



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

March 2002

www.HolyTrinityPgh.org

Volume 10 – Issue 3

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

Inside This Issue

- 2 Father John's Message
- 3 News & Events
- 5 Parish Council President's Report
- 6 Parish Council Update
- 7 Elder Cleopa on Fasting
- 9 Holy Trinity Web Site Goes Live
- 10 The Cultural Side
Η Πολιτιστική Πλευρά
- 11 "Gheronda's Corner"
- 12 GOYA Basketball Tournament
- 14 Spero's "Mouse Tales"
- 15 Remembering Father John Kostopolos
- 16 Greetings from Tanzania
- 17 The Prayer Rope
- 18 Building an Architecture of True Orthodox Vision (Part 4)

Special Inserts

March Parish Calendar

Lenten Services Calendar

Lenten & Paschal Items Needed

Restoration of the Holy Icons: The Triumph of Orthodoxy
• Celebrated the First Sunday of Lent •



"We venerate Your holy icon, loving Lord, asking You to pardon our transgressions, Christ our God. For You of Your own will were pleased to ascend the Cross in the flesh, so to deliver from the bondage of the enemy those whom You have fashioned. Therefore, in thanksgiving we cry aloud to You: You filled all things with joy, O our Savior, when You came to save the world"
(The Hymn of the Feast)

Father John's Message

THE HOLY TRINITY HERALD

Parish Newsletter of
Holy Trinity
Greek Orthodox Church
302 W. North Avenue
Pittsburgh, PA 15212
Phone 412-321-9282
Fax 412-321-7272

A Parish of the Greek Orthodox Diocese of
Pittsburgh and the Greek Orthodox Archdiocese
of America under the Spiritual Jurisdiction of the
Ecumenical Patriarchate of Constantinople

Editor

Father John Touloumes, Ekonomos
Church: 412-321-9282
Home: 412-831-3574
E-mail: ijt@HolyTrinityPgh.org

Production

Josephine Stofko, Parish Secretary
Church: 412-321-9282
E-mail: office@HolyTrinityPgh.org

The Cultural Side

Michael Kritiotis Voula Hareras
Maria Kraniou Vickie Bellios

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 is sponsored
in celebration of
the life of

**Michael G.
Manesiotes
(1926-1998)**

on the occasion of
his birthday
from his wife,
Georgia, his children,
Rochelle & Michael, Jr.
and their families

**"The door of divine repentance has been opened.
Let us enter with fervor, having cleansed our
bodies, observing abstinence from foods and
passions in obedience to Christ, Who has called
the whole world to His Heavenly Kingdom, offer-
ing to the Master of all this tithe of the year,
that we may look with love upon His Holy Resur-
rection."**

(From the Orthros of Cheesefare Sunday)

Dear Brothers and Sisters and Christ,



By the time most of you receive this, Lent will be just around the corner. Please accept our apologies for the delay in mailing this issue of *The Herald*. Recent parish events and mechanical problems required a re-scheduling.

Most exciting of those events was last week's Diocese Regional GOYA Basketball Tournament (see photos on pages 12 and 13). Words cannot adequately express the thanks and love the entire community deserves for putting forth such a fine effort. More than any other comments that were heard, the ones which should make us all most thankful are the ones which demonstrated that our guests felt warmly welcomed with Christian hospitality. Over 300 guests from 25 teams and 10 parishes came for the weekend, and our GOYAns, parents and volunteers from throughout the community welcomed them with good organization, detailed directions, wonderful food, lively music and open arms. Thank you to everyone from the GOYA ... they couldn't have done it without you!

From the busyness of the that big event, we are about to ascend to the reflection of the Holy season of Great Lent. Regardless of outward appearances and event-wise successes such as the tournament, it is here that the true nature of the parish will show through. You see, welcoming people with open hearts is one thing, but making sure our hearts are dedicated to the life in Christ is another; providing people with delicious banquets is one thing, but placing ourselves regularly at the Lord's heavenly banquet of Holy Communion is another; taking time to clean the halls and floors for the big event is one thing, but using prayer and Holy Confession to clean the musty and unseen corners of our soul is another. In other words, Lent is a time for us to "put aside the cares of this world," as the Divine Liturgy tells us, and pay attention to our relationship with Jesus Christ and with those around us. It is making sure that there faith and love in the heart.

Please, don't let this wonderful opportunity pass by unnoticed. There are many unique services: place them on your family calendar. If you haven't attended them before, try to make *at least one of each* of them together as a family. Don't become a bystander on the lenten road: be a traveller on your way.

Lastly, as we stand on the verge of solid progress in the future life of our community, please continue to pray for this parish, her people and her mission, so when the time comes to be tested regarding our worthiness for the challenge, we may respond not just in words but in life and in actions, "Here we are, Lord!"

Sincerely yours in Jesus Christ,

News & Events

EDUCATIONAL MINISTRIES

St. Lydia's Women's Fellowship March

The St. Lydia Women's Study Fellowship is a ministry for women to share in fellowship and to study scripture, the Orthodox Faith and family life in today's world. The meetings take place about twice a month on Thursday mornings at 9:30 a.m. at a home in the North Hills. New participants are always welcome! The fellowship is enjoyable and the approach is casual, but the subjects are important for today's families. The main source material for studies this year is the book, "Diary of a Russian Priest," which provides scriptural guidance, pastoral direction and spiritual insights into every day life. Meetings are scheduled for March 14 & 28. For further information on this worthwhile and informative group or for directions to the meetings, call Paula Valliant at 412-487-3977.

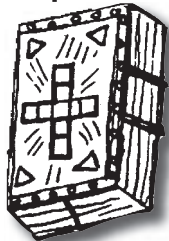


St. Nikodemos Men's Fellowship March

The St. Nikodemos Men's Study Fellowship meets on the second and fourth Thursday each month from 7:00 a.m. to 8:30 a.m. at the office of TriadUSA, Suite 460, Two Gateway Center, downtown. The group features prayer, Bible study, topics of interest to Orthodox Christian men and how to live our Faith in the working world. It is open to all interested men and has been centrally located downtown to accommodate those who need to be at work early. For directions, call Gus Georgiadis at 412-880-4999. Meetings are scheduled for March 14 and 28.



Scripture Study Series Resumes in Lent. April 1



Ready to brush up on your knowledge of the Bible? Want to "get to know" the Bible but aren't ready for a verse-by-verse analysis? If so, this course is for you! Father John is continuing his study series in Lent for adults entitled, "A Panoramic View of Holy Scripture," based on a new publication by Bishop Augoustinos Kantiotes of Florina, Greece. The goal is to take a friendly and plain-language view of the Bible to help us become more scripturally educated and illuminated. The group will meet from 7:00-8:30 on Wednesday evenings, April 1, 8, 15 and 22. See you there!

YOUTH MINISTRIES

Diocese GOYA Spring Retreat March 15-17

Attention teens and parents: Please mark the dates for the upcoming Diocese GOYA Spring Retreat on your calendar! Our GOYA is indicating the March 15-17 weekend. Information has been mailed directly to the GOYA families. As always, the GOYA will underwrite part of the cost of attending through their fundraising activities.

