



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

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# THE HOLY TRINITY HERALD

1923 · EIGHTY-THREE YEARS OF MINISTRY · 2006

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

September-October 2006

[www.HolyTrinityPgh.org](http://www.HolyTrinityPgh.org)

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“We venerate Your Cross, O Lord,  
and we glorify Your Holy Resurrection”



Above is pictured the intricate detail of the inner compartment of a tenth-century reliquary of the True Cross, known in Greek as a *Stavrothiki*. It is one of the richest and most elaborate examples of Byzantine enamels to have survived to the present day. It is made with gold and cloisonné enamel throughout, with many precious stones. The wood at the center is an actual relic of the Holy Cross on which our Lord and Savior was crucified. The cover shows various orders of Archangels, Cherubim and Seraphim, shown guarding the most sacred relic. The feast of the Exaltation of the Holy Cross is celebrated on September 14.

## Father John's Message

### THE HOLY TRINITY HERALD

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a family or personal  
event

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*"We all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another; for this comes from the Lord who is the Spirit. Therefore, having this ministry by the mercy of God, we do not lose heart." (2 Cor. 3.18-4.1)*

Dear Brothers and Sisters in Christ,

One of the most elusive challenges—and keys to success—in the world of business is successful trend-spotting. In the financial world, it can be seen in those who can pick a hot stock before everyone else rushes in. In the world of toys it is knowing which of the hundreds of toys on the shelf are the ones kids will scream for. In the fashion industry, it is being able to sense a racing pulse in teen tastes before the wave hits so products can be ready and on the racks for sale. There are even people who are paid to simply "hang around" in the teen world whose goal is to pick up scents in the wind and pass them on to businesses in time to take advantage of them.

St. Paul's passage from his Second Epistle to the Corinthians demonstrates clearly that trend-spotting is nothing new. In fact, using a different set of "sensors," he shows that it is imperative for us as Christians to always have our minds and hearts open to the currents and tides swirling in the spiritual world around us, for they are pathways which lead from the darkness and death of this world to the glory and eternal light and life of the Kingdom Heaven. When he says we are being called "from one degree of glory to another," he tells us we are trending toward salvation. Not everyone sees it.

What does it take to recognize this "trend," this calling? In Titus 1.15, we are told it takes a pure heart, for "to the pure all things are pure." In John 4.35, Jesus says it also takes watchful eyes: "lift up your eyes, and see how the fields are already white for harvest." And in Colossians 3.2, we are told to "set your minds on things that are above, not on things that are on earth."

What does this all mean for us at Holy Trinity? Things are trending up! That's right, even though one year ago we were caught in the midst of some of the most difficult and wrenching struggles in the history of this community as we navigated through the rough waters of the property debate, the Lord has lifted this community from its confusion and struggles and is reminding us in powerful ways, "I am with you always, to the close of the age" (Matt. 28.20). But, as the Lord says, we must open our eyes and look for it.

When we look around with a pure heart, spiritual eyes and a mind set on things above, we can see it clearly: our youth ministries are growing and thriving; we have been blessed with the biggest festival in Holy Trinity history; stewardship is progressing; an energized Parish Council is working hard to provide opportunities for community growth; the Vision Committee and Parish Council are about to bring to the community an exciting new potential property which undoubtedly has the marks of a divine gift upon it; our mission and outreach ministries are growing in both their scope and reach; and the ministries have been blessed with the addition of the first-ever assistant priest and all the new possibilities that step forward presents. These indicators of community growth are not due to any one individual or group, but rather are signs of God's love for His holy flock, the faithful members of His beloved Holy Trinity Church, and to Him alone goes the glory.

Are we perfect yet? Certainly not. St. James reminds us that "we all make many mistakes" (Jas. 3.2). Then why the optimism, the upward vision, the hope for the future of his blessed community? Look nowhere but Christ Himself: "In your hearts reverence Christ as Lord [and] always be prepared to make a defense to any one who calls you to account for the hope that is in you." He is our hope; He is our salvation; He is the "author of our life." If there is one trend-setter I personally want to follow, it is Him! How about you?



## News & Events

### EDUCATIONAL MINISTRIES

#### Church School Revolving Open House . . . . . October

Over the years Holy Trinity Church School has held various forms of Open House events in October, each with the intent of giving parents a chance to get to know the classrooms, teachers and materials contributing to their children's religious education. With many families having children in multiple grades, it has sometimes been difficult for parents to attend each of their relevant classes.

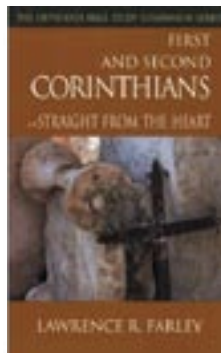
This year, the staff is making a special effort to avoid that issue by holding a "Revolving Open House" during the entire month of October! The following schedule will apply for Open House this year:

<u>Date</u> .....	<u>Grade(s)</u>
October 1 .....	Pre-School & 10th/11th/12th
October 8 .....	6th/7th
October 15 .....	Kindergarten/1st & 8th/9th
October 22 .....	4th/5th
October 29 .....	2nd/3rd

On each of those days, parents for those grades are invited to accompany their children to class and share in the classroom experience, then stay afterwards and meet the teacher, ask questions and explore the materials. Please plan on attending!

#### St. Lydia's Orthodox Women's Fellowship . . . Sep. 21

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 every other week on Thursday mornings at 9:30 a.m. at the home of Jan Petredis in Wexford. New participants are always welcome! The fellowship is enjoyable and the approach is casual, but the subjects are important for today's women and families. All Holy Trinity women are welcome and invited to bring a friend!



This year's theme will continue the Bible Study of Saint Paul's Epistles to the Corinthians. The study guide being used is a new publication, "First and Second Corinthians: Straight From the Heart." It approaches the study with an easy-to-understand method intended for all people. For further information on this worthwhile and informative group or for directions to the meetings, call Stacy Dickos at 412-367-0925.

