



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

October 2002

www.HolyTrinityPgh.org

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

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In you the universe has found a great champion in time of danger, and a victor who could turn the nations back. As you restrained Lyaeus in the arena, you also inspired Nestor to courage. Therefore, Holy Great Martyr Demetrios, entreat Christ our God, to grant us great mercy.

(Hymn of St. Demetrios - Feast Day: October 26)

Father John's Message

THE HOLY TRINITY HERALD

Parish Newsletter of
Holy Trinity
Greek Orthodox Church
302 W. North Avenue
Pittsburgh, PA 15212
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A Parish of the Greek Orthodox Diocese of
Pittsburgh and the Greek Orthodox Archdiocese
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Publication Schedule

The Herald is published monthly.
The information deadline is the 15th of each
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at 412-321-9282 to volunteer your help.

Sponsor an issue
of the Herald in
memory of a loved
one or in honor of
a special event. See
the inside back page
for an individual
sponsor form.



fully reflect on this holy calling. May God be our guide!

Dear Brothers and Sisters and Christ,

In my homily last Sunday, I reminded myself and all of us of the importance of refreshing our minds and hearts as Holy Trinity parishioners by re-focusing on our church's mission as work together through the exciting and challenging issues ahead. As we look forward to the tasks and the blessings which our Lord has prepared for us, please take a moment and prayer-

HOLY TRINITY MISSION STATEMENT

The mission of Holy Trinity Greek Orthodox Church is to proclaim and live the Orthodox Christian Faith in its fullness as faithful members of the Body of Christ.

This sacred mission is fulfilled in the Holy Spirit through the following expressions of ministry:

- ✙ **A worship ministry which nurtures the faithful through regular participation in the sacred services and holy mysteries of the Church.**
- ✙ **A teaching ministry which strives to educate and inspire the faithful through the Sacred Scriptures and Holy Tradition of the Church.**
- ✙ **An outreach ministry which fulfills the command of Jesus Christ to reach out to the sick and needy, to serve the least of our brethren, and to spread the Gospel both locally and throughout the world.**
- ✙ **A hospitality ministry, which welcomes visitors and new members to the community with love and respect, and which actively embraces the parish's involvement with other churches.**
- ✙ **A fellowship ministry, which provides a variety of opportunities for all members of the parish to share in activities with one another through appropriate cultural, social and educational events that reflect the life, faith and cultural heritage of the community.**
- ✙ **A stewardship ministry which engenders the faithful dedication of the time, talents and treasures of parishioners in support of the ministries of the Church to the glory of God.**

In accepting this mission we acknowledge and confess that it is not in our power alone to accomplish this divine and sacred work. We will succeed only through the use of our own God-given gifts blessed by the grace of our Lord Jesus Christ, love of God the Father, and the communion and fellowship of the Holy Spirit.

Unanimously adopted November 7, 1999

News & Events

YOUTH MINISTRIES

Youth Family Hayride October 12

The youth of our parish and their families are once again invited to participate in the annual Youth Family Hayride at Reilly's Summer Seat Farm. It will be held on Saturday, October 12 starting at 6:15 p.m. All the JOY children, GOYAns and their families are invited to participate. The cost is only \$4.50 (adults and kids over 12) or \$3.50 (children ages 3-12). Children under 2 are free. The group will ride the haywagon first, then gather at the bonfire to roast marshmallows, 'smores and have snacks. Dress warmly and don't forget to bring your roasting sticks!



EDUCATIONAL MINISTRIES

Church School Off to a Great Start!

The new Church School Ministry year at Holy Trinity is off to an energetic and exciting start! Among the developments of note this year are:

There are so many things to be thankful for with this ministry this year:

- ☞ The best post-Festival preparations of our classes ever by the Parish Council's Maintenance Committee (thanks, Harry!)
- ☞ A new 5th/6th grade classroom and storage areas under the Narthex
- ☞ New carpet installed in the 1st/2nd grade classroom
- ☞ A new Church School Office located inside the main Church Office
- ☞ A newly expanded music program with children practicing singing the first part of Divine Liturgy on the 2nd Sunday of every month and singing it in Church on the 4th Sunday of every month.
- ☞ Spero's new Library Club, with lots of books, videos and stories to share with Spero's precious little ones.
- ☞ An energized staff, including numerous new teachers and assistants
- ☞ A new Church School Coordinator giving everyone a hand keeping things on track

Parents, please do your part to help it all work: don't forget to bring the children on time at 10:00 a.m. for

the service, since the children's sermon—which follows the Gospel reading—will resume on that day. Thank you, parents and staff! May God grant us an illuminated year!

Greek School Underway September 9

Holy Trinity Greek School will resume its program this year starting on Monday, September 9. Classes for children and adults will take place each Monday from 5:30-7:30 p.m. The objectives of the program include:

- Acquiring a comprehension of spoken, written and visual presentations of Greek media.
- Developing a proficient use of the written and spoken Modern Greek language.
- Learning about the Greek Orthodox Faith and traditions, especially as related to the Greek culture.
- Acquiring a well-rounded knowledge, understanding and appreciation of the cultural, historical and artistic developments of the Greek people.

If you have not already signed up, take advantage of this wonderful opportunity now! Help your children develop and grow in their knowledge and appreciation of their Hellenic language and traditions ... and maybe even take advantage of it yourself (adult classes are being offered, too!) Call Effie Kilantonis at 412-821-3291 or sign up at Coffee Hour after Liturgy.

St. Lydia's Women's Fellowship September 12

The St. Lydia Women's Study Fellowship is a ministry for women to share in fellowship and to study scripture, the Orthodox Faith and family life in today's world. The meetings take place every other week on Thursday mornings at 9:30 a.m. at 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 topic for this year is "Studies of Scripture and Faith in Everyday Life." 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 September 12

The St. Nikodemos Men's Study Fellowship meets on the second and fourth Thursday each month at the office of TriadUSA, Suite 460, Two Gateway Center, downtown from 7:00 a.m. to 8:30 a.m. 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

News & Events

who need to be at work early. The theme for this year's studies is "God's Promises for Men." For directions, call Gus Georgiadis at 412-880-4999.

COMMUNITY NEWS

Additional Stewardship Pledges Received

In addition to the names published in the last issue of *The Herald*, pledges from the following Holy Trinity Stewards have been received to date to help bring us to a **total pledge level of well over \$100,000 for the first time in the history of our parish!**

Mr. & Mrs. Michael Bounos
Mrs. Mark Kokoros
Mr. & Mrs. John O. Paras, Sr.
Ms. Cora Verlatto
Mr. & Mrs. Lou Zozos

Thank you, all our good and faithful Stewards! If you have not yet submitted your card, please do so today!

More Acolyte Robes Needed

Anyone attending Divine Liturgy lately has certainly noticed the admirable team of Acolytes assisting Father John in the Holy Sanctuary. These young men are getting bigger, however, and even though our church purchased new robes a few years ago, we do not have enough larger size robes for our teenagers. Robes to match the ones already in use cost \$250 each.

