



THE HOLY TRINITY

# HERALD

*Faith. Family. Community*

May 2023  
Volume 31 | Issue 5

## INSIDE

Father John's Message	2
News & Events	3
Homily: Receive the King of All	4
Community Life   Photo Journal	6
Feature Article: Dr. George Kordis - "Paradise on Earth"	14
2023 Lenten and Paschal Donations	20
2023 Festival Cooking Schedule	23
Consecration Weekend: Save the Dates	26
The Never-Setting Light	28

## PHOTO OF THE MONTH



The Holy Trinity family gathers in front of the Church on Holy Saturday evening to proclaim the Resurrection of our Savior Jesus Christ. See photos of Lent and Holy Week on pages 6-13.



**"Having beheld the Resurrection of Christ,  
let us worship the Holy Lord Jesus."**

THE NEWS MAGAZINE OF HOLY TRINITY GREEK ORTHODOX CHURCH, PITTSBURGH, PA





Father John Touloumes  
Proistamenos

CELEBRATING  
**10**  
YEARS  
1923 · CENTENNIAL · 2023



#### OUR VISION

**Faith. Family. Community.**

#### OUR MISSION

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

**The Samaritan Woman, having come to the well in faith, beheld You, the Water of Wisdom from which she drank plentifully and inherited the Heavenly Kingdom as one who is blessed forever.**

**Kontakion of the Sunday of the Samaritan Woman**



My beloved Holy Trinity family,

Christos Anesti! Christ is Risen!

One of the lasting impressions of visiting the Holy Land, as we did last fall, is that most of the area is desert. Yes, there were bodies of water like the Sea of Galilee and rivers such as the Jordan River, but for the most part, there was a lot of dry land and sand! A dramatic example was the ride to the ancient and historic monastery of Saint Savas in the Palestinian desert, pictured above.

In today's modern American world where clean, safe water is abundantly available, it might not occur to us just how central wells were to sustaining life in those lands in those days—and even still today. People, cattle and plants depended on a continued supply of water, and it often took great effort to secure it. So when Jesus encountered the woman from Samaria at Jacob's Well and told her, "Everyone who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life," it is no wonder that she responded with such yearning: "Sir, give me this water, that I may not thirst, nor come here to draw." If He was offering water that sustained life forever, she wanted it...and so should we!

We hear about this encounter on the fifth Sunday of Pascha—this year May 14. And coming after the glorious celebration of the Great and Holy Resurrection of Christ, teaches us that we cannot simply put that celebration away in our hearts and forget about it until next year. If we have truly journeyed the depths of Lent and then shared in the joy of Pascha, we must also know that these are offered by the Church not as once-and-done experiences, but as reminders of our continual dependence on God in the desert of the world—just as the Samaritan Woman depended on the well in the desert of her world. We depend on Him. Walking in the never-setting light of the Resurrection (see back page of this issue), may we remain ever-blessed by the life-giving waters of faith in our Risen Lord.

Pastorally and paternally yours in the Risen Christ,



# MAY

## WORSHIP LIFE

### Weekday Services - May

The following weekday services will be offered this month at 8:30am Orthros/9:30am Divine Liturgy unless otherwise indicated. Please visit [HolyTrinityPgh.org/calendar](http://HolyTrinityPgh.org/calendar) for updates. (Note location: SG=Saint George Chapel.)

- **Tue. May 9, 6:30pm: Paraclesis to St. Paisios (SG)**
- **Thu. May 25: The Ascension of the Lord (SG)**

## RELIGIOUS EDUCATION NEWS

### Church School Graduation & Picnic..... May 21

Attention Church School Staff, Parents and Students: Please note that the last day of Church School for this semester will be May 21. All students are asked to attend and sit with their class during Liturgy. Following the service, the Church School will have a graduation celebration and picnic lunch. Registration will also be available for the 2023/2024 Church School year. Attention parents: Help is needed with the picnic. Please contact Presvytera Becky to volunteer. Thank you!

## YOUTH MINISTRY NEWS

### Some Summer Camp Spaces Still Open

The Metropolis of Pittsburgh has announced the dates for its 2023 Summer Camp season. They are as follows:

- Week 1 (Grades 2-4): June 18 - June 24
- Week 2 (Grades 5-7): June 25 - July 1
- Week 3 (Grades 7-9): July 2 - July 8
- Week 4 (Grades 10-12): July 9 - July 15

**IMPORTANT:** The standard fee for 2023 is \$675, but all active youth participants of Holy Trinity Church member families may register for camp using code **"HTTPS23"** to receive \$350 off the registration fee. The code must be used at the time of registration. Find information and register at [y2am.pittsburgh.goarch.org/summercamp](http://y2am.pittsburgh.goarch.org/summercamp).

## FAITH & FAMILY WEEKDAYS

### Journey to Fullness ..... May 1, 8, 15, 22/June 5, 12

Father John will once again be offering the Spring series of the "Journey to Fullness" classes, an overview of the Orthodox Christian Faith for newcomers interested in joining or life-long members yearning to deepen their understanding. The series features videos and discussion, with plenty of questions and answers. The spring series will run for 6 sessions: May 1, 8, 15, 22 and June 5 & 12. Meetings are at 7pm in the Conference Room.

