August 28-September 1

Please mark your calendars for the 2002 Holy Trinity Greek Festival, August 28-September 1. Please watch for the volunteer schedules coming soon!

Cemetery Announcement

Please take note of this announcement from our Cemetery Chairman, Bill Fiedler: "Summer has finally arrived and the desire to plant at the Cemetery is upon all of us. Please remember that the Cemetery regulations stipulate that **only annual and perennial flowers are permitted**, one foot in front of a memorial stone and not beyond the width of the stone. **No flowering bushes, evergreens or trees are permitted. No paving stones, bricks, glass vases or other items** that will hinder cutting of the grass is permitted. Sorry, but no exceptions! To those who have recently planted these types of bushes, please remove them so the Cemetery caretaker doesn't have to. Thank you for your cooperation."

SACRAMENTAL REGISTRY

Baptism: Christopher Farnan

The servant of God, Christopher Farnan, son Kenneth and Rebecca Farnan, was received into the Holy Orthodox Christian Faith on Saturday, May 25. The Godparent was David Jones. Congratulations and may God grant him many years!

Baptism: Nektarios Pappas

The servant of God, Netarios Pappas, son Kenneth and Rebecca Farnan, was received into the Holy Orthodox Christian Faith on Sunday, May 26. The Godparents were Kostas and Joanne Bourbakis. Congratulations and may God grant him many years!

Funeral: Herbert Kosanovich

The servant of God, Herbert Kosanovich, father of Constance Pantelas, fell asleep in the Lord on May 19, 2002. Funeral services were held on May 23 at Holy Trinity Church, followed by burial at Holy Trinity Cemetery. May his memory be eternal!

Community Life Photo Journal

An on-going photo journal of scenes from the active parish life of Holy Trinity Church.



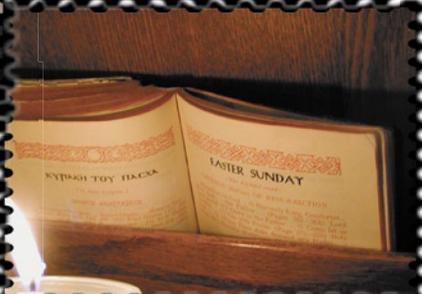
If you have photos of events in the life of the parish, please submit them to the Church Office. Please be sure to submit a description of the subject and the date of the photo. All submissions become property of Holy Trinity Church and will not be returned. Inclusion is subject to editorial discretion. Digital photos (from either digital cameras or scanned images) are encouraged and may be sent to herald@HolyTrinityPgh.org. Please use a high resolution setting (150+ d.p.i.) for best printing results.

Community Life Photo Journal

An on-going photo journal of scenes from the active parish life of Holy Trinity Church.



Pascha



Agape Vespers



**NOW THIS IS SOMETHING TO DANCE ABOUT!
A GOOD OLD FASHIONED
HOLY TRINITY
FEAST DAY
"PANIGIRI"**



Sunday, June 23, 2002

Holy Trinity Feast Day Panigiri

Following the 9:30 am Pentecost Divine Liturgy on Sunday, June 23, plan on staying with your family and friends for our Feastday Weekend "Panigiri" celebration ... good old fashioned style!

Weather permitting, we will be on the church lawn under a tent, with music and a Greek Dance performance. There will be various delicious Greek foods for sale, including Gyros, Greek Salad, Kalamari, Smelts, Loukoumades, Frappes and other beverages.

Admission is free! Call Kathy Balouris at 412-635-0482 for information.

The Cultural Side • Η Πολιτιστική Πλευρά



Maria Kraniou

When my son graduated from high school, a friend of ours enclosed the poem, Ithaka, in their card. Ithaka was written by Konstantinos Petrou Kavafis, (1863-1933), one of the better known Greek poets of the 20th century. Kavafis is known for his prosaic use of metaphors, his brilliant use of historical imagery, and his aesthetic perfectionism. I feel the words of his poem, Ithaka, are particularly relevant to any person graduating from high school or college. As this is the season for graduations, you may like to pass it on to someone you know who is about to embark on his or her tumultuous yet exciting journey through life.

ΙΘΑΚΗ

Σα βγεις στον πηγαιμό για την Ιθάκη,
να εύχεσαι νάναι μακρύς ο δρόμος,
γεμάτος περιπέτειες, γεμάτος γνώσεις.
Τους Λαιστρυγόνες και τους Κύκλωπας,
τον θυμωμένο Ποσειδώνα μη φοβάσαι,
τέτοια στον δρόμο σου ποτέ σου δεν θα βρεις,
αν μιν' η σκέψις σου υψηλή, αν εκλεκτή
συγκίνησης το πνεύμα και το σώμα σου αγγίζει.
Τους Λαιστρυγόνες και τους Κύκλωπας,
τον άγριο Ποσειδώνα δεν θα συναντήσεις,
αν δεν τους κουβανείς μες στην ψυχή σου,
αν η ψυχή σου δεν τους στήνει εμπρός σου.