### WORSHIP LIFE

#### Weekday Liturgies . . . . . September/October

Please take note of the following upcoming liturgical dates. Unless otherwise indicated, Orthros starts at 8:30 a.m., followed by Divine Liturgy at 9:30 a.m..

**Holy Cross Vespers** ..... Sep. 13, 7pm

**Elevation of the Holy Cross**..... Sep. 14, 10am

*These services will be held at the Holy Cross Church in Mount Lebanon.*

**Repose of St. John the Theologian**..... Sep. 26

**Paraclesis to the Theotokos**..... Oct. 4

**St. Luke the Evangelist**..... Oct. 18

### FUNERALS AND MEMORIALS

#### Alexandra George

The servant of God, Alexandra George, fell asleep in the Lord on July 22, 2006. The Funeral and interment were held at the Saint George Chapel at Holy Trinity Cemetery on July 31. May her memory be eternal!

#### Helen Petredis Bass

The servant of God, Helen Petredis Bass, fell asleep in the Lord on July 27, 2006. The Funeral and interment were held at the Saint George Chapel at Holy Trinity Cemetery on August 1. May her memory be eternal!

#### Mary Soldatos

The servant of God, Mary Soldatos, fell asleep in the Lord on September 2, 2006. The Funeral and interment were held at the Saint George Chapel at Holy Trinity Cemetery on September 6. The 40-day memorial is scheduled for October 8. May her memory be eternal!

#### Achille Kourouklis

The servant of God, Achille Kourouklis, fell asleep in the Lord on September 5, 2006. The Funeral was held at Holy Trinity Church on September 8, followed by interment at the Saint George Chapel at Holy Trinity Cemetery. The 40-day memorial is scheduled for October 15, along with six months for his mother-in-law, Stavroula Repana. May their memory be eternal!

### SACRAMENTAL LIFE

#### Sedor Baptism

The servant of God, Valentina Sedor, daughter of Stephen and Stephanie Sedor, was received into the Holy Orthodox Faith through the holy mystery of Baptism on August 26, 2006. The Godparent was Marie Makris. May God grant them many years!

## News & Events

### Loomis-Machuga Wedding

The servants of God, Stephen Machuga and Margo Loomis, were united in the holy mystery of Betrothal and Crowning on July 29, 2006. The Koumbara was Eleni Kourouklis. May God grant them many years!

### COMMUNITY LIFE

#### Meet the Parish Council Sunday . . . . . September 24

A new event for Holy Trinity Church! The Parish Council will be hosting a special coffee hour on Sunday, September 24. Community members will have an opportunity to meet, speak with and get to know the Parish Council members, including the chairpeople of various committees. Please plan on attending.

#### Biggest-Ever Festival Thank You!

The Festival Committee has provided its preliminary report to the Parish Council, and it started with a huge "Thank You!" to the entire community. The 2006 Holy Trinity Greek Festival was the largest and most successful ever, with total income of over \$153,000. More information will be forthcoming, but rest assured and thank God that this was one for the record books!

#### At Last ... An Address for Holy Trinity Cemetery!

After many years of simply providing an intersection to indicate the location of Holy Trinity Cemetery, it now has an address. This address is to be used for directional purposes only and *not* for mailing, as there is no mailbox at the cemetery. All cemetery mail is directed to the main church address. Nonetheless, having a physical address will come in especially handy in doing Internet look-ups for directions to the cemetery and the Saint George Chapel. The address is:



**Holy Trinity Cemetery  
8941 Ringeisen Road  
Allison Park, PA 15101**

### YOUTH MINISTRY

#### GOYA Fellowship Nights . . . . . Sep. 24/Oct. 8

The GOYA will hold the first of its monthly fellowship nights for the season on Sunday, September 24 from 6:30 to 8:30 p.m. These casual meetings provide and opportunity for discussion, time with friends, questions for Fr. John and Fr. Radu and other GOYA matters

as needed. The location for the first meeting is the home of Dean and Diane Balouris, 2677 Sunset Lane, Allison Park. Their phone is 412-487-4537.

The October meeting will be held on October 8 at 6:30 pm, location to be announced. For more information, contact Presvytera Becky at 412-831-3574.

#### Youth & Family Hayride . . . . . October 14

Attention all Holy Trinity JOY and GOYA members and their families: our annual Youth & Family Hayride will be held on Saturday, October 14 at 6:00 pm at Reilly's Summer Seat Farm. Tickets are \$6 for adults and teens; \$3.50 for children ages 3-12. Please call Arnette Georges by Sunday, October 8 to reserve your spots and to volunteer to bring a food or drink item.



#### GOYA Steelers Bake Sale . . . . . October 15

Please plan on supporting our GOYA for their Steelers Bake Sale on Sunday, October 15. Take home some treats to (hopefully) celebrate the victory for the Black and Gold over the Chiefs!

### REGIONAL NEWS

#### Holy Cross Autumn Greek Food Fair . . . . . Oct. 3-5

Holy Cross Church in Mt. Lebanon will be holding its annual Autumn Greek Food Fair and Bake Sale on Tues.-Thurs., Oct. 3-5, 2006. Hours are 11:30-2:00 for lunch and 4:30-8:00 for dinner. They will also hold a "Yiayia's Attic" rummage sale.

#### Walk For Missions 2006 . . . . . October 8

The Orthodox Clergy Brotherhood of Greater Pittsburgh will once again sponsor its annual Walk for Missions on Sunday, October 8 at 2:00 p.m. (Registration at 1:00 p.m.) at the South Park Fair Grounds. Proceeds from the Walk will benefit the Orthodox Christian Missions Center (OCMC), which sends Orthodox Christian missionaries throughout the world. This year the focus will be on a missionary from our own Metropolis, Fr. Michael Zibart, who will be serving a long-term mission in New Zealand. The registration and sponsor flyer is enclosed in this issue of *The Herald* and should be brought to the Walk. Please notify Holy Cross Church at 412-833-3355 if you plan to participate.