The Philoptochos has responded to this need with both an offer and a challenge: they will match any donations received toward the purchase of new robes, up to \$750. If our parishioners come forth with the matching \$750, we will be able to purchase six new robes. Please consider sending a contribution for the cause and help our young men serve the Lord with dignity and grace. Thank you!

**CHALLENGE
PLEDGE!**

Philoptochos Elects New Board and Officers

Congratulations to our Ladies Philoptochos Chapter on their elections for the 2002/2003 term. The results are as follows: President - Tina Fiedler; 1st Vice-President - Despina Ladakos; 2nd Vice-President - Marie Kourakos; Recording Secretary - Presvytera Louella Kostopoulos; Corresponding Secretary - Sophia Grivas; Treasurer - Katherine Balouris; Assistant Treasurer - Presvytera Becky Touloumes. God bless you and all your God-inspired work, ladies!

LITURGICAL LIFE

Weekday Liturgies October

In addition to the regular Sunday services please make note of the following weekday services for the month of October:

Wed. Oct. 2, 6:00 pm.....Paraclesis Service

Please note that, as directed by the Diocese, Liturgy for St. Demetrios on October 26 will be held at the Diocese Clergy-Laity Conference at Holy Cross in the South Hills. (Orthros 7:00 a.m., Divine Liturgy 8:00)

AREA EVENTS

Holy Cross Autumn Food Fair Oct. 1-3

The Holy Cross Greek Orthodox Ladies Philoptochos Society is having its annual Autumn Greek Food Fair and Bake Sale on Tuesday, Wednesday and Thursday, October 1, 2 and 3 at 123 Gilkeson Road, Mt. Lebanon (across from The Galleria). Lunch is served from 11:30 a.m. - 2:00 p.m., Dinner 4:30 to 8:00 p.m. The menu includes an extensive Greek food fare of soups, Moussaka, Tiropita, Spanakopita, Pastitsio, meat entrees and seasonal vegetable dishes, as well as Rice Pudding, Galatambouriko, Pasta Flora and other desserts. The Bakery will feature Greek pastries and varied breads, other pastries and sweets. Take-out service will be available from 11:30 a.m. - 8:00 p.m.

PITT Orthodox Campus Fellowship 2002-2003

The beginning of the Ecclesiastical New Year on September 1 also signifies the beginning of the new school year for college students. While they endeavor to expand their knowledge, it is also an ideal time for them to grow in their faith. Yet, the opportunity for students to learn about and live the faith does not stop at their home parish. The Orthodox Christian Fellowship (OCF) of the University of Pittsburgh and the Carnegie-Mellon University provides college students with tools necessary to live an Orthodox life while enjoying their years on campus. Through guest speakers, liturgical life, and exciting secular and religious activities both on and off the University of Pittsburgh's campus this Pan-Orthodox group aids in building fellowship between Orthodox youth. They invite all our parish graduate and undergraduate students from Pitt and CMU to become a part of this exciting group. For more information, contact ocfellow@pitt.edu or trkst16@pitt.edu, or visit www.pitt.edu/~ocfellow.

Father John Re-appointed to Archdiocese Council

I was both humbled and honored to have received the letter below recently from His Eminence Archbishop Demetrios, announcing my continuation to a third term on the Archdiocese Council. I am thankful to our own Metropolitan Maximos as well for his continued trust and for the Holy Trinity Parish Council and community for their support in this service, and I pray this role will continue to provide opportunities to contribute to the life and growth of our Church at both the local and national levels. I share this news with you simply to remind you that Holy Trinity Church does indeed have an important role in the life of the Diocesan and Archdiocesan Church, not only through my own involvement, but that of our other representatives: Gus Georgiadis (Diocese Council); Stella Athanasiou (Diocese Philoptochos Board); and Angela Morris (Archdiocese and Diocese Philoptochos Boards).




GREEK ORTHODOX ARCHDIOCESE OF AMERICA
8-10 East 79th Street, New York, NY 10021 Tel:(212) 570 3500 Fax:(212) 570-3569

August 21, 2002

The Rev. Fr. John Touloumes
302 West North Avenue
Pittsburgh, PA 15212

Reverend and dear. Fr. John,

I greet you with love and esteem wishing you our Lord's abundant blessings.

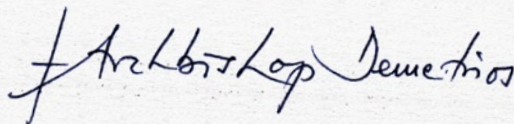
Offering our Orthodox faith to contemporary America means responding dynamically, creatively and consistently to the holy call that Christ addresses to us: *As the Father sent me, even so I send you.* (John 20:21).

It is in the spirit and sanctity of this calling that I write today to thank you for your valued service as a member of the Archdiocesan Council and to extend my congratulations on being re-elected to represent the Diocese of Pittsburgh for one more term.

You have been a faithful servant of the Church and I trust that you will again respond to this call for service. Advancing the sacred work of the Church by offering our faith in all its power, beauty, clarity and truth requires a strengthened witness of faith and love, and a shared vision for mission and ministry in view of the growing needs of a challenged nation.

I am grateful to the Almighty God in the strong belief that you will once again offer your God given talents and resources to fulfill faithfully this sacred duty and obligation. May our Lord and Savior Jesus Christ guide you in this meaningful opportunity to serve Him, His Church and His people in America.

With paternal love in Christ,



† DEMETRIOS
Archbishop of America

Vision Committee Update

An update on the progress of the Vision Committee on the important issues involving the life and future of Holy Trinity Church.



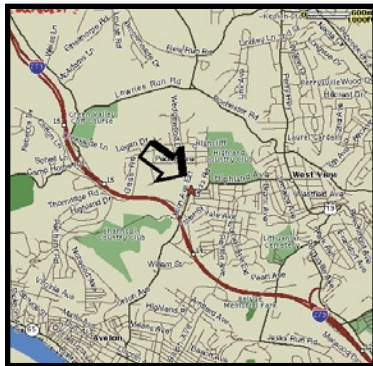
Gus Georgiadis
Vision Committee
Chairman

As you have been informed by both our Priest, Father John, and our Parish Council President, Dr. Christ Balouris, significant activity has taken place recently by the Vision Committee, specifically regarding the future site of our parish. This exciting development has been the fruit of much diligent work on the part of the dedicated members of both the Vision

Committee and the Parish Council. This update will provide you with news and answers to various questions about these developments.

Potential New Church Property Identified

After evaluating several potential sites over the past year, the committee has identified property off the Bellevue/West View exit of Interstate 279 that it feels will meet our current and future needs as defined by the community during the parish survey, community meetings and development of the Holy Trinity Mission Statement.



