



THE HOLY TRINITY HERALD

OCTOBER 2018 VOLUME 26 • ISSUE 8

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IMPORTANT NOTICE:

**NOVEMBER 4, 2018
FALL GENERAL ASSEMBLY
NOTICE, AGENDA & PARISH
COUNCIL NOMINATIONS
FORM ENCLOSED**

QUICK NEWS



The Holy Trinity Junior Dance Troupe offered wonderful Festival entertainment this year. Want to see more photos of this event and others in the life and ministries of Holy Trinity Church? See the Community Life Photo Journal on pages 7-11 or visit our online photo gallery site at photos.HolyTrinityPgh.org.

**HOLY TRINITY GREEK ORTHODOX CHURCH • PITTSBURGH, PENNSYLVANIA
OUR VISION: "FAITH. FAMILY. COMMUNITY."**

SAINT LONGINOS THE CENTURION - FEAST DAY: OCTOBER 16



O Longinos, you beheld the King of Glory nailed to the Cross, yet shining on those in darkness. You were enlightened by His rays, and became a martyr and you save those who cry: Glory to Him Who has strengthened you; glory to Him Who has crowned you; glory to Him Who through you works healings for all. (Apolytkion of St. Longinos)

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

Editor

Father John Touloumes, Protopresbyter
Church: 412-366-8700
Home: 412-831-3574
E-mail: fjt@HolyTrinityPgh.org

Production

Mary Portellos, Office Administrator
E-mail: office@HolyTrinityPgh.org

Contributors

Rev. Fr. John Androutsopoulos
Rev. Fr. Radu Bordeianu

Photographers

Mary-Magdalene Welsh
Peter Gagianas Theanne Gagianas

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About the Parish

Holy Trinity Greek Orthodox Church
985 Providence Boulevard
Pittsburgh, PA 15237
Phone: 412-366-8700 • Fax: 412-366-8710
Web site: www.HolyTrinityPgh.org
Email: office@HolyTrinityPgh.org

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

Holy Trinity Greek Orthodox Church Parish Administration

Clergy

Rev. Fr. John Touloumes, Proistamenos
Rev. Fr. Radu Bordeianu, Assistant Priest

2018 Parish Council

Gerri Valliant, President

Dean A. Balouris	Michael Passodelis
George Danis	Joyce Athanasiou
George Dickos	Stephen Stearns
Alvin Backeris	Karen Georgiadis
Tom Germanos	Alex Trilivas
Ted Stewart	Jean Willow

Ministries

Please visit the Holy Trinity website at www.HolyTrinityPgh.org for descriptions and contact information on Holy Trinity Church's ministries, including spiritual life, education, youth, senior, family and cultural opportunities. There is something for everyone, so please get involved today!

"FAITH. FAMILY. COMMUNITY."



Let your light so shine before men,
that they may see your good works
and give glory to your Father who is in
heaven.

Matthew 5.16

My beloved spiritual family,

It's a standard but lamentable joke with both clergy and laity around the Greek Orthodox parishes of this country, and it goes something like this:

"What church do you attend?"

"I'm from the [fill in the name] Greek Orthodox Church in [fill in the section of town]."

"Oh, yeah, I love that place. I go to the Greek festival every year. Awesome gyros!"

It's no wonder that a web search for "Greek Festival" yields 974,000 results! (Sadly, "How to become an Orthodox Christian" yields only 20,000). I'm not sure who was responsible for creating the Wikipedia entry for "Greek Festival," but here is what it says:

"A Greek festival or Greek Fest is an annual celebration of Greek culture presented by many ethnic Greek American communities and organizations in the United States and Canada, particularly Greek Orthodox churches. Typically, these events are intended for attendance by the general public. Attendees can sample Greek music, cuisine, and dance, typically performed in traditional dress. Such events are often fund-raisers for Orthodox churches of the Greek Archdiocese."

How embarrassing! Notice, there is no mention of anything regarding the Christian faith there, other than they are held by churches. And even more sadly, it's the default definition many Greek Orthodox parishes around the country settle for: just another fund-raiser. As a result, there are even those who have come to the conclusion that since the festival is not a strictly religious affair, parishes shouldn't even do them. And then there are those who argue that the dependence on festival income to keep the doors of our churches open is a detriment to stewardship growth, so again, we should eliminate them. All are missed opportunities because of a lack of vision for the potential it brings.

That is not the case here at Holy Trinity Church, glory to God. Yes, we all enjoy sharing the food and the music with our friends. Yes, it's good to have the additional income to balance our budget (for now!). And yes, it keeps our Hellenic heritage alive. But opening the festival each year with a blessing of the waters and closing it with a community doxology of thanksgiving puts it right out there: we embrace the opportunity to "let our light shine before men" as quoted in Matthew 5.16 above; we are thankful to have a beautiful church to share with them; we are buoyed by the financial support which is helps sustain us financially, but on which we will not depend forever as we grow and mature in our stewardship calling; and we look forward to witnessing to the 25,000-30,000 visitors the love, faith and dedication Christ puts in our heart during the festival and all year round...and we are not afraid for them to come back and maybe even join!

Perhaps this could be called the "Festival Issue" of the *Herald*. There are four pages of photos and a beautifully-written feature article by Anita Sinicrope Maier. But check out the photos at the top of page 7 and you will see a small glimpse of one Holy Trinity festival difference: our "Second Helping of Holy Trinity" event, advertised throughout the festival, is an opportunity to come back and learn more. It may not be attended by the thousands like the festival, but we simply plant: the Lord waters and grows.

May that same Lord accept the festival and every offering of love, faith, time, talents and treasures we offer. May He help us shine brighter for everyone we welcome here at all times. May what the Lord offers as the answer to the world's spiritual hunger be the true food we serve. May the fellowship and community bonds built during the preparation and running of the festival grow ever stronger. And may He fulfill our dreams and prayers to one day post a sign out front that proclaims true AGAPE, "100% of the profits from this festival donated to charity." From our lips to God's ears!

Prayerfully and paternally yours in Christ,

WORSHIP LIFE**Weekday Services October**

Please take note of the following weekday Liturgies and services this month. Unless otherwise indicated, Orthros is at 8:15 a.m., followed by Divine Liturgy at 9:30 at the St. George Chapel (SG).

