



THE HOLY TRINITY HERALD

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QUICK NEWS



On June 20, 2007, His Eminence Metropolitan Maximos, Sister Candace Introcaso, President of La Roche College, and representatives from Holy Trinity Church and La Roche College commemorated the purchase of 10 acres land from La Roche by Holy Trinity Church with a special document signing ceremony. For more photos of this piece of history and other Holy Trinity community events, see the Community Life Photo Journal, pages 7 to 14.



**THE PANAGHIA "ODEGHETRIA" (GUIDE UPON THE WAY)
15TH CENTURY ICON FROM
THE MONASTERY OF SAINT PAUL ON MOUNT ATHOS**

REPRODUCTION RECEIVED AS A BLESSING FROM ST. PAUL'S DURING RECENT PILGRIMAGE

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

THE HOLY TRINITY HERALD

About the Herald

The Herald is the Monthly Newsletter of
Holy Trinity Greek Orthodox Church

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Holy Trinity Church is a parish of the
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(www.odpgh.org) and Greek Orthodox
Archdiocese of America (www.goarch.org)
under the Spiritual Jurisdiction of the
Ecumenical Patriarchate of Constantinople.

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GOYA.....Pres. Becky Touloumes, Advisor

ChoirJohn Nychis, Director

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St. Lydia Study.....Stacy Dickos, Coordinator

Cemetery..... Bill Fiedler, Chairman

Greek SchoolEffie Kilantonis, Coordinator

Social Hall.....Kathy Romanias, Coordinator



The Panagia will bring many blessings to your community”

Gherontissa Taxiarchia, Summer 1993
Speaking about Holy Trinity Church

Dear Brothers and Sisters in Christ,

It is to this day one of the most memorable moments of my life in the ministry. After hearing the news from His Eminence that I would be assigned to the ministry here at Holy Trinity Church beginning August 1, 1993, I discussed the new assignment with a most beloved and trusted spiritual guide, friend and mother: Gherontissa Taxiarchia (now of blessed memory, having reposed in August, 1994). Having been in the ordained ministry for only three years and with this being my first assignment as the head priest of a community, I would be less than honest if I said I wasn't nervous.

But the road to Holy Trinity was made both sure and calm with the words of Gherontissa quoted above. His Eminence had set a starttting date of August 1, the beginning of the special season of honoring the Panagia, so her presence at the start was without a doubt. But I have lost count of how many times the words, “The Panagia will bring many blessings to your community,” have rung true throughout the past 14 years. We have seen so many of them together.

The prophecy was made physically visible when, not long later, the Diocese offered to place the beautiful “Playtera” icon of the Panagia on “permanent loan” to Holy Trinity Church. It has now been here so long that some of us may not easily remember a time before those loving arms stretched out visiblilly over our altar and, by extension, spiritually over our homes, our families, our children and the ministries of this community.

She who is quick to hear and the helper of the helpless has not ceased to lift this community before the Lord and to be with us in times of great challenge and countless moments of joy. She has embraced us as the true Mother spoken of in the article in this issue, pages 4 and 5. And like a true, godly and loving Mother does for her beloved children, she has chastened us when needed and has embraced the entire community as her children, wrapping her loving arms of care and protection around us all like a safe fence around the pasture which guards against the attacks of the world and the powers of darkness.

And like a good mother also teaches her children, she has taught us to be merciful, caring and filled with the love of her Son for our fellow man. When we have reached out to help the poor, she has grasped our own hands in hers and shown us how. When we have bent down to mix the cement for poor families on our mission trips, she has been there handing us the materials needed to build love.

If she has been there through all that, we have nothing but even deeper assurance that we have her prayers, love and blessings as we head into the uncharted waters of a very exciting future. Please join with me during this special season as we thank her, bless her and, as our most precious Mother, love her through Whom our only Savior and Redeemer Jesus Christ was born.

“My numerous hopes are place before you, most holy one;
Mother of our God, guard me with care within your sheltered
arms.” (From the Paraclesis service)

Herald Personal Sponsor for this Issue:

Gus and Vickie Bellios
for the health of their family

WORSHIP LIFE

Weekday Liturgies August

Please take note of the following upcoming liturgical dates. Unless otherwise indicated, Orthros starts at 8:30 a.m., followed by Divine Liturgy at 9:30 a.m..

Paraclesis Services (See below) Aug. 1-15

The Transfiguration of the Lord Aug. 6

Blessing of the First Fruits at the end of the service

Koimissis Vespers 7:00 p.m., Tue. Aug. 14

NOTE: Vespers at Aliquippa & Oakmont churches

Koimissis Liturgy Wed. Aug. 15

NOTE: Liturgy at Holy Trinity Church

Beheading of the Forerunner Tue. Aug. 28

NOTE: This will be a Vespers Liturgy starting at 6:00 pm.

