



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

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DON'T FORGET



THRU SEPT. 1ST

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

August 2002

www.HolyTrinityPgh.org

Volume 10 – Issue 8



This ship symbolizes the Holy Church of Christ. Its keel represents the Orthodox Faith in the Holy Trinity. Its beams and planks, the dogmas and traditions of the Faith. Its mast represents the Cross; its sails and rigging represent hope and love. The Master of the vessel is our Lord, Jesus Christ, Whose hand is on the helm. The mates and sailors are the Apostles, and the successors of the Apostles, and all the clergymen, secretaries and notaries and the occasional teachers. The passengers comprise all Orthodox Christians. The sea symbolizes present life. A gentle and zephyr-like breeze signifies whiffs and graces of the Holy Spirit wafting the vessel on its course. Winds, on the other hand, are temptations baffling it. Its rudder, whereby it is steered straightforwardly to the heavenly harbor, is the handbook of sacred canons."

Illustration and description taken from "The Rudder" (1908 Edition)

Father John's Message

THE HOLY TRINITY HERALD

Parish Newsletter of
Holy Trinity
Greek Orthodox Church
302 W. North Avenue
Pittsburgh, PA 15212
Phone 412-321-9282
Fax 412-321-7272

A Parish of the Greek Orthodox Diocese of
Pittsburgh and the Greek Orthodox Archdiocese
of America under the Spiritual Jurisdiction of the
Ecumenical Patriarchate of Constantinople

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The Cultural Side

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Publication Schedule

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

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.



Lay up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal [...where Wall Street doesn't devalue, shady accounting doesn't defraud, quarterly statements don't diminish and the I.R.S. can't audit...] For where your treasure is, there will your heart be also.
(Matthew 6.20-21, revised)

Dear Brothers and Sisters and Christ,

What interesting times these are! As the headline writers in the papers and the talking heads on television vie for the front lines of our attention ... and the politicians jockey as usual to take advantage of every situation to their own advantage ... every bit of news, soon-to-be-news or slight change in the financial indicators, seems to tell us we should be panicking ... or we should not be panicking ... or we should be buying ... or we should be selling. It is enough to make make one wonder what really matters?

It is answer to fits of worldly life such as these that the Lord told His disciples, "Therefore I tell you, do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. Is not life more than food, and the body more than clothing?" (Matt. 6. 25). I remember quite vividly learning that lesson in my early days as a camp counselor, standing around the campfire singing, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you. Alleluia!"

Fortunes and worldly blessings can do great things: build churches; support ministries; empower philanthropy; fund medical research; provide for the security of our nation and more. That same wealth can also, however, become the thing which draws our attention away from the Real Treasure (Matt. 6.34) just long enough to turn our priorities upside down and make us mistaken the dust and rust of this world for the eternal treasure. After all, how often do we pay more attention to the shape of our soul and its preparation for paradise than we do to the balance of our mutual funds and the condition of our 401K?

The point is this: like everything other blessing in this life, the up-and-down balances of our worldly investments are there as a tool for us to "do good to all men" while we have time (Gal. 6.10). But don't forget, they are only one type of investment the Lord gives us to work with. There are many others:

- Invest your time to be with your family.
- Invest your prayers to be with your God.
- Invest your labors to serve your Church
- Invest your hope to strengthen your heart
- Invest your faith to cleanse your soul

These are but a few of the opportunities the Lord provides to "undistract" us from the see-saw markets and the topsy-turvy world.

You need only to look around to see the "returns" of these investments. A community of faith, serving God, nurturing her children, planning for the future, following the narrow path to Paradise. Sure, we don't measure up in every worldly way, but that's not the measuring stick the Lord uses.

Have faith, keep your eye on the *real* prize!

Sincerely yours in Christ,

News & Events

YOUTH MINISTRIES

Vacation Church School July 29-August 2

The 2002 Orthodox Christian Vacation Church School program will be held in conjunction with other Orthodox parishes of the area at Holy Cross Church from Monday, July 29 through Friday, August 2, 9:00 am to 12:00 noon each day. Please call 412-833-3355 if you would like your child to attend.

EDUCATIONAL MINISTRIES

Church School/Greek School Registration. . . August

Registration for the 2002/2003 Church School and Greek School year at Holy Trinity is right around the corner! On Sundays, August 11, 18 & 25, there will be registration tables in the Coffee Hour for parents to sign up their children for the upcoming year. The process is simple: just update your child's card with any changes and sign for the current year. Parents are reminded that Church School classes start with the two-year-old Toddlers Class.

The Church School will also be collecting its annual Parents and Volunteers Survey forms at registration time. Please take the time to complete one of these forms and offer your stewardship of time and talents in helping the Church School ministry during the coming year. Thank you!

COMMUNITY NEWS

Over 50 Club Trips

The Over 50 Club will be taking two trips in the near future. The first will be a day trip on August 20 to Akron, Ohio. The destination is the Carousel Theatre., where the group will be seeing the classic musical, "Showboat." Time for shopping will also be provided. Contact Stella Athanasiou at 412-322-4080 for information or reservations.

Also, the group will be travelling to the Jersey Shore and Lancaster County, PA, from September 30 to October 5. Bus transportation and meals are included in the \$335 package. Destinations include Wildwood, NJ, and the Sight & Sound Theatre in Stroudsburg, PA, where the group will attend a musical performance of the Bible story of "Daniel."

Cemetery Committee Announcement

Please keep sending your voluntary "maintenance" donations that help us offset our yearly ground keep-

ing operations. Your donations assist us in keeping the grounds looking beautiful. Thank you!

Also, your help is needed regarding payment of "reserved" graves. There is an ongoing problem in accounting for gravesites of unpaid "reserved" (from years past) versus "paid reserved" spaces. According to the Rules and Regulations of the Cemetery adopted by the community, we cannot "reserve" graves that have not been purchased. If you have graves in this condition ("reserved" but not paid), please confirm them with payment as soon as possible to avoid future problems or questions of ownership. When unpaid space ownership is in question, we will attempt to give the immediate families first right to purchase gravesites. Thank you for understanding and if you have any questions please call Bill Fiedler @ 412-364-1545.

Lost and Found

A bracelet was found at the Pentecost Feast Day Panigiri. If you have lost one and can identify it, please call the church office at 412-321-9282.

Additional Stewardship Pledges Received

In addition to the list published in the last issue of *The Herald*, pledges from the following Holy Trinity Stewards have been received to date:

Mr. & Mrs. George Manias
Mrs. Anastasia Rigas

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

FESTIVAL NEWS

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

Please mark your calendars for the 2002 Holy Trinity Greek Festival, August 28-September 1. Ad Book Sponsor forms were included in previous issues; the Volunteer Schedule is included in this issue. Please also check the remaining cooking schedule. Don't wait for someone to call—get involved today! It's just around the corner!