## COMMUNITY NEWS & EVENTS

### Visitation Ministry Gifts Thank You

This Pascha season, the Visitation Ministry delivered 40 lilies and gift bags to our home-bound parishioners. Coordinator Amy Armanious thanks Sherry Clayton and Kit & Eric White, who helped assemble the gift bags; Nancy Palamara, Afaf Saikaly, Danielle Thomas, and Yvonne Balouris, who offered their gifts of art, crochet, and baking; and all our parishioners who gave their time in delivering gifts during Holy Week. If you are interested in learning about our Visitation Ministry, please contact Amy at [visitation@holytrinitypgh.org](mailto:visitation@holytrinitypgh.org).

### Holy Trinity Cemetery Clean-Up Day May 20

Please make plans to join us on Saturday, May 20th from 9:00am until 4:00pm for Community Clean-Up Day at Holy Trinity Cemetery (8941 Ringeisen Rd., Allison Park). Volunteers are asked to help with the general Spring cleaning of the Cemetery grounds. Bring your lawn & garden tools and a pair of work gloves! Topsoil will be provided for those parishioners who would like to work on their family's individual graves. Snacks and drinks will be provided. Rain date, if needed, will be Sunday, May 21. All help is greatly appreciated! This is our community's duty, so all Holy Trinity members are asked to help. Need info? Please call Bill Fiedler at 412-364-1545 or email questions to [cemetery@HolyTrinityPgh.org](mailto:cemetery@HolyTrinityPgh.org).

### Memorial Day Service for Veterans..... May 29

Please gather in front of the Holy Trinity Cemetery War Memorial at 10:00am on Monday, May 29. Please note that this service is to commemorate veterans; it is not a general memorial service for all the departed. That will be held according to Orthodox tradition on the Pentecost weekend Saturday of Souls (June 3 this year) with a Divine Liturgy and Memorial at the Saint George Chapel. Memory Eternal!

### Reserve the Consecration Dates Now ..... Nov. 3-5

The Consecration Weekend "Save the Date" notice has been mailed to our Holy Trinity parishioners and a flyer can be found on page 26 of this issue. Please mark your calendars now and plan on dedicating that weekend to celebrating the once-in-a-lifetime historic Consecration and Centennial of our beloved Holy Trinity Church with your parish family. More information is forthcoming soon.

### Herald Summer Issues Deadlines .... May 15/June 15

Please note these deadlines: **May 15 for the June** issue and by **June 15 for the July/August** issue. Submit all information to [herald@HolyTrinityPgh.org](mailto:herald@HolyTrinityPgh.org). Thank you. ❖



# Receive the King of All

Let us set aside all the cares of life that we may receive the King of all." In the Name of the Father and of the Son and of the Holy Spirit. Amen.

"There was a king who loved a humble maiden. The king was like no other king. No one dared breathe a word against him, for he had the strength to crush all opponents. And yet this mighty king was melted by love for a humble maiden. How could he declare his love for her? In an odd sort of way, his kingliness tied his hands.

Convinced he could not elevate the maiden without crushing her freedom, resolved to descend to her. Clothed as a beggar, he approached her cottage with a worn cloak fluttering loose about him. This was not just a disguise – the king took on a totally new identity – He had renounced his throne to declare his love and to win hers."

Today, my dear family in Christ, the King has come, and in coming He declares His love for us. Love even unto death on the Cross. In biblical times, kings and rulers were often tyrants, feared more than respected. As Metropolitan Hierotheos of Nafplaktos says Jesus comes as a different kind of King: "Christ is not a tyrant, but the true ruler. No such Shepherd has ever appeared before mankind. The Lord with all His work, made the helpless crowd, who were the victims of the earthly rulers, the people of God, His holy Body. Thus in the Church we live this intimacy with our eternal and true ruler. We have personal communication with God, our freedom is restored."

And because He Who created us and gave us free will honors and respects



that free will, the choice we all face is whether or not to accept Him, then receive Him, as our King. "Let us set aside all the cares of life that we may receive the King of all."

On Palm Sunday in Jerusalem, not everyone did. As we will see in the coming days of Holy Week, for the crowds today's enthusiasm becomes tomorrow's rage. Again, Metropolitan Hierotheos: "When the Lord entered Jerusalem to suffer for the whole world, He was praised by the people

as the conqueror of death, because of the resurrection of Lazarus. The amazing thing is that the people who are now praising Christ, are the same who will ask for His condemnation in a few days. Enthusiasm for Christ will soon turn into rage against Him."

