



THE HOLY TRINITY HERALD

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

April 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 Parish Council Update
- 6-8 The Cultural Side
Η Πολιτιστική Πλευρά
- 9 "Gheronda's Corner"
- 10 Community Life Photo Journal
- 11 Godparent/Godchild Sunday
- 12 Palm Sunday Luncheon
- 13 Mouse Tales: The St. Spyridon
Church School Library Update
- 14 Building an Architecture of
True Orthodox Vision (Part 5)

Special Inserts

April Parish Calendar
Holy Week Schedule
Holy Friday Trisagion Names
Cemetery Chapel Progress Letter

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Just follow the **Herald** link!

Christ is Risen! Truly He is Risen!



"Having beheld the Resurrection of Christ, let us worship the Holy Lord Jesus, the only sinless One. We venerate Your Cross, O Lord, and we praise and glorify Your Holy Resurrection. You are our God. We know none other than You. We call upon Your Holy Name. Come, all your faithful, let us venerate the Holy Resurrection of Christ. For behold, through the Cross joy has come to all the world. Ever blessing the Lord, let us praise His Resurrection. For enduring the Cross for us, He destroyed death by death."

Father John's Message

THE HOLY TRINITY HERALD

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Holy Trinity
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The Cultural Side

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Publication Schedule

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the Herald, please contact the church secretary
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 form on the
inside back cover for
more information.

"I bless You for having made me worthy of this day and hour; I bless You, because I may have a part, along with the martyrs, in the chalice of Thy Christ, "unto resurrection in eternal life," resurrection both of soul and body in the incorruptibility of the Holy Spirit. May I be received today as a rich and acceptable sacrifice, among those who are in Your presence, as You have prepared and foretold and fulfilled, God Who are faithful and true." (Words of St. Polycarp before being martyred, 1st century A.D.)

Dear Brothers and Sisters and Christ,



One of the most lasting and dramatic lessons in martyrdom I learned in seminary was the early Church martyrdom of St. Polycarp of Smyrna. This eighty year old man was guilty of nothing but faith in Jesus Christ; nonetheless, he was dragged through the streets of town by his beard and subjected to many tortures. He was eventually put to death, but not without God using this witness to inspire and encourage other believers through his example.

The quote cited above is from just before his death, when it became clear to all by his words that this was not just a believer in Jesus Christ in name only, but in a real, vividly personal sense. He did not only believe in the historic Resurrection of Jesus Christ and the general resurrection of the dead to come, but in the reality that the death and rising of Jesus Christ would open the door for *him* to enter the Lord's Kingdom as well. Despite horrible tortures, he did not fear death because it was the key to eternal joy.

This example provides for us a preview of what our own celebration of Pascha should be: joyous, victorious and humbly assured. How can it be that way for us? Well, this great saint's inspiring example was nurtured by a life of faithfulness and dedication ... which cannot be a part-time effort. So if we are to experience the joy of Pascha, we must also be serious about walking the walk of Lent, with its fasting, prayers, almsgiving ... and faith!

My beloved elder brother in Christ, Father John Androutopoulos, indicates in this issue's article that faith and works are two inseparable twin brothers which cooperate in bringing us closer to the shoreline of salvation in God's kingdom. If that is so, there are plenty of ways for both to be developed as we stand in the midst of Lent peering forward to the Resurrection: the lenten lessons of St. Mary of Egypt, St. Gregory Palamas and St. John of the Ladder; the many services offered throughout each week of the season; the opportunity to practice obedience to the Lord through His Holy Church by fasting appropriately; the call to serve others, especially those less fortunate.

Will any of these "earn" our way to the Resurrection? Most definitely not. Will they make our earthly celebration and heavenly anticipation of the Resurrection more meaningful? Absolutely.

Give yourself and your family the best possible start. Be sure to attend the holy services and take time out for Christ in your life at home during this holy season. It is a joy you will not want to ever let go of. Kali Anastasi!

Sincerely yours in our Lord and Savior Jesus Christ,

News & Events

EDUCATIONAL MINISTRIES

Saturday of Lazarus April 27

The children of our Church School will once again attend the Saturday of Lazarus Divine Liturgy on April 27 and prepare the Palm Crosses and cup candles for Holy Week afterwards. Parents, please plan on bringing them and giving them an opportunity to participate.

No Church School Palm Sunday and Pascha

Please remember that there is no Church School class on the great feasts of Palm Sunday (April 28) and Pascha (May 5), but that is so all our children can attend the complete celebration of the feasts with their families. We look forward to seeing all our children throughout the Holy Week and Paschal services as much as possible. (Please note: Church School Mission Boxes should be returned on Palm Sunday.)