Want to help and enjoy yourself, too? Call your friends, koumbaroi, relatives or co-workers and schedule a meal at the Festival from now.

Greek Dance Practices August

Greek Dance practice will take place on Thursdays during the month of August, starting at 7:00 pm following Paraclesis services on August 1 and 8, then at 6:00 pm for the remainder of the month. For informa-

News & Events

tion, contact Stella Athanasiou at 412-322-4080.

Thank you, dancers and teachers, for your dedication to serving your Church and your pride in preserving your Greek heritage and its dancing traditions!

Festival Cooking August

Please volunteer to help with the cooking for the Holy Trinity Festival. The schedule is as follows:

Thu. Aug. 1, 9:00 am	Diples
Thu. Aug. 1, 9:00 am	Spanakopita
Fri. Aug. 2, 9:00 am	Diples
Tue. Aug. 6, (following Liturgy).....	Pastitsio
Thu. Aug. 8, 10:00 am	Dolmathes
Fri. Aug. 9, 10:00 am	Dolmathes
Tue. Aug. 6, 9:00 am.....	Pastitsio
Thu. Aug. 15 (following Liturgy)	Pastitsio

LITURGICAL LIFE

9:30 Divine Liturgy Hours Through Sept. 1

Throughout the summer and continuing through the Festival Weekend (September 1), Holy Trinity Church holds Divine Liturgy at 9:30 a.m. This schedule is in effect for all Sundays and weekday Liturgies. Orthros starts at 8:30 am. Also, don't forget, the homily is delivered following the Gospel reading, which takes place early in the service. Please be sure to adjust your personal and family schedules to be there on time!

Paraclesis Services August 1-15

Holy Trinity will, as usual, offer a schedule of Paraclesis to the Theotokos Services during the first fifteen days of August in preparation for the feast of the Falling Asleep (Koimissis) of the Theotokos. We will also continue the practice of highlighting various ministries at Holy Trinity on given evenings as we invoke the prayers of the Theotokos upon our efforts. Again, please remember that *all parishioners are encouraged to attend all services*; these specially designated evenings are a way for us to gather together as faithful members of various ministry groups and ask for the Lord's blessings and the Panayia's prayers regarding our particular involvement in the life of the Church. Here is the schedule:



August 2002 Paraclesis Services

Thu. Aug. 1	6 pm
Fri. Aug. 2.....	6 pm: Youth & Family Night
Mon. Aug. 5	10:00 <u>AM</u> : Senior Citizens
Wed. Aug. 7	6 pm: Church School Staff
Thu. Aug. 8.....	6 pm: Anointing of the sick
Fri. Aug. 9.....	6 pm
Mon. Aug. 12.....	6 pm
Tue. Aug. 13	6 pm: Parish Council

Transfiguration Vespers & Liturgy Aug. 5/6

The Monastery of the Holy Transfiguration in Ellwood City invites us to join them for their August 5th Great Vespers at 6:00 p.m., followed by a lenten reception. To get there, take I-79 North to the Portersville Road/Route 488 exit toward Ellwood City. Follow 488 to the Monastery. The phone number is 724-758-4002.

Orthros and Divine Liturgy for the feast of the Transfiguration will be held at the Monastery *as well as at Holy Trinity Church* on Tuesday, August 6, with Orthros starting at 8:30 a.m., followed by Divine Liturgy at 9:30.

In keeping with the wonderful tradition of the Blessing of the First Fruits, it is customary to bring a tray of washed grapes or fruit on that day, which will be blessed at the end of the service and distributed to those in attendance.

Koimissis Vespers & Liturgy Aug. 14/15

Our sister parishes of Koimissis churches in Aliquippa and Oakmont invite us to join them for their feast day Great Vespers on August 14th at 7:00 p.m., followed by a lenten reception.

Orthros and Divine Liturgy for the feast of the Falling Asleep of the Theotokos will be held at those parishes *as well as at Holy Trinity Church* on Wednesday, August 15, with Orthros starting at 8:30 a.m., followed by Divine Liturgy at 9:30.

Weekday Liturgies August

In addition to the regular Sunday services and the special schedule of Paraclesis services, please make note of the following weekday services in honor of these major Feast Days during August. Orthros starts at 8:30 a.m., followed by the Divine Liturgy at 9:30 a.m.

Tue. Aug. 6:	Transfiguration of the Lord
Thu. Aug. 15:	Falling Asleep of the Theotokos
Thu. Aug. 29:	Beheading of St. John the Baptist

2002 Paschal Donations

Thank you to the many parishioners and friends who offered donations for Lent and Holy Week through the envelope system. Thank you also to the following donors of special flowers and items used during this holy season:

Salutations to the Theotokos Services

Flowers for the processional and iconostasion icons of the Theotokos

- Anonymous
- John Langas
- Kelly Manning
- Mr & Mrs. Peter Panos, in memory of Mike & Athena Peters
- Nick, Joy, Margo & Ted Loomis, for the health of their family

Lenten & Holy Week Services

Flowers and other liturgical needs for the holy services

Iconostasion Flower for the Holy Archangels	Anonymous
Processional Flowers for the Veneration of the Cross	Holy Trinity Philoptochos
Annunciation Iconostasion Icon	Dr. and Mrs. Christ and Kathy Balouris and family
Processional Icon for Palm Sunday	Helen & Steve Morris, for the health their family
Bridegroom (<i>Nymphios</i>) Processional Icon Flowers	John and Sophia Regas, in memory of their parents
Holy Wednesday Holy Unction Supplies.....	Sarah Scopeletis
Lent and Holy Week Wine for Holy Communion	Gregory Pappas, in memory of Christ Pappas
Prosforon for Liturgies.....	Joanne Pappas, Martha Lambou, Evdoxia Danis, Katherine Balouris, Faith Williard
Crucifix Wreath of Flowers.....	John and Toulia Giannoutsos; Antonia Karras
Crucifix Candles.....	Melanie Black, in memory of Mary Mihalopoulos and Nicholas & Eugenia Roomeliotis
Rosewater for Holy Friday.....	Stella Kourakos, in memory of Irene, Stanley & George Kourakos
Flowers for the Epitaphion.....	Holy Trinity Offering Trays, Envelopes, plus the following:
• Betty Dickos, in memory of Frank & Fannie Dickos	
• Mr. & Mrs. Frank Erdeljac & Family, in memory of Michael & Theologia Alexiades	
• Mr. & Mrs. Gust Passadis	
• Steve Pefanis & family, for the health of their family	
• Georgia Vlahakis Holm, in memory of her parents, Mr./Mrs. George Vlahakis, and brothers, William and Walter	
• Bob & Harriet Navarro, in memory of Catherine, James & Michael Karras	
Decoration of the Epitaphion.....	Holy Trinity Philoptochos and other Holy Trinity youth & parents
Sheet for Burial Shroud	Athanasia Geanopoulos