Oct. 26: Saint Demetrios the Great Martyr

RELIGIOUS EDUCATION**Church School Classes Begin with Liturgy! .. Every Sunday**

Parents, please remember that Church School begins with Liturgy. Our young people learn many important lessons about the Bible, the saints, history and many other important facets of the Orthodox Christian Faith in class, but it all starts with worship, which is at the heart of the life of every Orthodox Christian. Be sure to be there at the beginning (9:30am!), because the youth sermon is offered after the Holy Gospel, early in the service. Thank you for being and setting the model of respect for worship for your family!

Church School Dismissal Time: 11:30 Every Sunday

A message from our Church School Staff to all parents: Please assist us in offering our children the time to fully participate in their lessons each Sunday by allowing them to remain in class until the end of the session. **IMPORTANT: ALL CLASSES CONCLUDE AT 11:30am.** Parents of Pre-School and Kindergarten students may pick up their children on the upper level Education Center by using the Education Center stairs in the Gallery near the Bookstore. Parents of all other students are asked to wait for their children downstairs in the Gallery or Grand Room during Coffee Hour. Thank you for your cooperation and support.

YOUTH MINISTRY NEWS**Ten Minutes of HOPE and JOY October 14, 21**

Our children in HOPE (grades K-2) and JOY (grades 3-6) will continue to meet with Father Radu once a month for ten minutes after their Church School lesson. To have more personal interaction and a meaningful dialogue, please help your children formulate questions about our faith, and we will address those topics during our "Ten Minutes of HOPE" on Oct. 14 and "Ten Minutes of JOY" on Oct. 21.

GOYA Fellowship October 21

The GOYA teen ministry is hosting its monthly fellowship on Sunday, October 21. Watch the GOYA email list for information. A great way to just spend time with good friends!

GOYA Meeting/Skyzone November 4

The GOYA teen ministry will hold a general meeting for all members following Church School on Sunday, November 4. They will then take a trip to Skyzone for an afternoon of active fun! All teens are invited to attend and get involved in the many exciting fellowship and service projects GOYA offers.

Metropolis GOYA Fall Retreat November 16-18

The Metropolis is offering its annual GOYA Fall Retreat at Camp Nazareth from Friday to Sunday, November 16 to 18. Watch the GOYA email list for the Holy Trinity reduced registration code and register as soon as possible using that code.

COMMUNITY NEWS AND EVENTS**"Faith and Family" Ministry October**

Holy Trinity Church's expanded "Faith and Family" ministry for 2018/2019 will resume starting in September and continue through May. Building on the fruits of this ministry since 2014 and taking into account the constructive feedback of the participants, each year offers something new. This year we are adding a Paraclesis Service on the second Thursday of each month. And we are always open to new ideas. See a great program, class or learning opportunity somewhere else you would like to try here? To submit ideas or feedback, please see Spiritual Life Ministry Chairperson Joyce Athanasiou (412-292-4205) or Father John. Please see the "Faith and Family Weekdays" 2018/2019 guide on page 5.

Flu Shot Clinic October 14

Please see the enclosed flyer to take advantage of a great opportunity to get your flu shot right here at Holy Trinity Church following Liturgy on October 14.

"Nametag Sunday" October 21

Ever say to yourself, "I know that person but just can't remember their name?" Wouldn't it be nice if people would just wear nametags so we knew who they are? Today at Holy Trinity Church, that's just what we're doing. Sponsored by the Hospitality Ministry, "Nametag Sunday" is a great way to meet people, address them by name, all while taking away the guesswork. Nametags will be offered to everyone as they enter the service. Thank you for your participation!

Philoptochos Meeting October 28

The Philoptochos will hold a meeting on Sunday, October 28, in the Fireside Room following Divine Liturgy. All members and all who would like to become involved in this wonderful women's philanthropic ministry are invited to attend.

Philoptochos Sunday November 4

Holy Trinity Philoptochos will host "Philoptochos Sunday" here at Holy Trinity Church on November 4, a day on which we and parishes around the Archdiocese celebrate many years of Philoptochos service to our church, our community, our friends and our families. In honor of that event, the Philoptochos will host a memorial for departed members, coffee hour, and a special collection for the benefit of the Ecumenical Patriarchate. Thank you for supporting them!

Military Appreciation Day November 11

Please see the enclosed flyer about this special event. Military Appreciation Day will honor of parishioners, family, and community members who have served and are still serving our country in the military. God bless and protect them!

For the latest updates and schedule of parish events, visit www.HolyTrinityPgh.org/calendar

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



Father John Androutsopoulos

What Does the Church Mean to Us?

"O come let us worship and bow down: let us kneel before the Lord our maker" (Psalm 94:6).

St. Luke in his Gospel tells us it was the custom of our Lord Jesus Christ to attend the services in the synagogue on the Sabbath day.

The Church is Christ's body. Through the Church the faithful Christian is to realize the presence of the Lord to feel the power of His grace. In becoming members of His Church, we say to God and the world that we aim at all times to follow in the footsteps of our Savior. By participating in the Sacraments and the activities of His Church, we become witnesses to His Lordship over our lives.

Our Life in the Church

Can we show our interest in His Church and remain uncommitted? The Church is God's instrument for fulfilling His plans for mankind. As members of His Church, we have a responsibility to be His faithful servants. As Orthodox Christians, we cannot escape our obligations to God. The Church is a place where we find help to learn and grow to be Christ-like. Through the love and power of God working through His people, the Church can help us change and live useful Christian lives. In the Christian fellowship within the Church we find strength, comfort, and answers to whatever we lack in ourselves for God is in the midst of His people.

God requires that we be faithful stewards in His Church. "It is required in stewards, that a man be found faithful" (1 Corinthians 4:2). Through faithful stewardship we glorify God; we strengthen the Church which is our lifeline; our faith becomes meaningful and joyous.

There Are Two Seas

There are two seas in Israel. One is fresh, and fish are in it. Splashes of green adorn its banks. Trees spread their branches over it, and stretch out their thirsty roots to sip of its healing waters. Along its shores the children play. The

River Jordan makes this sea with sparkling water from the hills. Men build their houses near it, and birds their nests; and every kind of life is happier because it is there.