In liturgical time, we are part of that crowd today. Another prolific Orthodox author, Metropolitan Anthony Bloom issues the following challenge as we walk into Holy Week: "During the coming days we shall be present,"



he says, "not just remember, but be present – at Christ's Passion. We shall be part of the crowd surrounding Christ and the disciples and the Mother of God; as we hear the Gospel readings, as we listen to the prayers of the Church, as one image after another of these days of the Passion passes before our eyes, let each one of us ask himself the question, "Where do I stand?"

I believe by your presence here today the desire of your heart is to honor and praise your Lord and honor your King, not as part of the crowd, but from the inner yearning of your heart to know and love Him. Perhaps you have spent your life looking for the sign that the God you worship loves you. Holy Week is once again the reminder that He truly does and has come to show you. There is a story from a Christian pastor who said, "During a dark time in her life, a woman in my congregation complained that she had prayed over and over, 'God, help me find you,' but had gotten nowhere. A Christian friend suggested to her that she might change her prayer to, 'God, come and find me.' She concluded when she was recounting this to me, 'The only reason I can tell you this story is ... He did.'" Today the Lord has found you because he has come not for the crowds, but for you. Yet together we can celebrate that in the mystery of our unity. As a hymn from Palm Sunday Vespers proclaims, "Today the grace of the Holy Spirit has gathered us together, and we all take up Your Cross and say, 'Blessed is He Who comes in the Name of the Lord.'"

Now, as we enter Holy Week here at Holy Trinity Church I look around and see that the crowd of the faithful is larger than ever. The largest, in fact, of the 100 year history of this community. Wait, you might say, I see an empty seat here or there. Well,

maybe, by I am counting more than seats. I am counting souls, true believers and witnesses of the glory of God. That would be not only us, but the over 120 saints that join us visually this year through our beautiful new holy icons. We are again and will always be indebted to Dr. George Kordis and his gifted team of iconographers for growing our congregation over night (well, actually over about 6 weeks!) by adding these life-sized companions and witness of the faith in our midst. With them being at ground level, I continue to say it's hard to tell where they end and we begin, reminding us that we are all one in the Lord as the Body of Christ, His Holy Church.

Dr. Kordis has also offered us a panoramic view of so many of the events and miracles in God's plan of salvation and the life of our Savior, from His Holy Nativity through the coming of the Holy Spirit at Pentecost. We'll be hearing about some of the new additions during Holy Week this year.

Today, I would like to bring home the message of Palm Sunday using both sides of the church. On you right, we will use the inspiring words of our of the church's great iconographers, Saint Andrew of Crete, portrayed as one of our choir members today! His deeply personal view into the Lord's Entry into Jerusalem on Palm Sunday makes it impossible to remain a nameless face in the crowd. It compels us to confess He has come for us and we must respond.

Then, on your left, we have for the first time in the history of our church an entire wall that brings the dual feasts of yesterday (the Saturday of Lazarus) and today (Palm Sunday) into a full-color mural of revelation and celebration.

After understanding all that, where does Saint Andrew enter the picture?

Through his inspiring words. As we finish today, I invite us all to fix our gaze on the dual icons on this great wall. Enter them in your mind. And receive this holy challenge from Saint Andrew to respond as the King of Glory enters Bethany, Jerusalem, this Church and your life.

"Let us run to accompany him as he hastens toward his passion, and imitate those who met him then, not by covering his path with garments, olive branches or palms, but by doing all we can to prostrate ourselves before him by being humble and by trying to live as he would wish. Then we shall be able to receive the Word at his coming, and God, whom no limits can contain, will be within us."

"We who have been baptized into Christ must ourselves be the garments that we spread before him."

"Let our souls take the place of the welcoming branches as we join today in the children's holy song: 'Blessed is he who comes in the name of the Lord. Blessed is the King of Israel.'"

"Let us show him honor, not with olive branches but with the splendor of merciful deeds to one another."

"Let us spread the thoughts and desires of our hearts under his feet like garments, so that entering us with the whole of his being, he may draw the whole of our being into himself and place the whole of his in us."

"Receive him with open, outstretched hands, for it was on his own hands that he sketched you."

"Receive him, for he took upon himself all that belongs to us except sin."

And finally, returning to the opening invitation and the holy call of every Divine Liturgy: "Let us set aside all the cares of life that we may receive the King of all." My King, My Lord. My Savior. Amen.

Delivered April 9, 2023 ❖



# March Events

Right: 2023 Holy Trinity Church announces our Saint Photios Award Recipients Marianne Stearns and Jim Balouris. Middle Right: Members of the 2022/2023 Orthodox Volunteer Corps Team present their experiences following the March 30 Pre-sanctified Liturgy. Below: Festival cooking has started again! And it's for all ages as pictured here. Don't miss out on the fun - check the schedule and show up!







# April Events

Left: Holy Trinity Philoptochos members gather to prepare their delicious Pascha Bread for sale to the community. Below: Visitation Ministry volunteers once again prepare beautiful gifts to be delivered to the homebound and those not able to attend services. Gifts include hand-knit blankets & scarves, handmade Pascha gifts and potted lillies. See the thank you note for this outreach of love on pg. 3.