Paschal Candy Hunt May 5

The Church School ministry is again sponsoring the annual Paschal Candy Hunt on the lawn of the church (weather permitting) on Pascha following the Agape Vespers Service at 1:00 p.m. All the children are invited to come for this beautiful and bright service.



St. Lydia's Women's Fellowship . April

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 April 11 & 25. 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 ... April

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 April 11 and 25.

Scripture Study Series Resumes in Lent. April 1



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 continuing his study series in Lent 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 will meet from 7:00-8:30 on Monday evenings, April 1, 15 and 22. See you there!

YOUTH MINISTRIES

GOYA Lenten Soup Sales April

The GOYA is selling lenten soups during Lent this year. They are available in the Coffee Hour each Sunday. Thank you for supporting our youth!

JOY Lenten Mini-Retreat April 13

The JOY ministry will be holding its annual Lenten Mini-Retreat on Saturday, April 13 from 5:00 to 8:00 pm at the Treesdale Community Center. Information will be mailed directly to the homes of the 8-12 year-olds. Parents, please reserve the date! For information, call Karen Georgiadis at 724-625-8551.

Summer Camp Dates June/July

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

News & Events

Summer Camp Deadline Approaching!! May 1

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

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

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

Postmarked by May 1:

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

Postmarked after May 1:

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

LITURGICAL LIFE

Lenten Services April

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

Lenten Fasting and Confession

In addition to the special services being held, please remember that the main focus of Lent is a personal one,

with increased attention to our spiritual life through prayer, fasting and Holy Confession. Since spiritual discipline is also required, the Holy Canons of the Church prescribe the guidelines for the Great Lenten Fast, beginning this year on Pure Monday, March 18. Orthodox Christians are called to refrain from eating meat (including red meat, poultry, etc.), dairy (milk, eggs, cheese), fish and other animal products through Pascha. We are also to abstain from wine and olive oil during weekdays (Monday through Friday). Shellfish, vegetables, pastas and the like are permitted at all times. If you have any questions—especially if you are new to fasting—please see Fr. John with specific questions. Please also see Fr. John to set up a time for Holy Confession. *Kalo Paradiso!*

COMMUNITY NEWS

Godparent/Godchild Sunday & Luncheon. . . April 7

Holy Trinity Church will celebrate its annual Godparent/Godchild Sunday as usual on the Third Sunday of Lent, which falls this year on April 7. In addition to the liturgical observation of this important relationship, a lenten luncheon will be hosted by the Philoptochos in observance of the Veneration of the Holy Cross. All Godparents and Godchildren are asked to attend Liturgy together. Is your Godparent not able to make it, or have they already joined the Lord in His Kingdom? Ask a special friend or family member to "fill in!" Nobody should feel left out on this day of remembering our baptismal commitment.

As always, the Philoptochos is asking for volunteers to bring a large lenten meal dish (no meat, fish or dairy) suitable for the buffet table. Ideas include salads, vegetable dishes, breads, pastas, etc. Please call Marie Kourakos at 412-563-2209 for information.

Lenten Meetings and Activities Reminder

All parish organizations and committees are reminded that during the lenten season, top priority should be given to the liturgical life of the Church when planning meetings and events. When a church service is scheduled, *no meetings or events are to conflict with them*. Thank you for your cooperation!

Make Plans for the Anastasi Dinner. May 4

Don't forget to make plans to attend the Resurrection Liturgy on Saturday evening, May 4, and the annual Holy Trinity "Anastasi Dinner" following the service. Information is forthcoming.

Parish Council Update

The regular monthly meeting of the Parish Council of Holy Trinity Greek Orthodox Church was held on Tuesday, February 12, 2002. The meeting was opened with the a prayer and the installation of a new Council member, Alex Trivilas. The following summarizes the major points of the meeting:

President's Welcome and Correspondence: Minutes of January 8, 2002 were reviewed and unanimously approved.

Father John's Report: Father has received a comment from a parishioner about making sure the church heat is working each Sunday. The Stewardship 2002 Pledge chart in the narthex is being kept up to date. At a Diocesan meeting, a committee has been restructured regarding the camp project at Mt. Tabor Center, so it is anticipated that new information will be coming by spring. An Easter greeting was placed in the Illuminator. Father John has received many compliments on the new look of the Herald. He explained the criteria for Greek dance groups as indicated by the Metropolitan: every dance group should be attached to a church, they must list the name of that church, and there is no one official dance group of our Diocese. This order would supercede any statements issued previously.