Location of potential new church property site: Off I-279 Bellevue/West View exit

Buyer Found for 302 West North Avenue Property

We have also verified with an organization their desire to work within our requirements and purchase Holy Trinity Church's current facilities at 302 West North Avenue. Due to their own approval process and desire to move forward judiciously, this group has asked that their identity be withheld pending their final decision. Be assured, this is an organization whose purpose and new location will continue to enhance the redevelopment of the North Side in a positive manner.

About the Approval Process

The Vision Committee, along with the Parish Council, is quite aware of and sensitive to the need to

proceed in the proper manner. Please be assured again, as highlight by Dr. Balouris in his recent letter to the community, ***no property has been purchased nor has anything been sold.*** We are in the "Due Diligence" phase of our efforts and plan to present each of these opportunities to the community for preliminary discussion during a Special General Assembly meeting scheduled for October 20. Please watch for information on this important meeting in the mail.

Potential Hurdles

There are many hurdles ahead of us. Among those requiring the most attention at the current time are:

- **Sewage and Water Permits:** The potential new property will require sewer and water permits,
- **Environmental Issues:** All new construction requires various forms of soil testing and other environmental considerations.

- **Zoning approval:** Although the new property is zoned Residential, the Ross Township zoning laws may allow for a potential exceptional use, which would allow for a church to operate there. This is the same type of zoning exception by which Holy Trinity Church currently operates on its North Side property.



Map of new site, folder of property research and Ross Township Guidelines binder

- **PennDOT Review:** Because church use would alter the current traffic patterns, an extensive review by PennDOT is required before the local township will allow construction to proceed.

Teamwork in Action

Some of these requirements will be more difficult than others. A team of parishioners with special expertise and knowledge in property and real estate development are working closely with the Vision Committee and Parish Council to identify and determine each of the steps necessary to fulfill each of these contingencies. If any of our parishioners have expertise, talents or contacts which would be of help in the above-mentioned areas, please contact me at 724-935-2383 or

Vision Committee Update



A panoramic view of the potential new property for Holy Trinity Church now under consideration.

send me an e-mail message at gus@triadusainc.com.

Again, please be assured, we will not move forward with our efforts if any governmental approval becomes too difficult to achieve. Rather, at such a time we would refocus our search and pursue other options.

Time to Get Involved!

Since this property does present our best opportunity and meets our current and future needs, we encourage the entire community to visit the site during one of the announced trips: Sunday, September 29 or Sunday, October 6. Each of us will be in a better position to engage in the discussion during the Special General Assembly meeting having personally visited the potential new site. As indicated, bus transportation and refreshments will be provided. Specific details can be found in the Sunday Bulletin over the next two weeks. We encourage each family to take advantage of this opportunity and actively participate in the decisions regarding our future site.

Needs Analysis To Be Conducted

In addition to visiting the property, your input is required to proceed with these plans and to ensure we continue our forward progress. We can have the best team of architects and planners working for us, but they can only work with the information we as a community provide them.

To those ends, it is essential we collect, prepare and document information on the specific requirements and needs our community has in mind with regard to a new facility. This information is needed regardless of which particular property or location is eventually chosen.

A Role for Everyone

Fortunately, during the development of the Parish Vision process, the community provided a great of information about program requirements and desires. This input was documented and reported.

We must, however, take the next step and create a specific set of requirements for our community which can be used by the architect in developing proposals and costs.

Each organization and family will play a critical role in helping to define and shape the programmatic plans. Coupled with that, we have sought guidance from organizations and individuals skilled and experienced in developing master plans for Orthodox communities in America so we can learn from the wisdom and experience of those who have successfully been through this process.

The Master Plan and the "Kit of Parts"

While the review is underway to determine viability of properties, we must simultaneously develop a Master Plan for the new, future community. We have begun to refer to this phase of the process as developing our "Kit of Parts" for the Master Plan. The idea behind it allows us to continue forward with the development of plans with the assurance that the time and resources spent

during this phase can be applied to any location we eventually use. Though it would apply perfectly to the property currently under consideration, it will result in a "land independent" solution.

During the October 20 Special General Assembly, we will provide greater detail about this process and how each of us will have the opportunity to provide input and ideas, as well as well as our recommendations for how to proceed.



Vision Committee members Bill Fiedler and Alex Trilivas meet with architect Christ Kamages

Living in the Present, Planning for the Future

These are exciting times for Holy Trinity Church and her parishioners, both in terms of the wealth of ministries and families involved, as well as the opportunities we have to define our future for generations to come. Please become involved and lend your time and talents to the community. May God bless our efforts!

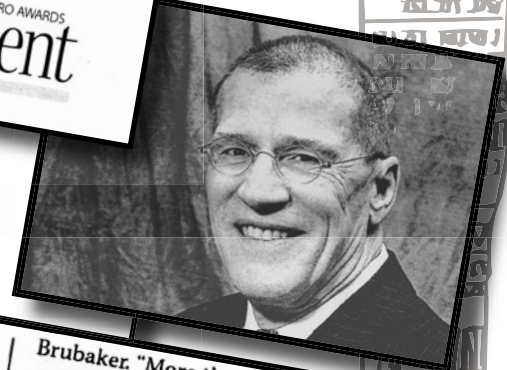
Holy Trinity Parishioners in the News: Clifford Brubaker

This article appeared recently in the Pittsburgh Business Times as part of its 2002 Health Care Hero Awards issue. Congratulations, Clifford, and may God continue to inspire you to serve humanity in bringing about healing and restoration!

Lifetime
Achievement
• 2002 HEALTH CARE HERO AWARDS
A W A R D

Clifford Brubaker

Dean, University of Pittsburgh's
School of Health and Rehabilitation Sciences



Information wanted:

Do you have information or a press clipping about the accomplishments of a Holy Trinity parishioner? Please send it to the Herald so that the blessings God has provided can become an inspiration to others. Keep the Holy Trinity Family informed ... and give the glory to our Father, Who

Colleagues describe Clifford Brubaker, dean of the University of Pittsburgh's School of Health and Rehabilitation Sciences, as an educator, community leader, inventor and creator of disciplines.

He prefers, however, to think of himself as simply a man who has always tried to make a difference in the lives of people with disabilities. A serious automobile accident in Naples, Italy, in May of 2001 gave him a firsthand account of the daily difficulties that confront people with disabilities.

"The accident made me more determined to try to do something to promote a cultural change as to what it means to be disabled," said Mr. Brubaker, who underwent three vertebral surgeries. "You can be around people with disabilities, but until you experience it at some level, you don't truly understand what it's like not to be able to communicate effectively, not to be able to move on your own volition and to be forced to rely on other people."

Mr. Brubaker, an Indiana native who has served as dean since 1991, has spent more than three decades refining a multidisciplinary educational and research model to address the full spectrum of rehabilitation. His educational training programs throughout the world.

