



THE HOLY TRINITY HERALD

APRIL 2007

VOLUME 15 • ISSUE 4

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QUICK NEWS



On March 25, 2007, three great events were celebrated at Holy Trinity Church: The Annunciation of the Virgin Mary, Greek Independence Day and the historic visit of His Grace Bishop Kallistos Ware of Diokleia. His Grace, pictured here with Father John and Father Radu, celebrated his first-ever Divine Liturgy in the Metropolis of Pittsburgh, then honored the community with a Question-and-Answer Forum moderated by Father Radu. See Page 10.

HOLY TRINITY GREEK ORTHODOX CHURCH • PITTSBURGH, PENNSYLVANIA

CHRIST IS RISEN! ΧΡΙΣΤΟΣ ΑΝΕΓΕΤΗ!



"Jesus, Having Risen from the Grave, Has Granted Us Eternal Life and Great Mercy!"
(From the Orthros of the Resurrection)

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

THE HOLY TRINITY HERALD

About the Herald

The Herald is the Monthly Newsletter of Holy Trinity Greek Orthodox Church

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Publication Schedule

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

About the Parish

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Holy Trinity Church is a parish of the Greek Orthodox Metropolis of Pittsburgh (www.odpgh.org), & Greek Orthodox Archdiocese of America (www.goarch.org) under the Spiritual Jurisdiction of the Ecumenical Patriarchate of Constantinople. (www.patriarchate.org)

Holy Trinity Greek Orthodox Church Parish Administration

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Rev. Fr. Radu Bordeianu, Assistant Priest

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Cemetery..... Bill Fiedler, Chairman
Greek School....Effie Kilantonis, Coordinator
Social Hall.....Kathy Romanias, Coordinator



"You are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light."
1 Peter 2:9

Dear Brothers and Sisters in Christ,

On Bright Tuesday, April 12, a group of pilgrims from Holy Trinity Church and All Saints Church will be lifting off from Pittsburgh for a ten day spiritual journey through history. The adventure will take us through 17 centuries (4th century A.D. through the present), 5 monasteries (St. Andrew, Great Lavra, St. Paul, Xenofontos and St. Arsenios), 3 great civilizations (Constantinople, Thessaloniki and Mount Athos) and 2 continents (Europe and Asia, since half of Constantinople sits in Europe and half sits in Asia). Please keep us in your prayers that God may bless us with safe travels, and we will also take your prayers with us for commemoration at the various churches, monasteries and holy sites we will be visiting (see the enclosed prayer list form).

In the Old Testament, there are many instances of places being given names because something significant in the Lord's history of revelation with His people happened there. For example, in Genesis 35:6-7, Jacob came to a place called Luz and built an altar there, then changed the name to el-Bethel, "because there God had revealed himself to him when he fled from his brother." We see by this that moments in the history of the Lord and His people are not simply passing moments in time, but events intended by God to have a lasting impact on the life of His holy flock. This idea continues through into Christian history and is reflected in many of the holy sites we will visit. I remember experiencing this sense in the Holy Lands, when visiting churches built where, for example, the Theotokos received the message of the Annunciation from the Archangel Gabriel, or where Jesus visited the Samaritan woman at the Jacob's well.

Interestingly, however, there are times when God's history is not just across the world, but happening right in front of you. As the spiritual father of this community, I had the opportunity to walk through two significant events in the life of this holy flock last week which both gave me and others a distinct sense of "history in the making," even as they were happening. The first was the rare and first-ever visit of one of the world's leading Orthodox Christian theologians and hierarchs, His Grace Bishop Kallistos Ware. The second, though not widely as recognized, will have an impact for generations to come: the selection of the iconographer for the Saint George Chapel at Holy Trinity Cemetery. And they happened on back-to-back days: both the Feast and the Leave-taking of the Annunciation of the Theotokos!

In the first instance, we were blessed with a visit—a Divine Liturgy, a very special audience and a God-inspired homily—by a God-ordained shepherd of the Holy Church so significant that our Orthodox Studies Forum has been studying his work since September. Please do not underestimate the importance of that visit, his first-ever to a parish in the Metropolis of Pittsburgh, not for an inappropriate sense of community pride, but to realize what a great blessing it was from God. It was truly a "you were there" moment which will be spoken of for years and remembered as a sign of the Lord's love for this holy parish that bears His Holy Name.

Secondly, our Chapel Committee met on the next day to choose an iconographer to begin work on completing the interior of that holy place. It was a moment that, through your forthcoming donations which will make the work possible, will create a place and set a tone that for generations to come will be experienced by family members and faithful mourners coming to bury their loved ones. It was a rare opportunity to change a place from simply a dedicated building into a holy sanctuary where those coming generations will stand and say to themselves, "God is in this place."

So, you see, in a world which sometimes makes us feel very small and insignificant based on worldly measures (which are usually very vain and fleeting), the Lord has provided this community two great opportunities to remember and serve Him and to, as quoted above, "declare His wonderful deeds," to this generation and ages to come. Christ is risen!

Herald Personal Sponsors for This Issue:

William (Vasilios) and Lynda (Eleni) Areheart
Newly received into the Faith - March 25, 2007

EDUCATIONAL MINISTRIES

No Church School Palm Sunday & Pascha April 1, 8

Please remember that there is no Church School class on the great feasts of Palm Sunday (April 1) and Pascha (April 8), but that is so all our children can attend the complete celebration of the feasts with their families. We look forward to seeing all our children throughout the Holy Week and Paschal services as much as possible.

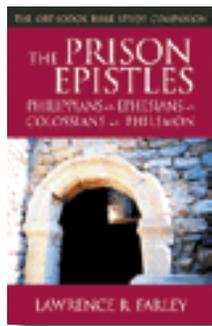
Church School Graduation May 20

Holy Trinity Church School will conclude the 2006/2007 year with graduation on Sunday, May 20. All students and staff are asked to attend Divine Liturgy together and remain for the ceremony.

St. Lydia's Orthodox Women's Ministry April 19

The St. Lydia Women's Study Ministry is 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 continues the Bible Study of Saint Paul's Epistles. Having recently completed the First and Second Epistles to the Corinthians, the group is now on the Epistle to the Ephesians. The study guide being used is a new publication, "The Prison Epistles," from Conciliar Press. 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. A complete schedule for the year is available at www.HolyTrinityPgh.org.



Orthodox Studies Forum Back to Wednesdays

Please note: The Orthodox Studies Forum will not meet during the first week of April due to Holy Week. It moves back to Wednesday evenings after Pascha, with the first meeting being on Wednesday, April 18.

WORSHIP LIFE

9:30 Regular Divine Liturgy Hours Now in Effect

Don't forget, regular 9:30 Divine Liturgy hours have resumed effective April 1. Orthros is at 8:30 a.m. and Divine Liturgy starts at 9:30 a.m. for both Sunday and weekday services through October. Please set your clocks and your personal schedules to be there on time.

Weekday Services April

Please take note of the following weekday Liturgies for the feast days in the month of April. Unless otherwise indicated, Orthros is at 8:30 a.m., followed by Divine Liturgy at 9:30.

Fri. Apr. 13..... "Zoodohos Peghe"

Bright Friday celebration of the miracle-working "Life-Giving Fountain" of the Panagia at the Church of Blachernae in Constantinople. (Father John and our Holy Trinity pilgrims will be celebrating the Great Vespers of this feast at the actual church in Constantinople!)

Mon. Apr. 23St. George the Great Martyr

This is the annual Feast Day of the Saint George Chapel at Holy Trinity Cemetery. The service will be held there. Please plan on attending.

SACRAMENTAL REGISTRY

Chrismations

Areheart: The servant of God, William (Vasilios) Areheart, was received into the Holy Orthodox Church through the Holy Mystery of Chrismation on the Feast of the Annunciation, Sunday, March 25, 2007, by the hand of His Grace Bishop Kallistos of Diokleia. The Sponsor was Angelo Loulis. May God grant him many years!