Social Committee: A "Panigiri" is planned for Holy Trinity's feast day celebration in June. The tentative date is Sunday, June 23.

Maintenance Committee: The heater needed a repair, as it was cold in church last Sunday. Climatech submitted an estimate for \$5,500 for replacement of the rooftop heating unit of the banquet hall. Lou Zozos and Harry Athanasiou received two bids for the burglar alarm, which they will review together and present the figures at a later date. A contractor was contacted to make the rooms under the church narthex usable as classrooms. It was suggested that the ladies' room downstairs below the narthex could have some cosmetic repairs, or just close it off temporarily during the tournament. Harry reported that the landing on the roof is potentially ready to fall and will continue to look into it as to what should be done to prevent any injury.

Stewardship Committee: Last year, the stewardship income passed \$100,000. An effort will be made to notify the committees of parishioners volunteering their services as indicated on their stewardship cards.

Vision Committee: The committee has been looking into the possibility of leasing space for a cell phone tower on the cemetery property and has also been speaking with the zoning authority regarding building the Cemetery Chapel. Due to the narrow lot, a 100 foot setback is needed from the side of the property to any building. It was agreed that we should build the Chapel first, then consider the cell phone tower at a later time. Fr. John and Bill Fiedler will work to establish a timeline to use as a guide for completing the project by next summer with all the appropriate community input and approval. Regarding the new church property search, Lou Zozos looked at 18 properties, and he believes all have some drawbacks. The Bellevue property is the most promising but progress has slowed on obtaining an agreement from the owners. Lou suggests that we expand the search for property to the next exit beyond Bellevue. Alex suggested that Lou talk with the Bureau of Mines and tell them we want to investigate some of the properties to check out the geologies for free. Lou replied that we'll go ahead and search it if a concrete offer is made. Fr. John stressed the importance of communicating this information to the parish. Bill and Lou will devise a map to present to the general assembly, Chris and Mike will discuss investments and the Paras endowment and Maria will provide condensed minutes for the Herald.

Catering Committee: Evan Kaparakos will help enlist someone from the hotel industry in overseeing the catering, but not manage it. He has received some responses, and an ad will be placed in the Herald for a hall coordinator.

Basketball Tournament Report: Plans are going well. The Hilton was confirmed. Ten communities will participate. The girls' teams and junior boys' teams will play at CCAC, and the senior boys will play at Oliver High School.

Financial Update: Mike Kritiotis presented the Proposed Budget for 2002 with Income/Expense Statements.

New Business: A computer was donated by the Van Backeris family. The Parish Council agreed that all Greek school teachers will be paid by check, effective the first of March. No further business appearing, the meeting adjourned with a prayer at 10:20 p.m.

*Respectfully submitted,
Maria Kraniou, Secretary*

The Cultural Side • Η Πολιτιστική Πλευρά



Mike Kritiotis

Survey: Greeks spend more on nurture than culture... (it's in our genes!)

The average Greek loves tavernas and eating out, doesn't read the papers, watches too much television and is reasonably happy with the treatment he or she receives at the hands of public utilities, according to a report by the European statistics service.

More specifically, Greeks spend 8.3 per cent of their available income to eat in restaurants, one of the biggest percentages in Europe. Similar spending patterns are seen among the Spanish and Portuguese, while those in more northern climes spend an average of 4 per cent on eating out.

Residents of northern Europe, on the other hand, spend more than 10 per cent of their available income on forms of entertainment related to culture, such as theatre, cinema and books. Greeks rank second-to-last in Europe for spending in these categories, devoting just 4.5 per cent of their available income for this purpose. The average Greek is also much less likely to read newspapers, with just 22.5 per cent of adult men and 17.2 per cent of adult women reading the daily papers.

Only residents of Luxembourg watch more television than Greeks, with an average of 229 minutes per day compared to 227 minutes per day for the average Greek. The EU average in this category is 206 minutes per day.

Μια Νέα Εποχή

Για πρώτη φορά στην ιστορία οι Ευρωπαίοι, από τον Αρκτικό κύκλο μέχρι τη Μεσόγειο και από τον Ατλαντικό μέχρι την Ελλάδα, θα χρησιμοποιούν το ίδιο νόμισμα. Κι ακόμα: Για πρώτη φορά από την εποχή της αυτοκρατορίας του Καρλομάγνου, πριν περίπου 1.200 χρόνια, οι Γάλλοι και οι Γερμανοί θα ενωθούν υπό το ίδιο νόμισμα.

