



SHARP NEW LOOK!

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

February 2002

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

Inside This Issue

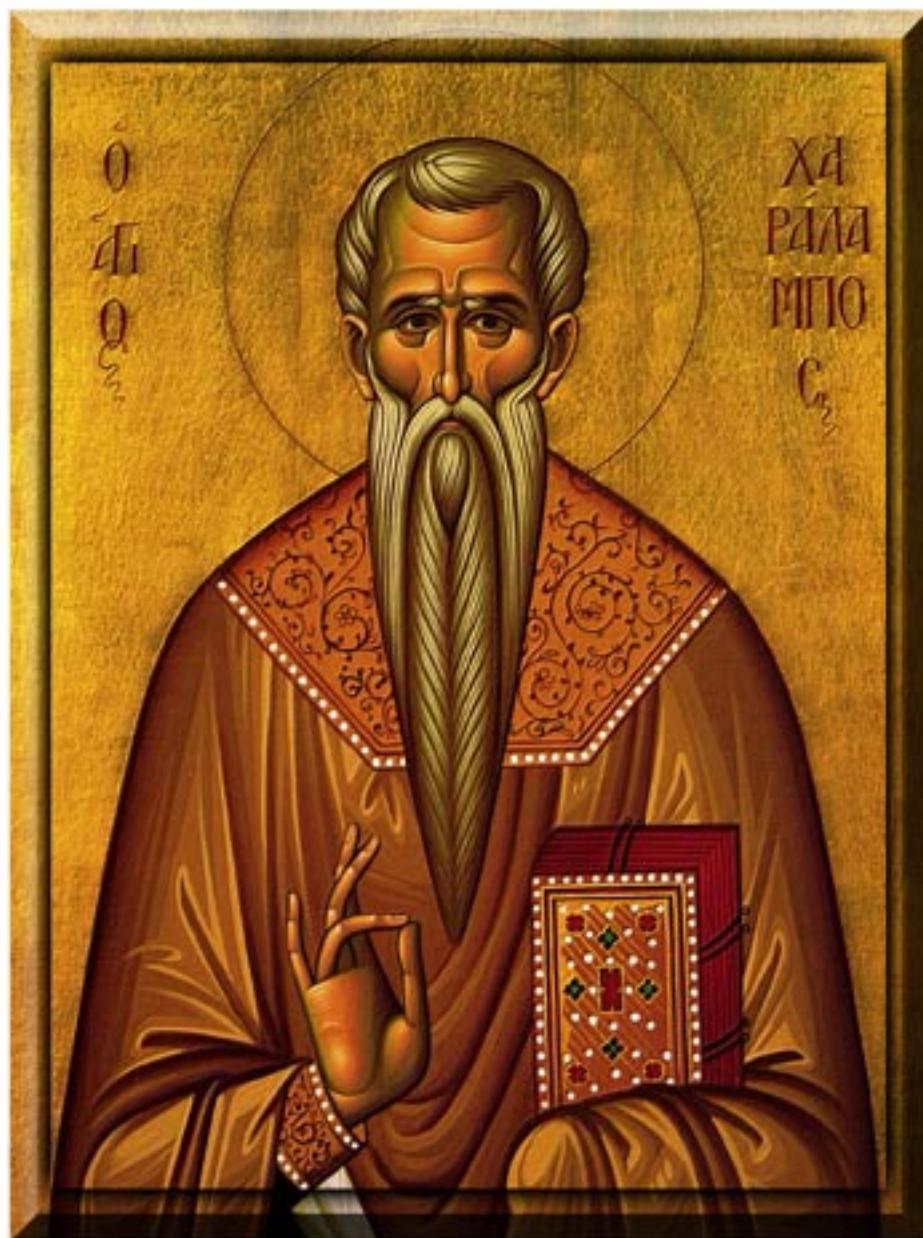
- 2 Father John's Message
- 3 News & Events
- 5 Orthodox Christians for Life in Washington, DC. on Jan. 22
- 6 Christmas Pageant Photos
- 7 Nativity Flowers Donor List
- 8 The Cultural Side
Η Πολιτιστική Πλευρά
- 11 "Gheronda's Corner"
- 12 Spero's "Mouse Tales"
- 13 GOYA Basketball Tournament
- 14 Building an Architecture of True Orthodox Vision (Part 3)
- 15 Herald Sponsors

Special Inserts

- February Parish Calendar
GOYA Valentine's Breakfast
Holy Trinity Basketball Tournament
Sponsor & Ad Book Forms

Find the Herald on the web at
www.HolyTrinityPgh.org.
Just follow the **Herald** link!

Saint Haralambos - February 10



Saint Haralambos lived in Asia Minor in the second century. He was ordained a priest at an early age and developed a reputation as a dynamic and godly preacher. When he was arrested by the pagan Roman governor Lucian, he refused to worship the idols and was tortured by being lashed in the public square, then being dragged through the town by his beard. He suffered many other horrible tortures, but by the power of God they could not kill him. He finally entered Paradise as a priestly martyr on February 10, 192 A.D. He is considered one of the patron saints of priests.

Father John's Message

THE HOLY TRINITY HERALD

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The Cultural Side

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Publication Schedule

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

This issue of
the Herald
is sponsored by

**George Bellios,
D.M.D**

to wish a happy and
healthy New Year
to his patients and
all our Holy Trinity
parishioners



Dear Brothers and Sisters and Christ,

This has been a very exciting month around Holy Trinity Church for many reasons, not the least of which you are holding in your hands. With the rapid decline of our old copier and the need to upgrade our lease, I offer my thanks and the thanks of the community to the Parish Council for recognizing the need to be able to better communicate the life of our parish in words and images. The benefits of this upgrade and the change-over to a digital printing solution can be readily seen throughout the pages of this issue. The high-quality photos and graphics, as well as sharper text, will allow better communication of the daily life and special news in the life of our community and will hopefully help facilitate better participation in the overall ministries and event opportunities here at Holy Trinity Church. Keep watching over the next few issues for additional format changes and new features!