The River Jordan flows south into another sea. Here is no splash of fish, no fluttering leaf, no song of birds, no children's laughter. Travelers choose another route unless on urgent business. The air hangs heavy about its waters and neither men nor fowl will drink from it. What makes this mighty difference in the seas? Not the River Jordan. It empties the same good water into both.

This is the difference: the Sea of Galilee receives but does not keep the waters of Jordan. For every drop that flows into

it another flows out. The giving and receiving go on in equal measure. The other sea is "shrewder," hoarding its income jealously. It will not be tempted into any generous impulses. Every drop it gets, it keeps. The Sea of Galilee gives and lives. The other sea gives nothing. It is named the Dead Sea.

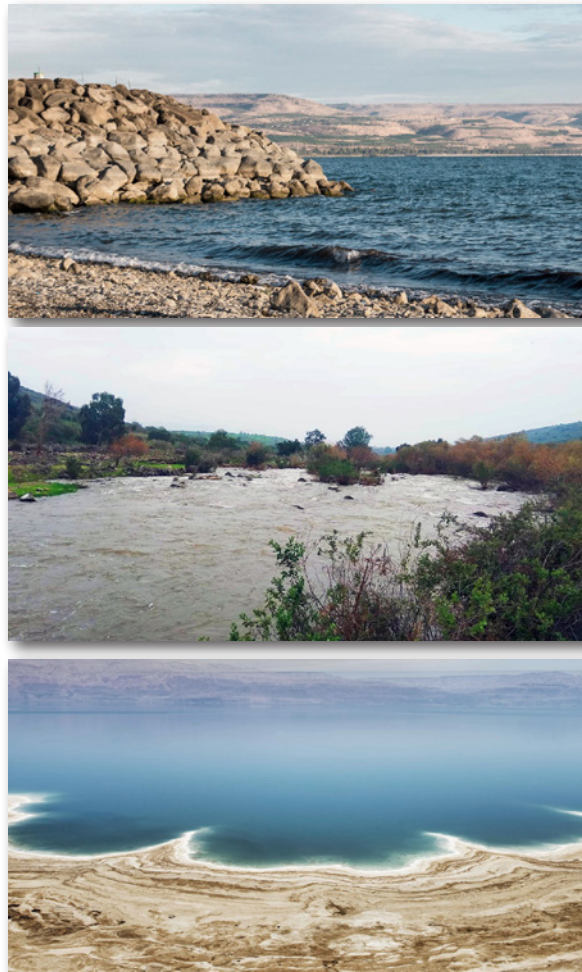
There are at least two kinds of people in the world just as there are two seas in Israel, and like the two seas, they treat what they receive very differently. Among the many enemies of the spiritual life is stinginess. The stingy man worships money. But God said, "Thou shalt have no other gods before me." A man cannot grow in grace if he puts material things before God. Remember what the Holy Bible says, "It is always more blessed to give than to receive," but let us be sure that we give in the right spirit. Let us water the world and bring it life with the blessings God provides.

Laughter: The Best Medicine

Bags of old bills were returned to the U.S. Treasury. A \$1 bill and a \$20 bill in the same sack started talking. "I went to nice stores, good restaurants, country clubs and exotic places," the \$20 bill said. "How about you?" "Gee, all I ever did was go to Church said the \$1 bill!"

Remember: "GOD LOVES A CHEERFUL GIVER" (2 Corinthians 9:7). Beloved, may we all use our blessings to the glory of God and for the strengthening of His Holy Church to bring the message of love and faith to the world!

*With the love of the Lord,
Rev. Fr. John R. Androutsopoulos
Protopresbyter and Internal Missionary*



(Top to bottom) The two seas of Israel: The Sea of Galilee; the Jordan River; the Dead Sea.

☒ **WORSHIP** ☒ **LEARN** ☒ **GROW** ☒ **PRAY** ☒ **SERVE**

ENGAGE YOUR SPIRIT BETWEEN SUNDAYS! SEE YOU THIS WEEK!

FAITH AND Family WEEKDAYS

AT HOLY TRINITY CHURCH

Sometimes once a week is just not enough to satisfy your spiritual yearning for a deeper experience of God. “Faith and Family Weekdays” is your opportunity to live your life in the Church between Sundays! With presentations, hands-on-learning sessions and worship services, there are opportunities for Christians to “grow in the grace and the knowledge of our Lord Jesus Christ” (2 Peter 3.18). These faith and growth experiences can even make your Sunday Liturgies more powerful. Check it out this week and every week!

“Every day in the temple and at home they did not cease teaching and preaching Jesus as the Christ.” (Acts 5.42)