Το όραμα της ευρωπαϊκής ενοποίησης γίνεται και πρακτικά αισθητό, καθώς αποσύρθηκαν δώδεκα εθνικά νομίσματα και 320 εκατομμύρια Ευρωπαίοι συναλλάττονται πλέον μ' ένα κοινό νόμισμα "το ευρώ" είτε βρίσκονται στις χώρες τους είτε περνούν

τα «σύνορα», που ήδη πρακτικά έχουν καταργηθεί.

Σε αυτή τη νέα εποχή, τη νέα σελίδα της ευρωπαϊκής ιστορίας, μετέχει και η Ελλάδα, η οποία μεταπηδά από μια εποχή οικονομικής αστάθειας και νομισματικής κατολίπησης, σε μια νέα εποχή σταθερότητας και ανάπτυξης, με την πρόσδεσή της στην οικονομική ατμομηχανή της Ευρώπης. Ας ευχηθούμε, όπως και η Κύπρος ενταχθεί σύντομα στην ευρωπαϊκή οικογένεια, για ν' απαλλαγεί από τον ασφυκτικό εκβιασμό της Τουρκίας και να προχωρήσει σε μια νέα εποχή προόδου και σταθερότητας.



Το Μαντείο Των Δελφών

Σύμφωνα με αποκαλύψεις ξένων επιστημόνων, τελικά δεν ήταν μύθος ότι οι ιέρειες του Μαντείου των Δελφών είχαν οράματα εξ της εισπνοής αναθυμιάσεων αιθυλενίου, ως και οι σχετικές μαρτυρίες του Πλούταρχου και άλλων αρχαίων συγγραφέων.

Οι εν λόγω έρευνες διενεργήθηκαν από ομάδα Αμερικανών επιστημόνων. Το βασικό συμπέρασμα των ερευνών είναι ότι το έδαφος της περιοχής των Δελφών αποτελείται από ελαιώδεις ασβεστόλιθους από τους οποίους διέρχονται δύο κρυφά ρήγματα, που συναντώνται ακριβώς στο χώρο του Μαντείου, δίνοντας έτσι τη δυνατότητα απελευθέρωσης αιθυλενίου, ενός πετροχημικού αερίου με γλυκιά οσμή, που παλαιότερα χρησιμοποιόταν ως αναισθητικό και σε μικρές δόσεις μπορεί να προκαλέσει ένα αίσθημα ευφορίας.

Οι Δελφοί θεωρούνταν από τους Έλληνες σαν ιερός τόπος και κέντρο της γης. Πριν διατυπώσουν τους χρησμούς, συχνά παραληρηματικά, οι ιέρειες, που απολάμβαναν ευρείας επιρροής, αποσύρονταν σε ένα υπόγειο κελί, όπου εισέπνεαν τις ιερές αναθυμιάσεις.

Πηγή: ΑΠΕ, "Times"

The Cultural Side • Η Πολιτιστική Πλευρά



Voula Hareras

25 Μαρτίου 1821

Εκατον ογδοντα ενα χρονια εχουν περασει απο τοτε που οι σκλαβωμενοι ελληνες τιναξαν το τουρκικο ζυγο απο πανω τους.

Βεβαια αυτο το θαυμα δεν ηλθε απο την μια ημερα στην αλλη.

Για 400 ολοκληρα χρονια φωλιαζε μεσα στις ψυχες τους το οραμα της ελευθεριας. Υπομεναν τα πανδεινα αλλα δεν αφιναν την ελπιδα να σβυση, οτι θα ελθη και παλι η μερα της λευτεριας.

Κρατησαν κρυφα, και με το θανατο να τους παραμονευη καθε λεπτο την γλωσσα, τη θρησκεια, τον Ελληνισμο τους.

Απο γενεα σε γενεα ακουραστα, τ' αφιναν σαν ιερη κληρονομια στα παιδια τους, μαζυ με την ευχη τους, και για μια γρηγορη λευτερια.

Και ετσι οταν ηλθε η ευλογημενη ημερα της 25' Μαρτίου 1821 και ο Παλαιον Πατρων Γερμανος υψωσε το Λαβαρο στον ιερο ναο της Αγιας Λαυρας φωναζοντας ελευθερια η θανατος, ξεσηκωθηκαν ολοι με μια ψυχη.

Και με'αφθαστο ηρωισμο, {που αφισε καταπληκτα ολα τα εθνη τοτε} χυνοντας μεχρι ρανιδα το αιμα τους χαρισαν την πολυποθητη λευτεριαστο γενος μας και ξαναμπηκε στο χαρτη η αγαπημενη μας πατριδα Ελλαδα.