Palm Sunday



Top: Youth and adults help prepare palms and candles on the Saturday of Lazarus, while GOYAns prepare for tomorrow's luncheon. Above: The Holy Trinity 2023 GOYA Basketball teams. Below: The Holy Trinity Centennial All-Time Basketball Team, with everyone present at the Palm Sunday Luncheon who has ever coached for or played on a GOYA basketball team at any time and any age!







# Holy Week





# Holy Friday













# Agape Vespers







PASCHA 2023





CHRIST IS RISEN! TRULY HE IS RISEN!  
ΧΡΙΣΤΟΣ ΑΝΕΣΤΗ! ΑΛΗΘΩΣ ΑΝΕΣΤΗ!

HOLY TRINITY



# PARADISE ON EARTH

## THE ICONOGRAPHY OF ORTHODOX CHURCHES

A PRESENTATION BY DR. GEORGE KORDIS



**I**n this short talk, I will attempt to put forward my own personal view on an important topic that affects us all, namely, the iconographic decoration of a church. This is a key issue in the life of the Church because it greatly transforms our aesthetic experience and the way in which we relate to God and our fellow human beings.

It is unfortunate that today, many people even within the body of the Church do not appreciate the great importance of icons or the iconography of a church. Rather, they simply consider the iconography of a church building to be a kind of decoration; a peripheral element of liturgical life.

In this talk I will endeavor to demonstrate that as a visible expression of the Church, the church building itself should be fully painted with icons, and also that the iconography employed should follow a specific set of guidelines and rules. However, those rules should certainly not be so binding on iconographers that they constrict the creativity or originality of their work as a whole.

However, before proceeding I would like to make a few clarifications about the church building itself and the great importance of the icons within it so as to show that these two elements are organically and indivisibly interconnected.

### The Church

In the everyday parlance of the Orthodox faithful, the church building itself is rightly called a “church.” This illustrates the fact that the church building itself is not an indifferent building, or simply a place where Christians gather for the celebration of the Holy Eucharist and other myster-

ies. Over the course of the centuries, the church building itself came to be referred to as “church,” that is, it acquired characteristics that enable it to be connected with the Church itself, that is, with Christ Himself and His body throughout the ages.

One of the first and most impressive such works is the church of Hagia Sophia in Constantinople, which gave wonderful expression to the Church’s theology with regard to the person of Christ. The Hagia Sophia is a basilica with a dome which descends to meet ground level through a series of arches. The Hagia Sophia is composed of a cube and a hemisphere. The cube shape refers to the earth, that is, to Christ’s human nature, while the hemisphere refers to the heavens; to Christ’s divine nature.

The way in which these two geometric shapes are combined is marvelous and unique. Upon entering the church, one can sense the unity of those two shapes which are simultaneously made one without the existence of either being compromised, just as in the person of Christ His two natures are perfectly united in one hypostasis, without change, without division and without confusion. Therefore, far from being simply a building, the Hagia Sophia is an icon of Christ Himself and bears witness to the theology of the Church and its faith in the person of the God-man through its architecture.

The wonderful example of the architecture of the Hagia Sophia was then followed by a series of different designs that continued to be grounded in the same logic. The cruciform church with a dome represents the culmination of the development of Christian architecture in the East. In churches built with a cross-in-square architectural plan, the square base of the church is topped, or inscribed, by a



dome. The dome is supported by columns or pillars that form a cross shape at their base symbolizing Christ's sacrifice on the cross and His Resurrection. [Editor's note: Holy Trinity Church in Pittsburgh was designed by Architect Christ Kamages as a "central church design."]

This is the main architectural style of Orthodox church buildings even today, with some variations. It is therefore right for the church building to be called a 'church' since its architectural forms and shapes are expressive of the theology of the Church with regard to the person of Christ and His work.

### Iconography's Role

The iconographic decoration of churches expresses the same theology as the church building's architectural forms. The iconography on the church walls is painted in such a way as to create an unbroken whole. It constitutes an iconographic installation which, in concert with the mysteries of the Church and its liturgical practice, brings Paradise to Earth, offering the faithful a foretaste of eschatological reality. Let's now try to see how this works, and specifically the

ways in which iconographers work to achieve this.

The fulfilment of the iconographic program of Orthodox churches occurred after the Iconoclastic controversy, once the Seventh Ecumenical Council and the Church Fathers of that time had clarified what an icon is, and had also identified the specific role of the painter-iconographer. According to the theology of the Church, an icon constitutes the real, hypostatic likeness of the person depicted in the icon, a likeness which is not of the artist's own creation. Rather, the iconographer is understood as contributing only the way in which an icon (the depicted person's likeness) is presented. Painters are therefore called to paint in a way that is appropriate to the solemnity of the depicted persons in order to create an iconographic art where icons become truly functional for the Church.