UPDATED “FAITH AND FAMILY WEEKDAYS” MINISTRIES GUIDE: 2018-2019

DAYS	MINISTRY	SCHEDULE	ABOUT
DAILY	“Prayer Partners” Prayer Support Ministry	Every Day: In your personal prayers	EVERYONE can participate in this vital ministry. On the first Sunday of Jan., Apr., July and Oct., prayer cards are distributed after Liturgy to ask parishioners to exchange names and become Prayer Partners. Pray and be prayed for daily!
MONDAYS 7:00pm	“Journey to Fullness” Faith Growth Ministry	Mondays: Fall and Spring Series Oct. 1, 8, 15, 22, 29; Nov. 5, 12, 19 / Apr 1, 8, 15; May 6, 13, 20; Jun 3, 10	This excellent video teaching series is for everyone who wants to learn more about the “fullness of the faith” found in Orthodox Christianity, whether as inquirers, catechumens or life-long members. Each segment offers an interactive question and answer period. Same series repeated in fall and spring.
SECOND TUESDAY 7:00pm	“Journey of Marriage” Marriage Prep Ministry	2nd Tuesday Sep.-May Sep. 11, Oct. 9, Dec. 11, Jan. 8, Feb. 12, Mar. 12, Apr. 9, May 14	Marriage preparation for couples using the excellent and interactive “Journey of Marriage” materials developed by Dr. Philip Mamalakis. From “Hello!” to honeymoon, this series educates and equips couples for fruitful Orthodox Christian married life. It’s fun, interactive and a great way to prepare.
WEDNESDAYS 6:30pm Worship 7:00pm Study	“Explore the Word” Worship and Bible Study Ministry	Wednesdays Oct.-May Oct. 3, 10, 17, 24, 31; Nov. 7, 28; Dec. 12, 19; Jan. 9, 16, 23, 30; Feb. 6, 13; May 8, 15, 22	Prayerfully read the Bible! In Deuteronomy 11, it says, “Lay up these words of mine in your heart and in your soul.” Each Wednesday, come and open your heart in prayer in the Church and then meet in the Conference Room for the study of the Gospel of St. Matthew led by Father Radu Bordeianu.
THIRD THURSDAY 7:00am	“Prayer and Panera” Men’s Ministry	3rd Thursday Sep.-June Sep. 20, Oct. 18, Nov. 29, Dec. 20, Jan. 17, Feb. 21, Mar. 21, Apr. 18, May 16 Jun. 20	The Saint Nikodemos Men’s Fellowship hosts this morning session of prayers and Christian fellowship (with coffee and bagels, too!). The group meets at church promptly at 7:00 a.m. for a 15-20 minute morning prayer and scripture, then moves up the hill to Panera for 30-45 minutes of coffee, breakfast and Christian men’s conversation.
THIRD THURSDAY 6:30pm St. George Chapel	“Monthly Paraclesis Service” Worship	3rd Thursday Sep.-June Sep. 20, Oct. 18, Nov. 15, Dec. 20, Jan. 17, Feb. 21, Mar. 21, Apr. 18, May 16 Jun. 20	The Paraclesis, also know as the Service of Supplication, is offered monthly at St. George Chapel. It contains hymns and prayers asking the Lord for guidance, personal strength, and healing. The most popular form invokes the prayers of the Holy Theotokos. We will alternate that service with two others, one for St. Nektarios and the other for St. Paisios.
SECOND THURSDAY 7:00pm	“Orthodox Movie Night” Entertainment/Fellowship	2nd Thursday Sep.-June Oct. 11, Nov. 8, Dec. 13, Jan. 10, Feb. 14, Mar. 14, Apr. 11, May 9, Jun. 13	A monthly offering of inspirational movies with snacks and good company in the Fireside Room. Free to all, it’s a relaxing and uplifting alternative to the “same old stuff” on cable TV. Why sit around alone and watch that when you can enjoy a night of Holy Trinity fellowship and entertainment? Watch for the monthly flyer with a description of each offering.

Watch for weekly updates, special events, guest speakers and youth activities in the Bulletin. Find more info at www.HolyTrinityPgh.org/ffw

The Visitation Ministry... Agape Love in Action!

Stewardship – and understanding that God owns all, and we are called to be managers of His blessings – is not a once-and-done endeavor. It is not about how much money you give or the church's budget. Stewardship is about giving your time, your talents, and your treasures.

The word "stewardship" comes from the Greek word οἰκονόμος ("oikonomos"), which is translated as a household manager or steward. In the ancient world, stewards did not own the household but instead managed it. They saw that finances were in order, rooms were cleaned, and that the overall day-to-day of the house ran smoothly. When it comes to the church, we are not the owners – but we have been trusted with resources and take care of everything with our time, our talents, and our treasures. We do this for the sake of God's purposes in the world.

In order to be an effective steward, he or she needs two critical things: authority and resources. Without authority, nothing would get done, and without resources, nothing would be achieved. As stewards of the church, God holds the authority. In order for us to do his will, he provides us with the resources we need. If you work hard and are successful in your career, use your treasures to support the church and your community. If you have a special talent or skill, find an opportunity to use it to help others and to meet the church's needs.

What is important to remember is to always thank

God for blessing you with your resources of time, talents, and treasures. Without Him providing you with everything that you have – what would you have?

As 2018 heads to a close, reflect on how you have given your time, your talents, and your treasures to the church throughout the year. If you think that you could have given more, it is never too late to start. Join one of the church's ministries, volunteer for an upcoming event, or talk to your financial planner about how you can donate.

If you feel as though you have given your time, talents, and treasures to the church over the course of the year, remember – there is always room more! If you are concerned about

being able to give more of your time, talents, or treasures, know that God will provide. He sees what you give and knows what you can give, so do not let doubt creep into your heart. God gives us all that we have so that we can use our wealth, not keep it just for ourselves.

If you are waiting for someone to ask you to give more, do more, and help more... consider this your sign! Ask the person you always sit next to in church how they are involved and how you can help. There is something for everyone at church – that is why God brought you here, so that you can share your time, talents, and treasures.

In Christ's Love,
Amy Armanious
Visitation Ministry Coordinator



Scenes from the visitations, projects and cards offered by the volunteers of the Visitation Ministry. Time, Talents and Treasures in action!

September Community Events | Community Life Photo Gallery



Top half: (Sep. 17) Presentations and hospitality were offered at the "Second Helping of Holy Trinity" event. **Below:** (Sep. 19) Presvytera Becky meets with GOYA parents to plan the teen ministry year. **Bottom Left:** (Sep. 18) Young Adult leaders present a Telos Project ministry proposal to the Parish Council. **Bottom Right:** (Sep. 23) The HOPE and JOY ministry children participate in the fall hayride at Shenot's Farm.













"Labors of Love"

A Holy Trinity Herald Feature Article by Anita Sinicrope Maier

Faith. Family. Community. A simplified yet all encompassing description of not only Holy Trinity's mission statement but also of our yearly Greek Festival. Members of the church, as well as people of the surrounding community, have come to expect, anticipate and welcome this yearly function of celebration and food. Since it is attached to the Labor Day weekend, it isn't necessary to remember exact dates, because when the Wednesday before the holiday arrives, people know that Holy Trinity Church will be humming with activities and acts of hospitality while visitors will be served a heaping portion of authentic Greek cuisine, culture and love.

A Holy Trinity Showcase of Culture and Faith

The festival offers everyone who attends an opportunity to experience the faith and culture that are at the heart of our community. Greek celebrations almost always include an offering of food, as anyone who has ever visited a Greek home can attest. Shortly after the greeting, food and drink are offered as a sign of hospitality. To be polite is to accept the food, because it is equated with the giving of love and respect. For someone to leave a Greek home either hungry or thirsty is a breach of tradition. "People who attend our festival are basically guests in our home", says Leo Loomis, the Kitchen Chairman, who oversees the final preparation of the hot food before serving.