JOY Spring Flower Sales March 24

The JOY ministry will be holding its annual Spring Flower sale on Sunday, March 24. Please plan on supporting our young children in this effort. Thank you!

JOY Lenten Mini-Retreat April 13

The JOY ministry will be holding its annual Lenten Mini-Retreat on Saturday, April 13 from 5:00 to 8:00 pm at the Treesdale Community Center. Information will be mailed directly to the homes of the 8-12 year-olds. Parents, please reserve the date!

Summer Camp Date June/July

Vacation planning is just around the corner, so please mark down the dates for our Diocese Summer Camp this year: Holy Trinity's designated weeks are June 16-22 (JOY) and July 7-13 (GOYA). Alternate weeks of June 23-29 (JOY) and June 30-July 6 (GOYA) are available for those not able to make the preferred weeks. Watch for forthcoming information.

LITURGICAL LIFE

Lenten Services March/April

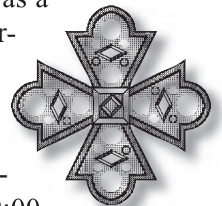
A schedule of lenten services for March and April has been enclosed in this issue of The Herald. Please post it in a visible spot in your home as a reminder of the Church's call to worship during this holy season.

In addition to the lenten services, please note that the Saturdays of the Souls will be held on the two Saturdays prior to Lent, with Orthros at 9:00 a.m. and Divine Liturgy at 10:00 a.m.

Saturday, March 9.....Saturday of the Souls I

Saturday, March 16.....Saturday of the Souls II

Please do not forget to submit the list name names of your departed family and loved ones for commemoration during these services.



News & Events

Lenten Fasting and Confession

In addition to the special services being held, please remember that the main focus of Lent is a personal one, with increased attention to our spiritual life through prayer, fasting and Holy Confession. Since spiritual discipline is also required, the Holy Canons of the Church prescribe the guidelines for the Great Lenten Fast, beginning this year on Pure Monday, March 18. Orthodox Christians are called to refrain from eating meat (including red meat, poultry, etc.), dairy (milk, eggs, cheese), fish and other animal products through Pascha. We are also to abstain from wine and olive oil during weekdays (Monday through Friday). Shellfish, vegetables, pastas and the like are permitted at all times. If you have any questions—especially if you are new to fasting—please see Fr. John with specific questions. Please also see Fr. John to set up a time for Holy Confession. *Kalo Paradiso!*

Lenten Coffee Hour Reminder March 18-May 4

Please keep in mind that during the lenten season our Coffee Hours following the Divine Liturgy will be observing the Orthodox lenten fasting schedule. Anyone sponsoring a memorial coffee hour or providing Church School snacks is asked to take care that non-meat and non-dairy items are provided. The Philoptochos and the Church School can provide a list of suggestions for good alternatives. Thank you for helping our community grow in this proper and helpful Orthodox practice.

Sunday of Orthodoxy & Icon Festival March 23

The Orthodox Clergy Brotherhood of Greater Pittsburgh is hosting its annual Sunday of Orthodoxy Vespers this year ... but *please note that it will be held on its proper liturgical place of Saturday evening this year.* The service will be held on Saturday, March 23 at 5:00 pm at Holy Cross Church in Mt. Lebanon. The service will be presided over by His Grace, Bishop Mitrophan of the Serbian Orthodox Diocese. The special guest homilist for the event will be Rev. Thomas Hopko, Dean of St. Vladimir's Orthodox Seminary in Crestwood, New York. A light lenten reception will follow.

Additionally, the Brotherhood will again host an Icon Festival at Holy Cross Church on Saturday, March 23 from 1:00 pm to 5:00 pm and again on Sunday, March



24 from 12:00 pm to 4:00 pm. Icons and religious items will be available for purchase from various vendors and monasteries. During the Festival, Fr. Thomas Hopko will offer two lectures: Saturday at 3:00 pm and Sunday at 2:00 pm. The topic of the lectures will be, "Praying with Icons."

Lenten Meetings and Activities Reminder

All parish organizations and committees are reminded that during the lenten season, top priority should be given to the liturgical life of the Church when planning meetings and events. When a church service is scheduled, *no meetings or events are to conflict with them.* This allows us to participate in the events and activities of the Church while still maintaining our priority of worship and prayer. Thank you for your cooperation!

COMMUNITY NEWS

Lou and Marge Parikakis Celebrate 50 Years

Two of our parishioners recently celebrated their 50th Wedding Anniversary with a special blessing by Fr. John at the conclusion of the Divine Liturgy on Sunday, February 17. Pictured here are Lou and Marge Parikakis. May God grant them many years!

A note to all our families: If you have a significant wedding anniversary approaching, please contact Fr. John to arrange for this type of event. It is not only a blessing for the couple, but an inspiration and reminder to our community that, in these trying family times, it is indeed possible to live a Christian marriage commitment throughout our lives!



Greek Room Celebration March 23

The Greek Room Committee of the University of Pittsburgh holding its annual celebration of the Independence of the Greek nation on Saturday, March 23, 2002, at the Frick Fine Arts Auditorium on the Pitt Campus from 6:30 pm to 10 pm. Everyone is invited to attend.

From the Parish Council President

An update on various committees and areas of parish life from our Parish Council President, Dr. Chris Balouris.



Chris A. Balouris

Stewardship

As many of you are aware, we have been keeping a running total of the 2002 pledges in the Narthex. Last years total stewardship pledges topped \$100,000 for the 1st time at Holy Trinity! In addition other offerings such as trays, candles etc.. were also equal to or greater than the previous year.

This year's goal is to increase that total by at least 10%. We have issued the call for every steward (parishioner and/or family) to make a pledge of at least 1% of their total gross income. It is gratifying to see the responses thus far. Please give consideration to the needs of your Church during this year and make the necessary budget adjustments to help Holy Trinity become a church that truly meets the needs of its membership as well as those of the community at large. Thank you.

Paras Endowment

As many of you are aware, Holy Trinity has been the unexpected recipient of the entire estate of Mr John George Paras (Paraskevagos). At the present time, the estate is being transferred to the Holy Trinity John G. Paras Endowment Fund. The total value of the estate stands at 1.4 million dollars. The Executive Council along with the Finance Committee is looking at various strategies in order to maximize this wonderfully generous gift. As faithful stewards we will certainly want to preserve a portion to meet the ministry needs of our community for generations to come. Another option includes building a chapel at Holy Trinity Cemetery. We will be meeting with the entire Parish Council in the near future to go over all options. This will be followed by a report to the community at large.

Vision Committee

The vision Committee has been active in pursuing various properties in the near North Hills/279 corridor. At this point in time, we are talking with various property owners off of the Bellevue/WestView exit but the talks are preliminary at best. Over 18 properties have been evaluated but none have been found to meet our needs. There have been several inquiries about our unused property in the North Hills but no firm offers. More

detailed information will be provided at the upcoming Parish General Assembly on Sunday, March 10. Please plan on attending.

