



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

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**DON'T FORGET**



**STARTS MAY 12**

# THE HOLY TRINITY HERALD

1923 · OUR 79TH YEAR OF MINISTRY · 2002

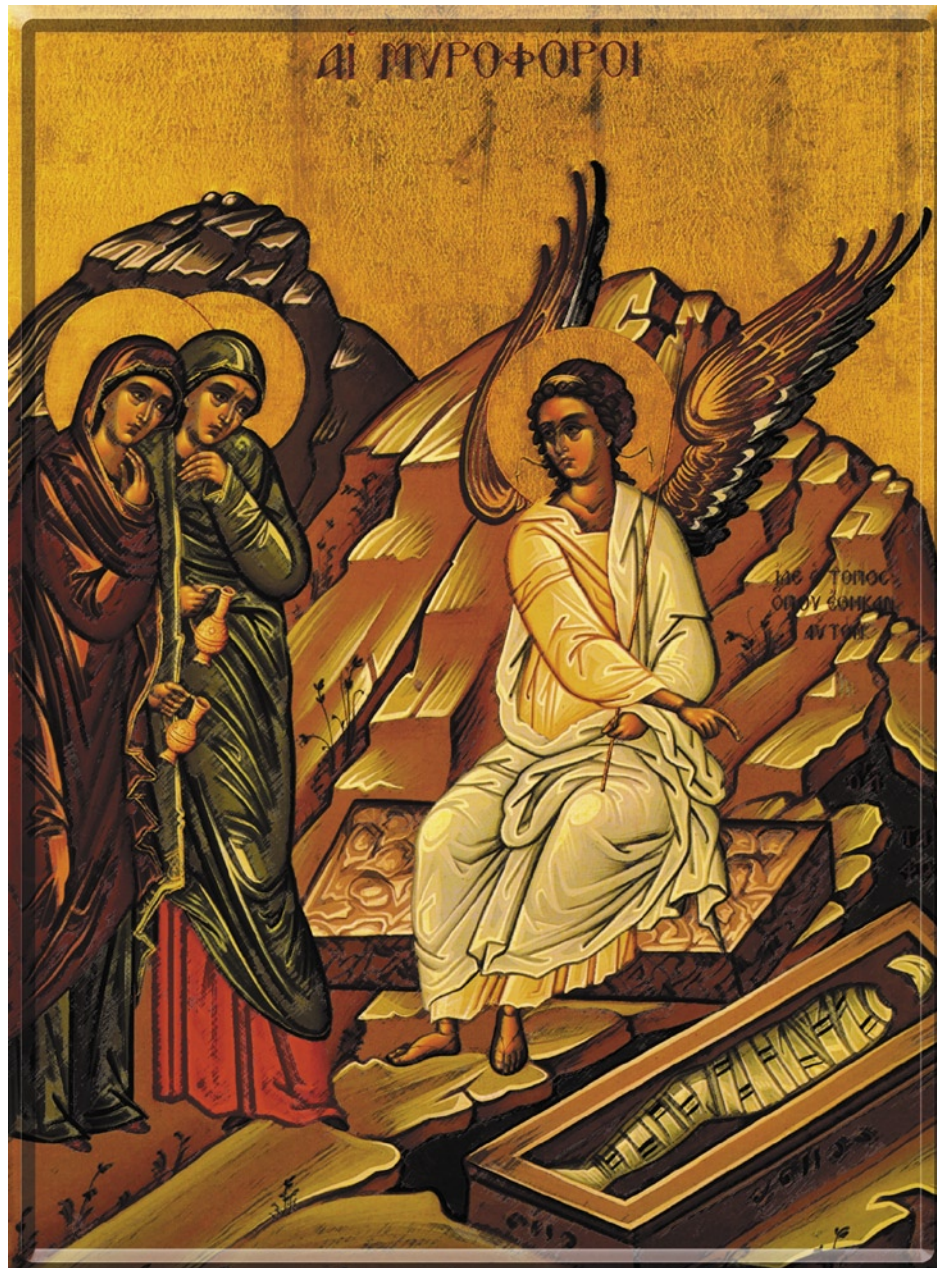
Our Mission: To proclaim and live the Orthodox Christian Faith in its fullness as faithful members of the Body of Christ

May 2002

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

Volume 10 – Issue 5

## The Myrrhbearing Women at the Tomb of Christ



The myrrh-bearing women, O Lord, offered their tearful song to You very early, for they came to Your tomb laden with fragrant spices and hastened to anoint Your pure body. An angel seated upon the stone announced to them: "Why do you seek the living among the dead? For He is risen as God and has trampled down death, granting to all great mercy." (From the Resurrection Praises, Tone Three)

## Father John's Message

### THE HOLY TRINITY HERALD

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A Parish of the Greek Orthodox Diocese of  
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#### The Cultural Side

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#### Publication Schedule

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

This issue of the  
Herald sponsored  
  
In Loving  
Memory of  
Gus Hareras  
  
May his memory  
be eternal!



## "You were there!"



Dear Brothers and Sisters and Christ,

One of my fond memories from grade school days was a series of special television presentations shown in school hosted by the famous new anchorman Walter Cronkite. They were called, "You Were There," and they were designed to supplement the textbook teaching of history with programs that took you "inside" famous events, such as the Revolutionary War, the Underground Railroad, the assassination of President Lincoln and others. Mr. Cronkite would interview characters as they moved in and out of the scenes, leaving you with the feeling that you were really "there," getting first-hand reactions from people and walking through the events with them.

To me as a child, this was a new and exciting experience. It was way before the days of so-called "reality TV" and the many special effects available today. What I didn't know then, but I did learn later, is that the "You were there!" concept is actually a very old one, not just a few hundred years, but a few thousand years. You see, it was master many centuries ago by the holy fathers and the hymnographers of the Church. This is evident nowhere more vividly than in the special Holy Week services of the Orthodox Church.

Every service brings us "there" as we walk with Jesus in the footsteps of His Holy Passion, Crucifixion, Death and Resurrection. But these are not fantasy recreations in the Hollywood style. They are actual participation through the mystical experience of the Church, not as history but as present reality! We hear the accounts related in the Holy Gospels. We hear the hymns reflecting the sorrow and the joy of those close to Jesus: His Holy Mother, Saint Peter, Saint John, the other Apostles and others. For those who truly dedicate themselves as participants in these events, and not mere observers to them, the rewards are both plentiful and difficult to describe. There is only one way to find out: "be there!"