## Holy Trinity Church Welcomes Father Radu Bordeianu & Family

*On September 10, 2006, Holy Trinity Church officially welcomed our new Assistant Priest, Father Radu Bordeianu, Presvytera Loredana Bordeianu and their two children, Stefan and Ana, at a special Coffee Hour Reception. As communicated recently to the parish through a special letter in the Herald, Father Radu has recently moved to Pittsburgh to take up a position as a full-time Professor of Theology at Duquesne University. We at Holy Trinity have the blessing of having him serve Divine Liturgy on Sundays with us, as well as additional services and talents he will be able to share with us as he settles into his new home. Below is more information on Father Radu and the extensive experience and talents he brings to the ministry here at Holy Trinity Church.*

### ABOUT FATHER RADU

Father Radu Bordeianu was born on March 25, 1975, in Piatra-Neamt, Romania. He obtained a Bachelor of Divinity degree from the Faculty of Orthodox Theology within the A.I. Cuza University of Iasi, Romania in 1997. He married Presvytera Loredana-Mihaela in the same year and was ordained as an Orthodox priest the following year.

While teaching Systematic Theology and Ecumenism at the St. Basil the Great Orthodox Theological Seminary in Iasi, he also obtained his Master's of Arts degree in Systematic Theology in 1999, from the same Faculty of Orthodox Theology in Iasi. In 2000 he graduated from Duke University with a Master's of Theology degree and was enrolled in the Ph.D. program at Marquette University. In August 2006 he became an Assistant Professor at Duquesne University's Theology Department. He will defend his dissertation, "The Trinitarian Ecclesiology of Dumitru Staniloae and Its Significance for Contemporary Orthodox-Catholic Dialogue" on October 20, 2006.

Among Father Radu's other academic credentials are published theological book reviews and papers presented to the American Academy of Religion, various lectures, workshops and media appearances on television and radio. His research interests include, but are not limited to, ecumenical ecclesiologies, the relation-

ship between theology and the life of the Church, theology of creation, environmental issues, secularization, and social justice.

During his ordained ministry here in America, he has offered priestly services to Greek Orthodox parishes in Palatine, IL, Greenville, NC and most recently in Raleigh, NC.

Father Radu will be serving Sunday Liturgy and any major feast days he is able to along with Father John and our beloved "Gheronda," Father John Androutsopoulos. With his exceptional background in education, he has offered to assist in our Church School ministry in whatever capacity is best and, in addition to assisting with Divine Liturgy, he will also offer sermons. He will also be able to offer additional studies for adults or children to supplement our two current



regular Bible study ministries, starting with an evening studies series this fall on the book, "The Orthodox Church" by Kallistos Ware. He will also make regular contributions to the Holy Trinity Herald. Both Father John and the Parish Council look forward to working with both him and the community to make the most of this blessing for both our own community and Father Radu and his family.

Welcome, Father Radu, Presvytera Loredana, Stefan and Ana. It is good to have you here!



## Gheronda's Corner

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



**Father John  
Androutsopoulos**

### The Cross of Christ

On September 14, our Holy Orthodox Church celebrates the Elevation of the Life-Giving Cross. Please note: this is a strict fast day, no matter what day it falls on).

"Thy Cross, O Master, We Adore, and Thy Holy Resurrection Do We Glorify".

Beloved, the Apostle Paul was the greatest Gospel preacher men have ever heard. He was the most marvelous trophy of the grace of God in the history of Christianity. When this great Christian, this great preacher, this great man of God came down toward the end of his earthly days, he looked back over his life and exclaimed, "God forbid that I should glory, save in the Cross of the Lord Jesus Christ! He turned to the central thing for which Jesus came into the world and cried out, "I boast only in the Cross of the Lord Jesus Christ!"

Now why should we glory in the Cross today? It was certainly not a glorious object when Christ died upon it. Death upon the Cross meant the most shameful death that a man could die. It meant the greatest humiliation that could be imposed upon a human being. Yet when Jesus died upon that Cross, He made it forever glorious. That Cross has become the highest symbol that men ever looked upon.

The Cross expresses the depth of human sin. We look upon the One who is dying there and we say, "Who is this that is dying, and why does He die? And the answer comes back from heaven, "This is My begotten Son, dying NOT for His own sin, but for the sins of others. So we see that the Cross expresses the depth of human sin.

### "Offer your bodies as a living sacrifice."

(Romans 12:1)

How are we to embrace the Cross in our daily lives? How do we present ourselves as a living sacrifice to God?

Chapter 12 of Paul's letter to the Romans is an exhortation to them to live as Christians should live. It contains many principles and practical guidelines for Christian living, and underlying them all is the commandment to love as Jesus loved us, even to the point of the Cross.

We are to respect others, be steadfast in trials, and

be generous in sharing what we have. If evil is done to us, we cannot repay it in kind. We are to have a special concern for the poor. We are to always seek to follow God's will for us more perfectly.

### "Follow Christ by loving as He loved you."

(Ephesians 5:2)

Chapter 5 of Ephesians is similar to chapter 12 of Romans. It contains directions from Paul regarding how Christians are to live, based on the fundamental commandment of loving as Christ has loved us. Since He loved us to the extent of dying on the Cross for us, imitating His love may require us to truly embrace a Cross in our lives.

The Cross must bear fruit in our lives: the fruit of unity, the fruit of serving others and giving way to them, the fruit of self-sacrificing love. Because of Christ sacrifice of Himself on the Cross we have been redeemed and destined for eternal life. We must therefore live as redeemed, and be vehicles for the redeeming love of Christ to reach others. Then, despite our embracing the Cross-or rather, because of it - we will experience true happiness and joy and the abundance of life that God wants us to have.