Father John and Father Radu lead a team of official Church Tour guides. Each year hundreds of people enjoy the tours.

During the festival, visitors can also engage in a church tour which is offered every hour on the hour from 12-8 PM. It is then that our guests can 'feast' on the beauty of our church, the architecture, the icons and paintings while receiving a brief description of our faith, activities and purpose. All attendees receive an invitation to enjoy a 'Second Helping of

Holy Trinity' later in the month when they can meet parishioners and select members of our ministries. They can learn that many of these programs not only serve our parishioners but also the community-at-large such as the poor, needy and shut-ins. It is also one of the most far-reaching and effective ways to introduce people to the Greek Orthodox faith and invite them to participate in the life of the community.

Music! Smiles! Dancing! Opa!

Another part of the Greek culture's celebration is music



The Holy Trinity Greek Dance Troupe entertains thousands of visitors with nightly live Greek dance performances.

and dance. Festival evenings are filled with music under the tent emanating from a Greek band that accompanies the dining experience. At times, visitors will get up and dance just for the joy of it, but there are also scheduled performances by the Holy Trinity Greek Dance Troupe. Our dancers often begin their training from the time they are very little tykes and continue on for many years. The preparation for these performances require rehearsals for months preceding the event. This program, offered through the church, not only serves to entertain the public with our cultural heritage but also ensures that the rich tradition of ancient dance is handed down through the generations.

To round off the exposure to our culture, the festival invites vendors who sell jewelry, clothing, paintings, icons and other Grecian themed and religious wares. Especially beautiful and meaningful are icons and jewelry items that are hand made by the sisters of the Monastery of the Theotokos in Saxonburg. These items provide the only 'working' income the sisters generate for help with the operation of their mission. What wonderful gifts they can provide for your loved ones on special occasions!



The Festival vendors tents contain a variety of Greek items.

To borrow a phrase that has become a universal expression of massive undertakings, 'it takes a village to run a festival'! Preparation for the upcoming festival begins in January when the chair heads get together to discuss the past year's event and plan the new one. Concrete and detailed planning must be done if the event is to be a success. Massive coordination of resources is required. Huge numbers of volunteers are needed and sub-committees are formed. One thing that would be quite surprising for the public to know is how many years these volunteers continue to dedicate their services to this church event and how much effort is expended by all.



The Festival Greeters Team welcomes over 25,000 visitors with menus, directions and big smiles over the 5 day event.

Many people reserve their vacation days from work each year to volunteer and perhaps work even harder at the festival! Most people volunteer all five days. Many have already been working for months doing preparations of food. There is an amazing joy and feeling of satisfaction, however, in chipping in and joining with fellow parishioners to help manifest such a successful event. It turns out to not only be work, but a social occasion also bringing with it the opportunity to meet so many old and new friends from the community during this time.

The "Taste of Greece"

Baking of Greek delicacies and cooking of authentic Greek food begins in February and continues through August. Prepare, assemble and freeze is the process that allows such a massive amount of food to be made. Each year as our attendance increases, so must we increase the amount of food we anticipate to serve. Estimating how much to make can only be done by the chair heads and subcommittee members with many years of experience. The goal is to have enough but not too much because leftovers means lost income. Two Chairmen, Harry Athanisiou and Leo Loomis, have worked

the festival for 26 years---since their days on the North Side! Now, that is dedication. One of the worries that some of the 'seasoned' workers have is what will happen when they are no longer able to do these demanding jobs? Here is where we need to reach out to the younger generation and recruit new workers that learn how to perform these important executive roles. It may take years to gain the experience needed for the chair head roles and some of the current ones are senior citizens already. So we put out this challenge for younger people to step up to a 'higher' position!

It is impossible to interview and tell the story of various committees and workers in this article, but I had the chance to interview one which will give you a bird's eye view of what the job is like. The kitchen is managed by Leo Loomis. The operation runs smoothly but with an intensity of motion. To keep the food served on the hot food line freshly cooked and flowing to those that are serving requires a very tight ship. Each food has a precise cooking time and temperature required for accurate cooking. Some foods, like spanakopita and tiropita, even need their own oven, because in a convection oven the phyllo will 'fly' while baking and it would be unacceptable for it to land on other types of food. In all food areas, the process of baking, cooking, transferring to warming ovens, to then be taken by 'runners' to the food lines follows a schedule. In the case of the inside food line, not only must the trays be kept filled but the food must be served hot for our guests.

"We run this kitchen by the board", says Leo, referring to a big white board which lists how many trays of food have



Leo Loomis checks daily progress and status on "The Board."

been served, how many are in the warming ovens and how many were sold last year. "If the board would be kept wrong, we could be in big trouble" he says. That is because it takes a certain amount of time for each food to be cooked and that can't be speeded up. The process of baking and cooking food must allow at least 6 trays to be available at all times for serving one after another. Leo, a former chef and restaurant owner, described how they used to pay someone to come in and cook the food on the North Side. Leo watched them

work for several years until one day he said to Bill Fiedler, his cohort, "I think you and I can do this kitchen". And so it began. The festival turned into a totally volunteer effort which increased the revenue for the church.

Leo has a crew that consists of Bill Fiedler, Dan Willow and Jeff Mason. Dan is also one of the 5 Chair Heads and he is in charge of purchasing. His 'real' job is with Sysco, a food products supplier, so he is the perfect match to set the festival up with quality ingredients for our delicious foods. This year Ashley and Mike Bournias joined the team as helpers.



While dozens of volunteers keep the Festival running out front, this kitchen crew in the back keeps the food coming.

"They really made a difference", said Leo. It is a smooth running, but exhausting, operation that continues for five straight days. Each person has a designated food for which he or she is responsible to cook or bake and get ready to hit the food line.

"I wouldn't change my crew for anything in the world. We work as a team and each one of us knows what must be done next. It has become an art to know your product and what goes into the oven at what time", he explains. He believes it will take an apprenticeship of some time to teach new volunteers how to do the job efficiently.

The other three head chairs are Marianne Stearns, who is in charge of the food line; her son Stephen, who heads the food tent; and Harry Athanasiou who, well, is in charge of the general operation overall. Perhaps the most frequently asked question at the festival is "Where's Harry?" You can be sure he is wherever he is needed doing any task imaginable. Similar tasks are performed by all who chair the other food



Marianne Stearns and Harry Athanasiou working and smiling!

stations as well as the work of sub-committee members who also manage and train the hundreds of people who volunteer as worker bees. Every single person is important to the fes-

tival's success. More help is always needed, however, so we hope we can recruit new people to join us next year. Could that be you?