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 Panagia's prayers regarding our particular involvement in the life of the Church. **All services will take place at 6:00 p.m.** Here is the schedule:

August 2007 Paraclesis Services

Wed. 8/1 Paraclesis

Thu. 8/2 **Married Couples Blessing**

Prayers for blessings on the core relationship of our parish and families: marriage. Why not make it a special "spiritual date" with your spouse?

Fri. 8/3 **Seniors**

Invoke the prayers of the Panagia on our beloved elders and senior citizens. How about making sure to bring one of them to church tonight?

Tue. 8/7 **Students Night**

Prayers for students returning to school & college

Wed. 8/8 Paraclesis

Thu. 8/9 **Religious Education Ministries**

Church School Staff Meeting following the service

Fri. 8/10 **Healing Prayers for The Sick**

Anointing with Holy Oil from Mount Athos for all

Mon. 8/13 **Prayers for the Future of our Church**

All parishioners are asked to join in seeking the blessings of the Panagia for the future of our com-

munity. This is tied in with a visit and multiple-day workshop with our architect.

Transfiguration Blessing of the First Fruits Aug. 6

In keeping with the wonderful tradition of the Blessing of the Fruits at the Transfiguration, it is customary to bring a tray of washed grapes or fruit on August 6, which will be blessed and distributed at the end of the service. In the days of a farming society, this was the first offering back to God from the harvest. Even though they are most often bought from a grocery store today, we should not lose touch with the idea of offering back to God the first fruits of all our blessings!

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 Tuesday, August 14th at 7:00 p.m., followed by a lenten reception. Orthros and Divine Liturgy for 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.

Beheading of the Forerunner Aug. 28

The commemoration of the Beheading of Saint John the Baptist and Forerunner is one of the most solemn commemorations of the church calendar. This year, since it falls on the opening morning of the festival, we will hold a Vespers Liturgy to honor the saint on the evening of the Aug. 28. The service will begin at 6:00 p.m.

COMMUNITY LIFE

Stewardship Is Year Round!

Please don't forget: while you are on your summer vacation, the bills keep pouring in the church's mailbox!

New Event: "DiverseCITY" Festival Aug 18-19

Attention all Holy Trinity volunteers! Your help is needed for another event before our own Festival. This is only a two-day event for us, August 18 & 19. It is being sponsored by the city with the goal of "Building a national reputation for Pittsburgh as a city and region that celebrates ethnic and cultural diversity." Please see the enclosed flyer or call Dean Balouris at 412-853-5589 for information.

Festival Dates August 29-September 2

Don't forget to keep August 29-September 2 free to work at, eat at, bring your friends to and enjoy the Holy Trinity Greek Festival. Please don't wait until the last minute to help: please show up for cooking now and sign up to help ... and spread the word! You are our best advertising!

With the onset of the holy season of the "Koimissis" (Falling Asleep/Dormition) of the Theotokos, we pay special spiritual attention to this great feast and carefully prepare to celebrate it through more intense fasting, the addition of the special "Paraclesis" services and increased personal prayer. Why all the attention to a biblical figure for which many contemporary American Christians have very little regard? As part of an on-going effort to be sure we are practicing "informed tradition" as Orthodox Christians, perhaps it would do us some good to refresh in our own hearts the singular importance and spiritual impact of this most blessed of all women on our own life. Please take a few moments as we enter the fast to go through this brief "refresher course" on the Theotokos.

- Father John

On the Most Holy Theotokos

The Church's catholicity, i.e. its universality, refers not only to all its faithful throughout the world, but also to the communion "with all the saints who throughout the ages were pleasing unto the Lord." Orthodox Christians believe that which St. Paul declares: "Love never ends" (I Cor. 13.8); it will never cease to join with a close bond all the members of the Body of Christ, i.e. the entire Church Militant with all the saints, i.e. the Church Triumphant. For the Orthodox Church both the Christians who carry on their spiritual struggle on earth (the Church Militant), as well as those who with God's grace completed this struggle victoriously (the Church Triumphant), belong to, and together constitute, along with the angels, the One Catholic Church.

The Presence of the Saints

The Orthodox Christians sense the presence of the saints in their lives, and are bound to them in the bond of mutual love. Through the sacred Memorial Services we entrust both our brothers who have reposed and ourselves to God's mercy and love. One of the Church's prayers states:

"O Christ, those who were devoured by wild beasts, and those torn asunder by fish, and those who were buried by earthquakes, by chasms and precipices, do You, O Savior, have mercy on them and save them, Most Merciful, from every threat there."