This has also been an exciting month for your youth ministries. Both our GOYA and JOY have had enthusiastic responses to events ranging from athletic to outreach to adventure! The month began with another sponsorship of the Feed the Homeless project by the GOYA, who prepared lunches for 150 needy people on the Northside. Our teens also travelled with their coaches and parents to their first Diocese Basketball Tournament of the year in Canton, Ohio. Although the athletic program is only a part of our overall youth ministries, I must say it is one that reflects some of the best qualities of our young people and their families: they carry themselves with courtesy, discipline, respect, faith, dedication ... and they have lots of fun along the way ... and that goes for the parents, too! This is probably best witnessed to by the two Sportsmanship trophies earned by our teams, one for the Girls team in Canton and again for the Boys A team here at St. Nicholas in Pittsburgh two weeks later. I also had the pleasure of spending an overnight adventure in the Pittsburgh Zoo with our JOY children, who likewise managed to let their energy and enthusiasm thrive while still reflecting the faith, love and respect their families and their Church have taught them. We are truly blessed!

Moving toward the other end of the age spectrum, our senior citizens are impressively active as well. Having visited them at their monthly meeting and luncheon last week, then offering them a blessing for their travels as they headed off on another bus excursion yesterday, I must thank them, too, for their love, warmth and energy for one another and for the life of their Church. It is truly a privilege to be able to hear their stories, their jokes and the rich history of this community that they share like no one else. May God grant them many years!

Finally, moving beyond the borders of our parish but representing our Diocese, I was moved, inspired and even brought to tears during the visit to the March for Life in Washington, DC on January 22. As Orthodox Christians whose faith is filled with life, our time to remain silent to the suffering and tragedy of abortion in our times is past.

May our God continue to inspire and bless this community. Watch for more excitement to come!

News & Events

EDUCATIONAL MINISTRIES

New Adult Study Series on the Scriptures . Jan./Feb.



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

St. Lydia's Women's Fellowship February



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 February 14 & 28. For further information on this worthwhile and informative group or for directions to the meetings, call Paula Valiant at 412-487-3977.

St. Nikodemos Men's Fellowship February



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 February 14 and 28.

YOUTH MINISTRIES

Diocese GOYA Spring Retreat March 8-10

Attention teens and parents: Please mark the dates for the upcoming Diocese GOYA Spring Retreat on your calendar! Our GOYA is indicating the first of the two weekends as our preferred weekend, March 8-10. (An alternate date of March 15-17 is also available for those who cannot make the first.) Information will be mailed directly to the GOYA families. As always, the GOYA will underwrite part of the cost of attending through their fund-raising activities.

Get Ready for our GOYA Tournament! . . . March 1-3

As previously announced, our own Holy Trinity GOYA will be hosting a Regional Diocese Basketball Tournament on the weekend of March 1-3. Approximately fifteen other parishes will be participating. This is indeed a community event, with opportunities for everyone to help. Please review the information in the enclosed flyers and submit your sponsorship or volunteer your time as soon as possible. Thank you for supporting our youth and helping to represent the Holy Trinity Parish to our sister parishes!

Summer Camp Date June/July

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

LITURGICAL LIFE

Paraclesis Service February 6



On the first Wednesday of each month, Holy Trinity Church offers a 6:00 p.m. Paraclesis service to the Theotokos. Please also bring a list of the names of people you would like prayed for during the service.

Weekday Services February

Fri. Feb. 1, Vespers Presentation of the Lord

Note: This service will be held at 7:30 pm at our sister community of Ypapanti in East Pittsburgh.

Sat. Feb. 2 Presentation of the Lord

Note: Orthros and Liturgy for this feast will be held at Ypapanti Church in East Pittsburgh.

News & Events

COMMUNITY NEWS

Christmas Card Additions

Please take note of the names below which should have appeared on the 2001 Holy Trinity Community Christmas Card:

Chuck and Mary Lee Chapas

Thomas J. Chapas

Peter Kourakos and Mother

The church office extends its sincere apologies for these omissions.

Holy Trinity Church Vandalized Twice..... January

Holy Trinity Church was one of a number of targets in a string of church break-ins on the Northside during the month of January. The first incident on January 2 resulted in the vandalizing of the church interior, including the sanctuary (left photo), and the theft of wireless microphones and parts of the sound system. In the second incident, the window of the entrance below the Narthex was broken (right photo) and the Narthex area was disturbed. Both incidents were reported to the police and the Parish Council is currently seeking bids on a security system.



2002 Parish Council, Officers Installed. Dec. 30



Members of the 2002 Parish Council were installed by Fr. John on Sunday, December 30. There are (l to r): Chris A. Balouris (President); Leo Loomis; Bill Fiedler (Vice-President), Mike Kritiotis (Treasurer), Alex Trilivas, Paul Balouris, Harry Athanasiou, Maria Kraniou (Secretary) and George Papadopoulos. Not pictured are Mike Andromalos-Dale, George Georges, Mark Geor-

giadis and Lou Zozos. Thank you, good servants of the Lord, for your offering of service to His Holy Church! May God illumine and inspire your every effort!