Please make plans with your family to attend. Bring the children as much as is appropriate and possible for their age. Make arrangements for sitters or transportation if needed. But above all, do not let this opportunity pass you by. If Walter Cronkite could leave such a lasting impression on a young child over events in American history, how much more can the writers of the Holy Gospel and the divine services bring hope, excitement and life-lasting and life-changing experiences to the greatest and most unique event in the history of the world: the defeat of death in the Resurrection of Jesus Christ!

Also, be sure to make plans to attend the Special General Assembly in May 19 in preparation for our Holy Trinity Cemetery Chapel project. What statement of faith and the hope in the Resurrection it will be to place a consecrated chapel in the midst of those who, according to Saint Paul, will precede us in meeting the Lord at His glorious and second coming!

May God grant you and your family and bright and beautiful Pascha! Christ is Risen! Truly He is Risen!

Sincerely yours in our Risen Lord  
and Savior Jesus Christ,



## News & Events

### EDUCATIONAL MINISTRIES

#### Paschal Candy Hunt ..... May 5

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.

#### Church School Music Program ..... May 19

The Choir and the Church School will be holding its monthly liturgical music class on May 19 at the end of Church School. Parents, please be patient and enjoy Coffee Hour while the students spend some extra time learning the hymns of our Church. Thank you!

#### Church School Graduation ..... June 2

The last of Church School classes this year will be on May 26. Church School and Greek School Graduation will be held on Sunday, June 2, following the Divine Liturgy, with certificates being awarded to the students who participated this year.

Most of all, don't forget that the end of class does not mean the end of church for the summer! Please take the summer months to enjoy family worship together. God does not take a vacation from providing for, protecting and loving us; we should likewise not forget about Him!

#### St. Lydia's Women's Fellowship ..... May

The St. Lydia Women's Study Fellowship is a ministry for women to share in fellowship and to study scripture, the Orthodox Faith and family life in today's world. The meetings take place about twice a month on



Thursday mornings at 9:30 a.m. at a home in the North Hills. New participants are always welcome! The fellowship is enjoyable and the approach is casual, but the subjects are important for today's families. The main source material for studies this year is the book, "Diary of a Russian Priest," which provides scriptural guidance, pastoral direction and spiritual insights into every day life. Meetings are scheduled for May 9 & 23. For further information on this worthwhile and informative group or for directions to the meetings, call Paula Valliant at 412-487-3977.

#### St. Nikodemos Men's Fellowship ..... May

The St. Nikodemos Men's Study Fellowship meets on the second and fourth Thursday each month from

7:00 a.m. to 8:30 a.m. at the office of TriadUSA, Suite 460, Two Gateway Center, downtown. The group features prayer, Bible study, topics of interest to Orthodox Christian men and how to live our Faith in the working world. It is open to all interested men and has been centrally located downtown to accommodate those who need to be at work early. For directions, call Gus Georgiadis at 412-880-4999. Meetings are scheduled for May 9 & 23.



### YOUTH MINISTRIES

#### Summer Camp Dates ..... June/July

Vacation planning is just around the corner, so please mark down the dates for our Diocese Summer Camp this year: Holy Trinity's designated weeks are June 16-22 (JOY) and July 7-13 (GOYA). Alternate weeks of June 23-29 (JOY) and June 30-July 6 (GOYA) are available for those not able to make the preferred weeks. Father John and Presvytera Becky will be attending the June 16-22 JOY Session. Applications are in the mail and are available from the church office.

**ATTENTION SUMMER CAMP PARENTS: THIS IS REALLY IMPORTANT INFORMATION!** Our Diocese has requested each parish to support this important ministry. At Holy Trinity, this takes the form of scholarship grants offered to the campers of our parish, thanks to the generous support of the Philoptochos, the Parish Council and other donors. If you would like to make a contribution toward helping children attend this important program, please contact Father John.

**Important:** In order to qualify for the largest discount, parents must submit a copy of their mailed child(ren)'s camp application(s) to Father John by May 1 to indicate that their child(ren) will be attending. (Only the application part is needed, not the medical form). Late applications will not qualify for the Holy Trinity discount.

The original application(s), payment & medical form(s) must be mailed directly to the Diocese post-marked by May 1 for the best discount (see below). Enclosed a check for the "Net fee" amount listed below and check the "Other Arrangements" box in the financial section of the form to indicate that balance of payment from Holy Trinity is to follow. Once again, here

## News & Events

is the list of “discounts” and deadlines (it will really pay to meet the May 1 deadline!):

### **Postmarked by May 1:**

Initial Fee .....	\$270.00
Less Diocese early registration disc. ....	-\$15.00
Less Holy Trinity grant .....	-\$100.00
Net fee if postmarked <u>by May 1</u> .....	\$155.00

### **Postmarked after May 1:**

Initial Fee .....	\$270.00
No Diocese discount.....	\$-0.00
No Holy Trinity grant.....	-\$0.00
Net fee if postmarked <u>after May 1</u> .....	\$270.00

## LITURGICAL LIFE

### **Holy Week Services ..... April 30-May 5**

Please consult the Holy Week schedule of services mailed in the last issue of *The Herald*. Post it in a visible spot in your home as a reminder of the Church's call to worship during this holy season.

### **Afternoon Unction Service Added..... May 3**

Please note that an afternoon Holy Unction service has been added to the liturgical schedule for Holy Week this year. This time had been added to accommodate our younger children who are not able to make the evening service (although parishioners of all ages are encouraged to attend). Parents, please be sure to plan ahead and pick up your children from school early if necessary.

### **9:30 Divine Liturgy Hours ..... Starting May 12**

Starting the Sunday after Pascha (May 12) and continuing through the Festival Weekend (September 1), Holy Trinity Church will hold Divine Liturgy at 9:30 a.m. This schedule is in effect for all Sundays and weekday Liturgies. Please be sure to adjust your personal and family schedules to be there on time!



## COMMUNITY NEWS

### **Choir Photograph..... May 19**

There will be a group photograph of Holy Trinity Choir member pictures taken May 19 after the Divine Liturgy. Also please note that the Mid-Eastern Federation Choir Convention will be held at St. Demetrios Church in Rocky River on July 18-21, 2002.

### **Make Plans for the Anastasi Dinner..... May 4**

Don't forget to make plans to attend the Resurrection Liturgy and Dinner at Holy Trinity Church, Saturday evening, May 4. 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 “praximadia.” There is no charge for the dinner; donations, however, will be accepted.

### **Mother's Day & Father's Day... May 12 & June 16**

In celebration of Mother's Day and Father's Day, Holy Trinity Church will be providing a special Mother's Day cake and a small token of our appreciation for the women of Holy Trinity on Sunday, May 12th, following Divine Liturgy. The men of our community will host the Coffee Hour on that day!