And another prayer states:

"Receive therefore, O Master, our petitions and intercessions, and grant rest unto all the fathers, mothers, brothers, sisters and children of each of us, and to any others of our kinsmen and people, and all the souls of them that have gone to rest before us in the hope of the resurrection of life everlasting;...and raise up our bodies on the day that You have appointed, according to Your holy and unfailing promise."

And the prayer continues:

"For there is no death, O Lord, for us, Your servants, when we have departed from the body and come unto

You, O God, but rather a translation from things sorrowful unto things better and more delightful, and unto repose and joy. And if we have sinned in anything against You, be merciful unto us and unto them; for there is none pure of stain before You, even though his life be but for a day...and grant unto them that have preceded us, freedom and rest, and bless us who are here present, granting a good and peaceful end unto us and all Your people."

The Virgin Mary: First Among the Saints

The first among all in the Church Triumphant is, according to our Orthodox faith, the Virgin Mary. In her person all of mankind gave its consent for the realization of the plan of Divine Economy for the salvation of the world. This came about when she declared: "Behold the Handmaid of the Lord. Let it be unto me according to thy word" (Luke 1.38). In this way, the Virgin Mary became an instrument and collaborator with God in the salvation of man.

The Incarnation of God

With the consent of the Virgin, the Holy Spirit overshadowed her, purified her and made her to be the suitable "receptacle" of His grace, for the creation of the human nature of the Son and Word of God (Luke 1.35). This is why that which was born of her was not a god-bearing man but "God incarnate."

The Church does not attempt to approach the Mystery of God's becoming man (I Tim. 3.16), intellectually; for it is beyond reason. Thus, the Orthodox Christian remains ecstatic before it and glorifies God for His inexpressible love. This is to be seen in many of the Church's hymns:

"Hear O heaven, strange things, and you, O earth, lend thine ear, for a daughter of man, of fallen Adam, has become the Mother of God, her Creator, for our salvation and re-creation."

Another hymn says:

"You give birth without intercourse, to Him to Whom the Father gave birth before all ages, and you nourish Him Who nourishes us! O strange Wonder! O newly



seen Miracle, you, O full of God's Grace! Wherefore every faithful soul glorifies you."

Why The "Theotokos?"

The Virgin Mary gave birth to Christ's human nature, not to His Divinity. The human nature, however belongs to Jesus Christ, i.e. to the one and unique person; thus she is, and is rightly called the "Mother of God" or "Theotokos" (Luke 1.43). Man's salvation is founded upon this basic truth; whoever denies it, rejects salvation in Christ. As St. John of Damascus says, "He who does not confess the Holy Virgin to be Theotokos, is separated from God."

Christ: The New Root

Christ is the new "root" (Rev. 22.16); He is not descended from the root of Adam, because He was born of the Holy Spirit and from a Virgin Mother (Matt. 1.20, 23; Luke 1.35), who even after His birth remained a Virgin. And this because that which was used by Christ is unique in its use for it has been sanctified. A new use of course would have been sacrilegious. Through His birth, Christ did not violate His Mother's virginity; she remains a virgin after her birth-giving and Jesus is her only-begotten Son (Prov. 4.3). In Holy Scripture, before the birth of Jesus, the Virgin Mary is called the wife of Joseph (Matt. 1.20), just as Joseph is called the husband of Mary (Matt. 1.16). Indeed, in accordance with the Mosaic Law, this was the case, for the "child" had to be protected. In this "legal" sense, Joseph is also characterized as the father of Jesus (Luke 2.48), just as Joseph's children are called Jesus' brothers.

The Theotokos: The Bridge

The Church honors the Virgin Mary as Theotokos and Ever-Virgin and chants:

"O Virgin, You without experience of man, did conceive for us men, The Logos, Who boundless in His Divinity, did become man."

In the Virgin's womb man's nature was renewed and man became a partaker of divine life. She is the "bridge" which united the earth with heaven. That is why she is depicted in the Sanctuary of the churches in the apse behind the Holy Table as she who is "wider than the heavens," uniting heaven and earth. We honor the Virgin Mary because God Himself was the first to honor her; He made her "full of Grace", "blessed," and "mother of the Lord." The Virgin Mary herself prophesies that "all generations shall call her blessed" (Luke 1.28-30, 35, 41, 45).

Her Proper Place

Orthodox Christians do not place the Virgin Mary above the Church but within it. They believe that she also inherited our sickly nature and was a genuine child of this world, which she represented and gave her consent to the realization of God's plan. She is considered "All-Holy" [Panagia], not in relation to God, but in relation to God's creatures. She is "more honorable than the Cherubim" who "in a circle" surround God's Throne (Isaiah. 6.2; Ezekiel 1.26-28), while the Virgin Mary became herself the Throne of God.