In addition, the Vision Committee would like to remind the community at large that the Mission Statement that was adopted in November, 1999, deals with far more than pursuing building options. Please consider ways that you as an individual can become more involved.

Social Committee

The Social Committee hosted another successful New Year's Eve event at the Omni William Penn Grand Ballroom. Over 250 people attended the evening which featured special guest, Basile, performing his Greek-style comedy show, "Growing Up Greek In America." Lots of laughs throughout the entire evening! Live Greek entertainment was provided by The Greek Company Orchestra with DJ services by Arion, DJ George Yamalis.

The next event planned by the Social Committee will be held at the church hall in honor of Holy Trinity's Feastday, Pentecost, on Sunday, June 23rd. The event will take place immediately after church with a family-style panigiri in the hall, as well as on the lawn, weather permitting. Please keep this date in mind. Anyone interested in working on this event, please call Kathy Balouris, 412-635-0482.



Parish Council Update

The regular monthly meeting of the Parish Council of Holy Trinity Greek Orthodox Church was held on Tuesday, January 8, 2002. The meeting was opened with the installation of new council members and a prayer. The following summarizes the major points of the meeting:

Father John's Report: Diocese News: Fr. John Panagiotou, Chancellor of the Diocese, will transfer to Charlotte, NC as of March 1. Metropolitan Maximos has sent a letter on Liturgical Architecture relating to church architecture reminding all parishes to consult the Diocese for approval. The GOYA Feed the Homeless Project and a meeting for the upcoming H.T. Basketball Tournament will take place on Friday, January 4, 2002. The JOY overnight trip to the zoo will occur on January 18. A break-in and vandalism to the church occurred on Thursday, January 3. A Scripture Study Series will begin on Wednesday, January 9 and will run for 8 weeks from 7:00 to 8:30. There have been problems with the copier, especially regarding the poor quality of photographs. The present copier is on its 3rd year of a 5-year lease; it is the 2nd lease for this machine, and was originally a refurbished unit. Fr. John had researched two copiers: Canon Image Runner 5000 and Canon Image Runner 550. The 5000 PCL can print, staple, and fold 11x17 paper of the *Herald*, and the end result will look like a laser copy and will save a trip to the printers. The 550 is rated for higher volume, but the 5000 has much better image quality. We could look into an inexpensive copier to be used by others (Church School, etc.) and have the new copier used strictly by the office. Motion was made by Leo Loomis to invest in the 5000 copier, seconded by Mike Andromalos-Dale. Unanimously passed.

President's Report: Stewardship has finished well as of the end of the year. Presently, 70 pledges have been received averaging \$515. Parish Council members were encouraged to become involved in the basketball tournament (March 1, 2, 3), before and during the tournament. He emphasized that this should become an entire community involvement.

Social Committee Report: The New Year's Eve profit is estimated at \$700, but a statement will be presented at the next meeting. Discussion ensued on the location for NYE and its affordability. Some comments included that even though the event was well attended, we need to be mindful not to exclude the majority of parishioners, and to provide venues for the community to get together in affordable and enjoyable ways. It was stated that if the committee could make a profit of a couple thousand dollars, that would be adequate; but there should be some change, not only in price, but in the repetition of events.

Cemetery Committee Report: Bill Fiedler stated that the Cemetery showed a net of income over expenses of \$2,012 for the year. For the following year, there will be some maintenance items, such as tree removal.

Maintenance Committee Report: Harry Athanasiou reported that the office lights and plastic "lenses" which cover them were replaced. Overall, the value of equipment and services donated in the renovation of the lighting was \$6,500. Lou Zozos and Harry will get an estimate for an inexpensive burglar alarm – maybe a motion alarm in the altar and one in the back.

Stewardship Committee Report: The packet that went out to the parishioners was well received.

Vision Committee Report: Lou Zozos looked at several pieces of property off the Bellevue exit of I-279, but has received no response from the owners at this time. They are 10 adjacent properties. A number of them, but not all, would have to be purchased for the property to be usable.

Catering Committee Report: The net income from hall rental/catering for 2001 is approximately \$30,000. Leo Loomis will continue as coordinator until Feb. 22, and Chris Balouris is consulting with Evan Kaparakos to find a solution beyond that date.

The Basketball Tournament: will be listed as a committee report next month. The tournament will take place March 1, 2, and 3, and we are expecting about 300 youths and 100 adults. Some responsibilities include food, housing, advertising, entertainment. George Georges looked into the Greentree Holiday Inn and The Hilton. He is continuing to negotiate and will provide further details at the next meeting.

Financial Update: Mike Kritiotis presented the first draft of the 2001 preliminary income/expense statement. Stewardship has increased by 13%.

Old Business: It was suggested that a flier for the Tournament Ad Book be included in the *Herald*.

New Business: There was a review of the Parish Council Committees. Bill Fiedler will be listed as chairperson on the Festival committee and will run the kitchen. Regarding the James G. Paras Endowment, financial people will be interviewed to make the best determination in the future.

*Respectfully submitted,
Maria Kraniou, Secretary*

The Elder Cleopa of Romania on Fasting

The following excerpt from the newly published book, "The Truth of Our Faith," by the Elder Cleopa of Romania is a timely reminder of the importance of fasting as we head into the lenten fast. Please make it part of your lenten inspirational reading. It is an excellent refresher on why and how we fast as Orthodox Christians.

Inquirer: Some say that the great Apostle Paul conveyed a different teaching concerning fasting from that of our Saviour Christ. Can you explain this to me?

Elder Cleopa: Fasting, according to the testimony of Saint Basil the Great, is the oldest commandment given by God to man. This great father of the Church of Christ says:

"O Man, be pious and meditate with fear on the antiquity of the fast, for as old as is the world so old is also the commandment of fasting. Indeed this commandment was given in paradise when God said to Adam: 'Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it. For in the day that thou eatest thereof, thou shalt surely die.'"

With the word "fasting" we mean abstinence from food, but also from all evil desires, so that the Christian may communicate his prayers to God with peace and fervour, kill his evil desires and acquire the Grace of God. The fast is a work of virtue for it bridle the desires of the flesh, strengthens the will, assists in repentance and thus is a means of salvation.

At the same time it is also a liturgical action, an effort that glorifies God, when it is done for Him, for it is a sacrifice which originates from our love and reverence for God. It is a means of perfection, of cutting off the inclinations of the body, a visible sign of our zeal and struggle to acquire the likeness of God and His angels who have no need of nourishment. The fast, according to Saint Symeon of the Thessaloniki, "is a work of God for Whom the necessity of nourishment is non-existent."

The aim of the fast is the benefit of the body and the soul. The fast strengthens and toughens the body and cleans the soul, maintains the health of the body and gives wings of ascent to the soul. This is why the Old Testament recommends and imposes it many times, such as in Exodus 34:28, Deuteronomy 9:18, 1 Samuel

7:6, and Joel 2:15. And Jesus the son of Sirach has this to say: "Be not insatiable in any dainty thing, nor too greedy for meats; for excess of meats bringeth sickness, and gluttony will turn into ill temper. By intemperance have many perished, but he that taketh heed prolongeth his life."