Beloved, the Cross of Christ stands at the center of our present lives. His Cross is proof of His overwhelming love for us. Because of His Cross, we should live no longer for ourselves but for Him who died for us. The Cross was the means whereby Christ left this earth to be eternally at the side of the Father; the Cross of Christ is the means whereby we too will someday be joined with the Father and the Son and the Holy Spirit in our eternal home.

"THE CROSS is the preserver of all the universe. The Cross is the comeliness of the Church. The Cross is the might of Kings. The Cross is the steadfastness of believers. The Cross is the glory of the angels and the sting of Satan." (*Exaposteilarion from the Matins service of the Feast day of the Cross*)

"TODAY THE CROSS is elevated and the world sanctified; for Thou who sittest with the Father and the Holy Spirit, when Thou didst stretch Thy hands thereon, didst draw the whole world to thy knowledge. Make worthy, therefore, of thy Divine glory those who rely on Thee." (*Another hymn from the Feast day of the Cross*)

REMINDER: The Feast Day of the Cross is equal to Holy Friday.

With His Love,  
Rev. Fr. John K. Androutsopoulos

## The Cultural Side • Η Πολιτιστική Πλευρά



**Voula Hareras**

### Περί Έθνικισμού

Χανάρθε ο Όκτώβριος. Ό μήνας στόν όποιο άκούστηκε, άς τήν πώ και άς μή θεωρηθώ ύπερβολικός, ή ένθεη κραυγή, ΟΧΙ! Ό μήνας πού μέσα στη φθινοπωρινή του πνοή κάθε μουντό ήλιόγεμα προαγγέλλει και μία γλυκειά άνατολή. Ήρθε και μάς θύμισε τόν φωτεινό Όκτώβριο τού χιλια έννιακόσια σαράντα, πού μέθυσε τά σώματα και τίς ψυχές τών όπου γής πανελλήνων μέ τό άθάνατο κρασί του 21, όπως τούς είχε παραγγίλει ό Κωστής Παλαμάς.

Στό φθινόπωρο τού χιλια έννιακόσια σαράντα και στίς άρχές τής άνοιξιάτικης ρέμβης τού χιλια έννιακόσια σαράντα ένα ή Έλλάδα όσο κτυπιόταν, τόσο και γιγαντωνόταν. Όσο πληγωνόταν από τό φασισμό και τό ναζισμό, τόσο και ή άνθρωπότητα ύποκλινόταν μέ θαυμασμό μπροστά στόν άφάνταστο ήρωϊσμό τών παιδιών της. Τότε ήταν ρου άκούστηκε ή φωνή, Όι ήρωες πολεμούν σάν Έλληνες!

Κί όταν γονάτισαμε κάτω από τό ύπέρογκο βάρος μιάς πρωτόφαντης στρατιωτικής ύπεροχής, ντροπιασμένοι οι νικητές μάς χαιρέτισαν στρατιωτικά, άποδίδοντας τιμή στη γαλανόλευκη και στόν άπερίγραπτο ήρωϊσμό τού στρατού μας.

Άλλ'όπως μέσ'τή φθινοπωρινή σιωπή τινάζονται δέσμες από χρυσάνθεμα στίς άκρες τών αύλών μας, σημάδια παρηγοριάς κι έλπίδας, τό ίδιο συνέβη και τότε στίς ψυχές μας. Έκεί πού άρχιζε μία βαθειά σιωπή, εκεί πού ένα σύννεφο πήρε νά μάς σκεπάξει, εκεί πού όλα μάς άφαιρούσαν τή χαρά, οι Έλληνες δέν έγκαταλείψαμε τόν άγώνα. Ή πίστη στό Θεό και στίς πρεσβείες τής Κυρίας Θεοτόκου, θέριεψε τήν έλπίδα μας, ώσπου ήλθε κι ή ώρα τής έλευθερίας...

Τό μεγάλο έπος τού 1940-1941 δέν ήταν δημιούργημα τής στιγμής. Τό αύθόρμητο ΟΧΙ! Ήταν καρπός διεργασίας αιώνων στην ψυχή τών Έλλήνων. Μιάς μυστικής διεργασίας σφοδρής άγάπης στην πατρίδα, στό έθνος, στό άγαθό τής έλευθερίας. Όστόσο σήμερα ή έγχώρια και είσαγόμενη θολοκουλτούρα πετροβολάει μ'όλα τά μέσα αύτή τήν άγάπη. Χωρίς άναστολές χαρακτηρίζει τήν άγάπη στην πατρίδα έκτραχηλισμό, κακόφημο έθνικισμό, φρικτό...ρατσισμό, αίμοχαρή ταλμπανισμό!... Αύτη ή θολοκουλτούρα μαθητευεί πιστά, κι άς κάνει τήν άντιστασιακή, στους σημερινούς ίσχυρούς τής γής – γράφω σημερινούς γιατί αύριο δέ θά 'ναι – Άμερικανούς, βρεταννούς, Γερμανούς, Γάλλους (παλαιότερα Σοβιετικούς), οι όποιοι παραδίδουν κάθε τόσο μαθήματα διεθνισμού και άντιθέσεως πρός τόν πατριωτισμό.

Όστόσο όλοι αύτοί οι λαοί, όλα αύτά τά κράτη, έχουν έντονα άνεπτυγμένο – αύτο δέν χρειάζεται άποδείξεις

είναι όλοφάνερο -- τό έθνικό συναίσθημά τήν έθνική περηφάνεια, τό έθνικό γόητρο, τήν έθνική δύναμη, τά έθνικά συμφέροντα, πού έκφράζονται μέ τήν επέκταση τών συνόρων, τών έπιρρών κλπ. Και μείς οι άφελείς ρωτάμε άπλά; Αύτά όλα είναι καλός έθνικισμός; Ή είναι καλός έθνικισμός, έπειδή έξυπηρετεί άριστα τά συμφέροντα τών ίσχυρών και τή δύναμή τους; Και όσοι άγωνίζονται για τήν έλευθερία και τήν άνεξαρτησία τους, για τή διασφάλιση τών συνόρων τους, και τήν κατοχύρωση τών έθνικών τους δικαίων είναι κακοί έθνικιστές.