Resurrection & Pentecost Services

Resurrection Eggs	Mr. Jerry Pefanis, in memory of his wife, Anastasia
Dying and Preparation of the Red Eggs.....	Holy Trinity Philoptochos
Resurrection Processional Icon 1	Irene S. Karavolos & Fanny Kostos, in memory of Steve Karavolos
Resurrection Processional Icon 2	Gerri & Paula Valliant & daughters, in memory of their mother & grandmother, Helen Kastanis Valliant
Priest's Resurrection Candle 1	Georgia Manesiotis, for the health of her family and the parishioners
Priest's Resurrection Candle 2	Barbara Harlas, in memory of Nick Harlas
Rose Petals and Leaves for Holy Saturday morning	Paul & Sally Hionedes
Lilies	Holy Trinity Offering Envelopes, plus the following:
• Judith Fulton, in memory of her parents, Robert and Bella (Fortes) Fulton	
• Joseph & Arlene Phatuross, for the health of their family	
• Olga Regakis, in memory of James Regakis and all the deceased	
Pentecost Feast Day Icon	Fr. John Touloumes & family, in memory of John Touloumes

Thank you also to the chanters, acolytes, choir, Parish Council members and others who helped during Lent and Holy Week with the holy services. May you always be strengthened in the hope and promise of the eternal life found only in our Lord and Savior, Jesus Christ!

The Prayer Rope - Part 3

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

Helping Regulate Time

Of course, a person has to fight off the temptation to "rush". For this reason, some people use a clock instead of a prayer rope as an external measure for their prayer rule. By using a clock, a person can devote a set amount of time to prayer, although he may not keep track of the exact number of prayer he says.

Helping Dedicate Prayers

The prayer rope is also a convenient way to keep track of the number of bows or prostrations a person makes during his prayer rule. Making the sign of the cross over oneself and then bowing from the waist and touching the ground with one's fingertips, or bowing down on one's knees and touching the forehead to the ground are very ancient ways of offering prayers to God and His Saints. One can combine these bows or prostrations with the Jesus Prayer or any of the short prayers we have mentioned above. The physical action of bowing or kneeling can contribute to the fervor of the prayer and give expression to our supplication, as we humble ourselves before God. This is one way in, which we can carry out the apostolic command to praise God both in our souls and in our bodies (see 1 Corinthians 6.20: "You must praise God with your bodies and your souls, that belong to God.")

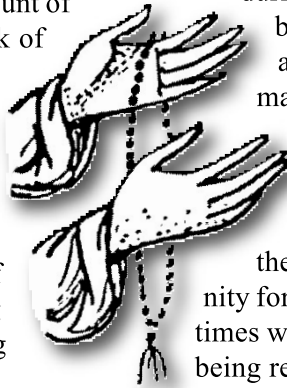
Praying Without Ceasing

Many people use the prayer rope when they lie down to sleep. After signing their bed with the cross, they take their prayer rope, bless themselves with the sign of the cross as they lie in bed, and quietly pray with the prayer rope until they fall asleep.

Waking up with the prayer rope still in your fingers or next to you on the pillow helps begin the new day with prayer. But ending the previous day with quiet prayer is an even better way to prepare for a prayerful beginning of the new day, not to mention preparing for the Eternal Day should we fall asleep that night in death.

Others take their prayer rope in hand during idle moments, such as while commuting or travelling. At any

time of the day, whenever you remember to do so, you can take a little prayer rope in your fingers, and the association of that action with the prayer you offer at other times will help you concentrate and offer some prayers during the course of the day whenever you may be, whatever you may be doing. And this is an important step towards fulfilling the commandment to pray without ceasing.



Concentrating on Prayers

The holy bishop Ignaty Brianchaninov mentions that the lengthy services held in the Orthodox Church are also a good opportunity for praying with the prayer rope. Often there are times when it is difficult to concentrate on the words being read or chanted, and it is easier to concentrate quietly on one's own private prayers, be they extemporaneous prayers for some special need, repeating prayers or psalms that we know by heart, or repeating some short prayer, especially the Jesus Prayer, with the assistance of the prayer rope. In fact, this often helps a person concentrate better on the service itself. Of course, when we are praying at the services, our prayer is joined to that of the entire Church.


Escaping Distractions in Prayer

We are constantly occupied by all kinds of thoughts that appear in our heads, and it seems we no sooner start to pray than we catch ourselves thinking about something else. Here again, the physical presence of the prayer rope in our fingers can help us catch ourselves and return to our task of prayer more quickly. And immediately we can offer our prayers anew without getting further entangled in our thoughts about how easily we get distracted from prayer to God. Here we have touched on the great science of prayer, what the holy fathers have named the "art of the arts". Regular reading the Holy Gospel, the lives of the saints and other devotional and spiritual literature can be of great assistance. But the important thing is to start to pray, to concentrate on words of the prayer, to offer heart-felt prayers to Jesus Christ, our Lord and God, which bring us closer to the Kingdom of God, for "The Kingdom of God is within you" (Luke 17.21).

"When we are praying at the services, our prayer is joined to that of the entire Church"

Archdiocese Launches Redesigned Web Site!

One of the exciting announcements at the Clergy-Laity Congress was the launch of the completely re-designed Archdiocese web site, www.goarch.org. Already a well-respected site in its previous version, this new professionally done re-design raises it to an award-winning level and makes it one of the finest religious sites on the Internet as well as a phenomenal Orthodox resource. Please put it on your "favorites" list and use it often!