The Lord's holy flesh was also the flesh of the Virgin. All we Christians who are incorporated in the Body of Christ are "brothers of the Lord;" hence the Virgin Mary becomes the mother of all mankind.

The Virgin Mary is not honored independently of her relationship to Christ, but always as the "Lord's Mother." In other words, the honor which we bestow upon her is always in relationship to our salvation in Jesus Christ. The mystery of our salvation is expressed with the term "Theotokos," and the honor which we accord to the Holy Virgin stems from this title. This term proclaims the reality of the union of the two natures of Christ which took place within the Virgin Mary's womb and it confirms the fact of our salvation.



Excerpted from "The Orthodox Church: Its Faith, Worship and Life," by the Rev. Antonios Alevisopoulos, Th.D., Ph.D., published by the Archdiocese of Athens

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www.goarch.org

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



Father John Androutsopoulos

THE HOLY DAYS OF AUGUST

Beloved brothers and sisters in Christ,

Rejoice! During the Month of August our Holy Orthodox Church celebrates three Great Feast Days:

- 1) **August 6th.**: The Transfiguration of Our Lord God and Saviour Jesus Christ
- 2) **August 15th**: The Falling Asleep of Our Lady, the Most Holy Theotokos
- 3) **August 29th**: The beheading of the glorious forerunner John the Baptist.

Let us prepare ourselves with PRAYER and FASTING, also, keeping the rules and regulations of our Church, and celebrate these Feast Days for the Glory of God, His Church, and the salvation of our souls.

How To Deal With Anger

The following verses from the Epistle of St. Paul to the Romans, and from the Gospel of Matthew are very useful for our spiritual regeneration today and every day of our lives.

"Ask God to bless those who persecute you; yes, ask Him to bless, not to curse. Rejoice with those who rejoice, weep with those who weep. Show the same spirit toward all alike. Do not be proud, but accept humble duties. Do not think of yourselves as wise."

If someone does evil to you, do not pay him back with evil. Try to do what all men consider to be good. Do everything possible, on your part, to live at peace with all men. Never take revenge, my friends, but instead let God's wrath do it. For the scripture says, "I will take revenge, I will pay back, says the Lord." Instead, as the scripture says: "If your enemy is hungry, feed him; if he is thirsty, give him to drink; for by doing this you will heap burning coals on his head." Do not let evil defeat you; instead, conquer evil with good. (Romans 12:14-21)

When Do We Give Way To Wrath Or Anger?

We give way when we wish to have revenge; this is a sign of a feeble mind. We should leave revenge to God, Who cares for us and Who has reserved revenge to Himself.

Is it a sin to wish our enemy the same evil which he, in

his anger, wishes us? YES, for this is against the Christian law, which teaches us to wish good to those that wish us evil, and to pray for them that hate and persecute us.

What are we to understand by the phrase, we will "heap burning coals of fire" upon the heads of our enemies"? According to Saint Augustine, "You gather burning coals of love upon your enemy's head, for nothing compels love so strongly as to return injuries with love."

The Lord's Teaching About Anger

At that time, Jesus said to His disciples: Whoever is angry with his brother will be brought before the judge; whoever calls his brother "Raca," ("good-for-nothing!") will be brought before the Council; and whoever calls his brother a worthless fool will be in danger of going to the fire of hell.

So, if you are about to offer your gift to God at the holy

altar and there you remember that your brother has something against you, leave your gift there in front of the altar and go at once to make peace with your brother; then come back and offer your gift to God. (Matthew 5:22-24).

How Many Degrees Of Anger Does Our Lord Distinguish In This Gospel?

- 1) The inward feeling of anger and ill-will towards our neighbor, which is sinful and amenable to punishment.
- 2) The expression of this anger in words of unkindness.
- 3) When this expression of anger becomes such as to injure one's good name and fame, it becomes a mortal sin punishable by hell fire.

Anger Is One Of The Seven Mortal Sins

Are prayer, fasting, alms-giving, or other good works pleasing to God when done without having forgiven our neighbor from our hearts? NO; we must first forgive those who have offended us, and make reparation to those whom we have injured. It is a sign of an evil disposition, when people receive the sacraments while habitually offending against brotherly love by refusing to salute their neighbors, or by saying all manner of injurious things about them in public. Reminder: we should forgive if we are to obtain forgiveness ourselves.