The Saviour Himself fasted 40 days and 40 nights in the desert before He began to preach the Gospel and He Himself teaches us how to fast. He tells us that the devil cannot be driven out except by prayer and fasting. His holy Apostles and disciples also fasted, and they themselves instituted formal fasts for Christians.

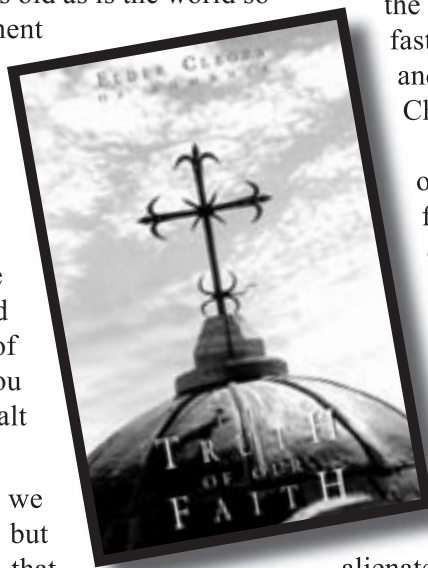
Furthermore, we see how Holy Scripture honours the fast in certain cases and events. Moses fasted forty days and forty nights, with Daniel doing likewise. The fast is beneficial when the judges and magistrates sit before God in judgement of the people, during difficulties and dangers, and It is good with regards to impending peril. The fast is prescribed during both advantageous times and times of persecution for the Church. The fast must be accompanied by prayer, by the confession of sins, and by humility. The fast assists in the return of the alienated to God, and in times of grief and sorrow.

The Holy Fathers of the Church of Christ strenuously extol and commend the fast. Here is what Holy John Chrysostom says about the fast: "The fast tempers the volatility of the body, bridling the insatiable appetites, purifying and enlightening the soul, and raising it up high."

The fast in practice is of many types. In particular:

- The complete fast, when we don't eat and don't drink at all for almost an entire day.
- Fasting with uncooked foods, when we eat, privately, dry foods in the evening only, i.e. bread and water, dry fruit, fruit, etc.
- The conventional fast, when we eat all the accustomed fasting food, abstaining from such food as meat, fish, cheese, milk, eggs, wine, and oil.
- The light fast, when we eat food, such as fish, wine, oil etc., allowed by the Church on great feasts which fall on days normally reserved for fasting.

Days reserved for fasting throughout the year are as



follows: Wednesday and Friday, the day of The Elevation of the Holy Cross, The Beheading of the Honourable Forerunner of the Lord, John the Baptist, and the eve of the Theophany of the Lord, all of which was established from the earliest days of the Church when the catechumens were being prepared for their baptism on the feast by fasting and prayer.

The periods of fasting established by the Church of Christ are: the Great Fast or Great Lent, being the forty days before Holy Week and Pascha; the Nativity Fast, being the forty days before Christmas; the Dormition Fast, being the 15 days before the Feast of the Dormition of the Mother of God; celebrated on August 15th, and the Apostles' Fast, being the period between the feast of All Saints and the feast of Saints Peter and Paul on June 29th. The order by which we are to observe these four periods of fasting are outlined in the typikon of the Church of Christ.

Inquirer: *Is it possible that fasting is something neutral or negligent? In other words, that it is not a matter of being good or bad, and therefore by keeping the fast we cannot become more pleasing to God. The holy Apostle says, "But food commendeth us not to God, for neither are we the better if we eat, nor are we the worse if we eat not." "For the Kingdom of God is not food and drink, but righteousness and peace and joy in the Holy Spirit." Thus, shouldn't we conclude that it is no sin to neglect the fast?*

Elder Cleopas: This is how it appears to you, my dearest to Christ, however it is not at all like this. You say that the fast cannot make anyone acceptable before God. What did the Ninevites do in order not to be lost and to call off the just judgement of God? They fasted. Their fasting brought down God's mercy upon them and averted the destruction of the 120,000 inhabitants who had fasted together with their king and animals. Was not the Prophet King David able to appease God with his prayer and fasting after his fall into debauchery and murder? Listen to what he says: "I ate ashes like bread," and elsewhere he says, "But as for me, when they troubled me, I put on sackcloth. And I humbled my soul with fasting, and my prayer shall return to my bosom." Did not the fast of the three youths who were cast into the fire without being burned please God? Did not the Prophet Daniel close with fasting the mouths of lions in the den? Let these testimonies suffice, for here there is not room to show you how many other people pleased God through fasting.

Besides this, you should know that the two passages

you cited do not at all refer to fasting, but to the sacrifices of food offered by the idol worshippers, as is apparent from "the text of the two passages. Examine the above passages and you will see that those who were scandalized by the sacrifices of food offered to idols were Judaizing Christians who kept with great accuracy the laws of the Old Testament pertaining to the handling of food.

They did not eat the meat from the sacrifices and wanted to prohibit those Christians who come from among the Gentiles from doing so. With this pretext the Apostle Paul wrote the above passages.

Inquirer: *How then are we to observe the true fast according to the teaching of the Orthodox Church?*

Elder Cleopas: The true fast, my brother, must be observed not only with the body, but also with the soul. In other words, we don't only eat fasting foods but we abstain from the passions, enticements and sin. When we abstain from lush and pleasurable food, we also struggle

to purify not only the body but also the soul by means of prayer and repentance. The complete, true and perfect fast is not only of the body, but also of the soul.

We are taught this in the troparion (hymn) which we chant during Great Lent: "Let us keep the acceptable fast, that which is pleasing to the Lord." The true fast is the estrangement from evil, the bridling of the tongue, the negation of wrath, the turning away from lust, hate, deceit, lies, and from all untruthfulness.

Let's end our discussion on this subject with the teaching of Holy John Chrysostom:

"Do you fast? Give me proof of it by your works! Is it said by what kind of works? If you see a poor man, take pity on him! If you see an enemy, be reconciled to him! If you see a friend gaining honor, envy him not. If you see a beautiful woman, pass her by! For let not the mouth only fast, but also the eye, and the ear, and the feet, and the hands, and all the members of our bodies. Let the hands fast, by being pure from pillaging and avarice. Let the feet fast, by ceasing from running to the hateful theaters and along the pathways of sin. Let the eyes fast, being taught never to fix themselves rudely upon handsome countenances, or to busy themselves with strange beauties....Let the ear fast also. The fasting of the ear consists in refusing to receive evil speaking and calumnies. Let the mouth, too, fast from disgraceful speeches and railing." (From St. John Chrysostom's "Homilies on the Statues to the People of Antioch," Homily 3)



Holy Trinity Web Site Goes Live!