Vasilopita Ceremony Rescheduled February 10

Due to unforeseen circumstances, the Philoptochos has rescheduled the annual Vasilopita celebration; it will be held on Sunday, February 10, following the Divine Liturgy. Representatives from all parish organizations and ministries are asked to be present. The Philoptochos will also pass a special offering tray for the support of the Archdiocese' St. Basil Academy in New York.

Over 50 Club Plans Florida Trip March

The Holy Trinity Over 50 Club is planning a week-long trip to Florida from March 8-15. Highlights include a trip to the St. Photios National Shrine in St. Augustine. A flyer is enclosed. Call Stella Athanasiou at 412-322-4080 for reservations or more information.

Pastoral Reminder - Preparing for Sacraments

Whether you are planning for a wedding or a baptism (or even scheduling a memorial), please be sure to refer to the Pastoral Guidelines listed on page xxvi in our Holy Trinity Parish Directory. These guidelines, issue by the Archdiocese, provide a framework for the requirements of participating or sponsoring a wedding or baptism. Of course, the guidelines provide only the starting point; your priest is here to help you with the rest. Please be sure to consult him before issuing invitations to Godparents, Koumbaroi, etc., to avoid any confusion or embarrassment in the event of a problem.

STEWARSHIP 2002



Thank you to all the faithful Holy Trinity Stewards who have submitted their 2002 Stewardship Pledge Cards. To date, our results are as follows:

Pledges received.... 145
Total pledged..... \$59.584
Average pledge..... \$410

If you have not yet submitted your card for 2002, please do so today. Remember, your annual signed card is not only required ... it is appreciated, too!

Orthodox Christians Participate in Annual March for Life



The 29th Annual March for Life was held on January 22nd. March organizers estimated the crowd at over 100,000 people, with a line stretching along Constitution Avenue from the Washington Monument over Capitol Hill to the Supreme Court building. Most notable for the Orthodox Church

was the large number of Orthodox Christians present, including Metropolitan Nicholas of the Carpatho-Russian Diocese, Archbishop Herman of the O.C.A. and over two dozen other clergy. Also present were Mother Christophora and sisters from the Holy Transfiguration Monastery in Ellwood City, PA.

Pictured here (top to bottom) are a) Dozens of Orthodox Christian participants at the starting ceremony; b) Fr. John and other Orthodox clergy participants in front of the



Capitol Building; c) Invited members of the Orthodox delegation at the annual Sanctity of Life Memorial held in the Dirksen Senate Office Building with featured speaker, Ms. Faith Vera Lord, President of Orthodox Christians for Life in Pennsylvania; d) Orthodox clergy from the Diocese of Pittsburgh attending the memorial service.

Scenes from the 2001 Church School Christmas Pageant





2001 Nativity Flowers Donor List



Many thanks to the following parishioners and friends for sponsoring the beautiful poinsettias for the decoration of the church during the Christmas holidays. May the Lord remember them and those whom they have commemorated through their thoughtful donations!

DONORS

COMMEMORATIONS

Anonymous	
Harriet Amurgis	In memory of her husband, William Amugis
Harriet Amurgis	In memory of her parents, Thomas & Electra Geanopoulos
Joyce & Harry Athansiou	For the health of their parents
Christ & Kathy Balouris	For the health of the Balouris & Androutsopoulos Families
Nick Bouris	In memory of Ann Bouris
Johanna Cocheres	For the health of Betty Clayton, Bessie Sicalias, Angelo & Stella Petrakos, Ruth Nyman & Marie Hauskins
George & Lenore Constantine	In memory of their parents, Emmanuel & Sophia Papakonstantinou
George & Lenore Constantine	In memory of George & Bernice Parros
Miss Betty Dickos	In memory of Frank & Fannie
Katina Erdeljac	In memory of Michael & Theologia Alexiades
Tessie & Demitria Frankos	In memory of James Frankos
Anna Festas	In memory of Peter Festas and Kalliope & Steve Alexander
Judith Fulton	In memory of her deceased parents, Robert & Bella (Fortes) Fulton
Theanne & Peter Gagianas	For the health of their godchildren
Theanne & Peter Gagianas	In memory of their beloved father, John Touloumes
Gus, Penny, Andrew and Maria Georgiadis	For the health of their families
Dr. & Mrs. Mark Georgiadis	
Thomas, Jack & Germanos Families	In memory of Athanasios & William Germanos
Maria Giannoutsos	In memory of Catherine & Spiros Giannoutsos
Mrs. Eugenia Graser	In memory of her husband, Robert Graser
Catherine Hartig	In memory of Anthony & Stella Paterakis and Walter Hartig
Paul & Sally Hionedes	In memory of Theodore & Despina Hionedes and Peter Ladakos
James Kermes	In memory of family & friends who have departed
Irene Kourakos	In memory of Stanley Kourakos and Col. (Ret.) George Kourakos
Mike & Julie Kritiotis	For the health of family and friends
Anthony Lakes	In memory of their loved ones
George & Canella Lalikos	In memory of their beloved deceased
Georgia Manesiots & Family	In memory of their loved ones
Kelly Manning	In memory of Nellie & Catherine Learos
Mr. & Mrs. Frank Mikan	In memory of their parents, George & Metaxia Roman
Georgia Mitseas	In memory of her departed loved ones
Bob & Harriet Navarro	In memory of James, Catherine, Michael, & Andrew Karras
Bob & Harriet Navarro	For the health of the Navarro Family
George & Rhea Pantelakis	In memory of their loved ones
George P. Pantelas	In memory of the parents of George and Marian Pantelas
Orestes & Arlene Paras	In memory of John, Maria, Michael & Diana Paras
Orestes & Arlene Paras	In memory of Albert, Rose & Arthur Russell
Joseph & Arlene Phaturos	For the memory of their grandmother, Mary
Peter & Dorothy Phaturos	For the health of their Family
Olga Regakis	In memory of Jimmy Regakis
Andrew G. Roman	In memory of George & Metaxia Roman & Paul & Ethel Makris
Angie Roman	In memory of Gus Roman
James Steve Statheas	In memory of Stauros and Demetra Statheas
Spero, the Orthodox Church Mouse	For the health of all his precious children
George P. Zappas	In memory of Bill Zappas
Anthony & Aspasia Zissis	In memory of their parents