Areheart: The servant of God, Lynda (Eleni) Areheart, was received into the Holy Orthodox Church through the Holy Mystery of Chrismation on the Feast of the Annunciation, Sunday, March 25, 2007, by the hand of His Grace Bishop Kallistos of Diokleia. The Sponsor was Mary-Magdalene Welsh. May God grant her many years!

COMMUNITY LIFE

Make Plans for the Anastasi Dinner April 7

Don't forget to make plans to attend the Resurrection Liturgy and Dinner at Holy Trinity Church, Saturday evening, April 7/Sunday, April 8. Following the liturgical celebration of the Resurrection, join your family, friends and other members of Holy Trinity to break the fast and celebrate the feast in our church hall. We will be serving lamb, "avgolemono" soup, bread, cheese and olives and "paximadia." Free-will offerings will be accepted to help cover the costs of the meal.

Agape Vespers & Paschal Candy Hunt. April 8

The Church School ministry is again sponsoring the annual Paschal Candy Hunt on the lawn of the church (weather permitting) on Pascha following the Agape Vespers Service at 1:00 p.m. All the children are invited to come for this beautiful and bright service. It is an especially good way for those with small children who are not able to attend the midnight service to share in a special celebration of Pascha with their little ones.

Stewardship Pledges Due

The Stewardship Committee and Parish Council thank all our Holy Trinity Stewards who have submitted pledges for the 2007 Stewardship year and have made regular contributions in helping the church meet the daily needs of operating her ministries. Think this is just a formality or the same old "give money" type of message? Well, please take serious note of this news from our Stewardship Chairman, Michael Kritioris:

"DID YOU KNOW? The Church's operating bank account

has already drawn a \$30,000 infusion from our savings account in the first quarter of 2007! Part of the reason is that we haven't yet gotten the commitment from all of our parishioners with their Stewardship support. While we continually work towards being most cost-effective, on the other side of the equation, we rely on Stewardship to provide the necessary revenue to keep our programs vibrant and the finances positive. Please do your part and submit your Stewardship Pledge Card, while also taking into consideration that frequent contributions (rather than one at the end of the year) really help the Church with managing the budget. Thank you for your generous giving to Holy Trinity. Michael Kritiotis, Stewardship Chairman"

Festival Cooking April through August

A schedule for Festival Pastry Cooking is enclosed in this issue of The Herald. Please note the dates on your schedule and step up to your place as a Holy Trinity steward. Everyone is invited and asked to help. Bring a friend and pack a snack. Call Joyce Athanasiou (412-322-6002) regarding pastry preparation, Paula Valliant (412-487-3977) for dolmathes or Kay Balouris (412-766-1263) for other food cooking dates. Most importantly, keep in mind that each of us has an important part in this very large labor of love. Please don't wait for a phone call: consider yourself invited!

Festival Dates August 29-September 2

Don't forget to keep August 29-September 2 free to work at, eat at, bring your friends to and enjoy the Holy Trinity Greek Festival. Please don't wait until the last minute to help: please show up for cooking now and sign up to help at the Festival as soon as the sign-up boards appear at Coffee hour.

REGIONAL EVENTS

OCMC Mission Flavors Banquet. April 18

The national meeting of the Orthodox Christian Missions Center board will be held at Holy Cross Church in April this year, and as part of that event, a special banquet to benefit the missions programs will be held on Wednesday, April 18. Titled, "Mission Flavors Banquet," it will feature cuisine from areas around the world where Orthodox missions are at work. See the flyer enclosed in this issue of *The Herald*.

OCF College Students Banquet April 19

The Metropolis of Pittsburgh Orthodox Christian Fellowship for college students will hold a special banquet on Thursday, April 19, 2007, at 6:30 pm at St. Nicholas Cathedral in Oakland. The special guest speaker will be Rev. Fr. Peter Gilquist, Former Regional Director, Campus Crusade for Christ, Former Senior Editor, Thomas Nelson Publishers and current Chairman of the National O.C.F. Board of Directors.

Father Peter will address the topic, "Crossing the Finish Line," which is certain to be a memorable message of inspiration to all college students of the area. Please R.S.V.P. for dinner by April 16th via phone at 412.621.8543 or e-mail at youth@odpgh.org.



SUMMER CAMP 2007 INFO!

ATTENTION SUMMER CAMP PARENTS: THIS IS REALLY IMPORTANT INFORMATION!

Summer Camp 2007 is not that far away! As always, our Metropolis has requested each parish to support this important ministry. At Holy Trinity, this takes the form of parish grants offered to the campers of our parish, thanks to the generous support of the Philoptochos, the Parish Council and other donors (see below). This program has resulted in tremendous Summer Camp attendance in recent years, with many children attending from Holy Trinity (one of the highest parishes in the Metropolis!).

Important: In order to qualify for the largest discount, parents of children who participate in our Church School ministry and JOY/GOYA ministries must submit a copy of their mailed child(ren)'s camp application(s) to the Church Office by May 1 to indicate that their child(ren) will be attending. (Only the application page, not the medical form). Late applications will not qualify for the Holy Trinity discount. (Please note: our "Holy Trinity" weeks this year are Week I for JOY and Week IV for GOYA.) This year the applications will not be mailed out, but will be posted on the Metropolis web site, at pittsburgh.goarch.org.

The original application(s), payment & medical form(s) must be mailed directly to the Metropolis postmarked by May 1 for the best discount. Enclose a check for the "Net fee" amount listed below and check the "Parish Scholarship" box in the financial section of the form to indicate that balance of payment from Holy Trinity is to follow. Once again, here is the list of "discounts" and deadlines (it will really pay to meet the May 1 deadline!):

Postmarked by May 1:

Initial Fee	\$350.00
Less Metropolis early reg. discount.	-\$25.00
Less Holy Trinity grant	-\$100.00
Net fee if postmarked <u>by May 1</u> .	\$225.00

Postmarked after May 1:

Initial Fee	\$350.00
No Metropolis discount	-\$0.00
No Holy Trinity grant	-\$0.00
<u>Net fee if postmarked after May 1</u> ..	\$350.00

Attention donors: If you would like to make a contribution toward helping our parish's children attend this important experience, please contact Fr. John.

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



Father John Androutsopoulos

PASCHA
PASSOVER
EASTER 2007

CHRIST IS RISEN!
TRULY, HE IS RISEN!

Beloved brothers and sisters in Christ,

This is the Day which the Lord hath made; we will rejoice and be glad in it! (Ps. 118)

Let us rejoice today because with the Resurrection of our Lord Jesus Christ, the Son of the Living God, the Passover from sin to salvation, from darkness to Light, from hatred to Love.

**The Resurrection Ode
(from Easter Sunday)**

"Let us who have beheld the Resurrection of Christ, worship our Holy Lord Jesus, Who is alone without sin. We worship Thy Cross, O Christ, and praise and glorify Thy Holy Resurrection. For Thou art our God, and we know none other beside Thee, and we call upon Thy Name. Come, all ye faithful, let us worship Christ's Holy Resurrection, for behold, through the Cross, joy has come to the whole world. We praise His Resurrection, and forever glorify the Lord. He endured the Cross for us, and by death destroyed Death. Jesus, having risen from the grave, as He foretold, has given to us Eternal Life and the Great Mercy."

Christ's Appearances After His Resurrection

For forty days after His glorious Resurrection Jesus Christ our Lord and Redeemer remained on earth. He made eleven recorded appearances after He rose from the dead.

1. Jesus appeared to Mary Magdalene upon her second trip to the tomb, after notifying Peter and John. (John 20:11-18). This Mary (from the town of Magdala) became one of Jesus followers in His early ministry in Galilee when Christ cast out the seven demons which had afflicted her. She was also one of the women who stood by Christ's Cross and witnessed His burial.

2. Jesus' second appearance was to the group of women on their way back to Jerusalem to report to the disciples what had happened at the grave (Matt.28:9-10).