It Takes a Community

The community, of course, also plays a role in the success of the festival. Working the pastry line, I see people coming back sometimes several times in the same week. They usually purchase different foods each time in order to not miss out on something special. Through word of mouth and past attendees bringing more friends and family, the attendance continues to climb. The word is spreading far beyond the immediate community as many attend festivals held by the various other Greek Orthodox churches in Pittsburgh as well. One of the most frequently asked questions is "who makes all this food and pastry?" All are astounded to know that it is entirely done by parishioners and so impressed that it 'homemade' with tried and true recipes. I have heard comments from visi-



Cooking begins months in advance and requires lots of help!

tors that this is a major event to look forward to each summer and that it may even be the 'favorite' event they attend. One person even whispered to me that we really need to open a restaurant so that the community could enjoy our delicious food all year!

At the end of the last evening of the festival, when all our guests have finally left, the volunteers gather to begin the huge process of cleaning up. Chairs are folded, tables taken down, food stations cleaned, garbage collected and things put back in relative order. It is again time for another cel-



A Holy Trinity tradition: the annual end-of-festival closing Service of Thanksgiving, followed by a celebratory dance.

ebration. Father John and Father Radu gather us together for prayers of thanks and gratitude to God for our success. Workers are thanked for their dedicated service. The band begins to play one last "Kalamatiano" ... and then we dance! ❖



GREEK ORTHODOX ARCHDIOCESE OF AMERICA

September 10, 2018

Fr. John N. Touloumes
Holy Trinity
Greek Orthodox Church
985 Providence Boulevard
Pittsburgh, PA 15237-5951

Dear Fr. John,

On behalf of His Eminence Archbishop Demetrios and the entire Greek Orthodox Archdiocese of America, I would like to thank you for your sending us Sunday's special collection tray totaling \$2,190.00 received on August 27, 2018 to support the Greek Fires Relief Fund. These gifts are a tangible testament to the faith and love for others and will help those devastated by the catastrophic fires. We truly appreciate these magnanimous generosity.

This support will bring comfort, aid, and hope to those whose homes and communities have been destroyed by the fires. Our prayers and gifts of love will assist those in need and will also be a witness of the strong bonds of Faith and heritage that we share with the people of Greece, especially in this time of tragedy. We are truly blessed to have caring people support this sacred work, which has been entrusted to us by our Lord.

May you and all your loved ones enjoy the bountiful blessings of the Almighty.

Faithfully in the Service of our Lord,

Basilios Andonios
+Bishop Andonios of Phasiane
Chancellor

8 East 79th Street, New York, NY 10075-0106
Web: www.goarch.org E-mail: info@goarch.org

From July 23-26, 2018, a series of wildfires struck the region of Attica in Greece, causing 99 deaths and hundreds of injuries. This tragedy was the second deadliest wildfire of the 21st century. Help poured in from over two dozen countries around the world, including the United States. Both the Greek Orthodox Archdiocese of America and International Orthodox Christian Charities (IOCC) issued appeals for donations from the parishes and Orthodox faithful of America, and Holy Trinity Church rose to the call. An internal collection for the Archdiocese's efforts raised \$2,190 in August. And, as we did last year, all donations from the festival collection jars went not to Holy Trinity Church, but to a philanthropic cause - this year the IOCC Greek Fires Relief effort. A total of \$5,000 was sent to IOCC, which included a donation from the Agape Fund. Thank you to all who contributed. Glory to God!



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September 19, 2018

Rev. John N. Touloumes
Holy Trinity Greek Orthodox Church
985 Providence Blvd
Pittsburgh, PA 15237-5951

Dear Father John:

Thank you for your generous gift supporting the critical humanitarian and emergency response efforts of International Orthodox Christian Charities (IOCC). IOCC's life-changing work would not be possible without you!

Your donation is helping IOCC respond quickly to people in need, particularly those who were affected by the recent fires in Greece. IOCC is helping to provide for the most basic of needs including access to food and hygiene products.

Your gift has offered help and hope to people in need. On behalf of the beneficiaries IOCC serves, please accept our sincere gratitude.

Yours in Christ,

Constantine M. Triantafilou
Constantine M. Triantafilou
Executive Director and CEO

Please retain this information for your records.

Holy Trinity Greek Orthodox Church
7334

Gift Date: 9/13/2018
Check #: 1053 Date: 9/10/2018
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2018 Festival Collection Jars

Patience. As far back as the 5th century the saying has been around that, “Patience is a virtue.” Today, I would like to take it a bit farther: it’s not just a virtue; it’s a necessity, at least for Christian living.

I realize this is a challenging topic, especially for those of us who find ourselves in lives filled with endless tests of patience and not nearly enough patience to pass them all! So why talk about patience today? Because today’s assigned Gospel reading of “The Unforgiving Servant” from Matthew 18:23-35 has a thematic thread woven through it, and that thread is? You got it: patience! So, before we run out of patience from too much introduction, let’s get to it.

Of all the tests we go through in life, the test of patience seems to be the most frequent. I must admit, it didn’t take me long to come up with my own personal example of a test of patience: driving back and forth through the Fort Pitt Tunnels (I failed that test on a regular basis for over 20 years before moving to the North Hills)! What about you? Let’s do a bit of congregational participation. What are your biggest tests of patience? What is the number one common factor among most of those tests of our patience? Other people!

Following that line of thought, if we want a more peaceful, quiet life without having our patience tested and stretched to the limit on a regular basis, there’s one answer: get away from other people! And, since we’re Orthodox Christians, we have the answer for that, don’t we? Where do we often think faith-seeking people go to get away from other people? That’s right – monasteries! Or at least that’s the stereotype. Let’s see if it that model holds up to this story from the “Ancient Paterikon”:

A certain monk lived in a monastery, and he was always angry [mainly from a lack of patience with others]. He decided, “I will leave this place and dwell by myself as a hermit, and then I will have no relations with anyone, and

the passion of anger will leave me.” Leaving the monastery, he settled in a cave. One day, having taken up a pitcher of water, the monk set it on the ground, and it tipped over. Again he drew the water, and the pitcher tipped a second time. The he drew it again, and it fell a third time. The brother got angry, picked it up and broke it. When he had come to himself, he understood that the devil had triumphed over him and said, “Behold, I have gone away into seclusion, and I am conquered! I will go back to the monastery, for patience and the help of God are necessary everywhere!” And he returned to his previous place.