The Cultural Side • Η Πολιτιστική Πλευρά



Michael Kritiotis

Mε την ευκαιρία της γιορτής των Ελληνικών Γραμμάτων και των Τριών Ιεραρχών (αλλά και σε συνδυασμό με την μέρα του «αγίου» Βαλεντίνου), σας προσφέρουμε μια γεύση από την τόσο πλούσια γλώσσα μας. Πρώτα δυο ρομαντικά ποιηματάκια:

- Τι είναι η αγάπη με ρωτάς,
και ορισμό να βρης ζητάς
Κοίτα να δης, δεν θα τον βρης...
Ειν' ένα χάδι που κυλάει στα μαλλιά
Ειν'ένα βλέμμα που σε πάει στα παλλιά
Ένα χαμόγελο χωρίς ανταμοιβή
Και προπαντός θυσία λίγο ακριβή.
Ειναι ένα χέρι που σου δίνουν όταν πέφτεις,
Ειναι νομίζω της ψυχής μας ο καθρέφτης.

- Αν ήταν να γενιόμουνα ξανά
σ' αυτή τη γη να ξαναρχίσω τη ζωή μου
Θα γνώριζα πως πρέπει να φερθώ
και πότε να υψώνω τη φωνή μου.
Θα έκανα καλά κάθε στιγμή,
θα γνώριζα πιός θέλει το καλό μου,
τα λάθη πού'χα κάνει από πριν
δεν θά' φευγαν ποτέ απ' το μυαλό μου.
Μα ένα λάθος θα το έκανα ξανά,
Εσένα πάλι μοναχά θα αγαπούσα,
Αυτό το «λάθος» θα το έκανα ξανά
Οσες φορές απ' την αρχή κι αν ξαναζούσα!

Είπε ο Γέρων Παΐσιος

Διάσημος είναι σε πολλους ο γέροντας Παΐσιος από το Αγιον Όρος και διάσημη η σοφία του. Ορισμένα περιστατικά που εχουν γραφτεί από κουβέντες του με επισκέπτες:

Ο νέος που ήθελε καλή κοπέλα:

- Γέροντα, θα βρω καμιά καλή κοπέλα, για να την παντρευτώ;
- Αν όλοι ζητούν καλές κοπέλες, τότε τις άλλες τι θα τις κάνουμε; Θα τις παστώσουμε στον τενεκέ;

Ο νεαρός με τα μακριά μαλλιά:

Ένας νεαρός με μακριά μαλλιά μπήκε στην αυλή και κατευθύνθηκε προς τον Γέροντα. Εκείνος είπε με ένα γλυκό χαμόγελο.

- Πού είσαι βρε παιδάκι μου και σε ψάχνω;
Ο νεαρός σάστισε καθώς για πρώτη φορά πήγαινε στο Άγιον Όρος και ήταν αδύνατο να τον γνωρίζει και να τον περιμένει ο Γέροντας. Γεμάτος αγωνία και περιέργεια ρώτησε:

- Γιατί με ψάχνετε; Τι με θέλετε;
- Να βρε παιδάκι μου, ήθελα λίγη απ'τα μαλλιά σου!
- Γιατί τα θέλετε, Γέροντα, τι θα τα κάνετε;
Και ο γέροντας χαμογελώντας, είπε:
- Να βρε παιδάκι μου, έχω υποσχεθεί ένα θαύμα σε κάποιον φαλακρό και περιμένει... ο καημένος.



Η ψυχή και ο ρολογάς

- Γέροντα, πού πάει η ψυχή, όταν φεύγει από το σώμα;
- Στα χέρια του ρολογά! Το ρολόγι, όταν χαλάει, πού πάει; Δεν πάει στα χέρια του ρολογά; Ε, και η ψυχή πηγαίνει στα χέρια του Θεού!

Κρέμασε τα Βάσανα της Ζωής

Ο μαραγκός έφτασε στο τέλος άλλης μιας μέρας εργασίας. Επειδή ήταν τέλος εβδομάδας, αποφάσισε να καλέσει έναν φίλο για ένα ποτό στο σπίτι του. Πριν μπουν μέσα, ο μαραγκός στάθηκε σιωπηλός για μερικά λεπτά μπροστά σ'ένα δέντρο του κήπου αγγίζοντας στη συνέχεια τα κλαδιά του με τα δύο χέρια. Μεμιάς, η έκφρασή του άλλαξε. Μπήκε στο σπίτι χαμογελαστός, τον υποδέχθηκαν η γυναίκα και τα παιδιά του, διηγήθηκε ιστορίες και βγήκε στο μπαλκόνι, για να πιει με τον φίλο του. Από κεί έβλεπαν το δέντρο. Μη μπορώντας να συγκρατήσει την περιέργειά του, ο φίλος του τον ρώτησε τι είχε μόλις κάνει. Αχ, αυτό είναι το δέντρο των προβλημάτων μου, απάντησε. Ξέρω ότι δεν μπορώ να αποφεύγω τις στενοχώριες στη δουλειά μου, είναι όμως δικές μου έννοιες, δεν ανήκουν ούτε στη γυναικα ούτε στα παιδιά μου. Μόλις φτάνω εδώ, κρεμάζω τα προβλήματά μου στα κλαδιά αυτού του δέντρου. Την επομένη, πριν ξεκινήσω για τη δουλειά μου, τα ξαναμαζεύω. Περίεργο όμως, το πρωί όταν βγαίνω και τα ψάχνω, μερικά δεν βρίσκονται πια εκεί, άλλα πάλι μου φαίνονται αρκετά ελαφρότερα από το προηγούμενο βράδυ....