3. Christ' third appearance took place on the road to Emmaus when He traveled with the two disciples and explained to them the Scriptures (Luke 24:13-32). At this appearance, Christ did not permit them to recognize Him until they had reached Emmaus and sat down for the evening meal. Immediately they recognized Him and Jesus disappeared. Emmaus was a small town about seven and a half miles from Jerusalem. The name of one of these disciples was Cleophas; the other is unnamed.

4. Simon Peter was the fourth person to see the Savior (Luke 24:34).

5. The fifth appearance was to the disciples with Thomas, called Didymus, absent. This meeting took place Pascha evening behind closed doors (John 20:19-25).

6. Christ's sixth appearance was to His disciples again; this time eight days after Pascha; this time Thomas was with them (John 20:26-31).

7. The seventh appearance of Jesus occurred at the sea of Galilee to seven of His disciples while they were fishing (John 21:1-23). Peter is re-instated as the leader of the group.

8. The eighth appearance of Christ to His disciples (Matt. 28:16) is also considered to be the one where He appeared to more than 500 at once (1 Cor. 15:6).

9. His ninth appearance is recorded in (1 Cor. 15:7). This was to James the Younger.

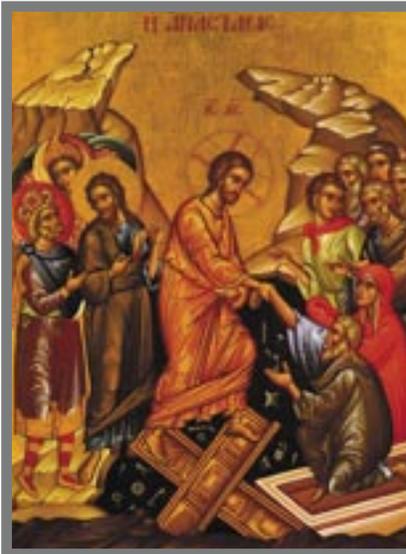
10. The tenth appearance of Jesus was to all His Apostles (1 Cor.15:7) Here the term "apostles" may refer to all who followed Jesus as workers, such as the 70 mentioned in (Luke 10:1).

11. The eleventh appearance and the last took place at Jesus' Ascension. (Acts 1:9-12). There may have been more appearances, but the Scriptures do not indicate one way or the other.

May "the peace that passeth understanding" be with us all the way, in the blessed name of Jesus Christ our RISEN LORD. Amen. HAPPY EASTER! KALO PASCHA!

With the Love of the Risen Lord

Rev. Fr. John K. Androutsopoulos





Father Radu Bordeianu

The Sunday of Orthodoxy is traditionally celebrated in Orthodox Churches worldwide on the first Sunday of Great Lent. The historical significance of the Sunday of Orthodoxy dates back to 843, when the veneration of icons was solemnly proclaimed at Hagia Sophia Cathedral in Constantinople. Nowadays, following the Divine Liturgy, the clergy lead the faithful in the procession of icons and a recitation of a Declaration of our Faith.

Victory Over What?

The significance of this day, however, does not rest solely on icons, but also in the celebration of the fullness of our Orthodox Christian faith and its triumph over forces that have sought to diminish its power and integrity. Are we threatened today by those who refuse to venerate icons? Not really. There are many Christians who do not venerate icons, but not within the Orthodox Church. What is another problem that we are facing today and need to be victors over it? It is called **secularization** and the question is, has Orthodoxy triumphed over it or not?

Secularization Defined

First, we need to define our terms. Secularization represents a process of transformation as our society slowly migrates from close identification with the local institutions of religion to a more clearly separated relationship. Based on the idea that society benefits by being less religious, many people today are pushing religion away from the public sphere into private. In other words, some say that our system of values does not need to be based on religious beliefs such as the sanctity of life, so it is alright to legalize abortion or euthanasia.

There is another side to secularization, which affects our Orthodox Church from within: more and more people believe that they can be spiritual, but not religious. They build their own system of beliefs, their own interpretation of the Bible (to the extent to which they accept the authority of the Bible), and refuse to come to a Church, because they do not want to be "limited" or "restricted" by a religion. These are not atheists. They are spiritual, but not religious. You see how I am describing secularization more and more concretely: from a rather theoretical definition, to our legal system, and now to the rejection of organized religion. And if this example is not concrete enough, here is another situation: a mother is ready to go to Church on Sunday morning and checks with her teenage son to see if he has prepared for Church. Instead, he is still in bed. "What are you doing?" she says, "we need to go to Church!" "I am not coming today," he says. "Oh, no," comes the answer, "you ARE coming to Church today." The mother is just about to preach a sermon when she is completely quieted by the son's answer: "Dad is not coming; why would I have to go to Church?"

Is that example concrete enough? You see, the mom in the story cannot say now that the dad is an unbeliever, an atheist, and this is why he does not come to Church. She

should not say that to her son even if it were true; parents should not solve these issues in front of their children. Actually, the father believes in God; he even says grace before meals, knows the Bible quite well, and, very importantly, he is a very kind person, helping those in need. But he does not go to Church except maybe on Christmas, Easter, for baptisms, weddings, and funerals, and then he goes because he thinks he should be with his family on such important events. Sounds familiar? Do you know people in this situation? This is the result of secularization: religion is not something public, but it is personal. I do not need to go to Church with others to be religious; I can be spiritual alone, at home. The father in the story actually does not stay at home to be spiritual, to meditate, read the Bible and pray; he actually does work around the house, rests or watches TV.

Accepting Responsibility

This scenario is one of the main problems of the Orthodox Church nowadays because this story is not only about the husband who wants to stay at home instead of going to Church. It is also about the wife, the children, and the young adults. We cannot live in denial; we have a huge problem. Nor can we say that this is not our responsibility; it is. Nor can we say that there is nothing we can do about it; there is.

"How to Save the Church of Greece"

At our Orthodox Study Series, we are studying Bishop Kallistos Ware's book, *The Orthodox Church*, and were reading some very interesting statistics. Apparently the situation of the Orthodox Church in Greece is not as bright and beautiful as we thought. Here is how Greeks answered the following:



Question: How often do you go to Church?

Answer	1963	1980
Every Sunday	31%	9%
2 or 3 times a month	32%	—
Fairly often	—	20%
Only on Great Feasts	14%	60%
When I have time	3%	—
Never!	—	11%

After reading these alarming statistics, our Orthodox Study Series group decided to take action. The first thing we did was to grab a computer and start preparing a document entitled, "How to Save the Church of Greece." As you notice, this is a very humble title. Shortly in the discussion, we realized that we were actually talking not only about the Church of Greece, but also (and most importantly) about our Church-community, our youth, our priests, and ultimately about ourselves as parents and grandparents. Here are some of the points determined by the group, along with my own comments.

The Real Challenge: Secularization In Our Own Church

- Young people are being adversely influenced by the media.
- They find new role models in the media, and not in the Church. (Note: we should blame ourselves for their lack of spiritual role-models: we do not fast with enthusiasm, we do not go regularly to the Orthodox Study Series, etc.).
- Church is not "fun." Somehow we got the idea that everything that we do in life has to be fun. Otherwise, we say that it is boring, which is actually a statement about ourselves, not the Church.
- They are over-involved with school and sports (although this is often more of an excuse).
- There has been a decrease in parental authority and family values and a lessening of the sanctity of marriage (note the prevalence of divorce).
- God is not the most important "person" in their lives; other things are more important.
- Some people claim to be "spiritual" but not "religious:" they have spiritual beliefs, but do not want to be associated with a specific religion.

I will also add here some suggestions coming from a group of young adults that I teach.

- Because of a period of separation, occurring especially in college, young adults find it hard to come back to Church because they feel estranged: they do not recognize their Church in the new town where they are studying or have found employment, the people there do not embrace them.
- They see the corruption that exists in the Church: structures (read in newspapers) and faithful (people who pretend to be good Christians but do not act as such).

Solutions Proposed by Our Study Group

What did our Orthodox Study Series participants and young adults suggest as solutions?