UPCOMING FEASTS:

St. Panteleimon
July 27

Holy Transfiguration
August 6

Dormition of our Most Holy Lady Theotokos
August 15

NEWS AND EVENTS ARCHDIOCESE OF AMERICA ARCHBISHOP DEMETRIOS PARISH DIRECTORY ONLINE CHAPEL OUR FAITH MINISTRY OUTREACH MULTIMEDIA PROGRAMS MINISTRY RESOURCES


GREEK ORTHODOX ARCHDIOCESE OF AMERICA

WEDNESDAY, JULY 24, 2002

EPISTLE READING
St. Paul's Letter to the Romans 15:7-16

GOSPEL READING
Matthew 12:38-45

SAINTS AND FEASTS
Athenagoras the Apologist
Holy Great Martyr Christina



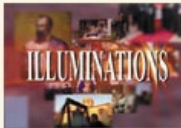
NEWS AND EVENTS

- Come Receive the Light Radio Program - Upcoming Schedule
- Pan-Orthodox Festival to Kick Off IOCC Race
- Philoptochos Gives Generous Gift to IOCC
- Media Advisory - July 14 - August 1, 2002
- Archbishop Demetrios and SCOPA Hierarchs Meet with President Bush at the White House

FOCUS ON THE FAITH


Want to learn more about Orthodox Christianity? Why not start from the beginning with an Introduction to Orthodox Christianity. [Learn more](#)

SPOTLIGHT



ILLUMINATIONS, the video magazine of the Greek Orthodox Archdiocese of America, will take you across the country and around the world offering you a closer look at the work and ministry of our Archdiocese, Diocese, Parishes and show you the ways our Hierarchs, our Clergy and our faithful are making a difference in the lives of others. [Learn more](#)

FEATURED VIDEO



History of Orthodox Christianity: this 3 part series views the foundation and growth of the Orthodox Church through historic milestones and geographic locations connected to specific eras, examining the formation of major aspects of the Holy Tradition. [Watch online](#)

MINISTRY HIGHLIGHT

The Department of Internet Ministries has launched a new web site for the Archdiocese. This site offers a vast selection of inspirational, educational, multimedia, and interactive content on the Orthodox Christian faith and life. Learn about the site's new sections and offerings. [Learn more](#)

BIBLE SEARCH

Version:

Passage: (e.g. John 4)

Word(s): (e.g. God Loves)

SEND FREE ORTHODOX CHRISTIAN GREETING CARDS, COMPLETE WITH ICONS!

REGULARLY UPDATED NEWS

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LOOKUP BIBLE VERSES AND THE DATE OF PASCHA

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Lives of the Saints

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Lookup Bible verses and the Date of Pascha



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This site has been made possible by a grant from Leadership 100

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7

Summer Camp 2002: A Banner Year for Holy Trinity!



**HOLY TRINITY JOY
CAMPERS & STAFF**

*“Spread
the
Word!”*

(Matthew 28:19)

By the grace of God, 2002 was a record-breaking year for Holy Trinity's participation in our diocesan Summer Camp. Our community sent **30 JOY and GOYA camp-**



**HOLY TRINITY
GOYA CAMPERS**

ers, as well as **7 staff members**, including Father John. The theme for this year's camp was "Spread the Word," which focused on the important role we each have in the mission work of the Church: bringing the Good News of Jesus Christ to the world. Thank you to the parents, whose encouragement helped so many attend and to the Philoptochos, various donors and the Parish Council for helping underwrite the cost of attending. Your "investment" in the nurturing of our children's souls and faith will last a lifetime!



See more camp photos
online at www.odpgh.org

Can you pack all of your Camp memories into one night?



Saturday, August 17, 2002 • 8:00 PM - 1:00 AM
Holy Cross Community Center • Pittsburgh, PA

Join hundreds of current and former campers, counselors, staff and friends of the camp program as we reunite for the future of camp. At CampFest we will relive our own joyful camp experiences while ensuring that generations of future campers enjoy the blessings and memories of our camp program.

For ticket information, please visit our website, email us at CampFest@hotmail.com or call 412-531-7146.
All proceeds from CampFest will be donated directly to the development of the camp at Mount Tabor.

A fundraising event for The Camp at Mount Tabor
www.MtTabor.org/CampFest



The Cultural Side • Η Πολιτιστική Πλευρά



Voula Hareras

Ο Τορπιλισμός τη Ελλάς

Εχουν περασει 62 χρονια απο τοτε που το καμαρι του ελληνικου στολου το Ελλη βρηκε τραγικο τελος στο λιμανι της Τηνου.

Ακολουθει ενα λεπτομερες κειμενο απο τις τελευταιες ωρες του ωραιου πλοιου.Θα ειναι

καλο να μην ξεχναμε οσοι ζησαμε τα γεγονοτα τοτε και να μαθαινουμε και τα παιδια μας μερικα κομματια της ενδοξης ιστοριας μας.

Ειχε ροδισει για καλα η αυγη οταν το ιερο πλοιο ζυγωσε στην Τηνο για το μεγαλο γιορτασι. Ο Αυγουστιατικος ηλιος, που εκανετ' ολοστρωτο Αιγαιο ν' αντιφεγγει τεραστιο πετραδι, εβαφε τριανταφυλλοχρυση τη σπαθατη σιλουετα του. Η πολιτεια ειχε ξυπνησε, απο τα μαγαζακια της προκουμιας ειχε σηκωθεί κιολας η βοη του πανηγυριου. Οι καμπανες χτυπουσαν χαρμουςνα, τα περιστερια πετουσαν πανω απο τα λουλουδισμενα περιβολια και τις στεγες, ανθρωποι χαρουμενοι κυκλοφορουσα νστους δρομους.

Το πλοιο εγραψε γοργα κομψο τοξο και φουνταρισε στο λιμανι απεξω, πεντακοσια πενηντα μετρα απο το πρασινο φαναρι της μπουκας. Καθε караβι εχει την μοιρα του. Ποιος θα μπορουσε ποτε να βαλλη με το νου του πως αυτο εδω, σκαρωμενο στην Αμερικη για λογαριασμο των Κινεζων που το θελαν για σχολη πυροβολικου, θα ξεκινουσε απο τα μακρινα νερα του Ειρηνικου με το εξωτικο ονομα «Φειχουνγκ» για ν' ελθη μια μερα να βρη ιστορικο ταφο στο βυθο του Αιγαίου, σαβανωμενο με την γαλανολευκη των Ελλήνων μ' ενα μυθολογικο ονομα στην πρυμνη το του?

Μα ποιος απο το πληρωμα της Ελλάς που ηταν αραγμενη στο Αδαμη της Μήλου θα μπορουσε ποτε να φαντασθι, οταν ο Στολαρχος προσταξε το караβι να φυγη αυτη την νυχτα για την Τηνο για το πανηγυρι, πως το ταξειδι αυτο θα ηταν το τελευταιο της και για μερικους και για δικο τους.

Ειχαν βγη απο το λιμανι της Μήλου στη μια μετα τα μεσανυκτα, απολυτη μπονατσα. Επλεαν με εικοσι μυλια σε θαλασσα γυαλι, που θα μπορουσες να μετρησες τ' αστρα που καθρεπτιζε. Και ηταν ολα τοσο ησυχια τοσο γλυκα που υπαξιωματικοι και ναυτες, να ρωτιουνται γιατι να ειναι το караβι σε πολεμικη εγερση. Αυτη δεν ηταν νυκτα για σκληρα εργα αλλα για αγαπη. Ελαφρος λιβας αρχισε να φυσαι και να τυλιγη τις μορφες με χλιαρο λαδι αμα φουνταρισαν στην Τηνο. Η ωρα ηταν εξι και μιση ενα σαλπισμα ευθυμο αντιλαλησε προσταγμα να γινει 'ανατασις σημαιων.'