Paulo Pueblo

The Cultural Side • Η Πολιτιστική Πλευρά

Τα επόμενα είναι πρόσφατα δημοσιεύματα από τον Ελληνικό Τύπο:

Η ομογένεια της Αμερικής και η Ελλάδα

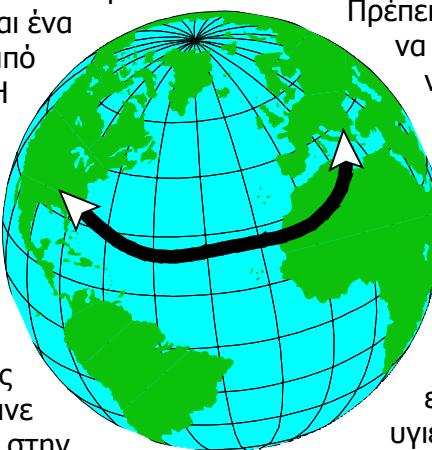
Μια από τις συνέπειες της τρομοκρατικής ενέργειας τις 11 Σεπτεμβρίου είναι η ρήξη που προκάλεσε στις σχέσεις της ομογένειας με την μητέρα Ελλάδα. Η πλευρά της ομογένειας, όπως εκφράζεται σε προσωπικές συζητήσεις αλλά στον ελληνο-αμερικανικό Τύπο, υποστηρίζει ότι πρώτον, οι Έλληνες δεν έχουν δείξει ανάλογη ευαισθησία για τα θύματα των Διδυμών Πύργων (βλέπε κάψιμο σημαίων). Δεύτερον, δεν έχει συμπαρασταθεί αρκετά η ελληνική κυβέρνηση στο πλευρό της αμερικανικής κυβέρνησης στην μάχη της ενάντια στην τρομοκρατία. Το τελευταίο είναι και ένα παράπονο που ακούγεται και από την πλευρά των Αμερικανών. Η επίθεση κατά της Ελλάδας στον Τύπο συνεχίζεται σε καθημερινή σχεδόν βάση. Εκτός από τις αμερικανικές εφημερίδες (πριν ένα μήνα η Wall Street Journal φιλοξένησε ένα άκρος ανθελληνικό άρθρο ενός συμπολίτη μας ενώ πριν λίγες μέρες η Washington Arial πρότεινε να μην γίνουν οι Αγώνες του 2004 στην Ελλάδα), το περιοδικό Odyssey, στο τεύχος του Δεκεμβρίου, φιλοξενεί ένα άρθρο που δεν θα τολμούσαν να γράψουν ούτε οι εχθροί μας. Τι γίνεται; Πρώτον, η συμπεριφορά της ομογένειας διαφέρει από εκείνη της Ελλάδας για τον απλούστατο λόγο ότι η ομογένεια πραγματικά πληγώθηκε από την ενέργεια τις ενδεκάτης Σεπτεμβρίου. Εδώ είναι και η ψυχολογική διαφορά, αν επιτρέπεται, των δυο πληθυσμών. Ενώ εμείς το είδαμε σαν μια γενικευμένη επίθεση κατά των δυτικών αξιών, η ομογένεια, όπως και η υπόλοιπη Αμερική, το αισθάνθηκε σαν μια επίθεση κατά της ιδιαί της χώρας τους. Δεύτερον, η ομογένεια «ντρέπεται» για τη συμπεριφορά της ατακτικής «μητέρας». Βλέπει τα συλλαλητήρια στους δρόμους ενάντια στον πόλεμο σαν προδοσία.

Τρίτον, όπως η υπόλοιπη Αμερική, η ομογένεια διαβαίνει περίοδο θρήνου. Όταν κάποιος θρηνεί, δεν ακούει επιχειρήματα του τύπου «έχουμε πικραθεί γιατί η Αμερική δεν μας στήριξε στην Κύπρο ή στο Αιγαίο». Δεν ακούει αναλύσεις του τύπου ότι ενώ το 96% του πληθυσμού μας δεν

συμφωνούσε με τον βομβαρδισμό στο Κόσοβο, εν τούτοις ξαναψήφισε μια κυβέρνηση που θεωρείται «φιλο-αμερικανική». Η ομογένεια ίσως ξεχνάει ότι ο Τύπος πάντα δίνει έμφαση στις ακραίες εκδηλώσεις, εκείνες δηλαδή που πουλάνε. Η εικόνα ενός φοιτητή που καίει την αμερικανική σημαία, «πουλάει» πιο πολύ από χίλιες εικόνες συμπολιτών μας που περπατάνε ήσυχα στους δρόμους και δεν καίνε σημαία. Ο ελληνο-αμερικανικός Τύπος υποφέρει από το ίδιο σύνδρομο. Εστιάζει την προσοχή στα άκρα. Από την πλευρά μας, η ομογένεια φαντάζει ωριμη και ανώριμη συνάμα. Μας δασκαλεύει, και αυτό δεν μας αρέσει. Δεν έχουμε την ωριμότητα να ακούμε κριτική από «τα παιδιά μας». Το ότι μας ζητάει τα ρέστα δεν πρέπει να μας ξενιζει.