- Personal encounter, fellowship. We are all looking forward to coffee hour after the sermon. I think it is a very important aspect of our Church life, because it gives us fellowship. Let's make sure that we draw newcomers into this fellowship by personally reaching out to them.
- Youth activities, sports, charity/service to society, discussion groups.
- Teach the "spiritual but not religious" people that if they are not part of our religion, they deny themselves the opportunities to receive sacraments, listen to an authoritative interpretation of the Bible (sermons, study groups), participate in communal prayer, etc.
- Emphasize the connection between our religious and cultural values: the youth comes to Church for spiritual nour-

ishment, but we can also offer them cultural values.

- Help them set their priorities right; teach them to put their spiritual life first.
- Recognize the need to mold our youth while this is still possible and they are receptive to us. When they grow up, it is harder to do this.
- Offer our youth a message that resonates with them. For example, explain how Christ is the Savior in a language that matters to them; speak about what to do about the guilt that they feel for the wrongs that they do; help them remedy the lack of fulfillment that the world offers; show them that Christ gives us forgiveness, that we can start anew when we fall and that our true value is not found in doing stupid things under peer pressure or in provocative clothing or in premature relationships.
- Teach them by example.
- Participate ourselves in charitable activities and get them involved also.
- Parents need to exercise their parental authority in making their children good Christians.
- Priests need to be more direct in their preaching, to educate the parents.

Personally Committing to Action

Now, are we going to remain simple spectators while this is happening to us? Are we going to simply say, "Oh,

young people today, they are not as good as we were when we were their age"? Let me be more direct, as our group has suggested, and say clearly: they are as they are because of us, their parents. Do not think that these times are harder than your times. You survived the 60's; those of you who are older have survived one or even two World Wars; are going to tell your children or grandchildren that their times are tough? They are not. It is easier now

than ever to learn about our faith. It is easier now than ever to go to Church. It is easier to have a voice in the Church if you are a young person because of our youth groups, and so on.

So, back to the opening question: does Orthodoxy today triumph over secularization? Our answer has to be specific to us personally, so we need to renew our commitment to ensure that Orthodoxy triumphs in our family and in our parish. We have this authority as parents, grandparents, or young adults. How are we going to use it? Are we going to bury it under the ground complaining how hard it is to be saved today, or are we going to use it wisely, so that we would become good role models to those around us who are looking for a good Orthodox to follow his or her example. Therefore, let each and every one of us say, "I will be a good Orthodox so that, seeing my example, I will inspire others to be good Orthodox."

(Delivered on the Sunday of Orthodoxy 2007)



Hello to All My Precious Children!



Christ is risen! Truly He is risen!

This time of year is so..o..o exciting! First of all is Easter: the best time of year! Besides that, spring is here! School is almost over! And the books just keep rolling in as our library grows!

"Just in Case You Ever Wonder" by Max Lucado is a story which explains everything we like to say to our children, grandchildren and Godchildren about how much we love them and, most of all, how special they are to our Heavenly Father. The story wraps all the special children in the warm message of God's love, comfort and protection. My precious little ones, you are indeed little blessings from God. So today, give your family a big hug and tell them how much you love them. This is a great way to spread God's love, for love is the

greatest gift we can give.

Did you know there was a time when I, Spero, did not show love? Yep, it's when my little sister, Zoe, was born. It was because everyone thought she was so..o..o cute and adorable, and nobody paid attention to me. That's when I learned what it means when Jesus tells us in the Bible not to be worried about getting things, but instead should think of doing what our Heavenly Father says. Jealousy is wanting something you do not have or are not supposed to have, like money, clothes, a game ... or wanting all the attention in a family. Jealousy can do many things to us, including depriving us of the truly good things in life. It robs of us peace, joy and many other wonderful things.

This reminds me of a person in the Bible named King Saul. He was greatly jealous of a boy named David. The people talked about how David was so strong and about how he killed the giant named Goliath. But Saul was jealous of the young boy, David. Not even his son, Jonathan, who was a friend of David, could talk sense into his father. Do you know what happened? King Saul ordered over three-thousand soldiers to find David so he could kill him. But David hid with his friends in the desert. That night, Saul and his men camped on a hill, but when everyone was asleep, David simply walked into Saul's tent and took some of his things. The next day, David stood on a hill across from the King's camp and started yelling at the soldiers, "Why don't you guard the King? I can walk right into his tent and take whatever I want." After that, King Saul and David had a face-to-face meeting. "Why are you chasing me?" asked David. "What did I do to you? Why do you want to harm me?" But Saul responded, "David, you could have killed me. Why didn't you?" "Because you are the King," responded David, "and the Lord has put you here." Instead of being angry, Saul blessed David and they became good friends. Later, David became King. So remember, you should not become filled with jealousy like Saul.

Yiayia says a good way to keep from becoming jealous is to stop and think about how many blessings we have in our life. Gratitude and contentment can chase the little monster called jealousy right out of our life. Also, Yiayia says very first person in the Bible to become jealous was Cain. He was the first-born son of Adam and Eve. He worked the soil. Adam's second-born son, Abel, was a tender of sheep. One day they both brought an offering for the Lord. Abel prayed to the Lord to thank Him for all his blessings. But Cain though his brother was just showing off and he didn't pray to the Lord. Now, God was pleased with Abel's gift, but Cain became angry and jealous of his brother. God said to Cain, "Why are you angry? If you did what was right, your gift would be accepted as well. Cain, be careful of your jealousy, because it will lead you to sin." God warned him, but his jealousy was still burning in his heart. So one day his brother came into the field with him and while they were there, Cain killed Abel. Just like God had warned, the first sin outside the garden was caused by jealousy.

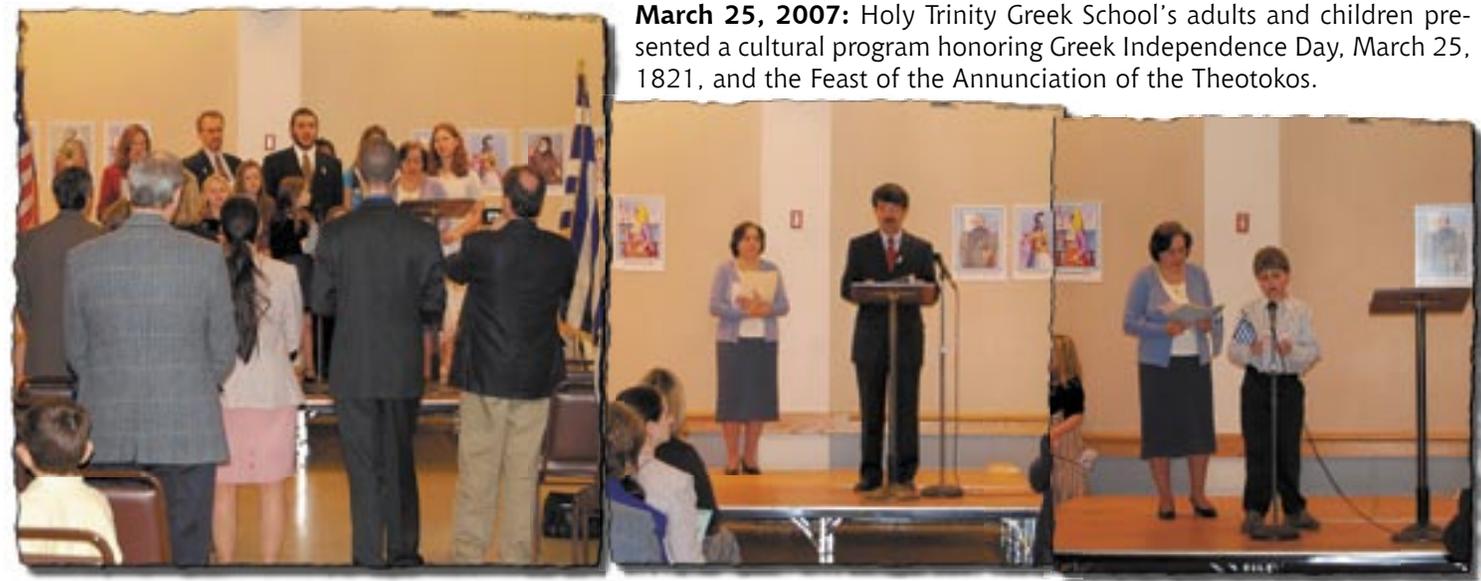
So today, stop and count your blessings. It will help make you more grateful and will chase away the monster of jealousy! Christ is risen!