It's here! The Holy Trinity Web Site is now up and running! Featured below are some highlights of the site. Although it will certainly continue to be a dynamic work-in-process, the overall structure of the site is in place and various news-oriented features such as the on-line Herald and Holy Trinity eNews are fully operational. You can find our site at www.HolyTrinityPgh.org ... and while you're there, don't forget to subscribe to Holy Trinity eNews!

Holy Trinity Greek Orthodox Church



Pittsburgh, PA



The entry to the site (far left) features a photo collage of scenes of life at Holy Trinity Church. The Main Page of the site (below center) features news, announcements and links to new features on the site. It also contains a menu bar to the left which makes all the major sections of the

site easy to access. This menu is carried through on most of the site's pages.



Web Designer John Fries, working on the site at his notebook computer. John has donated his professional services in working with Father John to bring the idea of an active Holy Trinity web site from the drawing board to a reality. Thank you, John!

Current and past issues of *The Holy Trinity Herald* are available on the site. As an added bonus, on-line readers will see the issues in color! To view the on-line *Herald*, visitors will need to install the free Adobe Acrobat Reader, which is available from www.adobe.com. The Acrobat Reader makes it possible to view paper documents on-line in the same format they appear on the printed page.

As the site develops, additional items such as memorial forms will also be available.

Holy Trinity eNews (left) is a new and exciting feature of the site. Visitors can subscribe to this free service to receive weekly eNews updates via e-mail, including the weekly bulletin and special announcements. Simply go to the eNews section, provide an e-mail address and click "Subscribe."

The Cultural Side • Η Πολιτιστική Πλευρά



Maria Kraniou

Greek food is simple and comforting, but it's never uninteresting." Following are some of the main ingredients of Greek foods, which may be found in large supermarkets or Mediterranean markets.

Feta cheese: Probably the most familiar Greek cheese, feta is a slightly pungent, crumbly cheese that has taken the entire Greek market by storm. Originally from the northern mainland, authentic feta is made primarily from sheep's milk, with the addition of goat's milk. Greek feta packed in brine is stronger-tasting than that wrapped in plastic. Either kind will work well in recipes.

Cinnamon: On the islands, in the Peloponnese, and in other parts of Greece, most tomato-flavored sauces for vegetables, as well as for meat dishes, are spiced with cinnamon sticks.

Horta: Various sweet, bitter, sour, and fragrant greens are gathered from the hills and fields after the first rains of fall and throughout the winter; some greens are also cultivated. Horta are used in myriad combinations – different in each part of the country – to make hortopites (green pies), stews, and, more often, salads. A delicious mixture of different wild greens (either boiled, blanched, or sometimes raw), horta used to be the center of poor peasants' meals. The greens, simply dressed with olive oil and freshly squeezed lemon juice, were complemented with olives, homebaked bread, and maybe some cheese, cured pork, or salted fish. Many city folks dream of this frugal meal and drive many miles on weekends to get it.

Kalamata olives: These are probably the best known and most loved olives in the world. Kalamata olives take their name from a city in the southern Peloponnese and are the most flavorful olives from that region. Almond-shaped with a pointed tip, black and firm yet juicy, authentic Kalamata olives are cured in brine, which contains high-quality local red wine vinegar.

Lemon: Freshly squeezed lemon juice is the most commonly used flavoring in savory and many sweet dishes. Lemon vinaigrette stars in most boiled or raw salads, and in grilled or barbecued meat or fish.

Olive oil: Greek olive oils are a great bargain in

American markets. Many small olive groves, mainly on Crete and in the Peloponnese, now produce excellent organic olive oils.

Oregano: Typically, dried oregano is used in traditional Greek cooking. It is gathered in the summer from various mountains and hills, where it grows wild. Densely fragrant, imported Greek oregano is often mixed with domestic varieties when packaged in the United States, because it is considered too potent for unaccustomed users.

Phyllo: These paper-thin sheets of pastry dough – usually made with flour and water, some olive oil, and maybe a little lemon juice or vinegar – wrap all sorts of fillings: greens or vegetables with or without cheese; meat, fish, or seafood with rice; or bulgur, herbs, and spices. Phyllo is also used in many sweets, like baklava and galatomboureko, a luscious milk custard. Kataifi is shredded phyllo pastry that comes frozen in one-pound packages.

Yogurt: Greeks love sweet, creamy yogurt made from sheep's milk. Unfortunately, it's not available in most American markets. For that reason, drained plain low-fat yogurt may be used in recipes.

Cooking Tip: Grater Technique – Greek cooks don't peel or seed tomatoes. Instead, they cut the tomatoes in half and grate them. While it seems a bit odd, it's really quite clever. It's much quicker than a water bath and peeling. If the tomato is ripe, the skin will just fall away, leaving the pulp. Use the largest holes on a box grater, and it will work like a charm.

Recipe: Garlic Tuna Steaks in Lemon Sauce

This recipe is adapted from a magnificent little cookbook by Michalis Magoulas called "The Cuisine of Ithaca." Serve with steamed potatoes, a mixed-green salad and a fresh, light Mediterranean wine.

4 (6-oz.) tuna steaks (abt. 1 in. thick)	½ cup lemon juice (abt. 4 lemons)
2 tsp. dried Greek oregano, divided	1 Tbsp. extra-virgin olive oil
½ tsp. sea or kosher salt	1/8 tsp. ground black pepper
4 garlic cloves, peeled and quartered	4 oregano sprigs (optional)

1. Sprinkle the fish with 1 tsp. oregano and salt. Marinate in refrigerator 2 hours, turning occasionally. Prepare grill.

2. Cut 2 slits into each steak. Insert 2 garlic quarters into each slit. Place the fish on a grill rack coated with cooking spray. Grill 4 min. on each side until fish is medium-rare or desired degree of doneness.

3. Combine 1 tsp. oregano and the juice in a medium bowl. Dip grilled fish into juice mixture; place on plate. Add oil to remaining juice mixture; stir well with a whisk. Spoon juice mixture over fish; sprinkle with pepper. Garnish with oregano sprigs, if desired.



Gheronda's Corner

Part of a regular series of contributions by our resident "Gheronda" (respected elder clergy), Father John Androutsopoulos



**Father John
Androutsopoulos**

Beloved, Rejoice in the Lord! The message of this month's *Herald* is a continuation of last month's message of the obligations of husbands and wives to each other. This month's issue contains the duties of the parents to their children and vice versa.

What is The Duty Of The Parents?

Proverbs 22:6: "Train up a child in the way he should go: and when he is old, he will not depart from it."

Ephesians 6:4: "Parents, do not treat your children in such a way to make them angry. Instead, raise them with Christian discipline and instruction."

From the marital relationship of husband and wife, children are born. Children are not the property of their parents; they are entrusted blessings. The parents must some time give account even over their stewardship of this blessing.

The good question for each family to ask itself is: What is the center of the family? The answer to this question is: CHRIST HIMSELF. He is the center of the Christian family, which in this way becomes a small Church for the fellowship of service in which each helps the others in acts of love.

Parents are to provide for and train their children. The material well-being and the spiritual well-being of the children are entrusted to them. But only he who constantly allows himself to be trained can train others. The best rearing of children does not take place through words and whippings but through instruction by living example. From the pattern set by the parents the children learn more than from the best pedagogical formulas.