Enjoy with good health and spiritual joy the three great feast days of August

With His Love,

Rev. Fr. John K. Androutsopoulos





June 20, 2007: On June 20, 2007, His Eminence Metropolitan Maximos, Sister Candace Introcaso, President of La Roche College, and representatives from Holy Trinity Church and La Roche College commemorated the purchase of 10 acres land from La Roche by Holy Trinity Church with a special document signing ceremony. Pictured above (seated, l-r): Parish Council President Leo Loomis, His Eminence, Sister Candace, La Roche College Board Chair, Kathy Kozdemba; (standing): Father John and members of the Holy Trinity Vision Committee, Parish Council and La Roche staff. Below, Father John reads the signed document; His Eminence and Sister Candace sign and chat.





June 27-July 3, 2007: Holy Trinity Church, obedient to the Lord and His command to serve the poor and needy, assembled its fourth Project Mexico mission team since 2003. There were 50 people on the trip from five parishes: Holy Trinity, Ypapanti, Annunciation (Lancaster), Holy Trinity (Camp Hill) and Archangel Michael (Campbell, OH). The 17 team members comprising the Holy Trinity Pittsburgh team were: Adults/chaperons - Fr. John Touloumes, Presvytera Becky Touloumes, Gus Georgiadis, Dr. Mark Georgiadis, Steve Hodge, Theodora Polamalu and Joe Pavia; Teens - Andrew Athanasiou, Anthony Balouris, Elaina Balouris, Andrew Georgiadis, Michael Georgiadis, Katie Georgiadis, Jason Hodge, George Touloumes, Maria Touloumes, Ale Zozos. Thank you to the many parishioners, family and friends who provided financial support for the team, which also made it possible to present an offering of love to the Orphanage to help with the boys' education.



Foundation Day: The house team was given a site with rock formations that had to be removed with sledgehammers and picks! Once the land was leveled, they hauled stones, mixed cement and constructed the form for pouring of the concrete foundation. There was also time every day to play with the local children!





Foundation Day: (Above) The team finishes a very long a physically hard day, but by God's grace the foundation work was complete!



Framing and Chicken Wire Days: The team loaded the truck for work in the morning, then headed out to construct the walls, place the roof on and wrap the entire building in a tarpaper/chicken wire material, which provided a basis for the stucco applied on the last day. Project Mexico requires no prior construction experience, so it's often on-the-job training to learn how to use saws, hammers, levels and more! But the best knowledge gained is the comfort of knowing that a family that did not have a home before God brought the team to them now sleeps under their own roof every night!



Meanwhile, back at the ranch...: New to this year's Project Mexico mission work was exterior and interior finishing work, carpentry and plumbing on two new "Transition Homes" located on the Saint Innocent Ranch/Orphanage. These homes are designed for the boys who graduate high school and need a place to stay during their college or professional training. There are currently two duplexes (pictured above), with plans for more. Housing will also be made available to Project Mexico full-time staff as needed. These homes represent a major step forward for the ministry and were made possible through last year's capital campaign.





Mission Completed! After a break on Sunday for worship, rest and a good dinner with the boys from the ranch (OK, it wasn't all work!), the team returned to finish the house. Above, Father Costa offered a blessing service and presented the home to the family. Below are the Holy Trinity team, the 22 Father/Son team members, and the entire 2007 Project Mexico Mission Team.



Community Life Photo Journal | Metropolis Summer Camp 2007

June/July 2007: Holy Trinity JOY and GOYA campers and counselors participated once again in strong numbers in the Metropolis of Pittsburgh Summer Camp ministry. The theme for this summer was, "iCamp." This was not a focus on the many forms of "i" technology, but rather the many ways we are called to be personally involved with and inspired by our faith. The daily themes included: "iAM", "iAgape", "iConfess", "iWorship" and "iRespect." Thank you to all who attended, served and otherwise supported this very important ministry. For a complete selection of photographs, visit pittsburgh.goarch.org/camp.