Love in Christ,
Spero

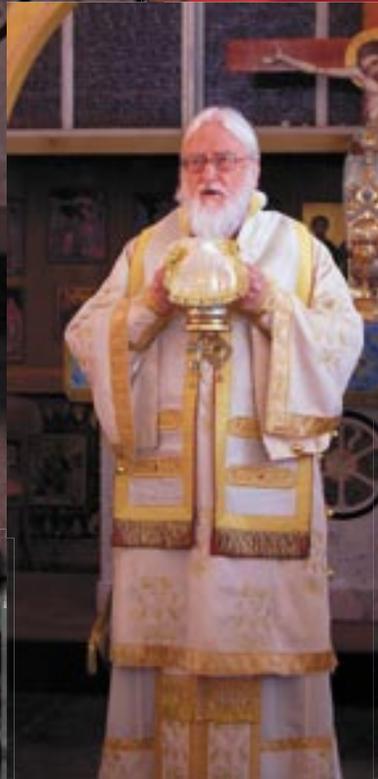
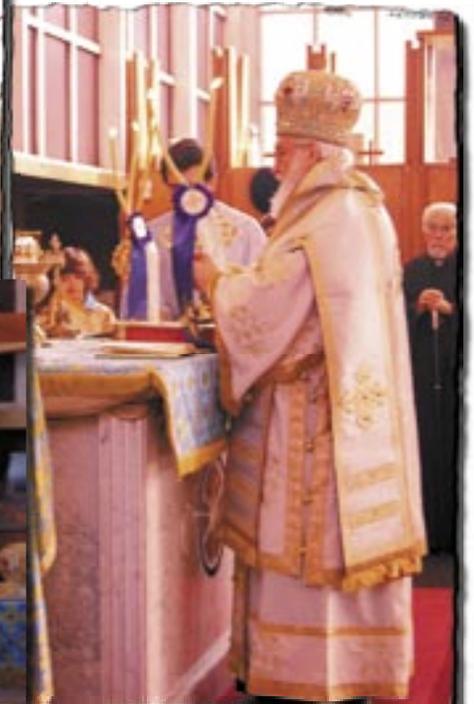
March 24, 2007: Our Holy Trinity JOY (Junior Orthodox Youth) children gathered for their annual JOY Lenten Mini-Retreat at the Treedale Community Center. The event theme was "Hosannah," which addressed the names for Jesus and what He means in our life.



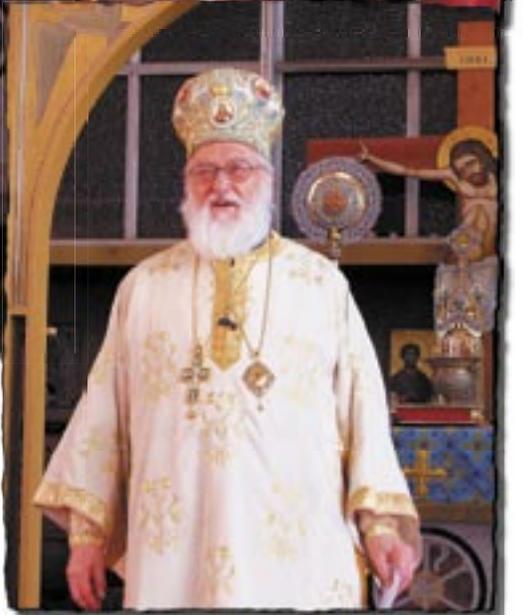
March 25, 2007: Holy Trinity Greek School's adults and children presented a cultural program honoring Greek Independence Day, March 25, 1821, and the Feast of the Annunciation of the Theotokos.



March 25, 2007: In a historic event for both Holy Trinity Church and the Metropolis of Pittsburgh, His Grace Bishop Kallistos Ware, one of the leading Orthodox theologians in the world and author of the famous book, "The Orthodox Church." presided over the celebration of the Divine Liturgy of the Feast of the Annunciation of the Theotokos. His Grace was in Pittsburgh at the invitation of Duquesne University, where he spoke on March 23 and 24, at the Duquesne University 3rd Annual Holy Spirit Lecture and Colloquium. His Grace spoke on the topic, "The Holy Spirit in the Liturgy of Saint John Chrysostom," a lecture attended by many Holy Trinity parishioners (see photo, lower right next page). Holy Trinity Church extends her deepest thanks to our own Metropolitan Maximos both for his blessings to invite Bishop Kallistos and for his personal efforts in coordinating the visit.



His Grace Bishop Kallistos of Diokleia blesses the faithful at the "Holy God, Holy Mighty, Holy Immortal" hymn (top left), makes commemorations at the Great Entrance (above) and offers the homily on the Feast of the Annunciation (right).





March 22-25, 2007: (Left) During the Divine Liturgy, His Grace received Bill (Vasilios) and Lynda (Eleni) Areheart into the Faith through Chrismation. (Above) In addition to presiding over the celebration of the Divine Liturgy of the Annunciation, His Grace Bishop Kallistos also graciously participated in a community Question and Answer Forum at Holy Trinity Church after the service. (Right) His Grace was received into the Metropolis by His Eminence Metropolitan Maximos at a dinner on Thursday evening. He also offered a lecture a Duquence University on Friday evening.





March 10, 2007: Holy Trinity Church opened its doors for the fifth year in a row to host its spring Homeless Lunch. Dozens of men, women and children from the Northside were provided with a many generous gifts of love, including a hot, sit-down lunch, a bag lunch to go, clothes, socks and, very importantly, the smiles, greetings and personal attention of many loving and caring Orthodox Christians from Orthodox parishes around the Pittsburgh region. Thank you again to Mike and Julie Kritiotis for their excellent and gracious jog of coordinating this ministry on behalf of Holy Trinity Church and the Orthodox Clergy Brotherhood of Greater Pittsburgh!



March 13, 2007: In another powerful form of outreach for not just Pittsburgh, but the entire country, the newly-founded Orthodoxy Now TV program continues to be taped at the Christian Associates studio in Lawrenceville and broadcast via the Comcast Cable company. Pictured here, Father John Abdallah interviews Father John Touloumes on the topic of "Pascha," an episode which will be aired numerous times during during Holy Week. This is our own Father John's second appearance on the show.

About Orthodoxy Now: Orthodoxy Now is a weekly 30-minute program designed to educate and inform audiences about Orthodox Christianity. It premiered on September 18, 2006 on Christian Associates (Channel 95) in the City of Pittsburgh and on Comcast ON DEMAND. The program is hosted by Kweilin Nassar, John Righetti and Father John Abdallah. In addition to cable television, the programs will soon be available as streaming web video. For information, visit the program's web site at www.OrthodoxyNowTV.com.



Voula Hareras



Η Ημέρα Της Λαμπρής

Καθαρότατον ήλιο επρομηνούσε
της αυγής το δροσάτο ύστερο αστέρι,
σύγνεφο, καταχνιά, δεν απερνούσε
τ'ουρανού σε κανένα από τα μέρη
και από κει κινημένο αργοφυσούσε
τόσο γλυκό στο πρόσωπο τ'αέρι,
που λες και λέει μες στην καρδιάς τα φύλλα:
Γλυκιά η ζωή και ο θάνατος μαυρίλα.