If the parents expect to be honored and respected by their children, they must be worthy of honor. You cannot deceive your children; they know what you are. If you are not what you ought to be, it will be hard for them to honor you. What must you do to win their honor?

1. The Parents Must Live For Christ: So if you parents today want your children to remember you in

the right way, you must live good and faithful Christian lives.

2. Parents Must Lead Their Children To Christ:

You want your children to have good physical health, but what about their spiritual health? You call the doctor when your children are physically sick. Do you pray when they are spiritually sick? You want them to learn the things of the world. How about the things of God and our church? You want them well clothed. Are they clothed in the righteousness of Christ? You would do anything to save your children from physical death. Are you doing anything to save them from spiritual death? The Bible tells us to bring up our children in the "nurture and admonition of the Lord."

Mothers and Fathers, build high for your children's sake. Build on Christ, build on prayer, build on the Bible and our Holy Orthodox Church. Then you will be worthy of the honor of your children.

What is The Duty Of The Children?

Their helpfulness in the family is a token of appreciation for that which they have received through their parents. Even older "children" have their place to fill in the family's group living. The family is not a cheap boardinghouse. The duty of the children is comprehended in the Fifth Commandment: "**Honor Your Father And Your Mother.**" How can this be done?

1. We honor our parents by giving them the proper respect and reverence. We owe an obligation to our parents which we will never be able to pay, even if we devoted our entire lives to making them happy.

2. We honor our parents by obeying them. In Ephesians 6:1 we read, "Children obey your parents in the Lord; for this is right." Many modern children have changed this verse. They say, "Parents obey your children, or you will catch trouble." Disobedience to parents leads to crime and unhappiness. Jesus gave us a beautiful example of obedience to parents He was always obedient and kind to them (Mary and Joseph).

3. We honor our parents by caring for them in their time of need. one of the most serious problems of the day concerns what to do with our parents when they become old and helpless. Listen to (1 Timothy 5:8) "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."



Holy Trinity GOYA Tournament Photo Gallery: March 1-3



Holy Trinity GOYA Tournament Photo Gallery: March 1-3



Mouse Tales: The St. Spyridon Church School Library Update



March is here and spring and Easter are just around the corner this is the month that the Lenten period begins. I, Spero, really like Lent because I get to see all of my precious children more often, and that is because there are many more church services that there are during this period.



This month I would like to chat about the Builder Storybook video, the episode it "The Trouble with Tuffy". In this story Stevie and Nancy discovered that a little bit of kindness turned a neighborhood bully into a new friend. My little ones you will learn that kindness is doing to others what you would like and expect in return. Do you want to know how to make love grow? Yes! First take a seed to start, plant it in your heart, then you water it, give a lot of sun, and before you know, love will start and grow. Let kindness grow a little seed, is all you need. Now a seed can be many, many things you see, like the word you say in a friendly way. It is the way that you share it, the way you care, it's the smile you show that makes love grow. Let kindness show, let kindness grow, a little seed is all you need. Kindness is like a little flower you must water for the seed to grow. Remember it is the power of our Heavenly Father that makes it grow.

So my little ones today let your kindness show and be kind to every one you know. Yes! It is not always easy to be kind but that is what a friend is for. Kindness is a bit of love you share when you lend a helping hand you show you care. Kindness is everything said in a very special way. When you are kind to others our Heavenly Father loves you very much for kindness is one of the fruits of the spirits. Kindness comes in all shapes and sizes, in friends and family and sometimes we forget to show kindness to those we love most. Have a happy March and Zoe says hello too!

Love in Christ, Spero

Remembering Father John Kostopolos

The letter below was recently published in the Retired Clergy Association's publication, "The Epistle." It tells the story of a son of Holy Trinity Church, the late Fr. John Kostopolos. Presvytera Louella Kostopolos continues to be involved in the life of our community and is a member of Holy Trinity Choir.

A Priest's daughter - Stephanie Kostopolos Sedor - expresses her gratitude to the RCA and especially for the *Epistle* which has brought much joy to her widowed mother - Presvytera Louella Kostopolos

Perhaps it may seem unusual for a P.K. to offer her thoughts about a newsletter dedicated to those who have officially retired from pastoral duties, but in the interest of assisting this inspirational publication - *The Epistle* - to continue its holy mission, I felt it was important that its readers know that one of its faithful followers is not retired, not a presvytera nor a priest, but the child of a widowed presvytera, a "Priest's Kid."

After hearing so many good things from my mother about *The Epistle*, I was able to finally talk with Father Vieron this past summer and discover for myself the driving force behind its delightful pages. It is always wonderful to read of the energy, enthusiasm and abiding faith of our retired clergy. I had not known that they had been organized into a group large enough to justify a professional newsletter! Additionally, it is great to see they are in such great demand in retirement from their "day job." Truly, I don't believe that priests are ever really in a position to stop ministering. They have spent so many years in service that I would imagine it to be difficult to cease. As with teaching, which is what I do, your work is an avocation. It's a way of life -- not simply a career -- through which the love of God can be shared. Although I never really mention Him except in the most secular way, Our Lord is in charge of my classroom. The state is separate from church but not faith in Room 273 - my room.

I must tell you how impressed I am with the *Epistle*. Its content is refreshing, its style fluid and energetic, its message and purpose wonderful. It has brought many moments of delight to my mother who was affectionately called "Prez" by my late father's parishioners in Morgantown, West Virginia.

A short background will serve to illustrate what is, I believe, one of the important functions of the newsletter you and the Retired Clergy Association publish.

When my father was tapped by then-Bishop Gerasimos of the Pittsburgh Diocese to be an itinerant priest in Morgantown, our lives changed radically. Bishop Gerasimos said he had been led by the Holy Spirit to approach my dad, for whom the role of priest was the dream of a lifetime and an answer to the long-sought-for effort to serve God in some penultimate way.

This my dad did for six short years, traveling 90 miles one way to his parish on weekends, ministering to the sick, to the jailed, to anyone in need. The social worker in him had never really faded, but it was physically and emotionally draining to keep up such a pace and continue working at Wean United, an engineering concern in Pittsburgh as he had for thirty years.

When his heart gave out suddenly at age 56, we were devastated. And we were alone, mother, brother, and I. It was a disconnection not only from him but also from the life of tradition and service that is a priest's existence. The most delightful people in the world made up his tiny community of Morgantown, and we have kept in touch over the years, but really nothing filled the void, especially for my mother who had simply, suddenly stopped being the wife of a priest. It was as if she became invisible to the Church she and my father had once served. That is, until your newsletter came along, and she began telling me about it and sending me snippets from it, especially the humor.

She has been so thrilled to be counted once again among "the family" of the priesthood. For years there was no acknowledgement of her status. Now she feels as if she "belongs" again! I am so grateful to you, especially for that.

I was a P.K. for only six years. I don't know how many children have the opportunity to witness their own father's ordination and realize the magnitude of that honor as my brother and I were able to because we were teenagers when it happened.