On the flip side, the fathers of our community will be honored on their special day, Sunday, June 16th. To nobody's surprise, the women of our community will be serving the cake and coffee. God bless you all!

### **Feastday Panigiri..... June 23**

On Sunday, June 23rd, please plan on staying for an after-church “family-style” Feast Day celebration. The event will be held on the church lawn with tables set-up under a tent. Gyros, Greek salad, smelts and calamari, pastries, beverages and more will be available for purchase. There will be no admission fee; only the cost of the food that you eat. We will be treated to a performance by the Holy Trinity dancers, as well. For more information, please call Kathy Balouris at 412-635-0482.

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

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

## FUNERALS

### **Themistocles Balouris**

The servant of God, Themistocles Balouris, fell asleep in the Lord on April 19, 2002. Funeral services were held on April 23, officiated by Father John Androutopoulos, Father George Daskalakis and Father John Touloumes. Burial was at Holy Trinity Cemetery. A 40 day Memorial is scheduled for Sunday, May 26. May his memory be eternal!

## The Cultural Side • Η Πολιτιστική Πλευρά



Vickie Bellios

## ΠΑΣΧΑ

Το Πασχα  
έρχεται ξανά  
να μας ξαναθυμήση  
τι πέρασε ο  
Χριστούλης μας  
πρωτού αποδημήση.

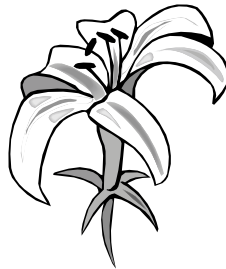
και το άγιο κορμάκι του  
γιά να το ξεκουράση.

Σαν Ανθρωπος και σαν Θεός  
με θαύματα μεγάλα  
ήλθε και μας edίδαξε  
με μέλι και μεγάλα.



Χριστούλη μας, πως αντέξεις  
ποτιστηκές επίσης  
χολή και όξος δύνατο  
πρώτο να ξεψιγήσης.

Ολοι τον αγαπήσανε  
με βάγια τον εράναν  
και μ' ένα ψεύτικο φιλί  
στη φυλακή του βάλαν.



Ολα αυτά υπέφερες  
με υπομονή μεγάλη  
και έσβυσε η πνοούλα σου  
σαν φλογά στο μανάλι.

Τον εβασάνισαν πολύ  
με μίσος και κακιά  
στο τέλος τον σταύρωσαν  
χωρίς να βρουν αιτία.



Μανάλι ολοφοτιστό  
με λαμπερή αγάπη  
που φέρνει τη Ανάσταση  
απ' τ' Αδη το άγρια βάθη.

Αλυπητα τον κάρφωσαν  
εις τον Σταυρόν επάνω  
άλλοι το σατηρίζανε  
κι' όλοι το είπαν πλάνο.



Με τη σειρά μας και εμείς  
σερνούμε τον Σταυρό μας  
να τον συκωνούμε βοηθάς  
και στέκεις στο πλευρό μας.

Νεράκι τους εξήτησε  
λίγο να edιψάση

Αυτό είναι το μήνημα  
που σ' όλους εμάς στέλνει  
πως έπειτα απ' τη Σταύρωση  
η Ανάσταση προσμένει.

*Καλό Πάσχα!*

## The Cultural Side • Η Πολιτιστική Πλευρά



**Voula Hareras**

### Ο ΚΡΙΦΟΣ ΧΡΙΣΤΙΑΝΟΣ

**Ε**ίναι τρεις η ώρα μετά τα μεσανυχτα και σπανιοι οι διαβάτες στο δρομο. Είναι οι τελευταίοι που γυρίζουν από την Ανασταση και πηγαινουν βιαστικοι στα σπιτια τους Σε λίγο πια τιποτε δεν ακουγεται, νεκρικη σιγή

βασιλευει σ'ολη την τουρκικη συνοικια του Ηρακλειου.

Ξαφνικα ανοιγει αθορυβα η αυλοπορτα ενος μεγαλου σπιτιου και προβαλλει ανθρωπινο κεφαλι, γυριζει δεξια αριστερα παρατηρει με προσοχη μεσα στο σκοταδι, τραβιεται μεσα και παλι ξαναφαινεται και παλι κοιταζει με προσοχη. Ελατε δεν ειναι κανενας ακουγεται χαμηλη φωνη Τρεις σκιες η μια μεγαλη και οι δυο μικροτερες, βγηκαν στο δρομο. Παμε γρηγορα ψιθυρισε ο ψηλος ανδρας, βιαστειτε γιατι αργυσαμε και θα μας περιμενει, σκεπασε το προσωπο με το μαντηλι σου Εσμε, Ρεσιτ δωσε μου το χερι σου. Περπατουσαν και οι τρεις στο σκοταδι σιωπηλοι,μολις εστριψαν το στενο σοκακι απαντησαν μια γρια που κρατουσε στο χερι της αναμενει λαμπαδα. Περπατουσε με κοπο, ηταν πολυ γρια, και φροντιζε με τ'αλλο χερι να προφιλιαζει τη λαμπαδα της απο τον αερα, για να φερει στο σπιτι το φως της Αναστασης που πηρε απο την εκκλησια.

Οταν ειδαν το φως της λαμπαδας οι τρεις νυκτερινοι διαβατες γυρισαν αλλου το κεφαλι τους για να μην γνωριστουν, του κακου ομως η γρια σηκωσε την λαμπαδα της τους φωτισε και τους ειπε, πολλα τα ετη σας, Μεχμετ μπεη. Καλημερα κυρα αποκριθηκε κεινος, και του χρονου και τραβηξε το δρομο του, Η γρια τους κοιταξε απο κοντα ωσπου τους εχασε απο τα ματια της.Περιεργο πραγμα ειπε με το νου της, που να πηγαινουν τετοια ωρα ο Μεχμετ μπεης με την χανουμισσα και τον γιο του. Χριστε μου δεν κανεις το θαυμα σου να γλιτωσουν οι χριστιανοι απο ενα κακο τουρκο?

Βυθισμενη στο σκοταδι ηταν και η εκκλησια του Αγιου Μηνα. Εδω και λιγη ωρα χιλιαδες κερια τη φωτιζαν, παρα πολυ χριστιανοι στη αυλη της εψαλλαν χαρμουςνα το **ΧΡΙΣΤΟΣ ΑΝΕΣΤΗ**, τωρα εμεινε μονο το αρωμα του λιβανιου και των κεριων. Το καντυλι που εκαιγε μπροστα στην ασημενια εικονα της Παναγιας θαμποφεγγε.