Λιγοι ειχαν την τυχη να ζησουν να δουν το ονειρο τους να πραγματοποιηται, αλλους κρεμασαν, αλλους σουβλησαν, αλλοι επεσαν ηρωικα μαχομενοι.

Αφησαν ομως στους απογονους τους ελευθερο χωμα να πατουν,αφοβα να προσκυνουν το Θεο τους και να μαθαινουν με την γλωσσα τους την ενδοξη ιστορια τους.

Δοξα και τιμη αξιζει στους αθανατους προγονους μας, δεν πρεπει να τους ξεχνουμε και καθε 25' Μαρτίου σαν ιερο μνημοσυνο, θα πρεπει με την παρουσια μας να τους τιμουμε.

Βουλα Χαρερα

Οι εθνικοι μας ποιηται εχουν γραψει αθανατα αριστουργηματα για την επανασταση και για τους ηρωες ξεχωριστα. Ενας απο αυτους ο γλυκυτατος { Γεωργιος Δροσινης } εχει αφιερωσει ενα υπεροχο ποιημα για τους αθανατους προγονους μας.

Υμνος στους προγονους

Εσεις που πρωτοσπειρατε
της Λευτεριας τον σπορο
λαχταρισμενο δωρο
στην διψασμενη γη

Εσεις κι' οταν οριμασαν
τα σταχια καρποφορα
σου θερισμου την ωρα
μας γινατε οδηγοι

Σαν ισκιοι μεγαλοκορμοι
κι' απειραχτοι απο τα χρονια
φερνετε εμας τ' εγγονια
στο δρομο της τιμης

Κί' οπου πολεμου κραξιμο
κι' οπου πολεμου κροτοι
εσεις περνατε πρωτοι
κι' ακολουθουμε εμεις

Στην μνημη σας αναβουμε
χρυσα λιβανιστηρια
για σας τα νικητηρια
τα χειλη μας υμνουν

Και πλεκοντας στα χερια μας
της δοξας τα στεφανια
δικη σας περηφανια
στους ταφους σας κρεμουν

Γ.Δ.

The Cultural Side • Η Πολιτιστική Πλευρά



Maria Kraniou

*“Small bird, there where you
fly to Ameriki,
Tell me, where does my son lie
down to sleep,
When he is sick, who tends
him?”*

Greek folksong of immigration

This is the opening poem of an excellent book I had read several years ago, *Small Bird, Tell Me*, a collection of short stories depicting the Greek migrant labor community of Utah in the early 20th century. Before reading this book, I hadn't realized that thousands of Greeks had immigrated to Utah in the early 1900s to work in the coal mines. The stories tell of the racism, brutal working conditions, and the obstacles and difficulties faced by the men and women. While a few stories were light and humorous, many were quite serious and sobering.

Skimming through a recent issue of *Odyssey*, my eyes fell upon a title, “Mining the Past: Helen Papanikolas & The Greeks of Utah”. As I had suspected, Mrs. Papanikolas was, indeed, the author of my book, *Small Bird, Tell Me*. Permit me to summarize some of this article, so as to introduce you to this prolific author and help you obtain a better understanding of the essence of her beautifully-written stories.

Helen Papanikolas was born in 1917 in the town of Cameron, Utah to George Zeese (Zisimopoulos) and Emily Papachristos. Growing up in Helper, a small railroad hub with 28 mines nearby, young Helen witnessed Cretan workers carrying Greek flags to protest the death of a Greek immigrant killed during the 1922 Carbon County Strike, the Ku Klux Klan burning crosses, a mob attacking Greek businesses and threatening owners and warning “white” employees not to return. And on her way to school, after the 1924 explosion at Castle Gate Mine Number 2, she followed the black clad orphans heading to the funeral of the 50 dead Greek miners.

Helen Papanikolas's stories do not conform to the idealized myth of a kindly, generous America embracing the weary, grateful poor of other nations; nor does she romanticize the Greek folk culture of the immigrants. In her stories, along with the long-suffering women and hard-working men, you will find card sharks, pimps, crooked labor agents, bad priests, and con men. She states, “I'm a realist. I don't write fantasy.”

Although Papanikolas fondly remembers the Irish and

Italian friends who helped introduce her family to the good side of America, she refers to the Mormons, the majority of the US-born population of Utah, as an inhospitable people who wouldn't even offer a stranger a glass of water. Early 20th century America



was not a melting pot for the children of immigrants, but rather a pressure cooker with little tolerance for ethnic or individual differences. Public schools reflected the widespread fear and dislike of foreigners, and Greeks were especially unpopular. In grade school, foreign students were immediately placed in a low section.