Γιατί κάτι τέτοιο μάς λένε εδώ όλοι αύτοί. Και τά δικά μας – έγχώρια και είσαγόμενα – φερέφωνα αύτό επαναλαμβάνουν από τά μικρόφωνα τών ραδιοφώνων, από τά πορτοπαράθυρα τών τηλεοράσεων, από τά χρηματοδοτούμενα έντυπα ή από τά μπαλκόνια...

Άλλά ό, τι και νά πούν, οι Έλληνες πού έχομε μία ένδοξη παράδοση ήρωϊκών άγώνων για τήν άνεξαρτησία και τήν έλευθερία τής πατρίδος μας, δέν πρέπει νά ξεχνούμε ότι είμαστε στρατευμένοι. Στρατευμένοι στόν άγώνα έπιβίωσης και έλευθερίας. Οι Έλληνες έχομε τό πάθος τής έλευθερίας ριζωμένο στα βάθη τής ψυχής μας μ'ένα, άς πώ κληρονομημένο άταβισμό(1). Είμαστε άθεράπευτα προσηλωμένοι στα ιδεώδη και στα σύμβολα τού έθνους μας. Έχομε πάππου πρός πάππου τό έθνικό συναίσθημα, τόν έθνικό φρονηματισμό. Όπως και τήν Όρθοδοξία μας. Αύτά για μάς είναι γόνιμος έθνικισμός, δυναμικός, ζωτικός. Κι αύτό τό συναίσθημα δέν θά άμβλύνουμε ποτέ, άντίθετα τό ένισχύουμε.

Γι'αυτό δηλώνουμε; Όταν ένα ξένο κράτος, ένα ξένο έθνος κατακτά τή γή μας, έπεκτατισμό του, είναι προδοσία νά συνδιαλεγόμαστε μαζί του μέ γλυκανάλατα κλισέ διεθνιστικών φληναφημάτων(2). Διότι πιστεύουμε, ότι όποια ύποχώρηση σέ τέτοια θέματα θά δώσουμε λόγο στό Θεό και στην Ίστορία.

Άλλοίμονο άν οι νέες γενιές άφεθούν νά γίνουν θύματα όλέθριου διεθνισμού. Έρμαια τών σειρήνων τού καταναλωτισμού και τής καλοπεράσεως. Και νά πέσουν στην ευτέλεια τών καθημερινών συναλλαγών. Άλλωστε εκεί ψηλά, στην ιδεατή βίγλα τού έθνικού χρέους και τής άγάπης στην πατρίδα, ό άγρυπνος στρατιώτης τού 1940-1941 συνεχίζει νά σαλπίζει τό γενναίο μήνυμά του, ΟΧΙ!

Σαλπίζει για όσους έχουν άνοιχτά τ'αυτιά τους για νά τ'άκούσουν. Για όσους ημπορούν νά τό νοιώσουν. Έστω κι άν αύτοί είναι λίγοι...Άλλωστε οι νίκες δέν άνήκουν πάντα στους πολλούς. Άλλά στους Έλληνόψυχους, πού πιστεύουν στό Θεό και στην έλευθερία τής πατρίδος.

### Ν. Ροδινός

(1) άναβισμός – προγονική κληρονομιά (προγονισμός). Ή έμφάνιση σέ κάποιον ή πολλούς άπογόνους χαρακτηριστικών σωματικών ή ψυχικών ή πνευματικών ιδιοτήτων ένός προγόνου, άφού είχαν παραμείνει λαθάνουσες έπί μία ή περισσότερες γενιές.

(2) φληναφήματα – λόγια χωρίς ούσιαστικό περιεχόμενο, μωρολογίες, σαχλαμάρες.



# Community Life Photo Journal: 2006 Greek Festival

Scenes from the 34th Annual Greek Festival at Holy Trinity Church, August 30-September 3, 2006



If a Greek Festival was measured only in dollars, this year's would go down in Holy Trinity as the best ever. If it was measured only in good food, it would also be a great year. And if community spirit and fellowship were the measuring sticks, it would still stand tall as one of the best in the history of the parish!

No matter how it is counted, then, the Holy Trinity 34th Annual Greek Festival was a huge success. There is not enough space for either the adequate words of thanks to say it all, not is their enough space for these few images to show every smiling face and labor of love that was offered this year out of the love of the Lord and His Holy Church.

Reports will be forthcoming in the *Herald* and at the Fall General Assembly with more detail, but for now, enjoy these fond memories, and ...

## THANK YOU!





## Community Life Photo Journal: 2006 Greek Festival

Scenes from the 34th Annual Greek Festival at Holy Trinity Church, August 30-September 3, 2006





## Community Life Photo Journal

### Scenes from the 2006 Holy Trinity "Post-Festival Glendi" - September 9, 2006

Another of Holy Trinity Church's new traditions is the "Post-Festival Glendi," a wonderful opportunity for all those who worked for, supported and helped the Holy Trinity Festival. It was a great evening of dancing and "déjà vu," with the same people, the same food, the same band and the same spirit of fun and fellowship that made the festival great. Here are a few scenes of our hard-working volunteers just having fun and enjoying one another's company as members of the Holy Trinity family.





## Mouse Tales: The St. Spyridon Church School Library Update



**I'm ba...a...a...ack!** It is I, Spero. Boy, am I so...o...o happy to be back from my summer mission trip to the Saint Innocent Orphanage in Mexico. The staff there takes such good care of the boys who live there and they are so much fun to play with! Besides, they remind me of you, my precious children, because they are also very special!