Χριστός ανέστη! Νέοι, γέροι και κόρες,
όλοι, μικροί – μεγάλοι, ετοιμαστήτε
μέσα στες εκκλησίες τες δαφνοφόρες
με το φως της χαράς συμαζωχτήτε
ανοίξετε αγκαλιές ειρηνοφόρες
ομπροστά στους Αγίους και φιληθήτε!
Φιληθήτε γλυκά, χείλη με χείλη,
πέστε Χριστός ανέστη, εχθροί και φίλοι!

Δάφνες εις κάθε πλάκα έχουν οι τάφοι,
και βρέφη ωραία στην αγκαλιά οι μανάδες
γλυκόφωνα, κοιτώντας τες ζωγραφι –
σμένες εικόνες, ψάλλουνε οι ψαλτάδες
λάμπει το ασήμι, λάμπει το χρυσάφι
από το φως που χύνουνε οι λαμπάδες
κάθε πρόσωπο λάμπει απ' τ'αγιοκέρι,
όπου κρατούνε οι Χριστιανοί στο χέρι.

Δ. Σολωμος

Χριστός 'Ανέστη!

Είναι περισσότερον από ψάλμα χαρμόσυνο. Είναι
περισσότερον από είδησι εύχάριστη. Περισσότερον από
χαιρετισμός έγκαρδιωτικός.

Χριστός 'Ανέστη!

Γιά νά συλλάβουμε τό νόημα και τό μήνυμα του
νικητήριου και θριαμβικού αυτού ύμνου πρέπει νά
σπουδάσουμε κάπως τή μεγάλη δύναμη κι έσχατη
άδυναμία του ανθρώπου, του έαυτου μας δηλαδή.

«Μέγα άνθρωπος» μάς βεβαιώνει ή πηγή της αλήθειας
'Αγία Γραφή. Είναι μεγάλος και θαυμαστός ό άνθρωπος.
Δημιουργεί. Ύψώνει έργα. Κυβερνά επάνω στη γή και
γύρω από τή γή. Όμως έχει και τις άδυναμίες του ό
άνθρωπος, πιό πολύ τή μεγάλη του άδυναμία, είναι
θνητός. Πεθαίνει ό κάθε άνθρωπος. Και ό νέος και ό
άθλητής και ό καλλιτέχνης και ό σοφός, άκόμη και ό
άγιος πεθαίνει. Αύτός είναι ό πόνος μας. Είμαστε τά
θύματα του άδυσώπητου και άνάλγητου, γενικού για
τόν κάθε γεννημένον άνθρωπο έχθρου μας, θανάτου.
'Ετσι δέν είναι:

Όχι, έτσι ήταν, τώρα δέν είναι. Τώρα:

Χριστός 'Ανέστη!

Ό 'Αναστημένος Χριστός είναι Θεάνθρωπος. Είναι ό Υιός
και Λόγος του Θεού, που ένωσε μαζί του ασύγχυτα
και άδιαίρετα τήν ανθρωπίνη μας φύση όλόκληρη
χωρίς άμαρτία όμως. Ό Χριστός σαν άναμάρτητος
είχε τό δικαίωμα νά μή γευθεί τό θάνατο. Όμως για
νά όμοιωθεί σ'όλα μαζί μας έδέχθηκε από άδελφική
άγάπη και άλληλεγγύη νά αποθάνη και Αύτός επάνω
στό Σταυρό Του και μάλιστα σαν κακούργος! 'Επέθανε
για νά αναστηθή όμως μόνος του μέ τή θεική του
δύναμη. Αναστήθηκε ό Χριστός, Χριστός 'Ανέστη, για
λογαριασμό τών θνητών ανθρώπων. 'Η 'Ανάστασις του
Χριστού είναι ή αρχή τής 'Αναστάσεως του ανθρωπίνου
γένους μας. Πόσο χαριτωμένα κι έμπνευσμένα
μέ τήν άγγελική και άθάνατη φωνή του μάς κάνει
γνωστή τήν αλήθεια αύτή ό μεγαλύτερος ρήτορας
τής Χριστιανωσύνης άγιος 'Ιωάννης ό Χρυσόστομος:
«'Ανέστη Χριστός και πεπτώκασι (κατανικήθηκαν)
δαίμονες. 'Ανέστη Χριστός, και χαιρούσιν Άγγελοι.
'Ανέστη Χριστός, και νεκρός ουδεις έν τώ μνήματι.
Χριστός γάρ έγερθεις έκ νεκρών άπαρχή τών
κεκοιμημένων έγένητο». Ό Χριστός έγινε ή αρχή τής
ανάστασεως τών νεκρών. Ό 'Αναστημένος Χριστός μάς
άνοιξε τόν δρόμον. Όλοι οι νεκροί θά αναστηθούμε.
'Όσοι πιστεύουμε, άγαπούμε κι εύγνωμονούμε
τόν 'Αναστημένον Χριστό, θά αναστηθούμε για νά
μοιραζώμαστε μαζί Του στούς αιώνες τή θεική δόξα
Του.

Δοξασμένο νά είναι τό υπερδόξαστο Όνομά Του.

Χριστός 'Ανέστη!

Πρός Τήν Νικην

*Εύχομαι σέ όλους σας ή 'Ανάστασις του Κυριου νά
φέρει υγεία και χαρά στα σπιτία σας.*

Βούλα Χαρερά

SOME THINGS YOU SHOULD KNOW WHILE ATTENDING AN ORTHODOX CHRISTIAN CHURCH

In the Orthodox Christian Church, there are a lot of customs and traditions that are important parts of our worship. Some are cultural; some are simply pious customs. Some are essential; some are not. From time-to-time, we need to address some of these various etiquette issues to inform our communities how we can best understand each other and work together to worship the All-Holy Trinity.



Standing Vs. Sitting

The traditional posture for prayer and worship in the Orthodox Church has been to stand. In the Orthodox “old countries,” there usually are no pews in the churches. Chairs or benches (called “stasidia”) on the side walls are usually reserved for the elderly and infirm.

When in a church in America with pews, people often sit and stand “en mass,” but it is also acceptable to stand during the service, even if others are sitting. Please be considerate, however, not to block others behind you. When should you definitely stand? Always stand during the Gospel reading, the Small and Great Entrances, the Anaphora, the distribution of Holy Communion, whenever the priest gives a blessing and during the Dismissal at the end of the service. In many parishes, the Divine Liturgy book in the pew has suggested times when sitting is acceptable. Remember, when in doubt, stand! It is almost never wrong to stand in church (except when kneeling or bowing is specifically called for).



Lighting Candles

Lighting candles is an important part of Orthodox worship and is an action that should always be accompanied by prayer. The candles we light then become an offering to accompany our prayers. Orthodox Christians typically light candles when coming into the church, and that is usually the best time to light them. There are also times when we should not be lighting candles. It is not proper to light candles during the Epistle or Gospel readings, during the Small or Great Entrance, the Creed, the Lord’s Prayer or the

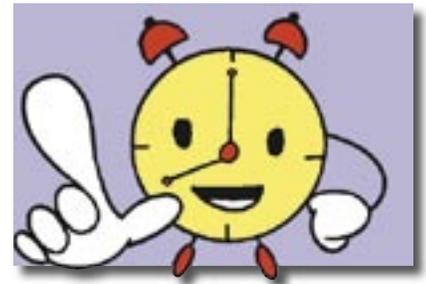


sermon, to name a few. Please be observant what is going on in the service when you are lighting candles.



Entering Church (Late)

The time to arrive at church is before the service starts, but for some reason, it has become custom—or rather a bad habit—for some in America to arrive at services late. If you arrive after the Divine Liturgy begins, try to do better next time! Other than that, please enter the church quietly down the side aisle, not the center. Be aware of what is happening when you arrive: if the Epistle or Gospel is being read, or an Entrance is taking place, wait until that section is finished to quickly find a place. If the priest is offering the homily, remain in the back until he has concluded. If in doubt, check with one of the ushers or Council members to see if it is a good time to seat yourself. Again, the best way to avoid this problem is to arrive on time—then you don’t have to wonder if it’s alright to enter or not. (Also, people who come very late for Liturgy should not partake of the Eucharist, since they have not participated in the service as part of their preparation; wait until next time and arrive on time.)