Παντου βασιλευε απολυτη σιγη,δυο χτυποι ακουστικαν στην εξωθυρα, απο ενα στασιδι σηκωνεται καποιος και τρεχει ν'ανοιξει, ηταν ο παπας του Αγιου Μηνα, Οι τρεις νυκτερινοι διαβατες μπαινουν αθορυβα

στην εκκλησια φιλουν το χερι το παπα,σφαλιζουν καλα την πορτα γονατιζουν ευλαβικα εμπρος στο εικονοστασι και κανουν το σταυρο τους.

Ο παπας μπαινει απο την δεξια πορτα στο ιερο ανοιγει την ωραια πυλη και λεει στο μικροτερο απο τους τρεις, ελα παιδι μου να με βοηθησεις και του δινει την μικρη λαμπαδα, που την αναψε απο τ'ανοικτο φως που ειναι επανω στην Αγια τραπεζα. Κατοπιν ο παπας φορεσε το χρυσοκεντιτο πετραχηλι του πηρε με βαθυ σεβασμο το δισκοποτηρο και πλησιασε στην ωραια Πυλη. Εμπρος του στεκεται το συμπαθητικο τουρκοπαιδο ωχρο, συγκινημενο με την λαμπαδα στο χερι.

Πλησιαστε ειπε ο παπας στους αλλους δυο, πρωτα πλησιασε η νεαρη γυναικα, ηταν ωχρη και βαθια συγκινημενη. Την στιγμη που ανεβηκε τα σκαλοπατια του ιερου χρειαστηκε να την υποστηριξει ο Μεχμετ για να μην πεσει.Τα μεγαλα μαυρα ματια της ηταν δακρυσμενα.

Μεταλαμβανει η δουλη του Θεου Μαρια, εις τ'Ονομα του Πατρος και του Υιου και του Αγιου Πνευματος,ειπε ο παπας μ'επισημοτητα και της εδωσε τηνΑγια Μεταληψη. <Μνησθητι μου κυριε οταν ελθης εν τη βασιλεια σου.> Πηρε η γυναικα την λαμπαδα στο χερι της και μετα το παιδι πλησιασε. <Μεταλαμβανει ο δουλος του Θεου Νικολαος > επανελαβε ο παπας κοιταζοντας τον στοργικα.Τωρα ηλθε και η συρα του Μεχμετ, ανεβαινει με θαρος και πλησιαζει τον παπα, το φως της λαμπαδας τρεμει γιατι τρεμουν και τα χερια της Μαριας.Μεταλαμβανει ο δουλος του Θεου...Εμμανουηλ λεει ο παπας για τριτη φορα δακρυζοντας τωρα κι'αυτος.Αμην ειπε με βαθια φωνη ο μυστικος χριστιανος.

Σε λιγα λεπτα οι τρεις σκιες χανονται και παλι στους σκοτεινους δρομους του Ηρακλειου,και γυριζουν βιαστικα στο σπιτι τους.Αυτη την φορα δεν βρεθηκε καμοια γρια στο δρομο τους να τους γνωρισει με το φως της λαμπαδας και να ξαναπει, Θεε μου δεν κανεις το θαυμα σου για να σωθουν απο εναν κακο τουρκο οι χριστιανοι? Μονο ο παπας-Γρηγορης ηξερε οτι ο Μεχμετ μπεης ηταν χριστιανος, και πιο πολυ πιστος απο πολλους που λεγονται μοναχα χριστιανοι, και γλυτωνε και πολλους χριστιανους.

Ο κρυπτοχριστιανισμος αποκαλυπτηκε στην Κρητη, Ποντο, Ηπειρο, Κυπρο τον δεκατον εκτον αιωνα.

**Αντιγραφη  
Βουλα Χαρερα**

*Ευχομαι η Ανασταση του Κυριου να φερει  
ειρηνη στο κοσμο και Υγεια στα σπιτια σας.*



## The Cultural Side • Η Πολιτιστική Πλευρά



Maria Kraniou

### A look at the life of the early 20th century Greeks of Carbon County, Utah

In the last issue of *The Herald*, I talked about Helen Papanikolas, the author of *Small Bird, Tell Me*. In her book, she describes the Greeks of Carbon

County, Utah, beginning at the dawn of the 20th century, when the poverty and hunger in their homeland drove almost half of the able-bodied Greek males to the U.S. Nearly 1/3 of these young men came to Utah and the Intermountain West. Greeks constituted 62% of the immigrant labor force there, and by 1910, there were more than 3,000 Greeks in Carbon County alone. This month I would like to share a brief account of the struggles of these Greeks.

Carbon County, located in the northeastern part of Utah, is a long, narrow, barren valley surrounded by towering mountains. The Greeks arrived just as Utah and the other western states were entering the first stages of economic development. They built roads through the impassable mountains, constructed bridges and canals, and manned the railgangs that linked Carbon County to the rest of the state and nation. Then, they worked in the coal mines that gave the county its name and Utah 90% of its coal production. Greek miners, some as young as nine, lived in tents and in houses built out of powder boxes set in a grimy, barren landscape. Young men from 26 ethnic groups lived under similar conditions. Each ethnic group had its own neighborhoods, stores, cafes and, later on, churches.

The number of jobs in the mining camps depended on the demand for coal and its price. The Greek immigrants were always ready to try something new or move to another place that promised more work and better pay. They were paid less than American ("white") workers and housed first in tents, then in shacks alive with vermin and far from running water. The Greeks did the most dangerous jobs; scores were maimed or killed in industrial accidents.



To get jobs and keep them, they were obliged to bribe Greek labor agents. Coerced into buying food and dry goods at stores owned by these labor agents, many Greeks remained impoverished. As a result of these conditions, and in spite of fierce opposition by business and government, the Greeks soon moved to the forefront of the worker union movement. In 1922, Greek workers led a strike to unionize the mines for the United Mine Workers in Carbon County. State police agencies and the Utah National Guard joined to break the strike. In April, armed strikers attempted to stop a train suspected of carrying strikebreakers, and a gunfight with deputies ensued. A deputy shot and killed a Cretan striker, John Tenas (Htenakis), and a wounded striker, Andre Vulis (Andreas Zulis), was arrested. The strike ended with the defeat of the UMW, which lay dormant until the 1930s. In 1924, an explosion in Carbon County's Caste Gate Mine Number 3 killed 172 miners, 50 of them Greek.

Many Greek workers, having saved enough money, brought wives from Greece and went into business for themselves. Among the earliest entrepreneurs were Greeks who left the mines to raise sheep in the hills around the mining towns. They eventually became the most prominent stockmen in the state.