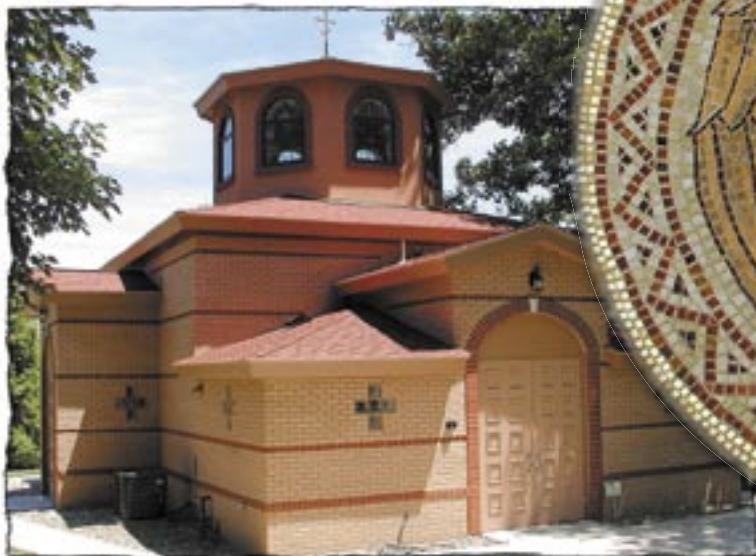






July 15, 2007: The Women of Holy Trinity Church, along with the Holy Trinity Philoptochos, hosted a special Coffee Hour to honor Presvytera Loredana Bordeianu and to celebrate her forthcoming delivery of their third child. She is pictured here with Father Radu (top left) and Philoptochos President Esther Ladakos (top right).

June, 2007: The first step in the ecclesiastical interior work of the Saint George Chapel at Holy Trinity Greek Orthodox Cemetery (pictured below) has begun! The beautiful Byzantine-style double-headed eagle was installed in June by the artist, one of our own parishioners, Magdalini Evangelopoulou, who donated her time and talents in creating and installing the work. It has replaced the temporary carpeted floor disc that was there as a placeholder from the time the floor was installed last year. Thank you, Magdalini, for your most talented work and your generous donation! May the Lord bless you richly!

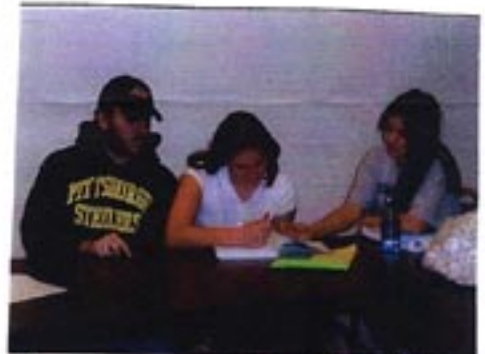
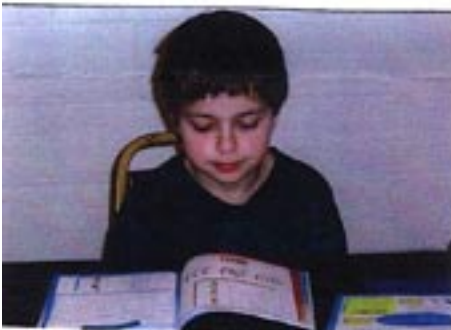




Our Greek School progressed well this year. Our children worked hard on lessons geared to their ability levels. They presented programs for OXI Day, The Three Hierarchs, and March 25th (Independence Day).

The Adult Students did extremely well. They were reading, translating, writing, and conversing. They are so advanced that a new Beginners Adult Class was started in April to accommodate those who wanted to come but were overwhelmed by the ability level of our Adult Class.

We are hoping that next year will be an even better year for our Greek School. Don't miss out – come and learn our language. Registration forms for September classes will be available at our Festival.





Vickie Bellios

Σωτήριοι Σάλπισμα....

A-Ω

Αρχή Σοφίας φόβος Κυρίου.

Βασίλευε στα πάθη σου, εφ' όλης της Ζωής σου.

Γη και πηλός και σκώληκας είσαι και μην καυχάσαι. Δίδε παντού και πάντοτε, το χρήμα μη λυπάσαι.

Εικόνα είσαι του Θεού, μιμήσου τον ΧΡΙΣΤΟ σου.

Ζηλεύσου και μη ζήλευε, κανένα στον καιρό σου. Ημαρτες μετανόησον, κλαύσαι πικρά και θρήνει. Θρέψε πτωχόν, ντύσε γυμνόν, συγχώρησις να γίνει. Ιδες το σφάλμα του αδελφού, κρύψε το, σκέπασέ τον. Καλόν είδες φανέρωστο, και, και εις δόξαν Θεού πέστο. Λέγε ολίγα, κα πολλά άκουε, να μανθάνεις .

Μην επαρθείς, μην υψωθείς, και την ψυχή σον χάνεις. α νικάς πάντα το κακόν, εσύ με το καλό σου.

Ξένον πτωχόν να δέχεσαι, αυτόν ως αδελφόν σον.

Ολος αν γίνεις του Θεού, ο ουρανός δικός σου.

Πτώχεια, νόσοι, πειρασμοί, μεγάλο όφελός σον. Ράντιζε με δάκρυα, κάποτε την στρωμένη σου. Σπούδαζε όσο δύνασαι να σώσεις την ψυχήν σου.

Το Πάτερ ημών τέκνον μου λέγετο και συχνάκις.