We experienced life-altering events in a short period of time; thus his sudden death in 1981, carried an enormity that was nearly incomprehensible to us. So when I write that your newsletter brings joy, you must know that it fills a great gap and helps to mend that heartache we experienced a long time ago which has never really lapsed.

May God grant you many years, Father Vieron, for it is a tremendous and noble service you, as editor, render to an audience thirsty for the continued love of The Mother Church.

In Christ's love,
Stephanie Lynn Kostopolos Sedor
Phoenix, Arizona

October, 2001

Epistle No. 113 - November, 2001

Greetings and Thanks from Tanzania

The following letter and photograph were recently received from His Grace Bishop Jeronymos of Bukoba in Tanzania, Africa. The photo shows one of 520 people recently received into the Orthodox Faith by His Grace. Holy Trinity parishioners may remember this historic visit our our first visiting international hierarch and missionary bishop in October, 2001. His Grace met with our youth, presided over Sunday Divine Liturgy and participated in the annual Walk for Missions in South Park. Anyone wishing to make an offering of support for this ministry may send it to the Orthodox Christian Mission Center, PO Box 4319, St. Augustine, FL 32085-4319. Be sure to indicate "Bishop Jeronymos/Tanzania" as the beneficiary. Contributions may also be made online at www.ocmc.org.

GREEK ORTHODOX PATRIARCHATE



OF ALEXANDRIA AND ALL AFRICA

Orthodox Church in Tanzania

BUKOKA DIOCESE

P.O. Box 1704
BUKOKA - TANZANIA

Phone: 255-28-2220967
Fax: ORTHODOX
Cable: ORTHODOX

His Reverence,
Fr. John Touloumes,
Holy Trinity,
302 West North Avenue,
Pittsburgh, PA 15212,
U. S. A.

Dear Fr John,

We wish to extend to you personally, and through you to the President of the Parish Council and its members and to the members of the Philoptocos as well as to all the members of your parish for the warm reception and hospitality you accorded our person on October 7th, 2001. For us the experiences were great, the lessons were many and indeed your love was beyond measure.

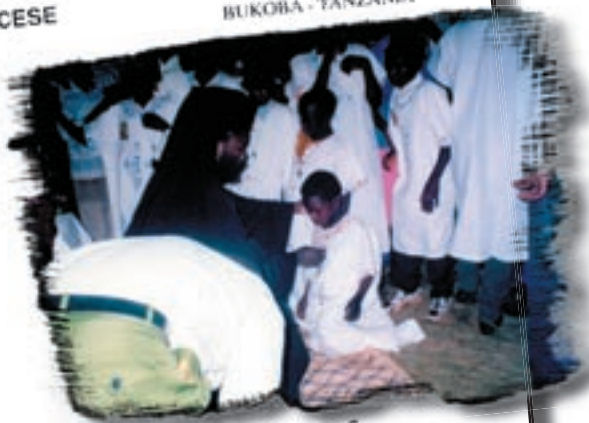
Your financial support through the Orthodox Christian Mission Center is highly appreciated. Therefore on receiving it we shall write you a letter of thanks. Meanwhile, we wish to bring to your attention once more that the prospects for the Orthodox Mission in Tanzania are many. Your support is very vital in keeping the momentum of its rapid growth and development.

Wishing you the best in your spiritual struggle.

With love in Christ,

+ Bishop Jeronymos

+ Bishop Jeronymos of Bukoba.



The Prayer Rope

Below is the first of two parts of enlightening article by an unnamed monk from Mount Athos. It explains both the practical and spiritual aspects of the Orthodox Prayer Rope ("Komboskini"). Prayer ropes are a tool to be used by every Orthodox Christian, not only monastics. They are available from our Three Hierarchs Bookstore as well as the monastery in Saxonburg.

Let us pause for a moment just to look at a little prayer rope, like this one made of black wool on Mountain Athos. It is a blessing from a holy place. Like so much that we have in the Church, it is a blessing prepared and given to us by a brother or father in Christ, a living witness to living tradition. It is black, the color of mourning and sorrow, and this reminds us to be sober and serious in our lives. We are taught that repentant prayer, especially the Jesus Prayer, can bring us what the Holy Fathers call joy-creating sorrow - in Greek, "Harmolipi." We are sorry for our sins and our weakness and failings before God, our fellow men and ourselves; but in Christ, Who pours out His mercy and forgiveness on all who call upon His Name, this sorrow becomes a source of joy and comfort.

What Does a Prayer Rope Represent?

This prayer rope is knotted from wool, that is, it has been sheared from a sheep, a reminder that we are rational sheep of the Good Shepherd, Christ the Lord, and also a reminder of the Lamb of God Who takes away the sins of the world (John 1.29). And the cross likewise speaks to us of the sacrifice and victory of life over death, of humility over pride, of self-sacrifice over selfishness, of light over darkness. And the tassel? Well, you can use it to wipe the tears away from your eyes, or, if you have no tears, to remind you to weep because you cannot weep.

Besides, from the Old Testament times, little tassels have been a decoration for sacred vestments, a reminder of the sacred tradition in which we participate when we use the prayer rope.

How Are Prayer Ropes Made?

Prayer ropes are made in keeping with a tradition whose origin is lost in antiquity. Perhaps one of the earliest forms was simply gathering small pebbles or seeds and moving them from one spot or container to another as one said his prayer rule or did his rule of bows or prostrations. The story is told of a monk who decided to make knots in a rope, which he could use in carrying out his daily rule of prayer. But the devil kept untying the knots he made in the rope, frustrating the poor monk's efforts. Then an angel appeared and taught the monk a

special kind of knot that consists of a series of interlocked crosses, and these knots the devil was unable to unravel.

Forms of Prayer Ropes

Prayer ropes come in a great variety of forms and sizes. Most prayer ropes have a cross woven into them or attached to mark the "end", and also have some kind of marker after each 10, 25, or 50 knots or beads.

There are many forms of prayer ropes, some knotted of wool or silk, or other more elegant or simpler materials. Others are made of beads or the dried flower of a plant called "Tears of the Mother of God".

The prayer rope is one of the items given to an Orthodox Christian monk at the time of tonsure: it is given to him as his spiritual sword with which he, as a soldier of Christ, must make war against our spiritual enemy, the devil. This sword is wielded by calling on the name of our Lord and God and Savior Jesus Christ in a plea for mercy on me a sinner. This prayer can be said in a shorter form, such as: "Lord Jesus Christ have mercy on me"; or in a longer form, as: "By the prayers of the Most Holy Theotokos and all the Saints, Lord Jesus Christ have mercy on me."

Prayers to Use with a Prayer Rope

Other short prayers: the prayer of the publican: "God be merciful to me a sinner" (see: Luke 18.13), the prayer to the Mother of God: "Most Holy Theotokos save us," or other short prayers to the Guardian Angel, to individual saints or to all the saints can also be offered with the assistance of the prayer rope. A common form of such a prayer is: "Holy Guardian Angel - or Saint (name) - pray to God for me." By changing the words of these short prayers and saying: "have mercy on us", or "pray for us", or by including the name or names of persons we want to pray for, we can also use the prayer rope for intercessory prayers. This also applies to those already departed this life: "Give rest O Lord to the soul of Your servant."