The baptism in Sunnyside, Carbon County, of George Hemonas, circa 1920

The Great Depression and the gradual replacement of workers by machines forced many to move on, and by 1935, most Greeks had left the mines. Even

so, today there are enough people of Greek descent in Utah to support four Greek Orthodox churches. In 1992, the Museum of the Greek Community opened in Salt Lake City, a fitting tribute to the strong will and endurance of these Greeks.



The Castle Gate Greek community buries Emmanuel Katsanevas, a victim of a mine explosion.

Helen Papanikolas continues to set herself, her people, and members of other minorities on an equal footing with so-called "white" Americans. Even today, she does not hesitate to chastise expressions of racism wherever she encounters them; whether in a conversation with a neighbor or at a recent academic conference where a speaker explained how well the Greeks and Italians got along with the "whites" in Utah. While the Greek-American experience is not normally the subject of best sellers, Papanikolas perseveres to make Greek Americans aware of the "magnificent" culture the immigrants brought to America.

Photographs property of the Utah State Historical Society, all rights reserved.

## Explaining the Differences in the Dates of Pascha

*Are you one of the many Orthodox Christians who are puzzled how Pascha could be celebrated on the same day in the Christian East and West last year, then occur five weeks apart only a year later? This article has been excerpted from an explanation written by Dr. Lewis Patsavos, Professor of Canon Law at Holy Cross Greek Orthodox School of Theology in Brookline, MA. It has been condensed and edited by Father John for purposes of this publication.*

**O**n April 15, 2001, all Christians celebrated Pascha (Easter) on the same day. Before that, it was in 1990 when this coincidence last occurred and will be in 2004 when it occurs again. These are more than just coincidences of calendars. The idea of a common date of Easter for all Christians is an important part of professing the centrality of the Resurrection of Jesus Christ as the cornerstone of our faith. Nothing challenges the credibility of this fact to non-believers more than the scandal of our division on this point of celebration. In a sincere desire to help readers understand this problem, the following explanation is offered . . .

### Paschal Calendar Differences in the Early Church

Differences of opinion regarding when the Resurrection of Christ should be celebrated have been around almost from the very beginning of the Christian Church. Although the New Testament relates these events to the Jewish Passover, differences in interpretation exist. On the one hand, the Gospels of Saints Matthew, Mark and Luke identify the Lord's "Last Supper" a Passover meal. This would place the death of our Lord on the day *after* Passover. On the other hand, Gospel of Saint John places the death of our Lord at the very hour the paschal lambs were sacrificed on the day of Passover itself. This key difference led to two conflicting practices early on: the one observed Pascha on the day of Passover, regardless of the day of the week; the other observed it on the Sunday following Passover. **By the 4<sup>th</sup> century, the idea of celebrating Pascha on the Sunday after Passover prevailed, although some dissent still remained.**

### The Changing Passover Calculation Problem

A major issue to consider when calculating the date of Pascha is the date of the Jewish Passover. **Originally, Passover was celebrated on the first full moon after the vernal equinox. Christians, therefore, celebrated Pascha according to the same calculation.** The connection between the date of Pascha and the date

of Passover is clear: our Lord's death and resurrection coincided with Passover, thereby assuring a secure point of reference in time. This assurance lasted, however, only for a short time. **Historical events in the life of**

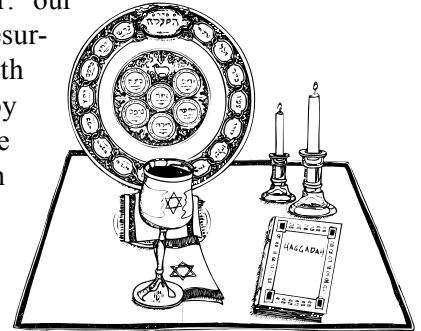
**the Jews brought about changes in the way Passover was calculated, resulting in Passover eventually occurring before the vernal equinox in some years.**

### The First Ecumenical Council's Paschal Date Formula

Responding to this problem, the First Ecumenical Council (Nicaea, 325 A.D.) determined that **Pascha should be celebrated on the Sunday which follows the first full moon after the vernal equinox** – the actual beginning of spring. If the full moon happens to fall on a Sunday, Pascha is observed the following Sunday. With this formula, the Council sought to base the date of Pascha to the norms for calculating Passover during our Lord's lifetime and avoided problems created when the Jews changed their method of calculating the date of the Passover. As a result, most Christians eventually ceased to regulate the observance of Pascha by the Jewish Passover.

### The Adoption of Paschal Cycles in the Calculation

Despite the intervention of Nicaea, certain differences in the technicalities of regulating the date of Pascha remained. By the sixth century, a more secure mode of calculation based on astronomical data via so-called "paschal cycles" (based on lunar cycles) was universally accepted. Each paschal cycle corresponded to a certain number of years. Depending upon the number of years in the cycle, the full moon occurred on the same day



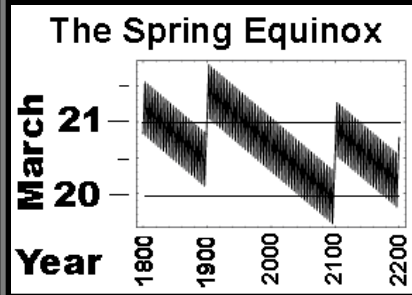


## Explaining the Differences in the Dates of Pascha

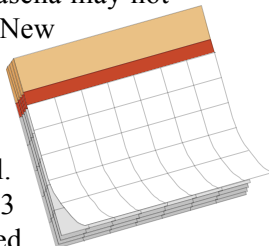
of the year as at the beginning of the cycle with some exceptions. The more accurate the cycle, the less frequent were the exceptions. **In the East, a 19-year paschal cycle was eventually adopted, whereas in the West an 84-year cycle was adopted.** The use of two different paschal cycles inevitably gave way to differences between the Eastern and Western Churches regarding the observance of Pascha.

### The Gregorian (New) Calendar Further Complicates the Matter

A further cause for the East/West differences was the adoption by the Western Church of the Gregorian Calendar in the 16th century. The Gregorian (New) Calendar was created to adjust the discrepancy between the paschal cycle approach to calculating Pascha and the available astronomical data. **The Orthodox Church continues to base its calculations for the date of Pascha on the Julian Calendar**, which was in use at the time of the First Ecumenical Council. Practically speaking, this means that Pascha may not be celebrated before April 3 (New Calendar), which was March 21 (Old Calendar), the date of the vernal equinox, at the time of the First Ecumenical Council. In other words, a difference of 13 days exists between the accepted date for the vernal equinox then and now. Consequently, **it is the combination of these variables which accounts for the different dates of Pascha observed by the Orthodox Church and other Christian churches.**



The "vernal equinox" ("spring equinox") is defined in the Northern Hemisphere as the date when night and day are nearly the same length and the Sun crosses the celestial equator moving northward. This marks the first day of spring and is near March 21 according to astronomers, although this technically varies (see chart). For purposes of calculating Pascha, the First Ecumenical Council permanently fixed the date as March 21.