Το πλοιο φορεσε μεμιας το φαιδρο τριγωνο του μεγαλου σημαιοστολισμου του. Στα σχοινια που ηταν τα σηματα ειχαν ραψει και τις λεγομενες «οριζοντιες σημαιες αναγνωρισεως» προορισμενες να δειχνουν απο μακρινα

στ' αεροπλانا την εθνικοτητα του караβιου.

Στην προκουμια και γυρω απο τον ναο της Μεγαλοχαρης η κινηση τωρα δυναμωνει. Οι απειροι πραγματευταδες αρχισαν να ζουζουνιζουν σαν σφυκες αναμεσα στους πανηγυριωτες. Και τι δεν πουλουσαν σταυρους, κομπολογια, χαρτοκοφτες, κοντιλοφορους, εικονι σματα, φυλακτα απο το Αγιο Ορος, ξυλογλυπτικη, ντατελες, βενταλιες, μαντιλες, βραχιολια, και πολλα αλλα, οτι μπορει να ζαλιση τις γυναικουλες των πανηγυριων.

Κοντα στους εμπορακιδες μεσα στα πληθη διαφοροι απατεωνες και Λοποδυτες προσπαθουν να παसारουν ψευτικα δακτυλιδια η να σουφρωσουν το πορτοφολι των πιστων.

Η πιο γελαστη ατμοσφαιρα βασιλευε στην Ελλη, αυτη τη στιγμη ειχε λυθει στο ταξειδι, το πολυθρυλητο ζητημα, ποιοι ναυτες θα σχηματιζαν τιμητικο αγημα (επρεπε να ειναι σαραντα) που θα συνοδευε την καθιερωμενη λιτανια, Και τωρα ειχαν κατεβει στο πρυμναιο υποφραγμα μαζυ με τους οκτω ευσεβεις υπαξιωματικους που ειχαν ζητησει μονοι τους απο τον κυβερνητη να τους επιτρεψη να κρατουν εκπεριτροπης την εικονα της Παρθενου στην περιφορα της.

Ξυριζονταν, πλενονταν, αλλαζαν τις στολες τους, γυαλιζαν τα κουμπια τους, με αστεια πειραγματα και τραγουδια. Αυτος ο ζηλος τους γλυτωσε, αν ηταν στο καταστρωμα μπορει να ειχανε τυχη διαφορετικη. Οι αλλοι ναυτες επλεναν και καθαριζαν το ομορφο караβι.

Ηταν η ωρα επτα παρατεταρτο π' ακουστηκε να βουιζει κινητηρας αεροπλανου στον αερα. Μια Ιταλικη αερακατος που ειχαν σβυσει τα εθνικα χρωματα της, ζυγωσε την «Ελλη». Ερχονταν απο ανατολικη διευθυνση πετωντας 1000 μετρα υψος. Στην στιγμη βρεθηκαν στην θεση τους οι ομοχειριες των πυροβολων, ο υπαξιωματικος πυροβολητης πηρε διαταγη να παρακολουθει το αεροπλανο με την ομοχειρια του πρωτου πυροβολου «Τερνυ», Την ιδια διαταγη πηρε και ο αρχικελευτης πυροβολητης με την ομοχειρια των πυροβολων (σκοντα).

Η αεροκατος εκαμε δυο μεγαλες βολτες πανω απο το λιμανι. Τα πληθη που ετοιμαζονταν για την λιτανεια θαρρωντας πως ηταν ελληνικο, χαιρετουσαν απο την προκουμια, τα δρομακια, τα μπαλκονια με καπελα και μαντηλια. Το αεροσκαφος περνωντας απο την Ελλη σε καποια αποσταση, τραβηξε με κατευθυση το Σκιρωνα ελαττωνοντας ολο ενα υψος. Κανενας δεν εδωσε σ' αυτο το επεισοδιο τη σημασια που ειχε απο κανενος το νου δεν περασε οτι η αερακατος ερχοτανε να καμη αναγνωριση να δωση στοιχεια για την επικειμενη θανασιμη επιθεση και η προετοιμασια εξακολουθουσε στο καταστρωμα-ετοιμασια εξοδου και καθαρισμων—οι ναυτες στο πρυμναιο υποφραγμα παραλαβαιναν τωρα τον οπλισμο τους.

Ητανε πια η ωρα οκτω και εικοσι πεντε, στο καταστρωμα βρισκοταν ο σημαιοφορος της βαρδιας, ο υπαξιωματικος της φυλακης, ο αγγελιοφορος, οι ανδρες των ομοχειριων, μερικοι ανδρες του αγηματος που ειχαν ετοιμασθι, και ο ανθυπολοιαρχος Κυριαζοπουλος περιστοιχισμενος απο

The Cultural Side • Η Πολιτιστική Πλευρά

υπαξιωματικούς.

Τον είχαν ζυγώσει για να τον ρωτήσουν—θα βγίτε θα πάτε στην Μεγαλοχαρή?—γιατί ρωτάτε? είπε ο αξιωματικός για να σας δώσουμε ν'αναψετε και για μας ένα κερι κυριε ανθυποπλοίαρχε. Δεν είχε προλάβει να αποκριθί που ακουστήκε από την γεφυρά του καραβιού όπου στεκοταν οι σηματοωροι μια δυνατή φωνή—τορπίλη δεξιά—και συγχρόνα τις τελευταίες συλλαβές σκεπαζε δαιμονισμενος παταγος και βοή από τρομερή εκρήξη.

Τρανταγμα φρικτό, σεισμός αλοκοτός έσεισε το καράβι που νομίζες πως θα διαλυθεί, πως θα ξεκολλήσουν τα σίδερα του και τ'ατσάλια και θα φύγουν στα τέσσερα σημεία του ορίζοντος.

Συγκορμό αναπήδησε δύο μέτρα έξω από την θάλασσα σαν να το σηκώσε γιγαντια δύναμη, κι' από τα σπλάχνα του ανοιγμένα με μιας από τεραστία υπερπίεση, τινάχτηκαν μ'απαισιο ουρλιασμα, μουγκρισμα και φυσίμα λαβομένου μεγαθυριού σε ύψος μεγάλο, φλογες, ατμοί, σήδερα, σωλήνες κομματιασμενοι, στριμμένα ρουμπινέτα, συρματα, μπρουντζό παραμορφωμενοι και σαρκές ανθρωπινές, ξεσκισμενες καρβουνιασμενες και το καράβι καταπέσε πάλι στα νερά με καινούργιο τρανταγμα κι' αναπάλμο που κρατίσε λίγες στιγμές.