### An Iconographer's Task

A painter's primary task is not to create impressive images intended to illustrate and give form to theological ideas. Rather, iconographers are to record the true likenesses of the per-

sons and events of the Divine Economy and to affirm the truth of those depicted persons and events. Of course, at the same time, through additional details, iconographers may engage in and interpret the depicted persons and events in icons, thus expressing the body of the Church in visual terms. However, this is a secondary goal. Finally, iconographers are called to create a liturgical art, meaning an art that is truly functional and consistent with the worship of the Church and its liturgical life.

### An Intentional Design

One of the primary responsibilities of the iconographer is to paint the church building in accordance with the theological significance carried by each of the building's constituent elements. This naturally entails following the iconographic program that developed following Iconoclasm.

Painted on the triangular spheres below the dome which are called 'pendentives' are the four Evangelists who recorded the life and work of Christ in the Gospels. [Editor's note: At Holy Trinity Church, due to the dome structure, these are found in the upper left and upper right sections of the lower dome.]

In the zones underneath them in the rectangular section of the church, the events of the life of Christ are depicted, beginning with the Annunciation and ending with the Ascension of Christ and Pentecost. The total number of scenes included depends on the size of the particular church. However, the depicted scenes must include the Nativity, Crucifixion and Resurrection of Christ as they are the most important events.

Finally, depicted in the lower zones of the church are the saints throughout the ages who constitute the living body of Christ. However, the iconography of a church does not stop there. It







Icon painters are to give a visual account of the Church's way of life, of its spirit and ethos, and to provide not only the faithful but anyone entering the church and beholding its icons a foretaste of life in Paradise.

George Kordis

also includes the living body of the faithful to whom the entire system of the iconography of the church is oriented. The result is that anyone entering an Orthodox church is immediately presented with visual testimony of the body of Christ, as well as of the events and persons of the Divine Economy by means of the iconographic program of the church whose images seem to actually project outward from the church walls.

### Paradise on Earth

The iconographer's work does not stop there. It is not enough to depict events of the past or to interpret them in theological terms. The iconographer is called upon to do something even more difficult. Specifically, through icons and the entire system of iconography, icon painters are to give a visual account of the Church's way of life, of its spirit and ethos, and to provide not only the faithful but anyone entering the church and beholding its icons a foretaste of life in Paradise; of the state in which people will live in the eschaton in the Kingdom of Heaven following the universal resurrection of all persons.

A painter is therefore called to do something similar to what the Evangelists did, who made a selection of only certain events from the life of Christ in order to present His person and work from a soteriological perspective.

In a similar manner, an iconographer must decide what to present or leave out in order to make an icon rather than a kind of photography. The

iconographer is called to practice a form of abstraction on the basis of what is functional and liturgical, while at the same time finding a manner of painting that is characterized by a solemnity appropriate to its subject matter. The iconographer is mainly called to produce an art that is congruent with the worship of the Church; to produce a liturgical art by making all things depicted in the icons truly present in the here and now.

What an iconographer really does is follow, in a personal way, the tradition of the Church, which, through its own lived experience, developed an appropriate visual language.

### The "Today" of Iconography

Let's now take a careful look at the reason behind this, and also how this is achieved. Precisely as in the Holy Eucharist, where through the priest's invocation of the foundational words of Christ, the Holy Spirit descends and transforms the Holy Gifts into the body and blood of Christ in present time, in a similar manner, the iconographer is called to make present persons who lived in the past as well as events from the past which are absent to us, rendering them present in the life of each and every Christian community.

Consequently, the time in which the persons depicted in icons exist is not the past, nor is it some future time, but rather the present. In other words, icons do not describe the past, but the element of the present in the past. Events from the past are

recorded as they exist in the space and time of the Orthodox Church and especially in the reality of the Divine Liturgy. The hymnographers and poets of the Church likewise record that Christ "is born" and that "today the Son of Man is crucified". We can see how in poetry, another important ecclesiastical art, time is always the present time and not the past.

Therefore, Byzantine iconographers are called upon to bring into the present the persons and events depicted in icons, and, in fact, to establish a relationship between these persons and events and their faithful viewer. Such work is also in harmony with Patristic Theology, where God is said to "enter" human reality as opposed to mankind ecstatically rejecting this world with a view to meeting God in another reality.

### Goals of Iconography

The thirst for participation and true communion that governs all Orthodox life thus also constitutes the foundation of the practice of Orthodox iconography. An Orthodox iconographer cannot have concerns or goals different to those of the community and culture to which he or she belongs. In this way, an iconographer's work does not seek to reproduce forms in front of the viewer – as Western artists would later do in the Renaissance period, likewise faithful to the parameters of their own culture – but rather endeavor to bring the depicted persons into the dimensions of the viewer's space and time and, what's more, to establish a relation-



ship between the depicted persons and the viewer. This is the Byzantine iconographer's ideal and main goal: to produce a kind of painting that reaches forth to meet the viewer through his or her senses in order to provide the viewer with a true, lived experience of everything depicted in the icon. But how do icon painters succeed in these goals?