### How to Determine the Date of Pascha for 2002

The equation for the date of Pascha in 2002 is, therefore: 1) **"The Vernal Equinox"** - The invariable date of the vernal equinox is taken to be April 3 on the Gregorian (New) Calendar and March 21 on the Julian (Old) Calendar. 2) **"Sunday"** - Pascha must therefore be observed on the Sunday following the full moon after that date. 3) **"The Full Moon"** - According to the 19-year Paschal cycle, the first full moon which comes after April 3 this year is on May 1 on the New Calendar

(which is April 18 on the Old Calendar). This corresponds to the day assigned to the Jewish Passover as calculated at the time of Christ. 4) **The Answer: The provision of the First Ecumenical Council calls for Pascha to be observed on the Sunday following the first full moon after the vernal equinox.** Since May 1 is taken to be the date of that full moon, the following Sunday, May 5, is the day on which Pascha is observed this year.

### Differences More Practical Than Theological

If anything, this review of the complexities surrounding the issue of the date of Pascha underscores the compelling need to revisit it with patience and openness. A 1997 conference in Aleppo, Syria, took such an approach. One of

its conclusions was that **the conflict in the East/West dates of Pascha resulted more from differences in the calendars and lunar tables than to differences in fundamental theological outlook.** Both methods, in fact, conflict with known astronomical data.

### A Proposed Solution for a Unified Celebration of Pascha

It behooves us to return to the norms determined by the Council of Nicaea. Although the council did not itself undertake a detailed regulation of the paschal calculation, it did in fact respect available contemporary science regarding the vernal equinox and the phase of the moon. We can do no less today.

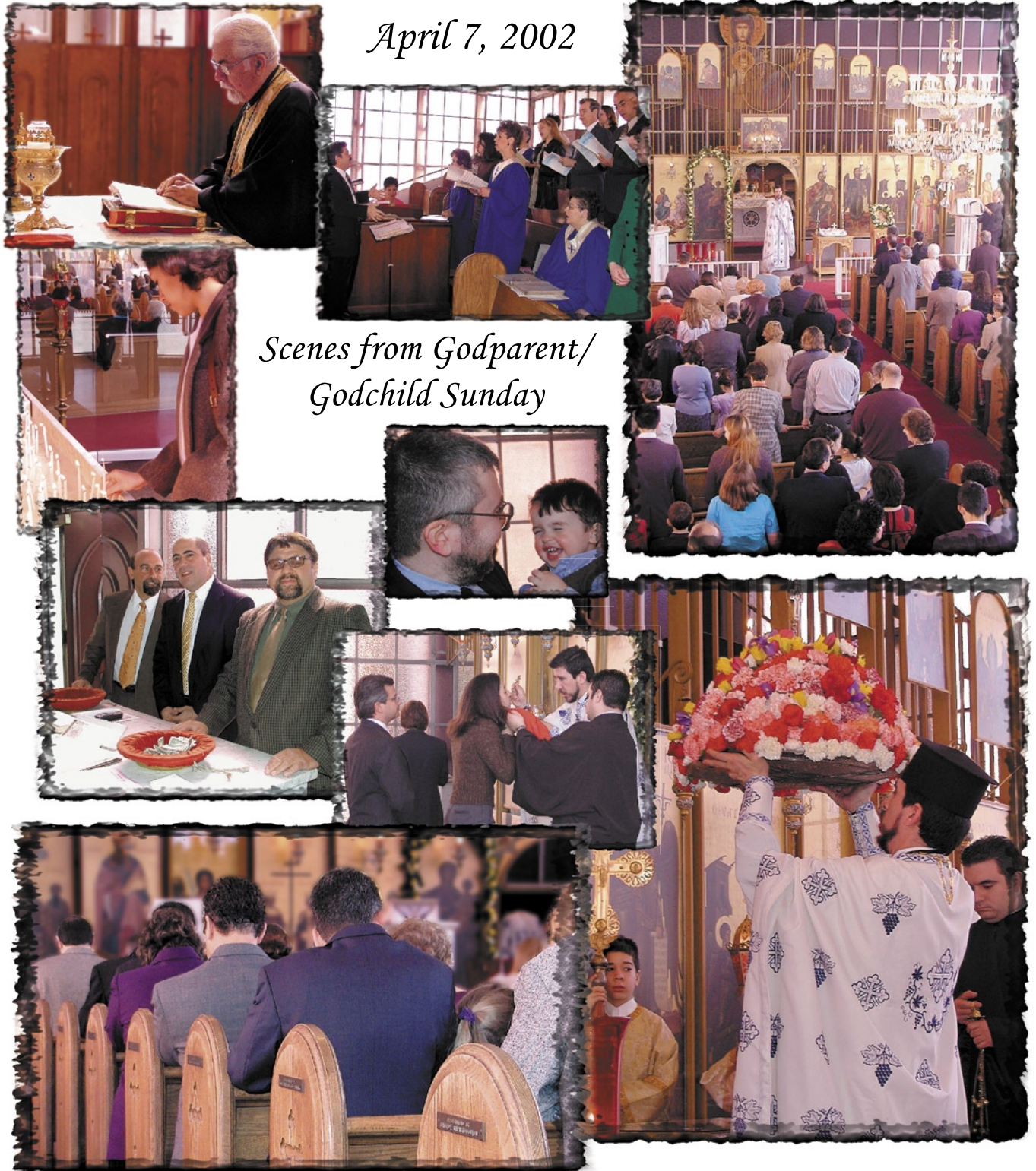
DATES OF PASCHA THROUGH 2010 A.D.		
Year	Western	Orthodox
2002	March 31	May 5
2003	April 20	April 27
2004	April 11	April 11
2005	March 27	May 1
2006	April 16	April 23
2007	April 8	April 8
2008	March 23	April 27
2009	April 12	April 19
2010	April 4	April 4

## Community Life Photo Journal

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

*April 7, 2002*

*Scenes from Godparent/  
Godchild Sunday*

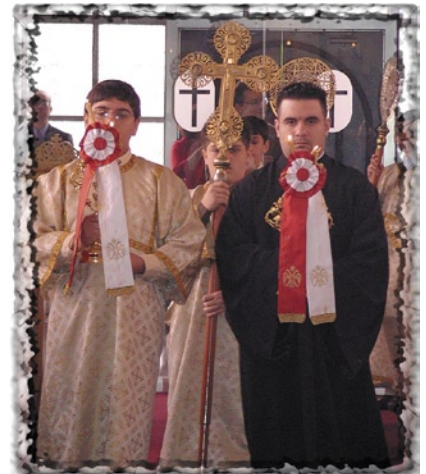


*If you have photos of events in the life of the parish, please submit them to the Church Office. Please be sure to submit a description of the subject and the date of the photo. All submissions become property of Holy Trinity Church and will not be returned. Inclusion is subject to editorial discretion.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



## Community Life Photo Journal

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



**JOY Lenten Mini-Retreat:** Twenty-three JOY children, ages 8-12, participated in the annual JOY Lenten Mini-Retreat in April at Treesdale. The theme was "Everything You Always Wanted to Know About Icons."