Να εύχεσαι νάναι μακρύς ο δρόμος.
Πολλά τα καλοκαιρινά πρωιά να είναι
που με τι ευχαρίστησι, με τι χαρά
θα μπαίνεις σε λιμένας πρωτοειδωμένους,
να σταματήσεις σ' έμπορεία Φοινικικά,
και τες καλές πραγμάτειες ν' αποκτήσεις,
σεντέφια και κοράλλια, κεχριμπάρια κ' έβενους,
και ηδονικά μυρωδικά κάθε λογής,
όσο μπορείς πιο άφθονα ηδονικά μυρωδικά,
σε πόλεις Αιγυπτιακές πολλές να πας,
να μάθεις και να μάθεις απ' τους σπουδασμένους.

Πάντα στον νου σου νάχεις την Ιθάκη.
Το φθάσιμον εκεί ειν' ο προορισμός σου.
Αλλά μη βιάζεις το ταξίδι διόλου.
Καλλίτερα χρόνια πολλά να διαρκέσει
και γέρος πια ν' αράξεις στο νησί,
πλούσιος με όσα κέρδισες στο δρόμο,
μη προσδοκώντας πλούτη να σε δώσει η Ιθάκη.
Η Ιθάκη σ' έδωσε τ' ωραίο ταξίδι.
Χωρίς αυτήν δεν θάβγαινες στον δρόμο.
Άλλα δεν έχει να σε δώσει πια.
Κι αν πτωχική την βρεις, η Ιθάκη δε σε γέλασε.
Έτσι σοφός που έγινες, με τόση πείρα,
ήδη θα το κατάλαβες οι Ιθάκες τι σημαίνουν.

ΙΘΑΚΑ

Translated by A. Moskios

When you sail for Ithaka,
wish that your trip be long,
full of adventures, full of knowledge.
The Laistrygonians and the Cyclopes,
angry Poseidon do not fear; things
like these on your trip you'll never find
if your thoughts are pure, if eclectic
emotions fill your heart and your mind.
The Laistrygonians and the Cyclopes,
angry Poseidon you will not meet
if you do not carry them in your heart,
if your mind is not filled with them.

Wish that your trip be long.
Many a summer morn arrive
that with joy and pleasure you enter
into ports that you've never seen before;
to stop by Phoenician trading posts
and buy things of various sorts:
mother of pearl and corals, ebony and amber,
and hedonic perfumes of all sorts -
as many as you can carry sensual perfumes;
many an Egyptian city you must see,
and from the experts learn and learn.

Forever Ithaka must be in your mind.
to get there is the goal of your trip.
but do not hurry your journey at all.
It is better if it were to take many years;
and you an old man to finally anchor there,
rich with what you gathered from this trip,
expecting no wealth that Ithaka will give you.
Ithaka already gave you that great trip.
Without her, you would have never sailed at all.
But she has nothing else to give you from now on.
And if you find her poor, she didn't mislead you.
So wise that you already are, so experienced,
you now comprehend what Ithakas really are.

Building An Architecture of True Orthodox Vision

Seventh in a series of educational articles by respected Byzantine architect Christ J. Kamages. Reprinted from "The Christian Activist" magazine to raise an awareness of the history, tradition and thought behind traditional church architecture in the Greek Orthodox Church as our community looks toward the future and the major building projects ahead.

What Is the Tradition of the "Soleas"?

In order to have a common definition, the "Soleas" "area I speak of is the area directly adjacent to the Iconscreen between the Iero or Holy Bema and the Nave. For this discussion, I do not refer to the enlarged raised stepped zone often found in some Russian and Antiochian churches but rather to the trend for many Orthodox churches in America of raised "Liturgical Stages." Anywhere from one to seven steps, the proclaimed advantage to a large, raised Soleas promotes "better" sightlines. But this is a self-fulfilling prophecy, because by having a defined Soleas and fixed seating (pews), we have created a situation of performer and spectator, not worship and participation. For example, if the wedding table moved to the center of the church under the dome with family and friends around the priest and party, sight lines wouldn't be an issue.

Elevate the Soleas or Not?

Historically and traditionally, many monasteries didn't even raise the "Iero" (Sanctuary or Holy Bema); whether the Patriarchal Church, the Metropolis Cathedral, or early churches in this country—they don't have a raised Soleas. The problems with a raised Soleas are:

- Creates a stage with a situation of actors and spectators;
- Limits the worship dynamic;
- Takes more space;
- Has very limited flexibility;
- Is best suited to fixed seating;
- Has building code issues such as accessibility. for older and handicapped parishioners and related "hardware" (rails, step designations, etc.).

The raised Soleas is a western feature with its roots in the Roman Basilica. The original Orthodox Soleas was a raised walkway (one step high) connecting the

Beautiful Gate and the Ambo (pulpit), which was in the center of the early Church.

What Is the Best Location for the Choir?