As soon as I came back, my little sister, Zoe, told me what happened to our family when they went to visit relatives who live on a farm near our monastery in Saxonburg. One morning, Papou was sitting quietly under the front porch just watching the beautiful countryside when the farmer's wife came out of the kitchen with a box and opened it. "What could be in it?" he wondered. Maybe a piece of cheese! When he finally saw it, he was devastated ... it was a MOUSE TRAP! Papou quickly scurried to give a warning to everyone. "There is a mouse trap in the house! Be careful!"

Next, he retreated to the barnyard to get some advice from the barn animals. He yelled, "There is a mouse trap in the house!" The chicken clucked, scratched, slowly raised her head and said, "Papou Mouse, I can tell this is a grave concern to you, but it is not my problem. I cannot be bothered by it, so please go away!"

Papou then turned to the pig for help. "There is a mouse trap in the house!" The pig looked at Papou very sympathetically and said, "I am very, very sorry, Papou Mouse, but there is nothing I can do. Wait! There is one thing I can do. I can pray. Yes, that's it! Be assured, you are in my prayers." Now please, go away, Papou Mouse.

Next, Papou turned to the cow. "There is a mouse trap in the house!" The cow responded, "Wow, Papou Mouse, I am so sorry for you and the family, but it's no skin off my back, so please go away!"

Finally, sadly, Papou returned to the house feeling neglected and alone. He and his family would have to face the farmer's mouse trap by themselves. But he remembered that we are never alone. That night the family prayed to our Heavenly Father for help.

Well, that very night a sound was heard throughout the house, like the sound of a mouse trap catching its prey! The farmer's wife rushed to see what the trap had caught. In the darkness she did not see it was a poisonous snake whose tail was caught in the trap. Before she realized the danger, the snake bit her hand. The farmer quickly rushed her to the hospital. She returned later that night with a very high fever. Now, you know that Yiayia's always say to treat a favor with chicken soup, so the farmer took his axe to the barnyard for the soup's main ingredient: you guessed it, the CHICKEN! But his wife became very sick, so friends and neighbors came to sit with her around the clock. To feed them, the farmer took his axe out to the barnyard again and, yes, the pig was the next one butchered. Still, the farmer's wife did not get well and she became so sick that she died. So many people came for her funeral that the farmer had the cow slaughtered to provide enough meat for all of them.

Papou looked upon it all from the corner of the kitchen with great sadness. So, my precious children, when you hear of anyone facing a problem and you think it doesn't concern you, remember this story. When one of us as Christians is threatened, we are all at risk. We must always keep an eye out for one another and make an extra effort to encourage one another. Yiayia always says that each of us is a vital thread in another person's life. Our lives are woven together for a reason, so one of the most important things to hold on to is our friends! This story reminds me of a video we have in our library for my precious older children. It's called, "The Hiding Place." It is about wartime Holland and the Ten Boom family, who quietly gather Jews in their small house to protect them until the Nazi soldiers discovered them. This is the true story of a girl named Corrie and her sister, and it is a wonderful account about the greatest gift of life in giving our life for one another.



Love in Christ, Spero

## Philoptochos News

*An update on the news and activities of our local Holy Trinity chapter of the Philoptochos Ladies Society, a national philanthropic ministry of the Greek Orthodox Archdiocese of America. The mission of the Philoptochos is: "to aid the poor, the destitute, the hungry, the aged, the sick, the unemployed, the orphaned, the imprisoned, the widow, the handicapped, the victims of disasters, to undertake the burial of the impoverished persons and to offer assistance to anyone who may need the help of the Church through fund raising efforts; to promote the charitable, benevolent and philanthropic purposes of the Greek Orthodox Archdiocese of America, through instructional programs, presentations, lectures, seminars and other educational resources; to preserve and perpetuate Orthodox Christian concepts and the Orthodox Christian Family, and through them, to promote the Greek Orthodox Faith and traditions, in accordance with its doctrines, canons, discipline, divine worship, usages and customs; and to promote the participation in the activities of the Greek Orthodox community, with the cooperation of the Parish Priest and the Parish Council." Want more information? Visit their web site at [www.Philoptochos.org](http://www.Philoptochos.org) or contact a local member.*

### Thank You!

It has been a year since I became president of the Philoptochos with a new board. On behalf of myself and the Board of Directors, please accept our sincere thanks to all of you for the help everyone has given the Philoptochos. We could not have accomplished all that we have without you. However, there is still a great deal of work to be done and we need all of you.

### Membership

Are you a member of Philoptochos? Yes? No? If no, why not?

Every member of the Parish [men included] should be a member. Your support, our work, and your ideas are always welcome. Please contact Esther Ladakos or Kay Balouris to pay your Stewardship.



very interesting evening, tasting wines to find out what wines go with the different foods. We will have several wine experts to help us. Nikki Marsh (724-625-2729) or Joyce Countouris (412- 366-1498) are in charge. Please contact them.

### Seventy-Fifth Anniversary

Holy Trinity Philoptochos will be celebrating our 75 Anniversary next year.

We are looking forward to your ideas, help in coordinating the special day, and making it a great day. We will meet the week after the Festival for our first meeting. The day and date will follow.

You do not need a special invitation. Just come. And as they say, come as you are.

### Craft Show

We are going to have a craft show on September 21, 2006 in the hall from 3:00 pm to 9:00 PM. Please attend and bring your friends and family members. Want more information? Contact Tina Fiedler at 412-364-1545 or Persephone Zozos at 412-486-2189. Your help and support are greatly appreciated.

### Coffee Hour

We are still looking for Coffee Hour Hosts. We would like to have someone sponsor the coffee hour each Sunday. Perhaps you would like to host the coffee hour to honor a Birthday, Anniversary, Baby Birth, Engagement, or a special accomplishment. If you are interested, please contact Kay Balouris at 412-766-1263.