Anyone can keep a prayer rope in a pocket or some other discreet place where it can be easily used unnoticed when in situations where it is better to pray or remember prayer in secret, without attracting the attention of others. It is both a reminder of prayer and a kind of blessing in our lives. *(continued next issue...)*

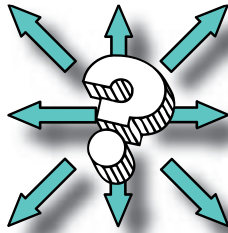


Building An Architecture of True Orthodox Vision

Fourth 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 Orientation of the Church and Why?

Beyond the dogmatic requirement of facing east, understanding the spiritual, symbolic, and practical implications provides meaningful insight into our church-site planning:



- Judaic roots stated that the synagogue face toward Jerusalem establishing a tradition;
- The rising sun is the source of light, life, warmth, and hope and wipes away the darkness of the night;
- Our Savior is the Sun of Righteousness;
- Christ is the true light of the world;
- Biblically, Paradise is referenced in an easterly direction;
- New Zion/Jerusalem is east, for Christ's coming;
- More practically, with the sun rising in the east, daylight was a much-needed resource.

Considering these symbolic and practical factors, Our Orthodox churches should be required to face in an easterly direction, a directional range of both true east (not magnetic), and of 44-degrees north and south, still maintaining the easterly geography but considering site conditions, functional, visual, and actual latitude. New York City and Constantinople are of the same latitude, as are Florida and Jerusalem. This easterly principle will provide meaningful direction in gaining access to sunlight, the true light, that Powerful gift of God.

Why Are Orthodox Churches Special and Unique Building Types?

The Orthodox tradition, unlike a majority of religious faiths, represents the living continuity of Christ-centered faith and apostolic lineage that is rich in theological tradition and specialized architectonic responses. The interrelationship of liturgies, worship, and physical forms create the House of God, the place of 'special presence that is not an auditorium or meeting house or mere physical shelter, but Heaven On earth. That holy environment as a crucible of prayer, iconography, sounds, and spiritual fragrance creates the unique connection from a momentous worldly position to the unworldly. As the Orthodox Church

stands as a rock of unchanged continuity, there are related principles or precepts that create that craft, the physical environment. Merely creating an Orthodox church as a caricature is not enough. There is a myriad of complex technical, functional, and aesthetic performance issues that must be resolved harmoniously to mate that special, sacred environment. A landmark example of this synthesis is Hagia Sophia of Constantinople, a church whose innovations have influenced Gothic and Renaissance architecture and was recruited by the Holy Spirit in the conversion of millions of Russians to the Orthodox faith under Vladimir.

The following collection of quotes from Constantine Cavarnos, author of *Guide to Byzantine Iconography*, defines the special nature of the Church environment:

- "Liturgy consists of various means whereby the Church makes it possible for the faithful to experience through their senses the mysteries of religion, that is, the sweetness of the kingdom of God...These means are material: the church buildings, the vessels, the hymnody, psalmody, iconography, the vestments and so on."
- "Not works of chance of human preference but of mystical activity"
- "Those wanting innovation and seeking secular delight are wrong in thinking that the sacred object...has only non-essential significance."
- "Change cannot occur according to preference or conceptions of Church-goers who take as a standard for them the secular spirit."
- "This done, this soaring architectural device, was made on the pattern of the heavens that stand before us."
- "You shall feel that it is indeed a temple (*naos*), a house of God, full of mystery and spirit."
- "Below the dome of Hagia Sophia, I felt the Byzantine idea has a worldwide mission ... Never in the evolution of human art have paintings succeeded in spreading heaven before us so superbly, so truly so profoundly; at no other time did the feeling of rhythm and artistic knowledge find such a mature expression; at no other time was art so living and real."
- "In an Orthodox Church everything architectural, iconography, psalmology, etc. must remind one of a world different from the material one."

Community Banking
at its best.

NorthSide Bank

Main Office Allegheny Professional Building
100 Federal Street 490 East North Avenue
231-6900 231-3500

Thank You

to these patrons and
businesses for sponsoring this
issue of the *Herald*. If you would
like information on becoming a
Herald patron, please contact
the church office. To become a
Personal Sponsor on special
occasions, see the form below.

FOSTECH^{USA} ENERGY SERVICES

324 Southpointe Boulevard
Suite 110

Canonsburg, PA 15317

Phone 724-746-3000

Fax 724-746-5160

E-mail: fostech@fostechusa.com



Samuel William Spanos, CFM
Vice President
Resident Manager



Merrill Lynch

659 Third Street
Beaver, PA 15009-2138

Merrill Lynch
Private Client Group

412-773-8701

800-813-5191

STEPHEN M. BRADY FUNERAL HOME

412-321-0495

920 Cedar Avenue, Pittsburgh, PA
Expert **Pre-Need** Planning & Funding

In memory
of their
beloved
ones

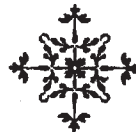


The Vlahakis Family

In loving memory
of my brother,



Michael



Louis Manesiotis
and family

EYE PHYSICIANS AND SURGEONS, LTD.

Christ A. Balouris, M.D.

Comprehensive Ophthalmology

Downtown Center City Tower 412-281-5876

N. Hills Pgh. Office and Research Park 412-364-5282

Fox Chapel St. Margaret Medical Arts Bldg. 412-784-9060

Shadyside Aiken Professional Building 412-621-9060

Holy Trinity Greek Orthodox Cemetery

McCandless Township, North Hills

Serving the needs of our Community since 1945. Please
consider Holy Trinity Cemetery in your estate planning. Many
reasonably priced, choice lots are available:

Single Grave	\$500	Four Graves	\$1,600
Two Graves	\$900	Five Graves	\$1,875
Three Graves	\$1,275	Six Graves	\$2,100

HERALD PERSONAL SPONSOR FORM

Please enclose a donation of at least \$20.00

NAME:

PHONE:

ADDRESS:

I/we wish to sponsor a *Herald*. Please include the following message:

☐ In memory of... ☐ For the health of... ☐ In thanksgiving for... ☐ In honor of... ☐ To the Glory of God...

☐ other: ()

(list names or further information here):



NON-PROFIT
ORGANIZATION
U. S. POSTAGE
PAID
PERMIT NO. 1463
PITTSBURGH, PA

THE LENTEN PRAYER OF SAINT EPHRAIM



O Lord and Master of my life,
do not give me
the spirit of laziness,
idle curiosity,
love of power
and vain talk. (Bow)

But grant me, Your servant,
the spirit of moderation,
humility,
patience
and love. (Bow)

Yes, Lord and King,
grant me to see my own faults
and not to judge my brothers and sisters. (Bow)

For You are blessed forever. Amen.