Υβρίστηκες, υπέμεινε, ως ο ΧΡΙΣΤΟΣ πολλάκις. Φεύγε και την καταλαλιά και τας αισχρολογίας. Χαίρε και τους Χαιρετισμούς λέγε της ΠΑΝΑΓΙΑΣ. Ψαλμούς και ύμνους και. ωδάς, διάβαζε κατά μόνας. Ως αρεστά εις τον ΧΡΙΣΤΟΝ εις πάντας τους αιώνας.

Τα όπλα Σωτηρίας...του Ανθρινπου: Εκκλησιασμός-Νηστεία-Προσευχή-Μετάνοια .

Εξομολόγησις-Θεία Κοινωνία-Εις Άφεσιν Αμαρτιών και εις Ζωήν Αιώνιον.

Αντιγραφή - Vickie Bellios



Μια Μεγάλη Ευχαριστία

Αφού ευχαριστήσω πρώτα τον Θεο και μετά όλους εσάς, μαζί με τον Πατήρ Ιωάννην, που με τόση αγάπη με βοήθησαν τόσο πολύ στις δύσκολες στιγγμές της ζωής μου τις πολύ δύσκολες και οδυνηρές.

Οι προσευχές σας και οι κάρτες σας, τα λουλούδια σας, τα φαγητά σας, τα τηλεφωνηματά σας και γενικά τα Χριστιανική σας συμπαράσταση μου έδωσαν την δύναμη να σταθώ στα πόδια μου.

ΕΥΧΑΡΙΣΤΩ και εύχομαι ο Θεός να σας χαρίση ότι επιθυμείτε και να σας έχει όλους καλά εσάς και τής οικογενιές σας.

Με πολύ αγάπη,

Vickie Bellios

An update on the news and activities of our local Holy Trinity chapter of the Philoptochos Ladies Society, a national philanthropic ministry of the Greek Orthodox Archdiocese of America, and the Parish Council. "Want more information? Visit their web site at www.Philoptochos.org or contact a local member.

Philoptochos New - July 2007

COOKBOOKS

Our new Holy Trinity Philoptochos cookbooks have arrived. They will be on sale every Sunday at the coffee hour for the near future and will be available at the Holy Trinity Festival. They make great gifts. The cost is \$15.00 each.

SAVE THIS DATE

We will be celebrating the 75th Anniversary of the "Omonia" Chapter of Philoptochos on Sunday, October 21, 2007 with a luncheon in the Community Center following the Divine Liturgy. Please make plans to attend this historic event.

NEXT MEETING

The next Philoptochos meeting will be held in the Church Library on Sunday, September 23, 2007, following the Divine Liturgy. Please make plans to attend so that you may hear what is going on and sign up to participate in Philoptochos activities.



COFFEE HOUR

On Sunday, July 15th, the women of Holy Trinity dedicated the coffee hour to Presbytera Loredana Bordeianu, who, along with Father Radu, is expecting their third child in July. Our thanks to everyone who helped to make this a great success and may God grant her a safe and healthy delivery.

MEMBERSHIP

Simply put: "Won't you please become a member of the Philoptochos? We need you!"

FESTIVAL COOKING

The ladies will be making Diples on August 2nd and 3rd. Everyone is welcomed to help. Also, Pastitsio will be made on Fridays. We need many hands to help to make the number of pans needed for the Festival!

Esther Ladakos
Philoptochos President

The History of Philoptochos (...continued from www.Philoptochos.org)

In 1909, a Philoptochos Society was formed in Chicago, utilizing the facilities of the Hull House, a social center, as its headquarters. Miss Jane Addams, a fervent phil-Hellene, was the director and founder of Hull House, and rendered immeasurable services to the Greek community. The first tangible evidence of the benevolence of Greek women was officially recorded on June 29, 1920, in a volume edited by the Rev. Dr. Demetrios Constantelos, in a compilation of encyclicals of the Greek Orthodox Archdiocese, spanning more than seventy years: "Encyclicals and Documents of the Greek Orthodox Church of America - the First Fifty Years". A document included in this volume is a letter addressed to Archbishop Alexander of Rodostolou from Mr. J.P. Xenides, who was the secretary of the Relief Committee for Greeks of Asia Minor. The letter thanked the Archbishop for contributions received, among which was a \$200 donation from the Greek Women's Benevolent Association of Chicago. This was in response to the appeal Archbishop Alexander had sent to the Churches and individuals—probably in 1919—urging the Greek Orthodox in America to deprive themselves in order to send a generous contribution to the victims of Turkish "barbarism".