### Space and Time United

First of all, iconographers unite pictorial space and time with the actual space-time of the viewer. By abolishing a sense of pictorial depth in the images they paint, iconographers effectively alter the terms of composition in art, and even the function of line and color. The two-fold requirement for plasticity and movement is what ultimately gave rise to the Byzantine system of painting. In other words, since Byzantine art does not conceive of paintings as having depth, that is, a separate pictorial space, the sense of plasticity - which is really a kind of movement in art - was developed in Byzantine art in such a way as to project outward toward the viewer. In this way, the depicted forms enter into the physical space of the viewer. The Byzantine approach to perspective in painting works in much the same way, as objects are depicted as though moving toward the viewer and entering the viewer's own space.



Lastly, the chromatic development of the depicted forms from a dark-colored base color, called 'proplasmos', toward the lighter flesh-tones and highlights of garments is also organized with precisely this same goal in mind, which is to say, with a view to bringing what is depicted in the icon into real space, toward the dimensions of the viewer. In order to create a real relationship, and, thereby, real co-existence and shared experience, everything depicted in an icon must connect with the viewer in such a way as to be given life by the viewer; to be made alive through that person. Everything depicted in an icon, including all depicted persons, is to exist not only in the same space, but also in the same time as the viewer.

### A Divine Rhythm

Therefore, it is with a view to realizing such an orientation of the forms depicted in icons toward the viewer with the goal of establishing a sense of relationship between them

that an iconographer combines all elements according to the principle of rhythm. Everything in an icon is subject to the principle of rhythm; every element is united to every other element, with everything in the icon oriented toward the viewer by means of intersecting, chiasmic perspective lines which project outward from the surface of the painting and enter into the space and time of the viewer.

On a technical level, an iconographer who follows Byzantine tradition employs a particular kind of perspective in drawing, as well as an approach to the rendering of plasticity and movement of depicted forms on the surface in such a way as to create a grid or nexus of visual relationships and forces that work together as energies which combine to create a kind of conical visual space into which the viewer enters. In this way, the depicted forms become inter-connected with the viewer. Icons painted in this manner exist by means of the viewer, with the viewer's own movement becoming that of the icon as well.

Byzantine ecclesiastical culture has thus reached the point of creating "living" and "life-filled" icons, of the sort which is often praised by Byzantine writers in their descriptions of artworks, called 'Ekphraseis'. These living icons are characterized by the defining characteristic of life, that of movement, and, in fact, of relationship and community, as opposed to prioritizing an artful visual illusion through painting. In my view, the achievement of the Byzantines is truly impressive. Centuries before the invention of cinema and virtual reality, Byzantine artists were successful in creating images that move; moving pictures, as it were. The only difference is that Byzantine icons do not move on their own, independently of the viewer, but rather only through shared movement that is dependent on the viewer. This dependence relates to the broader Byzantine outlook on life, as, of course, the autonomous and illusionistic nature of the cinematic image is illustrative of the spiritual considerations characteristic of the Western world.

### A Communal Relationship

By following the Byzantine system of painting, icon painters create living icons which are truly present within the physical space of the church building itself. Orthodox icons visualize Orthodox ecclesiology and demonstrate, by artistic means, how life in Christ should truly be. Icons show us that all things are called to live in communal relationship, united with one another.

In following the tradition of the Church, iconographers also naturally enrich that tradition through their own personal contribution. Their work also ultimately serves to complete the architecture of church buildings, creating visual installations, each which could be called a Paradise on Earth and a visual witness to life in Christ..❖



Right it is indeed,  
life-bestowing  
Lord, to magnify  
You, for upon the  
cross were Your  
hands outstretched  
and the strength of  
our dread foe You  
have destroyed.

Holy Friday Engomia



# 2023 Lenten and Paschal Flowers

Thank you to the many parishioners and friends  
who offered donations for Lent and Holy Week.  
May those who have given and those whom they  
have honored be blessed always!

## Salutations to the Theotokos Icon

Chris & Kathy Balouris ..... in memory of Rev. Fr. John Androutsopoulos  
Pamela Bolkovac ..... in memory of her parents Nick & Mary Bolkovac  
Irene Karavolos ..... in memory of Steve & Kelly Karavolos and Charles Siebott  
Matt & Nancy Palamara ..... for the health of the Anh and Palamara families  
Jon Stipanovich ..... in memory of George, Stella, Greg, Ilija, and Boja Stipanovich

## Lent, Holy Week and Resurrection Services

Annunciation Icon Flowers ..... Chris & Kathy Balouris, in memory of Anthony & Helen Balouris  
Processional Flowers for the Veneration of the Holy Cross .... Reggie & Marianne Bonfield, for the health of family & friends  
Saturday of Lazarus Icon Flowers ..... James S. Johnson and Kristina Johnson, in memory of their parents  
Homer J. & Stella Johnson  
Palm Sunday Icon Flowers ..... Vaia Kolovos-Lupnacca, for the health of family & friends  
Palm branches for Palm Sunday ..... Andreas & Valori Fournaridis, in memory of Steve & Elenie Cocheres  
and Kosta Fournaridis  
Christ the Bridegroom (Nymphios) Icon Flowers ..... Pamela Bolkovac, in memory of her parents Nick & Mary Bolkovac  
Burial Shroud Sheet for Epitaphion ..... Arlene Metropulos, in memory of her husband Dean Metropulos  
Holy Friday Rosewater ..... Chris T. Balouris & Family in memory of his father Themistocles C. Balouris  
Holy Friday Icon Flowers ..... Nick & Stavroula Doris, in memory of Rhea Pantelakis