Prior to joining the University of Pittsburgh staff, he spent 20 years working at the University of Virginia. His career there included serving as director of the Rehabilitation Engineering Research Center, as well as conducting research into the biomechanical aspects of sports performance and rehabilitation engineering with a special focus on wheelchair design.

"I've worked on creating new devices to improve wheelchairs with a better design and more comfortable seating cushions," said Mr.

Brubaker. "More than 20,000 to 30,000 of the custom-contoured cushions have been sold."

Mr. Brubaker's name is one of several that appears on the patent for the custom cushions. In addition to designing new products to improve the lifestyle and functionality of disabled individuals, he has also been instrumental in shaping educational policies and research standards. The university's school of rehabilitation has produced nationally ranked programs and graduated more than 3,000 students over the past 10 years.

The University of Pittsburgh's doctoral program in rehabilitation sciences, developed under Mr. Brubaker's guidance in 1997, was the first multidisciplinary school of its kind in the country. He was also instrumental in creating the university's Center for Assistive Technology, which has a twofold mission of providing clinical service to people with disabilities and being an edging in the field of rehabilitation sciences.

Mr. Brubaker, who teaches a university course on leadership skill development, was a founding member and president of the Virginia-based Rehabilitation Engineering Society of North America in 1997. He also chaired the long-range planning committee for the U.S. Department of Education's National Institute of Disability Research and Rehabilitation.

"One of the reasons I came to Pittsburgh was the opportunity to do something different, make major changes in the way rehabilitation is practiced and promote a higher level of collaboration among the various disciplines," said Mr. Brubaker. "One of the things I discovered when I came to Pittsburgh was that I could recruit people with extraordinary talent to work together to build our rehabilitation program."

— By Tracy Carlsbach

Project Mexico 2003: Count Down/Sign Up!

Two of our parishioners, George Dickos and his son, Dean, followed the call to mission work this past summer as they travelled to Project Mexico, an outreach of SCOBAs in which Orthodox missionaries help in the alleviation of suffering by building homes for Mexico's poor. Thousands of teens and young adults from all jurisdictions across the United States and Europe have participated since its inception. The outreach project also includes work at the St. Innocent Orphanage and Mission Church in Tijuana, Mexico.

*Our challenge for this summer: continue that exciting and holy work by sending **at least 25 parishioners** (youth and adults) **from Holy Trinity Church** as part of the 2003 Project Mexico team. A commitment and deposit for the trip must be received by January 1. The trip will take place in early August for a duration of one week. Details and exact dates and costs will be available next month. In the mean time, here are some questions and answers from their web site, www.ProjectMexico.org.*

COUNT DOWN
90 days to go!

SIGN UP
6 signed up so far!

Why Mexico?

Working in Mexico offers a unique environment for spiritual growth and a time to experience God's blessings. Each person involved has an opportunity to give to others in a special way—serving those who can only repay with sincere gratitude. Participants often find it to be a life-changing experience and have a chance to evaluate their lives, deepen their commitment to Christ, and receive a new perspective on life.

What do you do there?

We build homes for the poor who live in dirt-floor shacks covered only with tin or cardboard. We build solid two-room structures which will provide the family with shelter for many years.

How is this done?

Each participant pays a fee for materials which are purchased in Mexico and delivered to the work site. No power tools are used which makes the work site very safe. A trained supervisor works with the groups to teach and manage the actual construction of the house. Construction experience is not at all necessary. Our best workers are usually those with the biggest hearts and a sense for adventure!

How long are the work trips and how long does it take to complete an entire house?

Work trips range from one day to several weeks in length. Under normal circumstances, a group of 15 or more people who work diligently can complete a home in a five-day period. (This includes four working days and one rest day to allow the cement foundation to cure). Obviously, unexpected weather conditions and other uncontrollable factors may affect this schedule.

Is it all work?

While hard work is involved, there is also plenty of time to meet the local people who are usually very curious and most gracious. Games, crafts, and Bible stories are provided for the children who love to get involved and quickly make friends with everyone. We close each day-long trip in worship with a Vesper Service and meal at the orphanage.

What else happens on a longer trip?

Schedules are determined on a group by group basis but normally include evening sessions (e.g. special speakers, group discussions, etc.), time for recreation, shopping, and sightseeing, a Divine Liturgy if the trip includes a Sunday, and various other activities.

What are your plans for the future?

In an effort to bring hope to those who have none, we plan to continue reaching out to our neighbors who live in extreme poverty so close to us. Various projects have been implemented to achieve a level of self-sufficiency for St. Innocent Orphanage. Efforts are underway to further share the love of Christ in neighboring communities. In the process of bringing the Orthodox community together through working together for Christ, we wish to build a solid foundation of faith for our youth and reinforce that in our adults.

How are you organized?

Project Mexico is a non-profit 501(c)3 corporation. The Standing Conference of Canonical Orthodox Bishops in the Americas (SCOBAs) has given its blessings for all jurisdictions to participate.

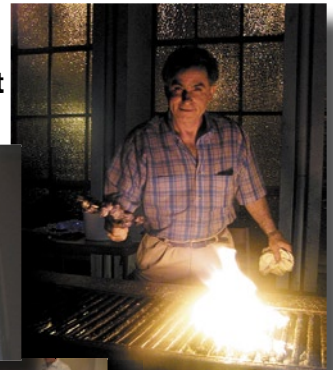
Sign up today! See Father John for information.

Community Life Photo Journal

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



**Holy Trinity's 30th Annual
Greek Festival Experiences
Record Crowds, Magnificent
Weather, Many Blessings!**



See these photos and more in full-color at our website: www.HolyTrinityPgh.org!

Community Life Photo Journal

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



Holy Trinity's 30th Annual Greek Festival Shatters Records for Sales, Food & Fun!



Fifth/Sixth Grade Church School teachers Joyce Athanasiou and Pam Phillips and their students enjoy the newly-renovated classroom under the Narthex.

GOYA KICK-OFF AT "LIMNI"



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. Please use a high resolution setting (150+ d.p.i.) for best printing results.

Know Your Faith: Facing Up to “Mary”

Part of a series of valuable articles intended to help us become familiar with some of the basis teachings of the Orthodox Christian Faith which are often challenged by non-Orthodox friends or others. We owe it to ourselves and the Holy Fathers and Martyrs who fought for and defended the Faith to know the truth of her teachings and be able to share it with others.

This topic is taken from a publication written some years ago by Peter Gilquist prior to his conversion to Orthodoxy and his ordination to the Orthodox Priesthood. He writes from the perspective of an “Evangelical Christian” in hopes of helping the Orthodox better understand the resistance non-Orthodox Christians have to the veneration of the Mother of God.

The Virgin Mary in the New Testament (continued)

4. We are to honor Mary and call her blessed

Now comes the toughest test of all. Not only is Mary the most blessed of women, our model for obedience, and the Mother of God, we are called to honor her and to bless her. How do we know? ‘Me Bible tells us so. During her three-month stay at Elizabeth’s house, Mary offered one of the most beautiful prayers of praise to the Lord in all the Scriptures. It begins, “My soul magnifies the Lord,” and thus it has become known as “The Magnificat.”