In 1922, The Greek Orthodox Archdiocese of North and South America was founded and received its incorporation from the State of New York, His Eminence Archbishop of Rodostolou was the first Primate of the Church. The Archdiocese was organized and functioned under the ecclesiastical and spiritual jurisdiction of the Ecumenical Patriarchate of Constantinople. After several years the State of New York granted a Charter to the Holy Trinity Philoptochos Society in New York City which was received on July 23, 1928. This Charter or Incorporation was issued under the Membership Corporation Law, in the name of the "Greek Ladies Philoptochos Adelphotis of New York, Inc." thereby recognizing it as a local philanthropic organization.

On February 28, 1931, Archbishop Athenagoras was enthroned as Primate of the Greek Orthodox Church in North and South America. He was highly regarded as a man of vision with extraordinary administrative ability. A new era in the life and mission of the Greek community commenced under his leadership.

These were turbulent times for the Greeks in America. Archbishop Athenagoras soon realized the urgency of providing adequate philanthropic and relief services to the poor and suffering omogenia.

With the convening of the Archdiocese Fourth General Assembly in New York City in November 1931, the Philoptochos Society was an important item on the agenda. A decision was taken to establish a national women's organization as the official philanthropic auxiliary of the Church, merging all of the existing chapters, which numbered more than 300, to function under the Archdiocese constitution with specific By-laws issued for the Philoptochos.

(To be continued...)



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For Reservations:

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Mail Correspondence to: IOCC – Pittsburgh Committee, 110 West Road, Suite 360, Baltimore, Maryland 21204
(when sending checks please write “Basile Show” in the memo)

Seating is Limited and this event will Sell-Out! So, purchase your tickets as soon as possible!! General Auditorium Seating.
Pre-Purchased tickets will be available at the door on the day of the event. Tickets will not be mailed to you ahead of time.

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Donation:

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About the Show:

“It doesn’t really matter if you are Greek, Serbian, Carpatho Russian, Ukrainian, Syrian, Middle Eastern – Whatever ethnic background you come from – there’s a certain craziness in growing up with traditions rubbing against modern life that almost everybody can relate to. It’s fantastic when these things about us that we think (can) pull us apart actually bring us together” – Basile

Visit www.opabasile.com for more Basile info.

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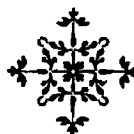
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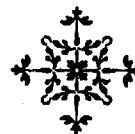
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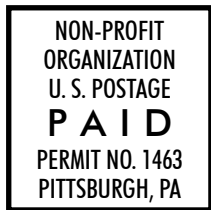
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Why We Fast: Some Basic Reminders

Why do we fast during the season of Koimissis ... or Lent ... or any other time? Before we start this August, here are some good reminders from Father Thomas Hopko:

Orthodox Christians, like many others, believe that their spiritual lives start with their stomachs. They believe that when peoples' eating is right their spirits can be more open to God and more attentive to all that is good, true, and beautiful in life. When, on the contrary, peoples' eating is wrong, their minds are disordered; their emotions are rebellious; and their flesh rules their being and behavior in harmful ways.

Right eating means to eat the right foods in the right amounts at the right times in the right ways for the right reasons. People who eat properly prepare and partake of their meals with discipline and dignity, free from emotional drives and carnal desires. They do this to serve God, their fellow creatures, and their own well-being more effectively, fruitfully, and joyfully.

The Orthodox Church provides guidelines for healthy eating and sane fasting. The Lord Jesus Christ is the first and final teacher on this subject, as he is on all others. He is the living interpreter of the Church's scriptures and canons. He shows how to apply the rules of eating and fasting to the conditions of life that differ for each person and family.

Christ and his apostles feasted and fasted. They affirmed that God gives all foods to be enjoyed with thanksgiving (Acts 10:10-15; Rom 14:6). They also warned that eating can become idolatrous. St Paul, for example, speaks of "persons (who) do not serve our Lord Christ, but their own belly" (Rom 16:18). "Their end," he says, "is destruction, their god is the belly, and they glory in their shame, with minds set on earthly things" (Phil 3:19).

Christian scriptures and saints teach that in eating and fasting, as in all things, moderation is the rule. Excesses of any kind are harmful and destructive. People who refuse to fast and abstain from certain foods periodically are sure to be controlled by the crudest forms of carnal passions: lust, greed, anger, sadness, sloth, and despondency. If people fast excessively, however, and put all their trust in this activity, valuing abstinence from food as a thing in itself and finding in it their alleged merit before God, they will surely fall into the spiritual passions of vainglory, pride, ungodly zeal, condemnation of others, and spiritual delusion.

Excerpted from the Father Thomas Hopko's preface to "When You Fast: Recipes for the Lenten Season"

Scripture of the Month: "Not what goes into the mouth defiles a man, but what comes out of the mouth." (Matt. 15.11)