### Wine Tasting Party

The Holy Trinity Parish Council and the Philoptochos are going jointly host a Wine Tasting Party on Saturday, November 11, 2006. Please make plans to join us in a

### Prayers

Prayers are very powerful. We all pray for our loved ones and for ourselves. Please include the following Philoptochos members and others in your prayers.

Peter	Helen	Louis	
Georgia	Olga	Mary	Betty

If you know of anyone who is ill and you would like to include their name on this list, please contact Esther Ladakos at 412-761-3977. FIRST NAMES ONLY.

### Festival

Thank you to all the members of the Philoptochos we volunteered their time and labors for the Holy Trinity Festival!

### Next Meeting

The next Philoptochos meeting will be September 24, 2006 following Divine Liturgy. See you there!

*Esther Ladakos  
Philoptochos President*



## Our Worship - Part 14 (The Holy Mysteries)

Part of a special series of educational features designed to provide "continuing education" to our parishioners. Taken from the publication, "Our Worship," which examines and explains the main elements of worship in the Orthodox Christian Church.

### FEASTS AND FASTS

The Church year revolves around a cycle of *feasts* and *fasting seasons*.

The feasts are not just commemorations of past events. Rather, they are our personal participation in events which still continue to happen. Christ's resurrection, for example, is not a past event, frozen in time and space; it is an event in which we share directly through our Baptism.

#### THE FEASTS

- remind us that God sanctifies time as well as people and things;
- enable us to participate fully in the Church's experience of the events which mark the life of Christ, His Mother and the saints; and
- are literally celebrations which should be observed in festive style not only liturgically, but also in the home

### THE GREATEST FEAST OF THE CHURCH YEAR IS PASCHA, THE RESURRECTION OF OUR LORD JESUS CHRIST.

Just as all of the Church's liturgical services revolve around the celebration of the Divine Liturgy, so too the Church's festal cycle revolves around Pascha, the joyous celebration of Christ's resurrection. All things find their meaning in the risen Christ. Hence, Pascha is known as the *Feast of Feasts*.

#### THE FOUNDATION OF OUR FAITH

Pascha — the celebration of the resurrection of Christ — is the most important worship experience of the year. This is because Christ's resurrection is the *foundation of our faith* as Christians.

Jesus Christ took on our human nature so that He might free us from death, "*the last enemy*" (1 Corinthians 15:26). The risen Christ leads us "*from death to life, from earth to heaven*," as we sing in the Paschal hymns. He invites humanity to receive in Him the forgiveness of sins and to share in His eternal victory.

#### THE SCRIPTURES SAY...

"If Christ has not been raised, then our preaching is in vain, and your faith is in vain... If Christ has not been raised, your faith is futile and you are still in your sins.

1 Corinthians 15:14,17

"... in fact, Christ has been raised from the dead. The First-fruits of those who have fallen asleep. For as in Adam all die, so in Christ shall all be made alive."

1 Corinthians 15:20-22

#### THE FATHERS SAY...

"Let no one weep for his sins, for forgiveness has shone forth from the grave. Let no one fear death, for the Savior's death has set us free. He that was held prisoner by it has destroyed it. By descending into Hell, He made Hell captive. He embittered it when it tasted of His flesh... O Death, where is your sting? Hell, where is your victory? Christ is risen and you are overthrown. Christ is risen, and the demons are fallen. Christ is risen, and the angels rejoice. Christ is risen, and life reigns. Christ is risen, and not one dead remains in the grave. For Christ, being risen from the dead, is become the First-fruits of those who have fallen asleep. To Him be glory and dominion unto ages of ages."

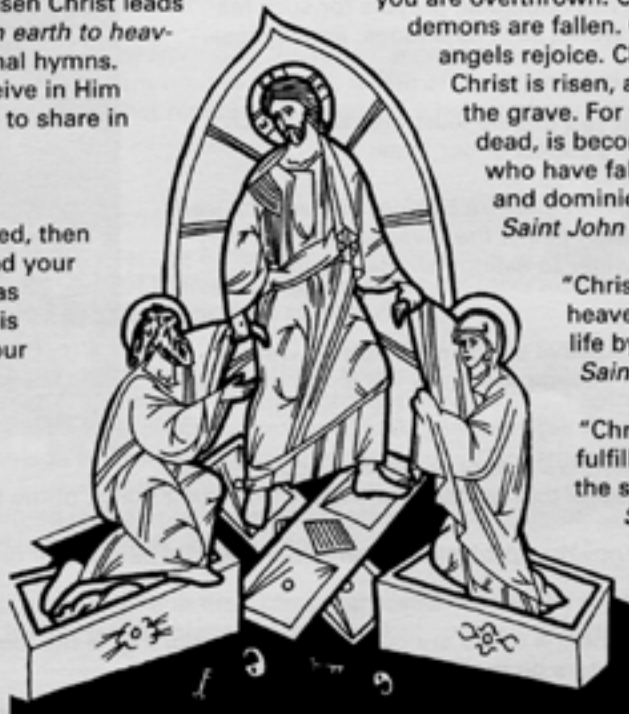
Saint John Chrysostom

"Christ, the divine man from heaven, purchases humanity's life by His death."

Saint Cyril of Alexandria

"Christ's resurrection is the fulfillment of God's plan for the salvation of others."

Saint Anastasius of Sinai



## A Reflection on Joy

Most often we relate to “joy” as a feeling that comes and goes of its own accord. It just “happens” to us, and is totally reliant on the outer circumstances of life. We readily identify such joy in the natural pleasure of children at play or when they receive a gift. We experience it as adults at times of celebration, in the experience of shared love, or when we appreciate a lovely sunset. We may know joy spiritually when we are touched deeply at a church service, while reading a spiritual book, or even when we have the sweetness of the Lord’s presence in our personal prayer. Viewed in this way, joy is passively received—it seems to come and go when God chooses to give it to us as a special gift. While it is undoubtedly true that joy comes in these situations, are we to live without joy during the far more numerous times when we struggle, facing painful problems, difficulties and challenges?