Immigrant children and Americans fought constantly. “At recess there would be terrible, bloody fights. Greek kids, Italian kids - ...mostly against the Mormons and the Americans. They were terrible fights, but nobody ever came out to stop them...the principal, the teachers, never. The boys all had knives...and they were always opening their knives and chasing kids. You didn't feel you were secure at all.” At the same time, there was tremendous pressure on the children of the despised immigrants to renounce their foreign origins. “The hostility was overt.”

Papanikolas gave a central place to the unique difficulties faced by the Greek women who came to Utah to marry and raise families. At that time, Greek folk culture valued good housekeepers, not educated women. Being a good *noikokyra* (homekeeper) was paramount. Helen feels lucky to have had only sisters, because a brother's needs would have come first, and she might never have gone to college. “Young Greek-American women were expected to sacrifice themselves for their brothers. In every family I knew with a son, everything was for him, especially during the Depression. Girls worked to send their brothers to college.” When she became engaged with her husband, his aunt told her mother-in-law, “You shouldn't let Nick marry her. She's educated. She won't be a good *noikokyra*.”

Papanikolas studied at Northwestern University, where she began her career as a professional writer. She has published many works on ethnic and labor history and is a Fellow of the Utah Historical Society.

Next month: A look at the life of the Greeks of Carbon County, Utah.

Gheronda's Corner: "Faith and Works - Inseperable Twins"

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



Father John
Androutsopoulos

**"Faith without
works is dead."**

James 2:20

A faithful Christian man worked each day transporting tourists across a lake. On occasion he would present the Gospel and its implications for life in a most unusual way. He had painted the word "**Faith**" on one of the oars of his row-boat and "**Works**" on the other. When they got quite far from shore, he would stop; then, beginning to row with only the one marked "**Faith**," he would cause the boat to go in circles to the left. Reversing the process, he would pull on the other oar marked "**Works**," and they would circle in the opposite direction. By this time, the bewildered passengers were waiting for an explanation. This afforded him a wonderful opportunity to give them the truth concerning salvation and how it changes the lives of men. He always concluded by saying, "You see, neither faith nor works can stand alone. **They are twins that cannot be separated!**"

These two aspects of man's redemption are inseparable; we cannot have one without the other! If we display no outward evidence that a new life from God is dwelling within, **we would better hold a funeral for our faith ... it is dead!**

What Is Christian Faith?

St. Paul says ... "faith is the evidence of things not seen" (Hebrews 11:1), because that which we see we can not say that we believe it, but that we saw and we know it. Faith in God means that we believe what we do not see.

Christian faith is a divine gift by means of which we accept as truth all which God has revealed to us and teaches in His Holy Church. Faith is a Divine Gift because it is an operation of God's Grace, which enlightens the mind, warms the heart and moves the will so that we may accept and hold with determination as truths beyond doubt all which God has revealed to us.

One of faith's greatest enemies is fear. When Peter was walking on the water toward Jesus and saw the wind boisterous, he was afraid and began to sink. Jesus rebuked him by saying, "O thou of little faith. Wherefore didst thou doubt?"

Our faith must be genuine and strong enough for us to put some action with it. There was a man who was going to walk a rope from one high building across the street to another. Not only was he going to walk the rope, he was also going to roll a wheelbarrow across it. Hundreds of people had gathered to see this remarkable feat. The performer called for a volunteer who believed that he could walk this rope to come on top of the building and make a speech for him to the crowd announcing his intentions. After the volunteer had finished his speech and had stated that the man was going to walk the rope, and that he believed the man could do it, the performer asked him again if he believed it. The reply was "yes". Then the performer asked him to get in the wheelbarrow. His faith immediately became very weak. Sure, he believed the man could walk the rope, but he did not believe enough to get into the wheelbarrow!

Many times it is the same way with us. We believe God can do or may do a certain thing, but we do not believe it enough to step out on His promise and be His witness to the world that God will do it.

Good Works

Good works are those which are done according to God's will. We perform good works, if we, with a good intention, do those things which please God, and abstain from those which displease Him.

The principal good works are: 1) Prayer, by which we keep in communion with God; 2) Fasting and self-denial, by which we restrain ourselves from sin and evil inclinations; 3) Alms-giving, by which are understood all works of mercy, which we do to our neighbor as an outcome and proof of our dutiful love for him.