Πρέπει να καταβάλουμε κάθε προσπάθεια να συμβιώσουμε με την ομογένεια και να κρατήσουμε ανοιχτούς όλους τους δίσταλους επικοινωνίας. Το γεγονός ότι δεν έχουν ενσωματωθεί στο σημείο που δεν τους νοιάζει πια για την μητέρα-Ελλάδα, ότι δεν έχουν γίνει μέρος του αχανούς «melting pot», το γεγονός ότι διατηρούν την ιδιαιτερότητά τους, δηλαδή ασχολούνται με μας και μας επιδοκιμάζουν, είναι σύμπτωμα άκρως υγιές. Μη ξεχνάμε ότι η ξεχωριστή θέση της ομογένειας της Αμερικής δίνει δύναμη σε όλους μας ανά τη γη. (Πολίτης)

Με την ευκαιρία της επίσκεψης του πρωθυπουργού της Ελλάδας Κ. Σημίτη στις Ηνωμένες Πολιτείες, μπορούμε να αναφερθούμε και στη μεγάλη ελληνική κοινότητα της Αμερικής. Έναν ολόκληρο κόσμο με δύναμη και δυναμική. Αυτός ο κόσμος, στάθηκε πάντα πλάι στην Ελλάδα και την Κύπρο με ενέργειες και δραστηριότητες. Είναι κόσμος που διακατέχεται από αγνό και άδολο πατριωτισμό. Και είναι έτοιμος να διακρίνει πάντοτε το σωστό. Έχουν γράψει τη δική τους ιστορία οι Έλληνες της Αμερικής, που είναι αποτέλεσμα διαδοχικών μεταναστευτικών «κυμάτων». Τότε που οι ομοεθνείς γύρευαν μια καλύτερη ζωή στα ξένα. Εκεί στην Αμερική, διακρίνονται για την εργατικότητά τους, την προκοπή, τη μόρφωση. Φτάνουν στη 4η γενεά, μα ποτέ δεν λησμονούν και δεν αποκόπτονται από την εθνική ρίζα. Αυτός ο κόσμος, μπορεί να είναι πάντα βοηθός και συμπαραστάτης μας! (Φιλελεύθερος)



The Cultural Side • Η Πολιτιστική Πλευρά



Maria Kraniou

While thumbing through my cooking magazine, I came across an interesting article describing world class cuisines, one of which was Greek. I'd like to share with you "why modern Greeks return to their culinary roots" by Aglaia Kremezi.

The Omnipresent Olive

Greece is the only country in Europe to give its civil servants paid leave of absence in November so they may return to their villages to help harvest the olives. At least 4 of 10 Greek baby boomers who live in the big cities, Athens and Thessaloniki, come originally from agricultural areas. Most have moved from villages to the cities during the last 40 years, bringing with them the cooking habits and preferences of their mothers and grandmothers. The majority of people who live in Athens continue to maintain homes near and close ties with their birthplaces.

Olive oil, the primary fat used in Greek cooking, is basic to every Greek's life and identity. It's also tied to rituals, both folk and religious, that mark the crucial events in the cycle of life: Priests anoint infants with olive oil at christenings, and they anoint the bodies of the deceased with a mixture of olive oil and wine before burial. Most families either produce the olive oil they use - about 40 pounds per person each year - or buy it from friends who have a surplus.

Greek Food: Pure and Simple

Bread is the staple food, as it was in ancient and Byzantine times. Although people now can afford a great variety of foods, Greeks still consume enormous quantities of bread.

One of the main reasons so many inhabitants of the major urban centers come back to their village homes if for the pure taste of the food. It evokes a different time in their lives, happier and more humane. The foods Greeks dream of are not elaborate and complicated. They are based on humble but delicious regional produce: seasonal vegetables; leafy greens, wild or cultivated; grains, mainly in

the form of homemade bread; fruity olive oil; home-cured olives; beans and other legumes; local cheeses; yogurt; occasionally fresh or cured fish; and sometimes meat. These form the basis of everyday Greek cooking.

Food, Faith, Fasting and Feasts

Food follows the seasons, and the seasons are dotted with religious holidays, some of which have evolved from ancient celebrations. Easter, Greece's most important feast, may have its roots in the agricultural spring festivals of the past. Celebrated in the open country amidst fragrant herbs and spring flowers, the Easter table features succulent, spit-roasted lamb and salads of wild greens, tiny raw artichokes, and fresh fava beans.

In fact, many dishes are still closely related to religious holidays. The rules of the Greek Orthodox Church have shaped eating habits to the extent that almost every Greek abstains from foods derived from animals - meat, dairy products, and eggs - during the days preceding Easter, Christmas, and other religious occasions. Until recently, Greeks have been mainly vegetarian, not by choice but by necessity - it was not possible to pasture the large herds needed to provide meat for everybody. A rarity, meat was consumed on Sunday, at Easter and Christmas, and at other important family feasts.

Every day, the ingenious Greek cook creates an interesting and delicious dish from the same few humble ingredients. Take horta—wild or cultivated greens—as an example. They are steamed or blanched and made into salad dressed with lemon juice and olive oil. When meat or poultry is available, greens can be added to either and finished with avgolemono, a delicious sauce of egg and lemon, to create a Sunday meal. And, of course, various greens are the base of many baked or fried pies. The most famous are the large pies, hortopites, baked in Metsovo, in the northwest; the small fried turnovers of Crete are also popular.