Indeed, “patience and the help of God are necessary everywhere!” They were certainly not in the heart of the unforgiving servant from today’s Gospel lesson. Here’s the story in brief: A king was settling accounts with various servants who owed him money, and one of them owed a LOT of money: 10,000 talents (translated: thousands of years of wages). The servant begged the king, “Lord, have patience with me, and I will pay you everything,” and the king forgave the debt and set the man free. Leaving the king, that servant ran across another servant who owed him a small amount of money (a few months wages) and demanded immediate payment. The friend begged



The Lord said this parable: “The kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began the reckoning, one was brought to him who owed him ten thousand talents; and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, ‘Lord, have patience with me, and I will pay you everything.’ And out of pity for him the lord of that servant released him and forgave him the debt. But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, ‘Pay what you owe.’ So his fellow servant fell down and besought him, ‘Have patience with me, and I will pay you.’ He refused and went and put him in prison till he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, ‘You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?’ And in anger his lord delivered him to the torturers, till he should pay all his debt. So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart.” (Matthew 18.23-35)

the servant, “Have patience with me, and I will pay you.” Instead of passing on the graciousness offered by the king, the servant was merciless and had the other man thrown in debtor’s prison. When his fellow servants saw this, they reported it back to the king, who called the unforgiving servant back and said, “You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?” (Read: I was indeed patient with you with a great debt, and you had no patience with another who owed you a small debt.) And

away to jail the wicked servant went.

Here comes the tough part: we know patience is a good thing and we want others to be patient with us. After all, don't they know what a rough day it's been, how lousy I feel, what my spouse or child just said to me, how many unpaid bills are sitting on my desk or how worried I am about that test? Actually, no, they don't. And neither do we know about their private universe and struggles. But like the servant in the parable, we expect patience and understanding from others but are not always willing to extend the same to them. Here's a challenge: what if the amount you received was actually directly correlated to the amount of patience and understanding we offered others, kind of like a bank account where we could only withdraw what we've deposited? What would your world look like then?

One additional challenge: there has probably been no better time in history to focus on the benefits of patience than right now in our instant response Internet culture. I can tell you from personal pastoral experience that it is having a serious and detrimental effect on the coming generations. A Pew Research Center study titled, "Teens, Technology and Human Potential in 2020" concluded the following: Although there are obviously many benefits from new technologies and resources, the negative effects include a need for instant gratification and a loss of patience. As one respondent said, "I have a shorter attention span. I'm less patient because I'm used to not having to wait for information," and another, "My interpersonal communications skills are suffering, and I get very moody if I'm away from the web for too long." This is a generation that needs a better model of patience, and Christ has the answer.

If we can agree together that a life of patience is better than a life of anger, judgement and harshness, then let's move on to a set of tools that can help us develop a more patient approach to life, to God and to others. Let's open the toolchest of our mind and fill it up with some patience tools:

- **Courage:** "Patience requires courage and brings tranquility. It is not about fighting, but accepting." (St. Gregory of Sinai).
- **Humility:** "In proportion to your humility you are given patience in your woes." (St. Isaac the Syrian)
- **Steadfastness:** "Do not be surprised that you fall every day; do not give up, but stand your ground courageously. And assuredly the angel who guards you will honor your patience. (St. John Climacus)

geously. And assuredly the angel who guards you will honor your patience. (St. John Climacus)

- **Prayer:** "To keep yourself from...grumbling...and impatience...raise your heart to the Lord God frequently in short, prayerful petitions that fit the state and disposition of your heart... The more often you use such petitions the better...the more easily they turn into a habit." (Metropolitan Gregory of St. Petersburg, "How to Live a Holy Life").
- **Pause:** "We need to push 'pause' often and avoid reacting to the latest and loudest. Rather, we need to remember Jesus and then gain some perspective on what He wants us to do next." (Rossi, "Becoming a Healing Presence").

If those are the tools, what are we building with them? What are the benefits of even a little more patience in our life? Try these:

- **Consolation:** "In proportion to your patience the burden of your afflictions is made lighter and you will find consolation." (St. Isaac the Syrian).
- **Closeness to God:** "Patience is sweeter than honey, and useful to God, and the Lord dwells in it." (Shepherd of Hermas).
- **Love:** "The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control" (Gal 5.22-23).
- **Salvation:** "By your patience you will gain your soul." (Luke 21.19)



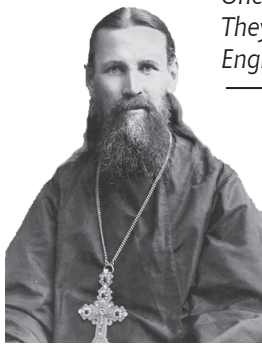
"The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control" (Galatians 5.22-23).

After all that, let's return to our story of

the impatient monk. When talking or thinking about patience, it is so easy to adopt his quick but false answer for ourselves: "I would certainly be able to be a more patient person if people stopped bothering me!" But that is not the world or the life which God created for us. We are communal beings, made to be with and around one another as children of God. As Dr. Rossi says, "The Lord expects us to live a life of love for Him and for others." In other words, patience is not just a virtue, it's a necessity for Christians. As for today's parable of the Unforgiving Servant, as the saying goes, "Don't be that guy!"

We conclude with a blessing from Saint Paul as my prayer for us all today: "May you be strengthened with all power, according to his glorious might, for all endurance and patience with joy, giving thanks to the Father, who has qualified us to share in the inheritance of the saints" (Col. 1.11-12).

Homily by Father John Touloumes - August 12, 2018



Saint John of Kronstadt

One of the great blessings of Orthodoxy is the presence, prayers and inspired words of the Holy Elders of the Faith. They have been referred to as “precious vessels of the Holy Spirit.” In recent years, many books have been published in English with their writings and talks. This column provides an opportunity for each of us to inspired by their wisdom.