There are two kinds of works of mercy: *spiritual and corporal*. The *spiritual* works of mercy are those that are done for the good of the soul of our neighbor, namely: 1) to correct sinners; 2) to counsel the doubtful; 3) to instruct the ignorant; 4) to comfort the afflicted; 5) forgive offences; 6) to bear wrongs patiently; 7) to pray for the living and the dead. The *corporal* works of mercy are those which are done for the temporal welfare of our fellow-men. They are: 1) to feed the hungry; 2) to give drink to the thirsty; 3) to clothe the naked; 4) to visit the prisoners; 5) to visit the sick.

Can anyone be saved without good works? No. God rewards everyone according to his works. It is not enough for a Christian to abstain from evil in order to be saved: he is obliged to perform good works or mercy. Great Lent is a time for all of us to do so!

Community Life Photo Journal

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



Kollyva Class: On March 17th, students from the Fifth/Sixth Grade class put what they learned into action. After completing a lesson on memorial prayers and the preparation of the "Kollyva" memorial wheat, they took their own Kollyva to church and asked Father John to offer a memorial service for their loved ones. They are pictured here with their teacher, Joyce Athanasiou.



Bringing the Community Up-To-Date: On Sunday, March 10th, the first General Assembly of the year was held. In addition to the regular agenda items, a report was presented by the Vision Committee to inform the parish of the progress which has been made regarding both the search for a new church property as well as the construction of a Cemetery Chapel. Pictured here (top to bottom) are: a) Cemetery Committee Chairman Bill Fiedler displaying a chart of the current layout of Holy Trinity Cemetery and possible locations for the soon-to-be constructed Cemetery Chapel; b) A series of maps and charts presented by the Vision Committee indicating all the properties they have investigated so far for a potential new parish site; c) Members of the Vision Committee: Bill Fiedler, Father John, Gus Georgiadis (Chairman), Lou Zozos, Harry Athanasiou, Chris A. Balouris (Co-Chairman); d) Holy Trinity parishioners in attendance at the General Assembly, listening attentively and asking questions.

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.

**Holy Trinity Church Godparent/Godchild Sunday
Divine Liturgy Luncheon**



**Sunday
April 7, 2002
Divine Liturgy
Godparent/Godchild Prayers
Holy Communion
Community Luncheon**

This special day provides us with an opportunity to observe the Lenten Feast of the Veneration of the Holy Cross and re-commit ourselves to the Lord Who took up that Cross for us.

Those who are able to celebrate with their Godparent(s), who placed that first Cross on our neck at Baptism, are asked to do so. If no Godparent is available, why not ask a special friend or relative to join you for this event?

On this day each Lent, the Philoptochos also hosts a lenten luncheon, whose proceeds benefit our Holy Cross Seminary in Brookline, MA. Please plan on staying and enjoying this feast together.

Also, all parishioners who are able are asked to bring a covered dish lenten item (non-meat, non-dairy, non-fish) to contribute to the meal. For questions, contact Marie Kourakos at 412-563-2209.

It's swimmin'!
Don't miss it!
Reserve a table!

PALM SUNDAY

Sixth Annual Community Fish Luncheon
SUNDAY, APRIL 28, 2002
Sponsored by Holy Trinity GOYA

Please plan on attending and celebrating this great Feast Day with your family and the Church. And this year, you're covered no matter what:



Bringing a crowd? Reserve your table ahead of time (min. 8 required).

Can't stay? Carry out is available to take home!



Don't like fish? Pasta dinners will be available, too!

Reservation policy:
Pre-paid reservations are not required for individual tickets but may be made to hold an entire table (minimum of 8). Look for the GOYA table in Coffee Hour on Sunday April 14th & 21st.

Mouse Tales: The St. Spyridon Church School Library Update



April is the month that prepares us for new things such as spring flowers, warmer weather, and Easter. Today I am going to take you on a mysterious journey in search of a treasure of the heart and soul and only you can choose to follow my advice as my Yiayia once

explained to me.

The video for this month is geared towards my younger children. It is from the series of the videos "The Simple Grand Quigley Band". This episode is "The Crazy Quest for the Hidden Treasure". These lovable, cuddly characters go on an adventure in search of the treasure trams. A mysterious map and their curiosity is the key that unlocks clues to help them in finding the hidden treasure.