With its many islands, Greece has more boats per capita than it has automobiles. Nevertheless, seafood has never been plentiful enough to become a staple for the people who live near the sea. The seafood of the Aegean is exceptionally delicious but scarce, and islanders sell the best fish they manage to catch to the big cities for much-needed cash.

Next month: Getting to Know the Greek Table



Gheronda's Corner

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



**Father John
Androutsopoulos**

The Reading from the Epistle of the holy Apostle Paul to the Ephesians for the Orthodox Christian Service of Marriage:

"Always and for everything giving thanks in the name of our Lord Jesus Christ to God the Father. Be subject to one another out of reverence for Christ. Wives, be subject to your husbands, as to the Lord. For the hus-

band is the head of the wife as Christ is

the head of the church, his body, and is himself its Savior. As the church is subject to Christ, so let wives also be subject in everything to their husbands. Husbands, love your wives, as Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word, that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. Even so husbands should love their wives as their own bodies. He who loves his wife loves himself. For no man ever hates his own flesh, but nourishes and cherishes it, as Christ does the church, because we are members of his body. "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh." This mystery is a profound one, and I am saying that it refers to Christ and the church; however, let each one of you love his wife as himself, and let the wife see that she respects her husband." (Ephesians 5:20-33)

St. Paul, in order to instruct married people to live piously in their state, represents to them the spiritual marriage or union which Christ entered into with His spouse, the Church. Christ is called the bridegroom, because He has one spouse, the Church.

In order that the harmony so necessary in married life be maintained, it is impossible that either husband or wife should always have his or her own way, but they must at times yield one to the other for the sake of God. Hence the command of the Apostle, -t-hat wives as the weaker vessels, should be subject to their husbands in all things; of course, by this is understood in all those things only, which are not contrary to the law of God and of His Church. To encourage wives in their duty, he reminds them of the example of the Church, which is subject to Christ as her Head, instructing them by this that they should acknowledge their husbands as their

heads, and obey them, in order that all things in the household and family may go well and in peace.

In order to make husbands understand their duty not to abuse the the submissive obedience of their wives St. Paul commands them to love their wives as Christ loved His Church, for which He gave His life. From this they should learn that they should assist and protect their wives in poverty, persecution and sickness until death. Shameful indeed would it be for husbands to look upon their wives as SLAVES, or to squander the means that should support their wives and children, forgetful of God and their oath-bound duty.

The Apostle makes use of a beautiful parable to explain the love which should bind married people together, saying: "Husbands should love their wives as their own bodies," which also wives are bound to do; for married persons are but one body.

Now, the same as nobody will hate or dishonor his own body, so also should husbands and wives refrain from hating or dishonoring each other, but should aid and comfort each other in all trials. How shameful to see husband and wife accusing each other, and thus dishonoring themselves!

Wisdom obliges married people to keep their troubles to themselves, and to make them known only to God, Who alone can give them the help they need.



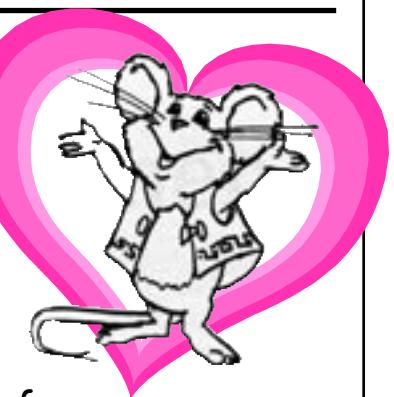
MARRIAGE CRISES

The happy marriage is not necessarily one in which difficulties never occur, but rather the marriage in which tensions are mutually overcome. The secret of such over coming is complete openness and transparency before God and each other. Marriage is a decision for life. When the potter has formed a vase out of two lumps of clay, he cannot later separate the vase into the two lumps of clay again. The vase can only stay as it is, or else break into pieces. A broken marriage is like a heap of fragments. The solution for marital difficulties is reconciliation, not separation.

"Put on then, as God's chosen ones, holy and beloved, compassion, kindness, lowliness, meekness, and patience, forbearing one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive." (Col. 3:12-13).

Mouse Tales: The St. Spyridon Church School Library Update

The month of February has arrived and along with this comes thoughts of love. This month, Valentine's Day us remember everyone who is very dear and special to us. If we really care about them as God's children, we also give these people unconditional love. This is what my "Video of the Month" is all about.



In one of the episodes from the series, "Fruits of the Spirit", called, "The Broken Jewel," we see the unconditional love between siblings (that's a fancy word for "brothers and sisters," like me and Zoe!). Nancy breaks her special glass ticket to a royal concert in Agape Land. Stevie, her brother, decides to give her his ticket, even though he r-e-e-e-ally wants to go, too! Throughout this story, my precious children, you will learn the meaning of love, the kind of love Jesus called, "agape," which is the highest form of love. This is the same love that I, Spero, have for you. It is why I try so hard to teach you about Jesus, because that love can only come from God! And, believe it or not, it is the same love I have for my own sister, Zoe, too! (See, Mom and Dad are right ... you can get along if you try!)

Love means many different things to many different people.
 Love is walking with someone when they need a helping hand.
 Love is being true to them when they need a faithful friend.
 Love is loving someone when it is the hardest thing to do.
 Love is what comes from the inside of you and me.
 Love is going the extra mile when you don't feel like going at all.
 Love is giving your last dime, it is all you have in your pocket.
 Love is being kind to your neighbor when he is not kind to you.
 Love is doing a favor for someone just because you are asked to.