## Epitaphion Flowers

Flowers for the Epitaphion ..... Holy Trinity Offering Envelopes, plus the following:  
A faithful parishioner ..... for the health of her children & grandchildren  
Efthalia & Lynn Barker ..... in memory of the Kalogeras & Geanous families  
Pamela Bolkovac ..... in memory of her parents Nick & Mary Bolkovac  
Reggie & Marianne Bonfield ..... for the health of family & friends  
Sherry Clayton ..... for the health of her Holy Trinity family  
Cindy Morris Criss ..... In memory of Tom & Dora Morris  
Frank & Katina Erdeljac ..... in memory of Mike & Theologia Alexiades and Mary Alexiades  
John & Georgia Franciscus ..... in memory of George & Betty Beckas  
Sasha & Ben Gajewski ..... in memory of V. Rev. Michael Mihalick and Matushka Janet Mihalick  
Eugenia Graser ..... in memory of her husband Robert Graser and parents Michael & Maria Patsalos  
Gus Kalaris ..... in memory of his wife Stella Kalaris  
Irene Karavolos ..... in memory of Steve & Kelly Karavolos and Charles Siebott  
George & Scarlet Karpakis ..... in memory of John Karpakis, Katina Karpakis and Magarita Maroudas  
Dr. James & Mrs. Bettina Kermes ..... for the health of family & friends  
Vasiliki and Elenie Kourouklis ..... in memory of Achille Kourouklis  
Milita Mellis ..... in memory of Michael G. Mellis and Dean Metropulos  
Mary Mermigas ..... for her health and well-being  
Meno & Jean Mitaras and family ..... in memory of the deceased members of the Mitaras & Condos families



William J. Pagonis .....in memory of James & Mary Pagonis  
 George Pantelakis..... in memory of his wife Rhea Pantelakis  
 Anthony & Betty Pickios .....for the health of family and friends  
 Mr. & Mrs. Salvatore Re ..... for the health and well-being of their families  
 James Sicalias ..... in memory of his mother Bessie Cocheres Sicalias  
 Anthony Zissis..... in memory of his wife Aspasia Zissis

### Pascha & Paschal Season Flowers & Items

Decoration of the Epitaphion..... Joyce Athanasiou, Holy Trinity Philoptochos, Women and Youth of the parish  
 Myrrh Bearing Women Icon Flowers..... Sasha & Ben Gajewski, in memory of V. Rev. Michael Mihalick  
 and Matushka Janet Mihalick  
 Bay Leaves for Holy Saturday .....Gus & Penny Georgiadis, in memory of Peter & Mary Georgiadis  
 Bay Leaves for Holy Saturday ..... Gus & Penny Georgiadis, in memory of George & Mary Kalodikis  
 Bay Leaves for Holy Saturday ..... Gus & Penny Georgiadis, for the health of their family  
 Rose Petals for Holy Saturday ..... Anthony Zissis, in memory of his wife Aspasia Zissis  
 Resurrection Icon Flowers.....Irene Karavolos, in memory of Steve & Kelly Karavolos and Charles Siebott  
 Resurrection Banner Ribbons..... The family of Chrissie Georgiadis in her memory  
 Dying and Preparation of Red Resurrection Eggs..... Holy Trinity Philoptochos  
 Priest's Resurrection Candle ..... Nick & Stavroula Doris, in memory of Rhea Pantelakis  
 Priest's Resurrection Candle ..... A faithful parishioner, for the health of her children & grandchildren  
 Pentecost Icon Flowers ..... Mary-Magdalene Welsh, in memory of her mother Julia Welsh