They also discover that there is something even more important more rewarding than finding the treasure trams. They learn that in the parable of the buried treasure, our Heavenly Father has hidden a treasure that is priceless in every way, waiting for all who are willing to seek and find, if they are only willing to leave behind all the worthless wealth that the world has given them. Nothing else is greater than the Kingdom He has prepared for each of us. He wants each of us to be treasure hunters to search for the best treasure of all ... the treasures of faith found in the Bible.

God's word has many, many buried treasures for us to find. For example, in Proverbs 3:5-6, it says, "Trust in the Lord with all of your heart and lean not on your own understanding; in all your ways acknowledge Him and He will direct your path." In the Bible we also learn about the Word of God (called in Greek, the "Logos"). Because we know the Logos to be Jesus Christ, we have indeed found the greatest treasure of all in Him.

So, my precious children, today and every day I want you to grow in your faith by listening and learning what your parents and teachers are teaching you about God's Word.

Also, a gentle reminder from me, Spero, that Great Lent is a period when we really try to do better with our fasting and our prayers, so listen to your priest and your parents and do what you can. And don't forget, I would like to see your precious little feet walking into Church a lot during this season. (You see, little church mice like me are only so tall, so I can tell when you are there by the color and soles of your shoes!) "Have a blessed Pascha!"



Love in Christ, Spero

Building An Architecture of True Orthodox Vision

Fifth 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.

Why Are Orthodox Churches Special and Unique Building Types? (continued)

The Church is our home away from home. It is the setting of timeless liturgical continuity and that treasure house of special memory: eternal, past, present, future. Our forebears have entrusted to us the stewardship of the living Orthodox Faith.

What Is the Orthodox Style or Expression of the Orthodox Church?

While we are a Byzantine-rooted Orthodox Church, that incredible crucible of spiritual and technical ingenuity, Constantinople, was the place where liturgy and architecture developed together. Today, because of the past contemporization and Neo-Byzantine interpretations of church architecture, 100 percent of our clients currently demand traditional Byzantine Orthodox architecture.

Photios Kontoglou was a major pioneer in the creation of the renaissance of true Byzantine iconography and its principles. I believe our mission today in the spirit of Kontoglou regarding the architecture of our faith is to focus, educate, and communicate the qualities and attributes of Byzantine Orthodox Church architecture, including an understanding of basic elements and basic prototypes, such as central, cross-in-square, and cruciform. I do not believe that the Basilica should be included in this grouping because it was a "borrowed" church form [Constantine's Roman Basilica ("Building of the King") borrowed in another incarnation from the-Greeks) and does not relate or adequately support the Orthodox worship activity, being linear, sequential, hierarchical, and more exclusive. The central, cross-in-square, and cruciform



"The Church is our home away from home. It is the setting of timeless liturgical continuity and that treasure house of special memory: eternal, past, present, future."

prototypes have powerful, meaningful, and appropriate characteristics and also offer a rich architectural palette from which to work.

Beyond these prototypes there are a series of key characteristics that define appropriate Orthodox architecture:

- ▶ A contained environment of Heaven on Earth, without regard to "earthly cares";
- ▶ Dome or dome surrogate symbolic of Heaven, eternity, the dwelling place of Christ Almighty, the Giver of Light and Life;
- ▶ Solid and stable while pierced with light;
- ▶ A place representing the theology of light;
- ▶ Layers of space, darker contrasting with light;
- ▶ Spacious internal proportions;
- ▶ Apex/hierarchical proportions and massing (progression of three-dimensional interior spaces and exterior appearance);
- ▶ Functional liturgical arrangements and potential;
- ▶ Gracious, well-planned iconographic surfaces;
- ▶ Structural ingenuity.

Although one might assume that, given these characteristics, that there would be little variety among our churches. However, as the language of nations differ amongst various Orthodox Churches, its architectural language based upon time and place has also varied, whether it be Asia Minor, the Middle East, Russia, Bulgaria, the Greek island versus the mainland, or countless examples of regional and ethnic expression. Orthodoxy accommodates while not changing the basic architecture of the true faith.

(Continued next issue...)

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McCandless Township, North Hills

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Two Graves	\$900	Five Graves	\$1,875
Three Graves	\$1,275	Six Graves	\$2,100

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WHERE IS JESUS?



In the life of every disciple of Jesus, there come times when the Master seems to withdrawal Himself and to remain absent—as if in some way He is buried.

The Gallilean women show us what our attitude should be at such moments. They have observed the grave; they know where Jesus is. And we, too, must not doubt that Jesus is there, even if His does not seem to answer, even if He has become invisible: we must keep our eyes fixed, if not on Him, at least in His direction.

*From "The Year of Grace of the Lord"
by a Monk of the Eastern Church*