As Saint Paul says in one of his most famous letters, 1 Corinthians 13, love is patient, generous and true! Love is the greatest gift you can give. Love is the gift of the Holy Spirit!

Love in Christ, Spero

GOYA Basketball Tournament Highlights: January 11-13



Members of Holy Trinity GOYA, their coaches, families and fans attended the first Diocese Basketball Tournament of the season on January 11-13 in Canton, OH. Two boys' teams ("A" team and "B" team) and a girls' team represented our parish. Cheered on by a large and enthusiastic group of parents and dedicated coaches, our teams played well and took home the Sportsmanship trophy. The basketball tournaments are a part of a well-rounded youth ministry in our Diocese and our parish, which includes participation in Church School, outreach projects, Diocese retreats and summer camp and many other local learning, fellowship and service opportunities. Thank you, GOYAns, coaches and parents, for representing Holy Trinity Church well!



Girls team presenting their Sportsmanship Trophy to Holy Trinity parish on January 20th



Scenes from Canton: Lots of fun and fellowship with the GOYAns (top); Parents offer their love and support throughout the weekend (middle); Coaches encouraging the teams (bottom).

Building An Architecture of True Orthodox Vision

Third 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.

Our Orthodox House of God is the heart and focus of our faithful worship. Whether it be personal prayer, liturgical-worship, weddings, baptisms, or funerals for our family and friends, the physical environment of the church provides the setting and context for those eternal and indelible memories. Memories that reinforce the spirit of the never-ceasing continuum of the Church going on for the ages of ages.

The "Orthodox Baseline"

We need to establish the critical Orthodox baseline and identify those special attributes of the physical realities of the true Church that are key in maintaining that precious continuity. We need to establish how, today, we can use process, intellect, creativity, and even technology to reinforce and solidify the worship and liturgical experiences rather than discount or trivialize them.

However, we must not see these attributes as separate and unrelated. The conceptualization and construction of buildings constitute a complex set of interrelated tasks. The process involves an equation that is comprised of demand and response. The demand side is comprised of human and symbolic needs, goals, aspirations, operational activities, requirements, and economic resources, while the response side or solution set contains site and land, traditions, materials, systems, technologies, economic attributes, and creativity.

Orthodox Church facilities (worship and related support facilities) are among the most complex building types due to the special nature of the goals and program requirements, as well as the nature of the client/user group involved in the process.

Today, as Orthodoxy emerges in our country from its position as a hidden, exclusive faith and tradition, we will see an increase in the renovation and refurbishment of existing facilities and a new wave of construction of new facilities to meet an increased demand of the faithful seeking the true faith.

In working with Orthodox parishes throughout the country, and on our own journey in that everyday reaching for fuller, clearer understanding and appreciation of our Orthodox faith, there are a number of issues and questions that arise on a variety of levels. These issues require articulation, discussion, research, and prayerful action regarding the product and process of building churches of the Orthodox faith. While these questions are not all-inclusive and exhaustive, I seek to initiate

thinking and dialogue reflecting frequently discussed topics:

Questions To Be Asked

- (1) What is the orientation of the church, and why?
- (2) Why are Orthodox churches special and unique buildings?
- (3) What is the Orthodox style or expression of the Orthodox Church?
- (4) Can an Orthodox church be contemporary or modern?
- (5) What about seating in an Orthodox church. Are pews part of the tradition?
- (6) What is the tradition of the Soleas? I see such variation from church to church; what is the Orthodox approach?
- (7) What is the best location for the choir, and what about choir lofts?
- (8) Are stained-glass windows part of the Orthodox tradition, and what about natural light?
- (9) What forms of artificial lighting are appropriate for the Orthodox church?
- (10) I see a variety of expressions of Iconscreens. What is the tradition of and appropriate approach to the Iconscreen? ...Will the real Orthodox Iconscreen please stand up?
- (11) Should mosaic icons be used for Iconscreens?
- (12) Infant baptisms have constituted a majority of the baptismal sacraments in the Church to date. What about adult converts and adult baptisteries?



(Editor's note: The forthcoming issues of this column will answer each of the above questions in detail. To be continued next month)

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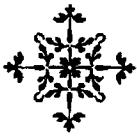
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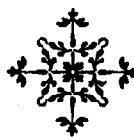
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On the Beauty of the Book of Psalms



The Psalter [Book of Psalms] is a most beautiful bouquet of one hundred and fifty flowers. Unlike other natural flowers, that whither quickly, these spiritual flowers, the Psalms, maintain all of their fragrance and their freshness even though thirty centuries have passed. The psalms, those unfading and immortal poetic flowers, adorn paradise. And, according to the holy fathers, Holy Scripture is a spiritual paradise.

In the Psalter there are all kinds of prayers; and praises, thanksgivings, and supplications. By opening the Psalter, everyone can find an appropriate psalm which fully corresponds to his or her spiritual and material need, in whatever spiritual state he or she might be in. The person who opens the Psalter, not to read it as he reads other collections of poetry but to pray, this person is elevated to spiritual experiences, feels a deep contrition, his heart is moved, and his eyes fill with tears. The Psalter becomes his most beloved prayer book.

The Psalter is an astonishing book. Our Lord Jesus Christ Himself referred to the psalms repeatedly in His sermons. In addition, after His resurrection, He rebukes His disciples for forgetting that what happened to Him was written in the law of Moses, by the prophets, and in the Psalms.

From "A Panoramic Overview of Holy Scripture
by Bishop Augoustinos Kantiotes (Text of our current Study Series)