In that prayer, inspired by the Holy Spirit, Mary prophesied, “henceforth, all generations will call me blessed” (Luke 1:48). Essentially, all generations in Church history have done so; only the last two centuries have faltered. Our generation of American Christians is filled with those who refuse to bless her, and we must change our ways. For some Christian bodies have come to stand dogmatically against Christ and the New Testament by refusing to bless her.

From the beginning of recorded Christian worship, Orthodox Christians have taken special care to venerate or honor Mary in the Liturgy. There is an ancient hymn which begins, “It is truly right to bless you, O Theotokos (Mother of God).” She is also called in this hymn “Ever-blessed and most pure.” The biblical injunction to honor Mary is followed and taken seriously.

We do not, of course, worship Mary, for worship is reserved for the Trinity: Father, Son, and Holy Spirit. But she is most certainly to be honored and venerated. And Because Christ is our elder brother, the first born of many brethren, we honor the Virgin Mary as our Mother, our lady, as well. Just as Eve was mother of the old Adamic race, so Mary is the true Mother of the new race, the Body of Christ, the Church.

Perhaps in part because we refuse to honor Mary, our generation seems to struggle with honoring anyone. For example, next time a Presidential news conference comes on T.V., watch closely how most of the press-corps behave! Far from merely trying to get the story, many are out for intimidation and willful dishonor.

While God’s word tells us to honor the king (Daniel 4:37) and to give preference to each other (Romans 12:10), our generation seems to delight in challenging and humiliating other people, especially those in authority. Not only are we who are Biblebelieving Christians urged to “give honor to whom honor is due” (Romans 13:7), we are called by God in no uncertain terms to bless the Mother of our God. We cannot get around that point in Scripture.

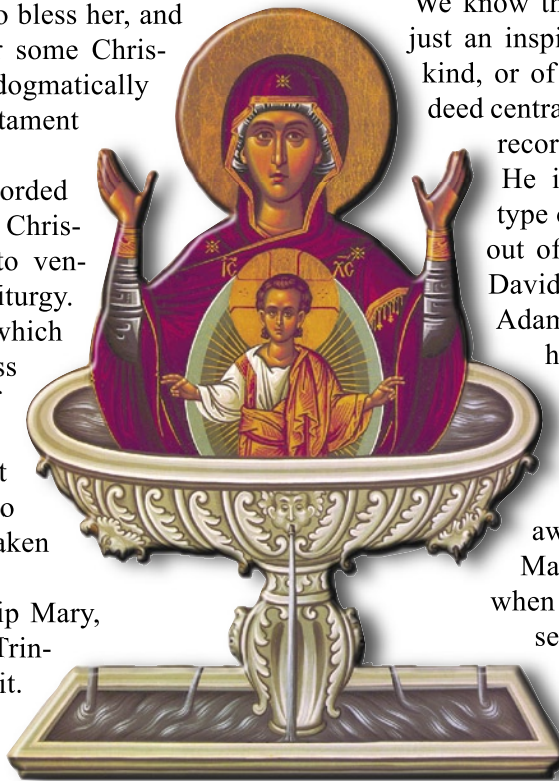
The Virgin Mary in the Old Testament

We know that the Old Testament is more than just an inspired account of the history of mankind, or of Israel in particular. In its pages—indeed central to its message—is also the prophetic record concerning our Lord Jesus Christ. He is typified throughout. Moses is a type of Christ, in that he leads the people out of bondage into the land of promise. David typifies Christ as King of Israel. Adam was a type of Christ as head of the human race.

Often overlooked, however, is the fact that the Virgin Mary is also seen in the prophetic pages of the Old Testament. Most Christians are aware that the Prophet Isaiah predicts Mary’s virgin conception of Christ when he writes: “Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel” (Isaiah 7:14). But there are numerous other passages which speak of Mary as well.

“Ever-Virgin”

From the very early years of the Church, Mary was called not only Virgin, but Ever-Virgin. She was seen



Know Your Faith: Facing Up to “Mary”

as never having had a sexual union with Joseph, before or after the birth of Christ. Ezekiel 44:1-2 is a passage often referred to by the early Fathers in this regard. It states: “Then He brought me back to the outer gate of the sanctuary which faces toward the east, but it was shut. And the Lord said to me, ‘This gate shall be shut; it shall not be opened, and no man shall enter by it, because the Lord God of Israel has entered by it; therefore it shall be shut.’”

In traditional interpretation of this passage, Mary is the temple and Christ is the Prince of Peace. The gate mentioned is seen as a picture of Christ’s passage through the door of Mary’s womb. You might not find that interpretation in some of today’s commentaries, but it was held by the great majority of early Church Fathers, as well as many of the Reformation leaders.

At this point, however, a very valid question can be raised. If she remained a virgin, why does the Gospel of Matthew tell us that Joseph knew not his wife until after Christ was born (Matthew 1:25)?

From a Scriptural standpoint, the presence of the phrase “until she had brought forth her firstborn Son,” does not automatically mean that Joseph must have known her afterward. This is because in both Greek and Hebrew the word until or to can have several different meanings. We find it in II Samuel 6: 23: “Michal, daughter of Saul, had not child to (until) the day of her death.” It is used again in Matthew 28:20 where the risen Christ says “Lo, I am with you always, even to (until) the end of the world.” And in Deuteronomy 34:6 we read “Moses was buried in a valley in the land of Moab, but no one knows his grave to (until) this day.”

Obviously the use of the word in these passages does not imply that Michal had a child after her death, that Christ will depart at the end of the world, or that Moses’ burial place was discovered the day Deuteronomy 34:6 was written. By the same token, the word until in Matthew 1:25 does not mean that Joseph and Mary began a sexual union after Christ was born. Such a teaching is found nowhere in Scripture and is contrary to the consistent voice of the entire early Church.

Jesus’ “Brothers and Sisters?”

But doesn’t the Bible also mention other brothers and sisters of Christ? Who are they and where did they come from? For one thing, they are never directly called

the sons and daughters of Mary and Joseph. In several passages the Bible speaks of the children or relatives as “brothers.” Abraham and Lot are called brothers, although Lot was actually Abraham’s nephew. And Jacob and Laban are called brothers, even though Jacob was the son of Rebecca, Laban’s sister.

Scripture is therefore silent concerning the nature of this relationship between Christ and these brothers and sisters. Early Fathers differed slightly in their understanding of what the terms meant. Some, such as Saint Ambrose, believed that they were children of a former marriage between Joseph and a wife who died prior to Matthew chapter 1. Others taught that they were cousins. But on one point, almost everyone is in agreement: Mary and Joseph had no sexual union whatsoever, before or after the birth of Christ.