The lives of so many saints throughout the history of the Church can teach us how to make joy more constant in our lives. For instance, the Apostle Paul went through terrible trials. He was imprisoned for at least four years by the Roman government, first in Caesarea, then in Rome, and possibly in other places as well. During his imprisonment, Paul wrote four letters that survive in Scripture, filled with hope and encouragement. He tells Christians to “Rejoice in the Lord always. Again I will say, rejoice!” (Phil 4:4).

Many of the early martyrs died grisly deaths at the hands of others. Yet church hymns in their honor frequently refer to them as having been joyful in praising God while their bodies were mutilated and they suffered agonizingly.

Saints such as St. Seraphim of Sarov were often seen radiant with joy: he addressed everyone whom he met as “my joy.” The Akathist “Glory to God for All Things,” written by an inmate of a communist prison shortly before his death, is filled with joy and gratitude to God for the many gifts he had received: “When the lightning flash has lit up the camp dining hall, how feeble seems the light from the lamp. Thus do You, like the lightning, unexpectedly light up my heart with flashes of intense joy (Ikos 6).

Were these saints and innumerable others different

from the rest of us? Were they mentally unstable, not living in the “real” world? Did God protect them from the pain of struggling in some sort of miraculous way? Actually, the Church teaches something quite the contrary that can be for us a doorway into ongoing joy.

In order to pass through this doorway, we must lay aside our firmly held convictions about joy being passively conferred by circumstances. Rather we must pursue it actively by changing the lens through which we view our day-to-day lives. Our life’s purpose cannot be limited to either the attainment of pleasure or the solving of life’s difficulties. The late Fr. Alexander Schmemmann, a great teacher and theologian, notes in his journals that most of us want to “talk about ‘problems’ and chat about ‘solutions’...there was no greater victory of the devil in the world than this ‘psychologized’ religion” (Journals, SVS Press, 2000, p.130). Further, he said: “People want answers, peace, meaning from religion, and the meaning is *joy*. That is *the* answer, including in it *all* answers” (Ibid. p.140, italics his).



We must keep our eyes fixed on Christ. He was forward looking: “For the joy that was set before Him He endured the cross, despising the shame, and has sat down at the right hand of the throne of God” (Heb. 12:2). He tells us that He wants His joy to remain in us, so “that our joy may be full” (Jn. 15:11). Christ teaches us that we must embrace God’s will as it is manifested in the fabric of our life—His joy was doing the will of His Father. In the difficulties which we face, we must do what we can, and then lay aside our efforts to control our own lives by relying exclusively on problem solving. In fact, the Apostle James advises us to “count it all joy when you fall into various trials” (Jas. 4:9), while the Apostle Peter tells us to “rejoice to the extent that you partake of Christ’s sufferings, that when His glory is revealed, you may also be glad with exceeding joy” (1 Peter 4:13).

This decision for joy is critically important and takes the work of a lifetime to accomplish. Let us welcome opportunities to nurture and encourage its growth in one another, reminding each other of the real goal of our lives. It is this joy that allows us, in times of both sorrow and happiness, to offer true praise and thanksgiving to the Lord and to share in His very joy.

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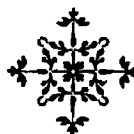
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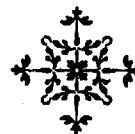
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## ST. JOHN CHRYSOSTOM ON ATTENTION AND PRAYER

"As long as we are in the church let our conduct be proper, as befits a person who is before God. Let us not occupy ourselves with purposeless conversations, but let us stand with fear and dread, with attention and eagerness, with our gaze turned to the ground and our soul elevated to Heaven.

Many come to church mechanically repeating psalms and prayers, and leave without knowing what they have said. The lips move but the ears don't hear. You are not hearing your prayer, and you want God to hear it? 'I knelt,' you say. But your mind was flying far away. Your body was in church and your soul outside. The mouth was saying the prayer and the mind was counting interest, contracts, exchanges, fields, estates or meetings with friends. All these things happen because the devil is wicked. He knows that at the time of prayer we gain many things; for this reason he attacks then with greater violence. At other times we might be lying in bed, not thinking of anything, and he leaves us alone. We come to church to pray, however, and the devil puts a bunch of passionate thoughts into us so that we might not benefit at all.

Truly, if God asks you to account for the indifference or the impiety you show in worship services, what will you do? There, at the time He is speaking to you, instead of praying you have started a conversation with your neighbor about things that are not beneficial... Don't consider it a small transgression. To understand its graveness, think of what happens among people when they converse. Let's suppose that you are discussing something with an official person or with your bosom buddy, and while he is speaking to you, you turn your head indifferently and begin talking to someone else. Won't the other person be insulted by your impropriety? Won't he get angry? Won't he seek an explanation from you?

O woe! You are in the Divine Liturgy, and while the Royal Table is prepared, while the Lamb of God is sacrificed for your sake, while the priest is struggling for your salvation, you are indifferent ... Think, O my man, before Whom you are standing at the time of the dreadful mystagogy [divine service], and together with whom—the Cherubim, the Seraphim, and all the heavenly powers. Consider together with whom you are chanting and praying. This should suffice for you to come to your senses, when you recall that, while you have a material body, you are granted to hymn the Lord of creation together with the bodiless angels.

So don't partake in those sacred hymns with indifference. Don't have your mind on earthly thoughts. Chase away every earthly thought and ascend mentally to Heaven, near to the throne of God. Fly there together with the Seraphim, flutter with them, chant the thrice-holy hymn to the All-holy Trinity."

*(St. John Chrysostom, 4th century)*