Crossing Those Legs?

In some Orthodox cultures, crossing one’s legs is taboo and considered to be very disrespectful. In our North American culture, while there are no real taboos concerning crossing one’s legs, should we cross our legs in church? Most certainly not! This is not because it is “wrong” to ever cross our legs, but rather because it is too casual and too relaxed for being in church, where we are to be prayerful and attentive. Just think about it: when you get settled in your favorite chair at home, you lean back, cross your legs, and then your mind can wander anywhere it wants to. Church should not be like this. When sitting in church, keep those feet on the floor, ready to stand at attention (which is what “Let us be attentive” or “Let us attend” means).



In And Out

Yes, it's a famous hamburger chain in California, but it should not be used to describe the traffic patterns in the Narthex during services. We should not have a "revolving door" in the back of the church. Use the restroom before coming to church or before entering the church (this is an especially important lesson for children). You shouldn't need to get a drink of water during the service (especially if you are receiving Holy Communion!). And please, don't mistaking "coming to church" with "lighting a candle and going straight to coffee hour." Come to pray ... and stay!



Leaving Before The Dismissal

Leaving the service before the dismissal deprives us of the final blessing and the completion of the worship experience. Worship has a beginning ("Blessed is the Kingdom") and an end ("Through the prayers of our Holy Fathers..."). Unless we are leaving as part of the Church School ministry during the school year, to leave immediately after Holy Communion is to treat the church like a fast food restaurant where we come and go as we please. Yes, we live in a fast paced world where we seem to be hurrying from place to place, but in God's house and presence, we need to make every attempt to fight this pressure to move on to the next thing on the day's agenda. We deprive ourselves of blessings by not being still and participating in God's holiness. "Eat and run" is no way to thank God for His precious gifts!



No Lipstick Deposits, Please!

Have you ever looked at an icon and seen the lip prints all over it? Lipstick may look fine on lips, but it is a desecration to icons, Crosses, the Communion spoon and the priest's or bishop's hand. Please be aware that lipstick can also severely damage icons and liturgical objects. What is the answer? If you insist on wearing lipstick to church (which is not necessary, no matter what fashion dictates), please blot your lips well before 1) venerating an icon; 2) receiving Holy Communion; 3) venerating a Cross; 4) kissing priest's or bishop's hand. Even better, wait until after services to put it on. After all, God is not impressed with how attractive you look externally, but how attractive—and how humble—you are internally.



Venerating Icons

When entering the church, it is traditional to venerate the icons. This is always accompanied by prayer, just like

lighting a candle. Usually, there are icons at the entrance to the church and many churches have icon stands in the front as well. When venerating (kissing) an icon, pay attention where you kiss. It is not proper to kiss an icon in the face. (Think of it: we wouldn't go up and kiss the Lord or his Mother on the lips would we? We would respectfully kiss their hand ... and only if they invited you would you even dare kiss them on the cheek.) Pay attention to what you are doing. When you approach an icon to venerate it, look what is there, then kiss the Gospel, scroll, or hand Cross in the hand of the person in the icon, or kiss the hand or foot of the person depicted. As you venerate an icon, show proper respect to the person depicted in the icon—the same respect as you would the person by venerating him or her in an appropriate place. [Second reminder: please blot off your lipstick before kissing an icon!]



Talking During Church

It's great to come to church and see friends and family members. Many people appreciate the opportunity for fellowship as an important part of being involved in a church community. But please, wait until coffee hour to greet them and carry on a conversation with them. It is inappropriate to greet people and have a conversation with them during the services. Besides being disrespectful towards God, it is rude towards the other people in church who are trying to worship. Talk to God while in church through your prayers, hymns and thanksgiving ... and to your friends and family in the hall afterwards.



Kiss (Don't Shake) The Priest's And Bishop's Hand

Did you know that the proper way to greet a priest or bishop is ask his blessing and kiss his right hand? How do you do this? The traditional Orthodox manner is to approach the priest or bishop with your right hand over your left hand and, optionally, say "Father, bless" (or in the case of hierarchy, "Master, bless.") This is much more appropriate and traditional in the church sense than shaking their hand. After all, the priest and bishop are not just "one of the boys." When you kiss their hand you show respect for their office and receive the blessing of Christ which they have been ordained by God to offer. Why even honor their hand? They are the ones who "bless and sanctify" us and who offer

with their right hand the Holy Gifts to us. Please also note: the clergy may also extend the traditional kiss of peace as mentioned in the Bible (a kiss on each cheek), but this is not always done and should only be after receiving the blessing.

And on the subject of proper honoring the office (not just the person) of the priesthood or the episcopacy, please remember that outside the services, it is always proper to stand up when the priest or bishop enters the room (such as in a meeting or other event). In doing so, we honor Christ, from Whom all priesthood is received.



Sunday Dress

Remember the time when people put on their "Sunday best" to go to church? In fact, dress clothes were often referred to as "Sunday clothes." In many churches today, however, dress in church has become so casual as to demonstrate that we have made no special preparation whatsoever, as if to prove that God does not care about our clothes. Indeed, we will not be ranked on fashion at the final judgement, but if we outwardly demonstrate by our lack of

preparation that church is a "pedestrian" experience, what witness does it demonstrate concerning our respect for God? Does it really express our belief that when we enter the Divine Liturgy, we are stepping into the Kingdom of God on earth? Yet offices, restaurants and dances demand our very best outfits. Keeping this all in perspective, we should offer Christ our best in all areas of our life. We will never impress the Lord with our clothes, but we can honor him with our "Sunday best" preparation, not our everyday common approach or apparel. And we should dress modestly, not in a flashy way that would bring attention to ourselves or inappropriately expose ourselves and distract others. Our dress should always be becoming of a Christian - especially at church! Here are some specific guidelines we use in our parishes. This may vary from place to place:

Children: Only young children (under 10) should wear shorts to church—and then only dress shorts. Athletic shoes, cut-offs, and spandex shorts are never appropriate church wear (for children or adults!). Shoes or sandals should be clean and tied. No one should wear t-shirts with any kind of writing on them.

Women: Dresses should be modest. Tank tops, dresses with only straps at the shoulders, short skirts (mini-skirts), and skin tight dresses are not appropriate. (Hint: If you cannot bow down in it, it is too short or tight!) Dresses should have backs and should not be cut low in the front. Shorts of any type are never appropriate for church.

Men: Men should also dress modestly. Coat and tie are not mandatory, but shirts should either have collars or should be appropriately "formal" (in other words, avoid very casual styles). Jeans are usually too casual for church and again, shorts are not appropriate church wear.

Also, if you're going someplace after church where you need to dress casually, bring a change of clothing with you and change after coffee hour. Remember, use your best judgment and good taste when dressing for church. After all, you don't go to be seen by everyone else—you go to meet and worship God.



Chewing Gum

This is one of the most disrespectful and growing habits in our churches. Chewing gum is inappropriate and disrespectful during Liturgy or any other service of the church, or for that matter, anywhere in the church proper. Also, for anyone who has received Holy Communion, chewing gum should be abstained for at least 3-to-4 hours (and preferable all day!) following Liturgy.



Snacks For Children

Parents sometimes bring snacks or a drink for very young (0 to 2 years old) children during church. By the time the children are 3-to-4 years old, they should be able to make it through the Liturgy without eating or drinking anything (except in special need circumstances). By the time they reach 7, they should also be fasting on Sunday morning for Holy Communion. (For specific guidance, talk to your priest about this). Even with young children, never feed them while in the line for Holy Communion; they need to come to Communion without food in their mouths.



To Cross Or Not To Cross

Anyone who has looked around on a Sunday morning will notice that different people cross themselves at different times (and sometimes in different ways). To a certain extent, when to cross oneself is according to personal piety and not an issue of dogma. But there are times when it is specifically proper to cross yourself and times when you should not. Here is a brief list of when to cross and when not to cross.