I must say in all candor that had my betrothed been the woman chosen by the Father to bear His eternal Son in the flesh, my view of her would have been utterly transformed and my honor for her infinitely heightened. Imagine being betrothed to the Mother of God. It was so with Joseph. His betrothed was ever-virgin.

The Royalty of the Virgin Mary

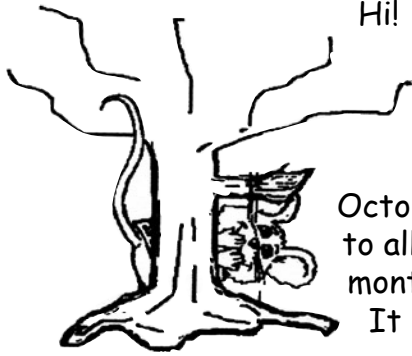
If we as the Church are called to be “without spot or blemish or any such thing, but holy and blameless” (Ephesians 5:27), does it not follow that she who is the progenitor of the Lord of that Church should be of that same holy character? Not only has Mary by the mercy and power of God conquered both sin and death, the Psalmist sees a glimpse of her in heaven through prophetic eyes. For in Psalm 45:9, Christ is king and Mary is at His side as Queen—and rightly so. If God can make us “kings and priests” (Revelation 1:6) for all eternity, certainly He has the prerogative to crown her with higher honor in heaven’s royal procession.

Little did John and James realize the day they argued about which of them might occupy the seat of honor at Christ’s right hand in the Kingdom, did God the Father had already reserved that space for the marvelous woman He chose to bear His Son for our salvation. The honor is appropriate for the most blessed of all women, the one who is our very icon of holiness. Who else could be more rightly rewarded? Thus the Psalmist is well within the mark when he writes Of Christ, “At Your right hand stands the queen!”

(Continued next issue)



Mouse Tales: The St. Spyridon Church School Library Update



Hi! It's me, Spero (Pssst! Look behind the tree!) I'm here again to share another month of Mouse Tales. I just loved summer camp this year and decided to share this picture with you. This is me playing hide-n-seek!

Well, it's Fall again, and I just love the month of October. The forest is beautiful with God changing the leaves to all different colors. I was also sooo very excited about this month's video called "Camp Harmony" in the Donutman Series. It reminded me of the week that I spent at Camp Nazareth.

In morning chapel I learned that there is only one true lively God. He is the Father of Jesus and our Savior. Tell me, whom do you worship? To whom do you pray? Whose precious children are we all the days of our lives? To whom do we bow down at the end of each day? The answer is "Our Heavenly Father".



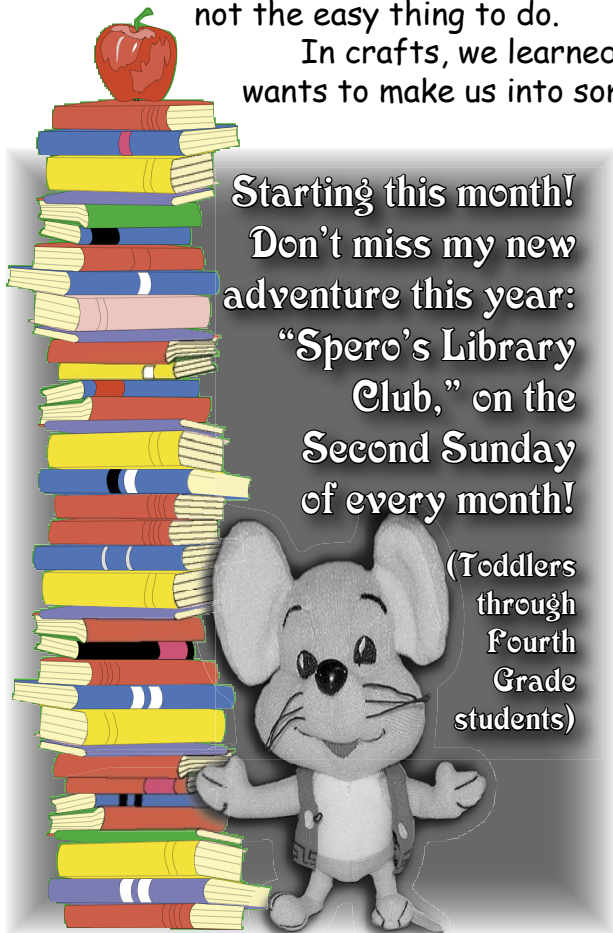
One thing at camp I learned to make friends and live in harmony with others. I watched the children learn the value of a friend through the buddy system. WOW! They really stuck together like peanut butter. They had a lot of fun, but it depended on their attitude and working as a team to pickup their clothes, make their beds, and help to clean their cabin. Doing what they are told is just another way of saying, "Heavenly Father, I love you," for love is the way Jesus taught us. If we learn to love, we will learn to obey, even if it is not the easy thing to do.

In crafts, we learned that Our Heavenly Father is like a potter. He wants to make us into something special, but sometimes we just will not

cooperate, sort of like dried clay. That's when He says, "I am the Potter and you are the clay, in My hands I have better plans for you, so keep your heart like clay on the Potter's wheel and you will be a much better person". We learned the following verse, "Teach my heart O God and make me like You, and make it very true, You are the Potter, I am the clay, hold me and make me this is what I pray, change my heart, O God".

At the end of each day in the cabin when the children lay their heads down to sleep, the counselor told them, "Now not one peep!" (just like my Mommy!) I can sleep well knowing I am loved because my Heavenly Father is watching from above. Even though the Good Shepard counts his sheep. He is never sleeping. I know that my Jesus is watching over my precious children and me.

Love In Christ,
Spero



Gheronda's Corner: "The Measure of God's Love for Us"

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



**Father John
Androutsopoulos**

**"YOUR FATHER
KNOWS WHAT YOU
NEED BEFORE YOU
ASK HIM."**

Matthew 6:8

Jesus taught that the Father's love for us is the basis of our lives as Christians. It is first of all the basis of our prayer: we are to come before God as a child comes

before his father.

We can pray with a contrite and humble heart, because the one who made us loves us as a father loves his children. Because of God's love for us we can pray to Him with confidence.

God's Love Helps Us Trust Him

God's love for us is the basis of our trust in Him. Our Father knows our needs even before we mention them. Our Father provides for the needs of the birds of the air. Are we not far more valuable in His sight? Can we not trust Him to provide for all our needs? We therefore do not have to worry about such things ourselves and can focus our attention on living our lives with faith, hope and love as members of His kingdom.

God's Love Helps Us Love Others

God's love for us is the basis of our love for others. We are asked merely to extend to them the love we have received from God. Has God forgiven us? We are to forgive others. Has God provided for our material needs? We are to have a practical concern for the needs of others.

Our Christian lives are to be different, because they have experienced God's love. Being a Christian (an Orthodox Christian) is primarily a matter of having been loved and by repenting and confessing our sins we will be saved.