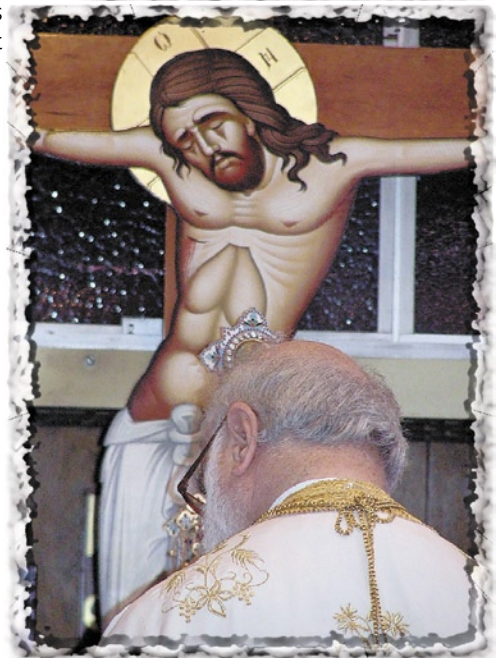
**Pastoral Visit from Metropolitan Maximos:** His Eminence made a pastoral visit to our community on Sunday, April 14. Pictured here are: The acolytes with the special episcopal candles; His Eminence with Demetrios Balouris; Reviewing preliminary plans for the Cemetery Chapel project with Bill Fiedler; His Eminence offering prayers during the Divine Liturgy at the Holy Altar Table.



### Greek School Olympics:

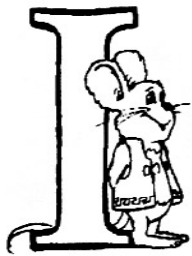
The Holy Trinity Greek School students participated in the Olympics segment of their education in January and February. Every week, some facts and crafts of Olympic history were presented to the students and put on their Olympic Wall. The students were able to see that history played out in the Salt Lake City Olympics. Each student gathered information on what medals the USA received and it was recorded on the Olympic Wall. At the end of the games, they held a party and medals were presented to the students in accordance with the information they presented.

Pictured here in front of the Olympic Wall are students John Paras, Jerry Trilivas, Matthew Rapp, George Kilantonis, Zachary Rapp, Alex Gunnerson, Jessica Gunnerson and Katie Sarandou along with their teacher, Effie Kilantonis. Not pictured are Konstantine Fekos and Dimitri Danis. The Wall is still on display on the lower level. The class invites everyone to visit.





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



am so...o...o happy that Easter is this month. It is one of my most favorite holidays besides Christmas because this is the most holy of holidays, and I know that there is still forgiveness because of Jesus dying for our sins. We can ask for forgiveness from our Church, our family, and anyone we may have hurt in the past. We can also tell our family members how much we love them.

This month's video recommendation from me is a new episode in the Character Builder series called, "The Little Duck Fun Dash". Weatherbee the duckling has no confidence, but with his friends' help and a special series of events, the duckling is convinced to enter the annual Agapeland Little Duck Fun Dash.

My precious little ones will learn that confidence will build a better you. When the hill is high and you are afraid, confidence will help you make it up! When the road is long, confidence will shine in your heart. When you feel so small, it will make you feel 10 feet tall! A little confidence can make a big difference.

What makes a seed so small grow up to be a big tree? What makes a caterpillar change to be a beautiful butterfly? Confidence. What keeps the birds flying up high and gives them the courage to try? What makes the jungle lion king? Makes the monkey learn to swing and the ground-hog to come out in spring? My answer, little ones, is confidence. It is the thing you need to "win the prize." It is the thing you need to give something a try. Confidence is one of the gifts of the Holy Spirit.

Also, Zoe and I want to wish all of the mommies a Happy Mothers Day!

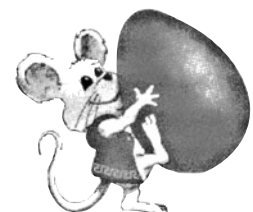


It is our mothers that make us feel better when we are sick, it is our mothers that bandage us when we have boo-boos, it is our mothers that help us with our little everyday ups and downs, so to all mommies...

**YOU ARE APPRECIATED!**

Love in Christ, Spero

Christ is Risen!... truly He is Risen!

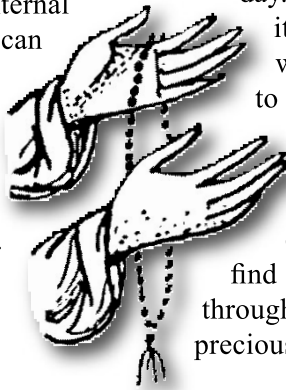


## The Prayer Rope - Part 2

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

### The Purpose of the Prayer Rope

Let us discuss briefly the primary use for which the prayer rope was made. The whole purpose of the prayer rope is to assist us in offering our prayers before God and His Saints. In addition to serving as an external reminder and a blessing present with us, how can this little rope help us to pray? We can pray without a prayer rope, of course, and there are times when using the prayer rope may become a distraction for us in our attempts to concentrate in prayer. With that in mind, let us consider some ways in which the prayer rope can be of assistance.



### When a Prayer Rope Can Help

There are times when our prayer is fervent and it is easy for us to pray. There are times when our thoughts are so distracted that we find it virtually impossible to concentrate on prayer. This is especially true when we try to keep a rule of prayer each day. Some days it goes very well, but other times - if not most of the time? - our efforts seem almost to be in vain. But because we are "creatures of habit", as the saying goes, it is very profitable for us to set apart a special and regular time (or times) during the day for prayer. The time in the evening before going to bed is a good time, as it is important to end the day with prayer. The morning, upon awakening from sleep, is also good, so as to begin the new day with prayer. Or a person may find other times during the day when he is able to be quiet and concentrate.