Gheronda, what does it mean to live a Christian life?

In what does the Christian life consist? In having nothing in the heart but Christ, or, if possessing earthly blessings, in not in the least attaching oneself to them, but in clinging with the whole heart to Christ.

Christ is the Bread of Life; let us therefore lay aside our care about other bread. The God who gives us the Body and Blood of his Son for food and drink will likewise give us our natural bread. He who clothes our soul in Christ will likewise clothe our body. He who condescends to dwell in us will not deprive us of a perishable dwelling.

Are worldly things and obstacles to spiritual life?

Our soul is like a heavenly bird, and the Devil like a wicked fowler, seeking to devour souls. As the bird, in flying up to heaven, saves itself from the fowler, so likewise, we, when we see the Devil striving to catch our soul by means of earthly things, must at once forsake these things with all our heart, and must not for a moment attach ourselves to them, but must fly up in our thoughts to Jesus Christ our Saviour, that we may be delivered from the snare of the fowler.

Attachment to outward things at once causes coldness towards God and the work of our salvation; coldness towards our neighbour, or hatred and envy towards him, if it depends upon him to give us things, and he does not do so, or if we are obliged to give things to him unwillingly. Therefore it is well to be perfectly indifferent to outward things, in order not to have any occasion for enmity towards our neighbour, which is a great sin. Be above all attachments to this perishable, vain fleeting world; live by your heart in heaven, and love the incorruptible blessings prepared for those who love God and their neighbour. As we are strangers, sojourners, and travelers to the heavenly kingdom, we must not burden ourselves with worldly cares, nor become attached to earthly blessings, riches, pleasures, honours, lest such cares and attachments hinder us in the hour of death, or make it shameful.

Gheronda, what are some tools we can use to free ourselves from the world and its allure?

The Christian, even here on earth, must accustom himself to live the heavenly life; in fasting, in renunciation, in prayer, love, meekness, gentleness, patience, courage and mercy. How hard will the hour of death be to the man who in his lifetime made his idols of money, or food and drink, or earthly honours! In that hour none of these things shall serve him, while his heart, because it is strongly attached to them, does not possess the true treasure, which would give him life, that is, virtue. And therefore, in order to die more easily—and we must all die—we must not love anything in the world. And having food and clothing, let us therewith be content.

That which a man loves, that to which he turns, that he

will find. If he loves earthly things, he will find earthly things, and these earthly things will abide in his heart, and will communicate earthiness to him; if he loves heavenly things he will find heavenly things, and they will abide in his heart, and will give him life. We must not set our hearts upon anything earthly, for the spirit of evil is incorporated in all earthly things when we use them immoderately and in excess.

But I enjoy a happy life. Do I have to give it up?

All my happiness and unhappiness are in the thoughts and desires of my heart. If the thoughts of my heart are in accord with God’s truth, with the will of God, then I am at rest, filled with divine light, joy and blessedness; if not, I am uneasy, filled with spiritual darkness that corrupts the soul, with heaviness and despondency. If I replace the false and ungodly thoughts of my heart by true and godly ones, then rest and blessedness return.

If any thought gives life to the heart, then that thought is true; while, on the contrary, if any thought gives agony and death to the heart, that thought is false. Our Lord is peace and life, and he dwells in our hearts by peace and life. Peace is the integrity and health of the soul; to lose peace is to lose spiritual health.

When my soul is filled with a holy peace, then surely the King of Peace dwells within me—the Lord Jesus Christ—with the Father and the Holy Spirit; and then above all other times I ought to be full of gratitude to him, and to endeavour with all my strength to preserve this peace within me by means of fervent prayers, and by shunning every sin, whether inward or outward.

The body, as it is only the temporal garment of the soul, is perishable, and its life is not the true life of man. The true life is the spiritual life. If you destroy a man’s garment, he himself yet lives; so also after the death and decaying of the body the soul is yet alive.

How should I care for my soul as a Christian?

Let us then care principally for the soul, that it may be saved. Do you pay enough regard to the state of your soul? Whether it is in good health? Whether its life is vigorous? And if its present temporal life is happy, then is its eternal life, its eternal happiness, ensured? Is it ensured, for instance, by faith? Is there in your soul a lively faith in God, in the Lord Jesus Christ, in the Church? Do you practice good works, meekness, humility, gentleness, love of truth and honesty, abstinence, chastity, mercy, patience, obedience, industry, and other such virtues? If you do not, then all your labor is useless. The soul perhaps, does many things worthy of wonder, but it will itself be lost. For what is a man profited, if he shall gain the whole world, and lose his own soul?

The more a man leads the spiritual life, the more spiritual he becomes. He begins to see God in everything and himself always and depends upon God even in the smallest matters.

Excerpted from “The Spiritual Counsels of Father John of Kronstadt”, (SVS Press)



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WAIT UNTIL THE END AND YOU WILL SEE

Wait till the end and you will see the outcome of events. Don't fuss, don't worry yet awhile.

Imagine someone who is not of the trade watching a blacksmith start melting down gold and mixing in ashes and straw. If he does not wait till the end, he will think that that poor piece of gold is going to be destroyed.

Imagine someone else, born and bred on the sea, being suddenly landed on terra firma and not having the least notion about agriculture. He sees a farmer collecting grain and shutting it in a barn to protect it from damp. Then he sees this same farmer take the same grain and cast it to the winds, spreading it on the ground, maybe in the mud, without worrying any more about the dampness. Surely he will think that the farmer has ruined the grain, and he will reprove him.

Is such reproof justified? Yes it is, not on grounds of fact, but because of the ignorance, the pride and rashness of the judgment made. Because if this individual, before committing himself, had waited for the summer, he would change his ideas. He would see the corn waving in the fields, he would see the farmer sharpening his scythe to reap the very grain that he had scattered and left to rot, he would see how greatly that grain had multiplied.

Now, if the farmer waits all the winter, so much the more ought you to await the final outcome of events, remembering who it is that ploughs the soil of our souls. And when I speak of the final outcome, I am not referring to the end of this present life, but to the future life: God's plan for us aims at our salvation and glory.



St. John Chrysostom
"On Providence" (4th century)

Scripture of the Month: "Wait on the Lord; be strong, and let your heart take courage." (Psalm 103.3)