Our Heavenly Father, we want to show our gratitude for Your love by increasing our love for others. Show us how we can do this in a specific, practical ways.

**"MY GRACE IS ALL YOU NEED,
FOR MY POWER IS GREATEST
WHEN YOU ARE WEAK."**

2 Corinthians 12:9

The mystery of the Cross in our lives runs deeper than the sufferings that come to us from outside sources. St. Paul did not seem to waver in the face of shipwreck and, scourging and imprisonment-but he did pray to the Lord three times to remove the "thorn in the flesh" that afflicted him.

God's Plan Is Part of His Love for Us

Whatever this thorn in the flesh was (and we really do not know), it was something that brought Paul on his knees before God as no other suffering he underwent did. Amazingly, God said NO to Paul's prayers. We might have thought that whatever Paul asked for he would have been granted, But God did not remove this thorn that left Paul weakened and pleading. Instead, God told Paul that it was a part of His plan for Paul to suffer in this way. It was paradoxically, a part of His love for him, to preserve him from the pride and self-sufficiency he might otherwise fall victim to. It was paradoxically, because Paul had been given such extraordinary revelations of God that he was also given this thorn in the flesh.

And it was also paradoxically, because of this thorn in the flesh that Paul could be given an abundance of grace by God. It was because of Paul's weakness that the power of God could be especially manifest in him, the power that made Paul's mission effective through signs and marvels and miracles. It was because Paul embraced the cross in his weakness that the strength of God could shine through him.

My beloved: Has there been weakness or suffering in our life that we prayed to God to remove? What happened? How does God's grace operate in our weakness? Our Heavenly Father: We are content to suffer all You ask us to, if You keep us in Your Grace. We want to depend on Your love not our own strength. Increase our faith in You." GLORY TO GOD.

GOD'S WORD - THE BIBLE:

B - Buy it and read it to be wise.

I - Investigate it to be truly enlightened.

B - Believe it to be saved.

L - Love it to be happy.

E - Embrace and obey it to be holy.

The Cultural Side • Η Πολιτιστική Πλευρά



Maria Kraniou

ATHENS: MODERN REVIVAL

As the 2004 Olympics approach, Athens is busy sprucing up for the biggest international event in its modern history. Having recently returned from there, I was swept by the excitement and the hustle and bustle surrounding the steady transformation of a new Athens. The Greek capital is undergoing a major facelift, restoring some of its former glory and bringing it thundering into the new millennium.

The modern face of Athens is first noticed upon arrival to the world-class Eleftherios Venizelos International Airport which opened in April, 2001. Driving into downtown Athens, you pass neoclassical buildings lining the avenues that connect the three main squares in the city's historic triangle, Omonia (Harmony), Syntagma (Constitution) and Monastiraki, all recently renovated and illuminated.

An urban renewal project is in the process of decongesting the city, using a revised version of a 170-year-old plan which was to connect the city's ancient sites through a network of pedestrian walkways. Town planners Stamatis Kleanthes and Edward Schaubert first presented the idea in 1832, when Athens was little more than a village around the Acropolis encompassing the historic Plaka district. The original plan was intended for a population of 40,000 (Athens' present population is 4 million), but the contemporary Reunification of Archaeological Sites retains much of their original vision.

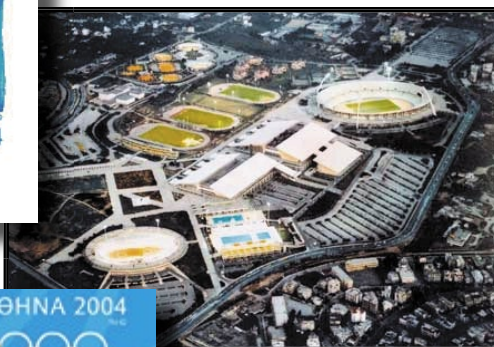
The city's most visited archaeological sites are being connected by a cobblestone walkway, from the enormous Temple of Olympian Zeus and Hadrian's Arch to the Acropolis and ancient open-air Herod Atticus Odeon, a magical venue under the Parthenon, where ancient and modern drama, dance, and concerts are still held annually during the summer. Work is underway to extend the walkway past the 450 BC Temple of Thisseion (Hephaistos) to Asomaton Square, the entrance to the revitalized Psirri area, where a host of new restaurants and cafes have made it one of the most lively areas of the city. The walkway will pass near Plaka—a highlight for all visitors with its winding streets, old



ATHENS 2004



ATHENS 2004
PARALYMPIC GAMES



The Athens Olympic Sport Complex (OAKA) and various 2004 Olympic logos.

buildings, and numerous taverns—and is set to run its entire length to ancient Eleusis, now Elefsina, 22 kilometers west of Athens.

Before 2004, more than three million trees, 14 million shrubs, 16 million flowers and over 67 million other types of flora will be planted around the city. Old factories are being turned into restaurants, clubs and galleries, including the old Fix brewery which is being transformed into the city's first modern art museum.

The impressive Benaki Museum tastefully displays antiquities, Byzantine relics from Asia Minor, memorabilia from the War of Independence and numerous paintings and costumes. The Byzantine Museum, originally housed in a mock-Venetian villa built in 1848, has been significantly expanded and displays an extraordinary collection of Byzantine art and relics.

Even if you do not plan to travel on the Metro, the city's new underground rail network, a visit to the Syntagma Square station, opposite the landmark Parliament building, is well worth your time. A mini-museum, it displays a fascinating collection of artifacts uncovered from the extensive tunnel excavations.

Significant archaeological sites, museums and galleries are not the only attraction for visitors. Athens offers excellent shopping, fine restaurants, and a lively night life, as well. With new hotels popping up and others being upgraded, it is becoming a truly sophisticated tourist destination.

Athens: The cradle of western civilization; Site of the stunning Parthenon; Birthplace of the modern Olympic Games. And as the work continues, it can only become more inspiring. I was impressed—and I am certain that visitors will be nothing less than captivated.



The Cultural Side • Η Πολιτιστική Πλευρά



Voula Hareras

Ἑλληνοπούλες

A Greek-language poem dedicated to the heroes of "OXI Day," when the Greeks refused to buckle under to Axis threats, along with a history of and images from this historic event.