Ο ανθυποπλοίαρχος Κυριαζοπούλος που βρισκοταν στ' άλλο πλευρό του καραβιού απ' αυτό που έσκασε η τορπίλη, τινάχτηκε ψηλά στον αέρα, κι' όταν έπεσε πάλι στο καταστρώμα με τα σπλάχνα του τρανταγμένα είδε όλους τους υπαξιωματικούς που κουβεντιάζε μαζί τους λίγα δευτερόλεπτα πριν στρωμένους κάτω να βόγγουν ματωμένοι.

Μ'όλο τον πόνο που νοιώθει στα σωθικά του σηκώνεται ζητώνει να τους βοηθήσει, όλοι βαριά πληγωμένοι.. Νεκρός όμως ο Παπανικόλαου παραμορφωμένος, μια σιδερένια πορτά ολακέρη ξεκόλλησε η εκρήξη από την θέση της, την είχε ρίξει απάνω του με αφανταστή ορμή, τον είχε συντρίψει. Άλλοι τρεις νεκροί κείτονταν στο αντικρινό πλευρό του καραβιού που έσκασε η τορπίλη. Απ'όλλα τα μέρη ακουγονταν βόγγητα και φωνές.

Οι υπαξιωματικοί έξω από τους ασυρματιστές, ήταν όλοι λαβωμένοι και οι περισσότεροι πολύ σοβαρά. Οι ναύτες από το πρυμναίο υποφραγμα τρέχανε πάνω κάτω να τους περιμαζέψουν να τους φροντίσουν. Ήταν πάνω από τριάντα. Όσοι βρέθηκαν κοντά στην εκρήξη παθάνε τρομάρα, εγκαυματα καυγάλισματα, αλειφτικαν πετράλαιο, μοιάζαν με ανθρώπους άλλης φυλής.

Οι λίγοι ναύτες που είχαν ανεβεί από το πρυμναίο υποφραγμα έτοιμοι για την λιτανεία, οι σηματοωροι από την γεφυρά, ο υπαξιωματικός της φυλάκης, ο «σκοπός κλιμακός», οι άνδρες των ομοχειριών, όσοι βρέθηκαν στο καταστρώμα, έγιναν αναρπαστοί, μωλωπισμενοι, ματωμενοι, βρέθηκαν στη θάλασσα σ'άρκετη απόσταση γύρω από το καράβι απροοπτοί ναυαγοί να φωνάζουν βοήθεια, κι' όσοι τους ακούγαν κι' όσοι προφταίναν κι' όσοι μπορούσαν έτρεχα στα «ενθemia» κι' αρπάζαν σωσίβια και τους πέτουσαν.

Ανάμεσα σ' αυτούς ήταν πολλοί που κολυμβούσαν λαβωμενοί τσουρουφλισμενοι με πόνους αβασταχτούς. Μέσα στο κύτος άλλη θυελλα, στα καμαρακιά των αξιωματικών μπροστά στην πλώρη, γυαλικά συντρίβια, λαμπές σπαζάνε, λαβομαινοί πεφτανε, ντουλαπές αναποδογυρίζονταν τα φωτά σβήνανε οι άνθρωποι μένανε στο σκοτάδι.

Ούτε τρία λεπτά δεν είχαν περάσει από την πρώτη εκρήξη που ακουστήκε δεύτερος τρομερός κρότος, κι' από την ρίζα του δυτικού λιμενοβραχειώνα που σαλεύσαν και εφύγαν οι μολοπέτρες του, σε φάρδος τριαμισί μέτρα σηκώθη απίστευτη κολόνα, πάνω από εβδομήντα μέτρα, σιφουνάς θεοράτος από νερά, τσιμεντά, πέτρες, πλακές, χαλίκια, κομμάτια του ριγμένου μολού, που τινάχτηκαν μακριά κατά την πολιτεία κι' επεφτανόλουθε στο λιμάνι και στα σπίτια και τσακίζαν κεραμίδια, καγκελά μπάλκονιω ν και τις γλαστρές με τα φλογατά γεράνια που τα στολίζουν.

Ο κυβερνήτης κι' οι αξιωματικοί της «Ελλής» φανταστήκαν πως βομβαρδίζε από πολύ ψηλά ιταλικό αεροπλάνο, από τις βάρκες όμως που πηγαινάν με γρηγόρο κουπί να βοηθήσουν ν' ανασηρθούν οι ναύτες από την θάλασσα σε λίγο ακουστήκαν φωνές, τορπίλα!! τορπίλα!! ήταν η τρίτη. Κρότος δυνατός ακουστήκε και μια κολόνα νερό, καπνός και τριμμάτια βράχων τινάχτηκε, πάνω από σαραντά πεντε μέτρα, κοντά στο πρασινοφανάρι της μπουκάς, από μια υφαλό. Αυτή ξεσκεπάσε το ιστορικό στιγμή του Μουσουλινι. Εμοιάζε η τρίτη τουτή κολόνα σαν να τη φύσηξε από τη ραχή της υπερφυσική τιτανική φαλαίνα, στριφογύρισε στον αέρα κι' έσπασε τέλος και καταπέσε, σκορπίστηκε ιριδίζοντας στον Αυγουατιατικόν ήλιο.

Τα τζαμιά των σπιτιών πεφτανε με παταγό, τα μαγαζιά της παραλίας κλείνανε χτυπόντας βιαστικά τις πορτές. Μια γυναίκουλα μεσοκοπή καταγωγής αρμενικής, που περνούσε κοντά στο δυτικό μολό σωριάστηκε στο τοπο από συγκοπή. Μια βοερί πανδημή συναυλία τρομάρας, γέμισε τον αέρα του νησιού. όπου κυριαρχούσαν οι φαλτσές γυναικίες οξυφωνίες.

Όλοι φεύγαν αλαφιασμενοι, ξεφρενιασμενοι, κοπαδία που τα σαλαγουσε φοβέρος και αγριός βοσκός, ο πανικός. Σκαρφαλώναν σαν κατσικία στους λόφους που στεφανώναν την πολιτεία. Άλλοι-κι' ήταν κάμποσοι-άνδρες γυναίκες παιδιά φθασάνε τρέχοντας σ' απίστευτα λίγη ώρα ως την πίσω μεριά του νησιού, κατά το φραγκικό Μοναστήρι.