To Cross: When you hear one of the variations of the Trinitarian phrase "Father, Son and Holy Spirit;" at the beginning and end of liturgical services; to start and finish your own private prayers; before venerating an icon; when entering or exiting the church; when passing by the church or a holy place; when walking behind the holy altar table (acolytes); before venerating an icon, the

cross or Gospel book; when doing a “metanoia” (a complete reverence by bowing down to the ground).

Not to Cross: In front of the Holy Chalice (you might hit the chalice with your hand; instead, reverence before approaching the Chalice while the person in front of you is receiving); when being censed (simply bow your head); when the priest or bishop blesses saying “Peace be to all” (also, bow slightly to receive the blessing); when receiving a blessing from a bishop or a priest (simply kiss the right hand of the bishop or priest to receive the blessing, but do not make the sign of the cross to repeat it.).



Handling The Holy Bread

After receiving Holy Communion and at the end of the Divine Liturgy, it is traditional to eat a piece of holy bread or antidoron. While antidoron is not Holy Communion, it is blessed bread, and as such, should be eaten carefully so that crumbs don't fall all over the place. After receiving Holy Communion or kissing the cross at the end of the Divine Liturgy, take one piece of antidoron, and when you return to your seat or get to a place where you can stop for a moment, eat the bread trying not to drop crumbs. If you want to give

a piece to someone else, go ahead and take an extra piece (don't break yours in half ... it produces too many crumbs!). And please, teach your children to consume it respectfully.

It was also taught in past times that you should not receive antidoron at the end of the service if you received it after Holy Communion. There is no official prohibition against this and, in fact, walking by the priest and refusing the antidoron may be an even greater act of disrespect, so please follow the directions of your clergyman on this issue.

Honor, Respect, Worship and Love

North American society in the late 20th century is rather casual in its approach to life. As Orthodox Christians, we should not allow this prevailing attitude to enter into our worship life. This is not to maintain any sense of stuffy formality, but to create an atmosphere of respect and honor in which we can worship the Lord “in holy array” (Ps. 29). There are surely a lot of other areas that could be covered here; please feel free to approach your priest with further questions. Most of church etiquette is based on common sense and showing respect and love for God and others. Always remember that we are in church to worship God, the Holy Trinity, “with the fear of God, with faith and with love.”

Source: Rev. Fr. David Barr, Holy Resurrection Church, Tucson, AZ.

Edited/supplemented by Rev. Fr. John Touloumes, Holy Trinity Church, Pittsburgh, PA.

On Departing from the Divine Liturgy

by Saint John Chrysostom

Timeless Advice from a 4th Century Saint for 21st Century Christians

Let us depart from the Divine Liturgy like lions who are producing fire, having become fearsome even to the devil, because the holy Blood of the Lord that we commune waters our souls and gives us great strength.

When we commune of it worthily, it chases the demons far away and brings the angels and the Lord of the angels near us. This Blood is the salvation of our souls; with this the soul is washed, with this it is adorned. This Blood makes our minds brighter than fire; this makes our souls brighter than gold.

So draw our brethren to church. Exhort the deceived. Counsel them not only with words, but also with works. Even if you don't say anything, but merely come out of the worship service showing to those who were absent with your appearance, with your gaze and your voice,

by the way you walk, and with all your chastity—the gain you procured from church, this is enough for exhortation and counsel, because thus it is that we should come out of church, as if from sacred sanctuaries, as if we were descending from Heaven itself.

Teach whoever doesn't attend church that you chanted with the Seraphim, that you belong to the heavenly lifestyle, that you met with Christ and spoke with Him. If we live the Divine Liturgy thus, we will not have to say anything to those who were absent. But seeing our benefit, they will feel their own harm and will quickly run to church to enjoy the same goods, with the grace and philanthropy of our Lord Jesus Christ.

To Him, together with the Father and the Holy Spirit, belongs eternal glory. Amen.



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. and the Parish Council. " Want more information? Visit their web site at www.Philoptochos.org or contact a local member.

CHRIST IS RISEN! TRULY HE IS RISEN! WE WISH YOU BLESSED EASTER!

Thank You

We sincerely thank everyone who donated to the Lenten Luncheon. The food, desserts, and monetary donations were greatly appreciated. Everyone enjoyed the food and the desserts. We thank you for your Support. KE TOU HRONOU!

Daffodil Luncheon

Kay Balouris, Penny Tolmaski, Joyce Countouris and I went to Youngstown to attend the luncheon. It was a great success. The proceeds went to the Metropolis Emergency Care Fund and The Rich Center for Autism. Next year the luncheon will be sponsored by the Philoptochos Chapters of Canonsburg and Holy Cross. You will be hearing a great deal later in the year.

Membership

We will be having elections in May. All stewardships must be paid by the end of April in order to be eligible to vote. Please send or give your Stewardship to Kay Balouris or to Esther. Once again I am asking for new members. Please join if you are not a member.

Next Meeting

The next meeting will be on May 6, 2007. Members please attend. Non members Please come and join. Thank you.

Cookbook

In order to have our cookbook ready for sale at the Festival we need your recipes as soon as possible. Our goal is 400 recipes to make a great book You may bring them to church Or if you prefer you may e-mail them to Joyce Countouris at joyceco1@comcast.net or to Esther Ladakos at Dela1947@yahoo.com.

75th Anniversary

We will be celebrating our 75th on Saturday, October 21, 2007. We need a great deal of help in ready for a big day. Please volunteer to help in any way you can.

Coffee Hour

I have been on the bandwagon for volunteers for the coffee hour since I started to write the newsletter. Please try to take a Sunday and sponsor a coffee hour. You may do it yourself Or with one or more friends. Thank you for your cooperation.

Esther Ladakos
Philoptochos President



Below are highlight from just a few of the national and international ministries the Ladies Philoptochos Society supports:

The Ecumenical Patriarchate

Its mission is to seek support of the philanthropic programs of the Ecumenical Patriarchate including, but not limited to, Balukli nursing home, orphanage, schools and shrines by the Philoptochos chapters, and to educate the faithful of the status of the Ecumenical Patriarchate.

International Orthodox Christian Charities

Founded in 1992, IOCC is the official humanitarian aid agency of the Standing Conference of Canonical Orthodox Bishops in the Americas (SCOBA). It provides food, shelter, economic self-sufficiency and hope to those in need around the world. This is an ongoing financial commitment of the Philoptochos Society. The mission of the IOCC Committee is to provide financial assistance to IOCC and to continue fundraising through our regular drives and to better communicate to the Chapters the scope of this ministry.

Social Services/Philanthropy

Since 1987, the National Philoptochos office has employed a professional Social Worker, engaged in assisting the Greek Orthodox community in the United States as well as Greek and Cypriot Nationals. The Department of Social Services is

very important, vital element of our organization. The mission of the Social Services Committee shall be the improvement of the quality of life for those in need of assistance within the Greek Orthodox community, provided in a way that maintains the dignity and self-determination of the individual. Assistance to individuals will be provided through short term intervention, motivational support, and referral to other appropriate local and civic resources.

Children's Medical Fund

The Children's Medical Fund was established in 1988 when Philoptochos expanded its Cardiac program to include all life-threatening illnesses, including AIDS, Cancer, kidney and liver ailments, juvenile diabetes, etc. A major luncheon is sponsored by a different Metropolis biennially to support this program. More than one million dollars has been contributed to provide medical assistance to critically ill children, including Greek, Greek- American and Orthodox, whose families are unable to afford appropriate and necessary treatment. The Fund also provides financial support for innovative research programs to pediatric hospitals throughout the United States.

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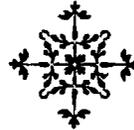
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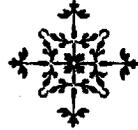
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Source: www.Kosovo.net

Scripture of the Month: "Did I not tell you that if you would believe you would see the glory of God?" (John 11.40)