Σκαρφαλωμένες στ'άγρια βράχια
καί ξαλωμένες βόλι—φωτιά
οἱ Ηπειρώτισσες τοῦ (σαράντα)
Στήνουνε τρόπαια στήν Λευτεριά

Ποιά εἶναι πού σκύβει μ'Αγγέλου χέρι
στοῦ λαβωμένου τό προσκεφάλι?
ἡ ἑλληνοπούλα ἡ (ἀδελφή)
πού τό (σαράντα) σεμνή προβάλλει

Σκυφτές στήν ρόκα, σκυφτές
στ'αδράχτι,
παίζουν τά δάκτυλα μαλλί-κλωνά!..
νυχτέρια ὀλάκερα ἡ ἑλληνοπούλα
πλέκει τά μάλλινα γία τά παιδιά

Ἑλληνοπούλες λεβεντομάνες
παιδούλες, κόρες, καί προεστές,
τήν νίκη χάρισαν στό σπαθί μας
οἱ φλογισμένες σας προσευχές

Μές τοῦ σαράντα τήν κατεγίδα
τή γῆς ἐφώτισε μία ἡλιακτίδα,
ἦταν πού ἐπλάσε τοὺς
ἀντρειωμένους
ἡ λιονταρόψυχη ἡ ἑλληνίδα.

Βούλα Χαρερά

THE PRIDE OF OXI DAY
October 28th

By Gary Van Haas/gogreece.com

The magnificent Greek holiday Oxi Day is celebrated every year in Greece on October 28th and mostly remembered for general Ioannis Metaxas' strong reply of 'oxi' (no) to Mussolini's request to allow Italian troops to come into Greece at the beginning of WW II. The result of this stern message was powerful, and in the end, helped to maintain Greece's course of neutrality for generations to come. Nevertheless, the Italians did invade Greece, but were subsequently driven back into Albania.

The story begins in 1935, when King George II was restored to the Greek throne by a rigged plebiscite, where he made the right-wing general Ioannis Metaxas prime minister. Nine months later, Metaxas assumed dictatorial powers with the king's consent under the pretext of preventing a communist-inspired republican coup. The October 28 national holiday also marks the date in 1940 when Greece entered WWII.

On that cherished day in Greek history, prime minister Ioannis Metaxas not only rejected Italy's ultimatum, he chose the road of resistance, and thus saved his reputation as a dictator. Cypriot countrymen also drew inspiration from Greece's refusal to let Italian troops invade in 1940 in the face of continued Turkish aggression. For that matter, parades are also staged by Greek communities around the world in celebration of Oxi Day.

Today in Greece, celebrations of Oxi Day culminate in a large, lavish military parade down the main boulevards of Athens and Thessaloniki. Soldiers, tanks, armoured vehicles and students parade through most Greek cities with an air of pride, and politicians in reviewing stands have an opportunity to show their own spirit to Greece and the resistance and how in future generations it should be continued. For tourists and foreigners, it's a proud spectacle to behold, so if you're ever in Greece during that time, be sure and see it!



Building An Architecture of True Orthodox Vision

Eleventh and last 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 architecture in the Greek Orthodox Church as our community looks toward making informed and educated decisions in our building projects.

Infant Baptisms Have Constituted a Majority of the Baptismal Sacraments in the Church to Date. What about Adult Converts and Adult Baptisteries?

As the fullness of witness to the Orthodox faith extends through our country we will see a continued increase in adult baptisms. Our church of St. John the Baptist in Las Vegas, Nevada has an adult baptistery, and in forty-eight months there have been forty-four adult baptisms.

Adult baptisteries were standard as separate buildings in the early Church, and today, I believe, we will see huge increases of unbaptized adults in need of the sacrament.

Whether it be as a separate baptistery or chapel or as part of the main church, we have a responsibility to provide a sacred dignified setting for the baptism of adults beyond external natural bodies of water. Cattle feeding troughs, kiddies' swimming pools and the like are not appropriate substitutions as a point of entry for new communicants to our faith. A majority of the new churches that we have built or currently are planning include respectful, appropriate settings for adult baptisms.

Other Issues of Importance

There are other issues that have major impacts on our ability to progress our understanding and development on issues of Orthodox architecture other than those addressed above:

The training and education of all clergy and laity on all issues of the Church mission, purpose, and architectural/interior design responses (and theological interplay);

- General public education and awareness of our theological and architectural/artistic heritage
- Development of a prudent and fervent stewardship attitude [we must take care of what we have; we either pay now or pay later; we are building facilities dedicated to God and our faith not like any worldly facili-

ties (a church and a coffee shop are not the same)]

- Holistic, inclusive planning;
- Development of an attitude, approach, and process to develop vision planning of five, ten, fifteen to twenty-five year horizons of goals, needs options and a concise roadmap of where a parish wants to go. An example should be set at the Archdiocesan, Diocesan, and parish levels;

- Development of examples of excellence in new building efforts, whether it be our churches or related facilities or parish projects, we must teach by demonstrating a commitment to excellence at all levels of our Church. Cathedrals, theological schools, and Dioceses must set the example of excellence.

The Need for Discussion

Again these issues and this discussion constitute only a starting point. Without further discussion there cannot be understanding of that baseline of an architectural and environmental design of excellence that truly responds and supports our precious faith.

Christ. J. Kamages, AIA



"We will see a continued increase in adult baptisms. Our church of St. John the Baptist in Las Vegas, Nevada has an adult baptistery, and in forty-eight months there have been forty-four adult baptisms."



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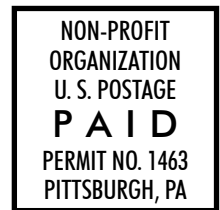
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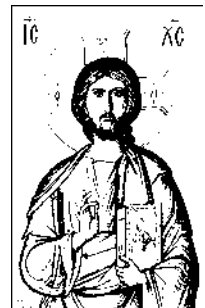
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The Church and Our Faith

The ultimate commitment of the Orthodox Christian is a commitment to Christ our Lord, Who is known in and through the Church. This is expressed by the litanies of the Church which call upon us to "commit ourselves, one another, and our whole life unto Christ our God." And, prior to receiving Holy Communion, we pray: "O Master Who loves man kind, unto you we commit our whole life and our hope."

Each of us is unique and blessed by the Holy Spirit with different gifts and vocations in life, therefore, our personal commitment to Christ will be expressed differently. Yet, Orthodoxy firmly believes that this commitment will always be built upon a worship of God and a loving concern for others. As worship is central to the Church as a whole, worship, personal prayer, and especially participation in the Holy Eucharist are central to the life of the individual Orthodox Christian. Through these actions, we grow closer to God and we are blessed with the fruits of the Spirit, which enable us to be of loving and responsible service to others in Christ's Name. Orthodoxy avoids any tendency which seeks to separate love of God from love of neighbor. The two are inseparable. This conviction is, expressed during the Divine Liturgy in the dialogue between the priest and the people which says, "Let us love one another that with one mind we may confess...The Father, Son, and Holy Spirit; The Trinity, consubstantial and undivided."



Although Orthodoxy highly extols the value of worship, this does not imply that it in any way minimizes the importance of a life lived according to the Gospel. Therefore, as the Liturgy reminds us, only those with faith and love may draw near to receive Holy Communion. Our participation in the Body and Blood of the Lord also provides each with the opportunity to be Christ-bearers in the world in which we live.

From "The Church" by Father Thomas Fitzgerald