Οι τρομγμενες γυναίκες ιστορούσαν πως ήταν το καράβι γεμάτο τορπίλες που τρελάθηκαν και φεύγανε μοναχές τους άλλα προφθάσε η Μεγαλοχαρή και τις έριξε μακριά στα βράχια, γιατί αν έρχοντουσαν ίσια στην παραλία θα ήταν πραγματικά τρομερός χαμός.

ΑΧ! ΒΑΓΓΕΛΙΣΤΡΑ ΜΟΥ ΛΕΓΑΝ ΚΛΑΙΟΝΤΑΣ

Σπίρος Μέλας

Ευχομαι η Παναγία να χαρίζει υγεία
και ευτυχία στα σπίτια σας!

Βούλα Χαρέρα

News from the Clergy-Laity Congress

To the Members of the Holy Trinity Community:

Every two years the Holy Synod, the leaders of our Archdiocese and both clergy and lay representatives from parishes throughout the country gather in a convocation known as the "Clergy-Laity Congress." This year, the event took place in Los Angeles. I attended as both a representative from this parish and a member of the Archdiocese Council.

In a series of events somewhat out of character, this year's gathering was preceded by a campaign of opinions and press releases from various individuals and organizations who were concerned with the development of a new charter for the Archdiocese. These mailings—some made directly to the households on the Archdiocese mailing list—created concerns which in some cases were legitimate and in other cases were quite questionable.

The largest issue surrounding the new charter is the way it establishes the working relationship between the Archdiocese of America and her Mother Church, the Patriarchate of Constantinople. According to the explanations offered at the Clergy-Laity sessions, that is, in fact, what the Charter is: the foundation for a relationship. Some had tried to portray the Patriarchate as attempting to restrict the self-governance of the Church in America. It was also said that the input of the clergy and laity in America would not be allowed in the development process. Neither proved true. On the contrary, over eight hours in two special plenary sessions provided adequate time for everyone's concerns. Likewise, an important message directly from the Patriarch dispelled any notion of subjugation.

Prior to leaving for the Clergy-Laity Congress and after returning from it, I received various questions from parishioners. For this cause, and for sake of keeping our community informed of the events of this national church assembly, I felt it appropriate to share one of the most important communications brought to the floor of the assembly: the message of the Patriarch, as delivered by Metropolitan Panteleimon, his representative. Please read it!

Fr. John



**MESSAGE OF HIS ALL HOLINESS ECUMENICAL PATRIARCH BARTHOLOMEW
TO THE DELEGATES AND PARTICIPANTS OF
THE 30 BIENNIAL CLERGY LAITY CONGRESS
LOS ANGELES, CALIFORNIA
JUNE 30-JULY 5, 2002**

Your Eminence Archbishop Demetrios of America, Supremely Honored Exarch of the Atlantic and Pacific Ocean, beloved brother in the Holy Spirit, and concelebrant of our Modesty: Grace be to Your Eminence and peace from God.

It is with much love, affection, joy and honor that we address the wholehearted salutation of our Modesty and of the Mother Church, the Great Holy Church of Christ, to you, to their Eminences, the Hierarchs of your Holy Archdiocese, to the Clergy and the Laity who participate in its 36th Clergy Laity Congress, and to all its people who bear the name of Christ and are represented in it.

We express our deep satisfaction for the main theme chosen for this Congress, "Offering Our Orthodox Faith to Contemporary America," because it reveals the high sense of responsibility which imbues the body of the local Church in offering to all their fellow human beings in America the treasure of the Orthodox Faith, which the Providence of God has entrusted to you.

Indeed, according to the Orthodox Faith, the personal salvation of each individual presupposes his desire and care for the salvation of the whole world. The Orthodox Church, faithfully following the will of the Lord our God who loves and wishes that all human beings be saved and come to the realization of the truth, has always been, from the first days of its inception to the present, a missionary Church open to all.

The Holy Fathers of the First Ecumenical Council of Nicaea and of the Second Ecumenical Council of Constantinople named the One and Holy Church of Christ "catholic" and "apostolic," because it has the intent and the possibility to include completely all human beings, it is based on the Holy Apostles and the Apostolic succession, and it continues the Apostolic work. An example of this, well known to all, is the Christianizing of the Slavs by St. Cyril and St. Methodios who were commissioned by the Mother Church of Constantinople. There are, of course, many more innumerable missions to most of the peoples that were accessible at that time, some of whom responded positively,

News from the Clergy-Laity Congress

whereas others rejected the preaching of Christ. This missionary offering of the Orthodox Church, in general, is continued today to the peoples of Asia, Africa and Australia, who are geographically far from us; and the peoples of Europe and America, who are closer.

More particularly, with regard to the offering of Orthodoxy in America, i.e. in the land of tremendous freedom of movement of ideas and of religious creeds, and also of toleration of every personal religious perception, your experience is most useful and must be worthily utilized. Nevertheless, it should not be overlooked that such an offering is the work of God, though it takes place through human beings, and, therefore, God should have the first and the last word in everything that is connected with it. He should be its inspiration and its purpose and not another personal or corporate aspiration. Unselfishness, then, on the part of those who offer the word of God is the supreme prerequisite of the divine blessing and of the success of such an endeavor. This is innate, of course, in the notion of offering.

It is certainly the case that all its participants have come to it in the name of Christ and with the purpose to seek His Holy Will and not to impose their own views. Therefore, there will be no winners and no losers, but only winners, if indeed the Will of God, that is being sought by all, is found and prevails...[4 pastoral paragraphs removed for space]

We are confident that all of you realize the priority of your sanctification, and that no one will sacrifice this sanctification for the sake of selfish aspirations. We are certain that the Holy Archdiocese of America, which is most beloved to us, will offer Saints from her bosom and that it has undertaken in God's Providence the duty to evangelize our fellow human beings in America. It has already made much progress in the cycle of its growth, organizationally, liturgically, staff-wise and educationally; and the signs of its autonomous growth are hopeful. They offer the possibility of predicting that the remaining stages for its development will be followed with thoughtful and prudent utilization of the possibilities which have been granted and which will be granted to it. The Ecumenical Patriarchate does not have either the possibility or the intention to interfere in the self-governing of the Holy Archdiocese of America and of the Parishes and Communities or Institutions that are under it. Neither does it have the intention to restrict the autonomy of the above that has existed for some time. On the contrary, it strongly desires and envisages the Holy Archdiocese growing in all respects - especially spiritually - so as to take more responsibilities and to engage in a more important role in offering the Orthodox message to the people of America.