### Time for Prayer

We are trying to establish a rule of prayer in our lives, not an exception, so we want to find a time when each day we can find some quiet in order to concentrate and turn the eyes of our soul towards God. We may want to read some prayers from a prayer book as part of this rule, or offer prayers and find quiet for our souls in other ways, such as reading religious literature, reflecting over the events of the past day - *Anaskopisis* (a patristic term which means checking up on ourselves in order to feel

remorse for our sins and become better, but also to recognize the beneficence of God) and so on. But one of the most effective ways to find benefit from a rule of prayer is to say a set number of the Jesus Prayer regularly each day. This does not have to be a large number, and it may take only fifteen minutes or so, but that will be the portion of our day that belongs to God, the little grains of salt that will add savor to our Christian life. This practice is now recommended by many physicians for the sake of a person's physical health, especially in overcoming stress. Better still, find such little pocket of time at various points throughout the day and regularly fill them with the precious treasures of prayer, a treasure no one can steal from you, that is laid up for you in heaven (see Matthew 6.20).

**"The whole purpose of the prayer rope is to assist us in offering our prayers before God and His Saints."**

### How to Use a Prayer Rope

In maintaining a consistent number of prayers as part of such a daily rule, a prayer rope can be quite helpful. With the prayer rope, you can offer a set number of prayers and concentrate on the words of the prayer as you offer them. After collecting your thoughts, take the cross on the prayer rope in your left hand, holding it lightly between the thumb and the index finger. Then, making the sign of the cross over yourself quietly, whisper the Jesus Prayer. As your thoughts become more concentrated, you may not need to continue crossing yourself or saying the prayer audibly. Other times, when concentration is difficult, use the sign of the cross and whispering as means to help keep your mind on prayer.

### Prayer of Soul and Body

It is good to stand, with head bowed, in a humble position; some people like to raise their hands from time to time in their petitions for mercy. But others find it more helpful to sit or kneel, with head bowed, in order to concentrate. A lot depends on the individual and also on his health and upbringing. The important thing is to be able to keep still and concentrate on the words of the prayer as you repeat it.

*(continued next issue...)*

## Building An Architecture of True Orthodox Vision

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

### Can an Orthodox Church Be Contemporary or Modern?

Beyond the traditional prototypes, I do feel that we have a responsibility to at least explore and conceptualize contemporary architectural solutions; however, these solutions should be based upon ancient principles and precepts possessing Byzantine characteristics without creating "half-baked," "Neo-Byzantine" concoctions that are neither fish nor fowl. This is a search without preconception but guided by basic Byzantine characteristics defined above.

Based on these principles and with an absence of prototypes or obvious solutions, we should explore the possibilities of creating concepts of excellence. Again, under a hypothesis I would urge that we have a responsibility to search, however, not to build unless we are convinced of the merit and excellence of a solution. Otherwise we would add just one more disfigured "Neo-Byzantine" attempt to the landscape, and, unfortunately, there are already too many

### What about Seating in an Orthodox Church: Are "Pews" Part of Orthodox Christian Tradition?

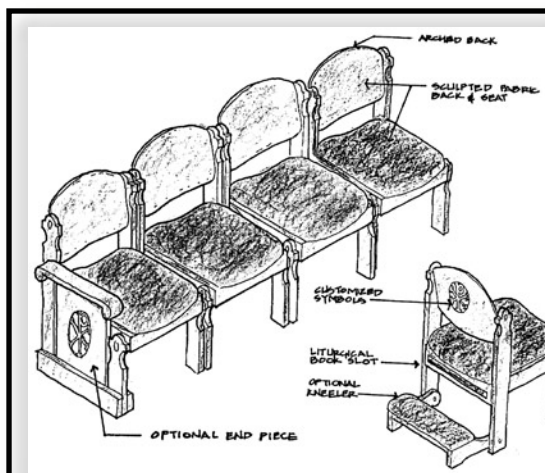
In North America, pews have been the adapted standard and preference for seating in a majority of Orthodox parishes (there are some limited exceptions).

Pews have gained such stature and popularity to the point they have become high priority acquisitions in the same groups of purchase as the Iconostasion, Holy Altar, and Iconography. Holy Cross Theological School in Brookline, Massachusetts, the crucible for the development of Greek Orthodox priests, has a Byzantine chapel with a beautiful exterior design but with a dominant interior component of fixed pews. What is the message that we are sending to

our priests: "Well, I grew up with pews in my parish church and then when I went to theological school I continued to sit in the pew"? Thus, pews are accepted and considered "standard equipment" for a church.

The central critical issue here, in my opinion, is how we define the problem. A pew is a form of seating. Seating does not have to be in the form of the Protestant prototype called the pew (I don't even like the sound of the word) that we are so quick to adapt. Someone might ask, "What's the big deal; what's wrong with pews?" Beyond providing the basic seating function, pews have the following limitations:

- ▶ they restrict true worship;
- ▶ they are fixed and rigid;
- ▶ they limit utilization of space;
- ▶ they limit one's connection and relationship to the spatial environment and order of "Heaven on earth";
- ▶ they limit capacity of the space.



**"A pew is a form of seating. Seating does not have to be in the form of the Protestant prototype called the pew"**

A very strong alternative to consider (one that I feel could create the best of both worlds) is to use a combination of *stasithia* (fixed seating with high arm rests and a flip-down seat used by monasteries and chanters common in the old countries) along the perimeter, and a special Orthodox chair (currently in the prototype stage) in the central area that is flexible, providing an individual seating unit that can be a chair or a gangable connected bank of chairs creating pew like seating. The key to the Orthodox chair is that it is flexible, gangable, removable, and can support the variety of liturgical settings as required by our Church. The chair is made of wood, can be simple or ornate, and can be stacked for storage. Currently, three Orthodox churches that we are working with have adapted this idea, and there are some Orthodox churches who have adapted the flexible seating approach for their church needs, utilizing other forms of seating.

*(continued next issue...)*



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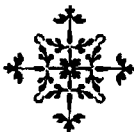
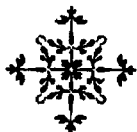
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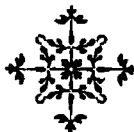
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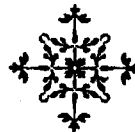


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**faithful, let us venerate the Holy Resurrection of Christ. For behold, through the Cross, joy has come to all the world. Ever blessing the Lord, let us praise His Resurrection, for enduring the Cross for us, He has destroyed death by death.”**

**Prayer from the Resurrection Orthros & Liturgy**

**Photo : The Tomb of Christ - The Church of the Holy Sepulchre - Jerusalem**