Choir lofts, I feel, are another unfortunate borrowed element from the Protestant and Roman Catholic liturgical practices. In our Orthodox Church's development, lofts or galleries were reserved for a series of uses for the royalty, women of the congregation, or catechumens.

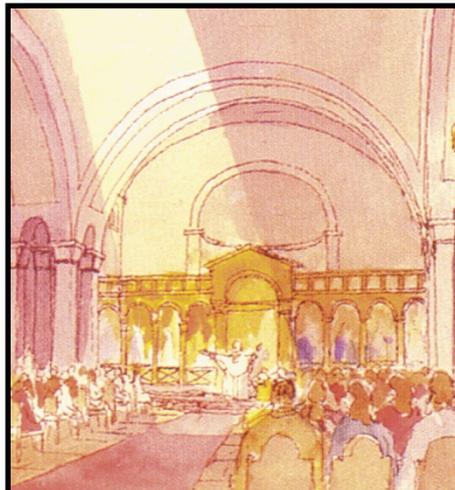
In America, the loft has been institutionalized into a place for the choir, breaking from the Orthodox tradition of having the choirs located on the main floor of the Nave, on either side of the Soleas area. The current, "borrowed" practice reinforces, again, the notion of performers and spectators. Our liturgical text does not differentiate people from choir. The responses are from the people but in most cases assumed by the choir. We are now witnessing in the Orthodox Church in many regions of the country the concept (however novel) of congregational singing: the people taking back their role in liturgical worship and participation. The role of the choir loft makes this phenomenon difficult because there are mixed messages sent:

- Those in the loft are performing and doing the work of the people (the surrogate voices);
- We in the body of the church the people, are made to feel that we should listen or inaudibly respond or be quiet

If the position of the choir were returned to the main floor of the church, the potential becomes possible for the choir not to fill a role as performers, but to act as leaders, role models, and almost "superchargers," to encourage

participation in the work of the people versus discouraging participation and filling a lofty position of elite virtuosos performing for the group. response of the entire Church.

(continued next issue...)



"In America, the loft has been institutionalized into a place for the choir, breaking from the Orthodox tradition of having the choirs located on the main floor of the Nave, on either side of the Soleas area."

2002 Holy Trinity Stewards

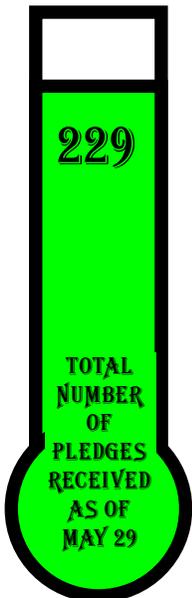
Thank you to the following faithful stewards who have submitted their pledge cards for the 2002 pledge year as of this publication. Please join them in their support for the ministries of Holy Trinity and submit your pledge card today! Remember, a current, signed pledge card is required each year as part of maintaining your membership in good standing at Holy Trinity Church.

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(..continued)

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SUMMER OFFERINGS REMINDER

Don't forget to continue to make regular offerings on your pledge throughout the year, and especially the summer months!

Thank you, good stewards!

"God loves a cheerful giver."

(2 Corinthians 9.7)



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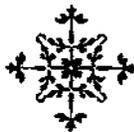
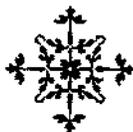
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of their
beloved
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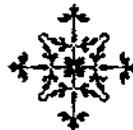


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of my brother,



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WORDS FOR CHRISTIAN LIVING

Christians, remember what God is, and that He looks not only on your works, but also on your very thoughts and intentions, and that you are not able to hide anywhere or anything from Him. Remember, that He preserves your life, health, and strength, and that whatever good fortune you may have in life, He has bestowed it all on you. And so thank Him at every hour for the mercy He has shown you, love Him with all your heart, revere Him, obey Him in all things, and call on Him for help in your every endeavor. When He helps you, then all your deeds and efforts will bring you benefit and will meet with success.

Remember, that the Heavenly Father sent our Lord and Savior Jesus Christ into the world. Believe in Him, and submit to His Divine teaching which is revealed to you in the Gospel...so that you may fulfill the vows that you made to God at Baptism, and inherit eternal life, and not be called a Christian in vain.

On Sundays and feast days come to church, and falling down with reverence before God, be mindful of all the mercies you may ever have received from Him. Thank Him for them with all your heart, and as a sign of your thankfulness, promise to live as He has commanded you. This is a sacrifice most pleasing to God.

Always remember that you were born into this world so that you may do good to all insofar as possible on every occasion. Love not only those close to you and your benefactors, but even your enemies, so that you might thereby pacify them, correct them, and make them good people.

When you observe all these things, then God Who is compassionate will be merciful to you not only in this life, but He shall glorify you in the next with the glory with which His Saints are glorified, and all men shall love you.

**Excerpted from "A Short Moral Christian Teaching" by Saint Tikhon of Zadonsk
Published in the book, "A Journey to Heaven"**