It should not be forgotten, however, that the work of offering the truth and salvation in Christ is, as we already said, the work of God and not the work of us human beings, whom God is well pleased to use as instruments. Thus, let us repeat once more that we must become worthy bearers and re-transmitters of the Divine Grace and of the pure Orthodox truth and not of our personal ideas about it, as it happens with preachers who belong to other Christian Confessions. Our Orthodox Church has a radiant, holy and spiritual tradition and experience of holiness, and the Ecumenical Patriarchate has only this single duty towards the Holy Archdiocese of America, to care with paternal affection and love for the preservation of this pure, holy and spiritual tradition and experience. All other matters of local concern ought to be responsibly met within the framework of the Orthodox Tradition by the local responsible agencies of the Orthodox Church under the spiritual oversight and guidance of Their Eminences and Their Graces, and the Most Reverend Archbishop Demetrios of America, who is worthy and a peace-maker in every way, and who steers in a God-loving manner, the vessel of the Holy Archdiocese of America.

Hence, we wholeheartedly wish that our Lord Jesus Christ sends His All-Holy Spirit upon all of you, so that in peace, concord, unity and love you may delve into the depths of this most important theme of your present Clergy Laity Congress and find the God-favored ways of realizing the offering of the Orthodox Church to the American People.

Thus, we bestow upon all of you our wholehearted paternal prayer and our Patriarchal blessing, wishing you health, long life, peace, progress in every good work and sanctification in Christ, the giver of forgiveness, of reconciliation, of blessedness, of eternal life and of every good and perfect gift.

May His Grace and His abundant Mercy be with you all, most beloved brethren and children. Amen.

A.D. 2002, June the 23rd

Your beloved brother in Christ and fervent supplicant before God,

BARTHOLOMEW
Archbishop of Constantinople

Building An Architecture of True Orthodox Vision

Ninth 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 the building projects which lie ahead.

I See a Variety of Expressions of Iconscreens. What is the Tradition of—and Appropriate Approach to—the Iconscreen (Or, put otherwise, "Will the Real Orthodox Iconscreen Please Stand Up?")

The design characteristics of Iconscreens (Iconostasias, Templon, Chancel Barrier) is the subject of much discussion and debate: issues of the width of the Beautiful Gate opening, the height and amount of icon tiers (one level, two, three or higher), and/or whether the screen is solid or transparent. These and others are very common in the discussion of "what the iconscreen wants to be in the Orthodox liturgical setting today." To better understand the dilemma of any singular answer on this topic, it would be appropriate to understand the purpose and history of the Iconscreen.

Old Testament Roots: "The Veil"

In volume one of his Guide to Byzantine Iconography, Constantine Cavamos delineates the initial historical roots of the iconscreen:

"The origin of the iconostasis can be traced back to the Old Testament period, for we read in one of its books, the Exodus, that a "curtain" or "veil," called in the Septuagint version the katapetasma, was used to separate the holy place (to hagion) and the holy-of holies (to hagion ton hagion). The curtain had the figures of Cherubim on it and was hung on four wooden pillars (styloi) overlaid with gold. This was done in accordance with the following order that was given by God to Moses: 'And thou shalt make a veil of dark blue, and purple, and scarlet, and fine twined linen, a woven work, with Cherubim. And thou shalt set it upon four posts of incorruptible wood overlaid with gold....And the veil shall make a separation between the holy and holy of holies' (Exodus 26:31-33).

Later Byzantine Developments: "The Screen"

While other theories debated the influence of the Greek and Byzantine proscenium or stage colonnades,

the reality of the early Church is clearly expanded by Wybrew in *The Orthodox Liturgy: the Development of the Eucharistic Liturgy in the Byzantine Rite*:

"It was only in the fourteenth century that the sanctuary came to be completely shut off from the sight of the congregation by a solid screen. The low chancel barrier, surmounted by columns carrying an architrave, which continued to be the means of distinguishing nave from sanctuary up to the thirteenth century, can still sometimes be seen behind the later fully-fledged screen.

Traditional Placement of Icons

"Images had been associated with the chancel barrier from an early time. Representations of Christ, Mary, angels and saints had been carved on the architrave or placed on top of it. By the ninth century it had become customary to display certain icons on special stands; attached to its doors or columns, or to the upper part of the ciborium, or on top of the architrave. The latter arrangement can still be seen in the Byzantine-style cathedral of

Torcello, near Venice, dating from the, late eleventh or twelfth century. Two icons particularly associated with the sanctuary in one or other of these positions were the Christ Pantocrator and the Virgin shown in an attitude of supplication for mankind. Also popular was the deesis: Christ Pantocrator with the Virgin and John the Baptist in supplication on either side. With these or instead of them on the architrave might be apostles, saints and angels, or representations, of some of the great festivals. Symeon of Thessalonike in his fifteenth-century commentary on the church and the Liturgy seems to presuppose the deesis with angels, apostles and saints represented on top of the architrave."

"By the ninth century it had become customary to display certain icons on special stands, attached to doors or columns."

(Pictured here: portions of the 17th century icon screen from the Monastery of Simonpetra, Mt. Athos)



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Welcoming People with Disabilities in the Church



Some of us are uncomfortable around individuals with disabilities. Such discomfort often stems from prejudice (whether vocal or silent, historical or cultural) and fear (of misunderstanding the medical or social aspects). Of course, fear of the unknown or unfamiliar is perhaps natural, at least up to a point. [But we should realize that] it is actually our inhibitions that create handicaps.

We do know that all people are “created in the image and likeness of God” (Gen. 1:26), that each of us reflects a part of that divine beauty and mystery, even if we do so in a blurred and perhaps broken way, in some incomplete and limited way...

So when meeting or greeting people with disabilities, the best approach is openness. We should not presume to know their “needs.” Rather, we should be prepared to consult with persons with disabilities before making decisions or determinations about accessibility, availability, or attitudes. We should, then, be willing to learn and avoid assumptions. The only rule is genuineness, dignity, and respect. If unsure, if you think someone might need assistance, then just ask. And don’t act before any offer of assistance is accepted. Follow instructions. Don’t take initiatives. And don’t ignore or pretend not to notice the disability. Rather, look at the person. The disability is a part of the person, one characteristic - among many - that renders him or her unique.

Our goal is to create a barrier-free environment, a space where all are and feel welcomed and where the entire Body of Christ is equally nurtured. And a barrier is any space that is too narrow, or too high, or too low, or too unstable, or too hard to manipulate or negotiate.

Remember, however, that the most important accommodation that every church can offer someone with a disability above and beyond ramps and facilities - is the gift of genuine friendship. And there is very little “cost” and “change” involved in this gift.

Excerpted from “The Body of Christ: A Place of Welcome for People with Disabilities” by Fr. John Chryssavgis