### Paschal Lillies

A faithful parishioner .....for the health of family & friends  
 Amy & Mark Armanious..... in memory of Adel Armanious  
 Art & Christina Avlon..... in memory of Stella Kalaris  
 Chris & Kathy Balouris ..... in memory of Rev. Fr. John Androutsopoulos  
 Chris & Kathy Balouris .....in memory of Anthony Balouris  
 Chris & Kathy Balouris ..... in memory of Helen Balouris  
 Lisa & Dean J. Balouris ..... in memory of Helen & John C. Balouris  
 Efthalia & Lynn Barker.....in memory of the Kalogeras & Geanous families  
 Pamela Bolkovac .....in memory of her parents Nick & Mary Bolkovac (3 plants)  
 Reggie & Marianne Bonfield ..... in memory of John & Mary Bonfield  
 Reggie & Marianne Bonfield ..... in memory of John & Helen Chapas  
 Reggie & Marianne Bonfield .....for the health of family & friends  
 The Bonfield & Chapas Families ..... in memory of Frank & Anne Chapas (2 plants)  
 Sherry Clayton ..... for the health of her Holy Trinity family  
 Cindy Morris Criss..... in honor of the Morris family (5 plants)  
 Christine Dickos .....in memory of her husband Dinos Dickos  
 Frank & Katina Erdeljac..... in memory of Mike & Theologia Alexiades (2 plants)  
 Frank & Katina Erdeljac.....in memory of Mary Alexiades  
 Bill & Tina Fiedler..... for the health of Eleftherios, William, Joyce, Reese, family & friends  
 Andreas & Valori Fournaridis..... in honor of Steve & Elenie Cocheres and Kosta Fournaridis  
 John & Georgia Franciscus ..... in memory of George & Betty Beckas  
 John & Georgia Franciscus .....in memory of John Beckas  
 Tessie Frankos ..... in memory of her beloved husband James & daughter Demitria Frankos  
 George J. & Phyllis H. Geanopulos ..... in memory of Harry & Helen Geanopulos  
 George J. & Phyllis H. Geanopulos ..... in memory of John & Erma Haas  
 Eugenia Graser ..... in memory of her husband Robert Graser  
 Eugenia Graser ..... in memory of her parents Michael & Maria Patsalos  
 Brian & Debbie Jewell ..... in memory of Samuel & Georgia Booras  
 Brian & Debbie Jewell .....in memory of Marsha Booras  
 Brian & Debbie Jewell ..... in memory of Jody Menni  
 Brian & Debbie Jewell ..... in memory of Kathy Page  
 Brian & Debbie Jewell ..... for the health of John Fulton  
 Brian & Debbie Jewell ..... for the health of John Ross  
 Brian & Debbie Jewell ..... for the health of Jan & Linda Lewis  
 James S. Johnson and Kristina Johnson..... in memory of their parents Homer J. & Stella Johnson  
 James S. Johnson and Kristina Johnson..... in memory of their grandparents George & Augustina Makris  
 Gus Kalaris .....in memory of his wife Stella Kalaris  
 Gus Kalaris ..... in memory of George & Pauline Kalaris



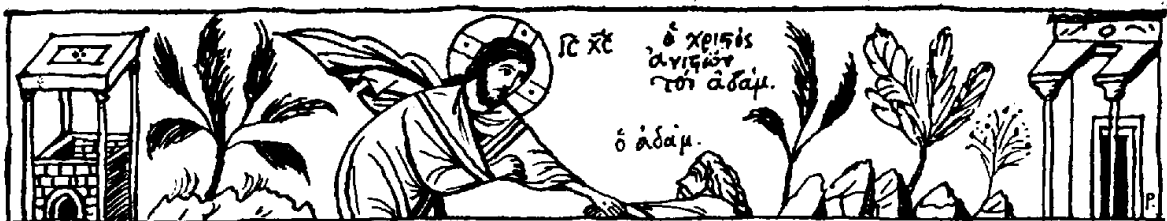
## LENTEN AND PASCHAL FLOWERS & DONATIONS

### Paschal Lillies (continued)

Gus Kalaris .....	in memory of Gus & Panagiota Bistolas
Irene Karavolos .....	in memory of Charles Siebott and Steve & Kelly Karavolos
Irene Karavolos .....	for the health of her family
George & Scarlet Karpakis .....	for the health of Christopher Karpakis
George & Scarlet Karpakis .....	in honor of Patricia Karpakis
George & Scarlet Karpakis .....	in memory of John Karpakis
George & Scarlet Karpakis .....	in memory of Katina Karpakis
George & Scarlet Karpakis .....	in memory of Magarita Maroudas
James & Bettina Kermes .....	in memory of family & friends
Vasiliki & Elenie Kourouklis .....	in memory of Achille Kourouklis
Vasiliki & Elenie Kourouklis .....	in memory of Georgios Kourouklis
Vasiliki & Elenie Kourouklis .....	in memory of Dimitrios Repanas
Vasiliki & Elenie Kourouklis .....	in memory of Stavroula Repana
Angela & Michael Leist .....	in memory of James & Margaret Phaturos
Nicholas T. Loomis .....	for the health of his beloved wife Joy
Anita & George Maier .....	in memory of Richard Maier
Anita & George Maier .....	in memory of George & Katherine Malames (2 plants)
Maria Mason .....	in memory of her husband Jeff
Milita Mellis .....	in memory of Michael G. Mellis
Milita Mellis .....	in memory of Dean Metropulos
William J. Pagonis .....	in memory of James & Mary Pagonis (2 plants)
Matt & Nancy Palamara .....	for the health of the Anh & Palamara Families
George Pantelakis .....	in memory of his wife Rhea Pantelakis (2 plants)
Orestes & Arlene Paras .....	in memory of John & Maria Paras
Orestes & Arlene Paras .....	in memory of Albert, Rose & Arthur Russell
The Parikakis family .....	in memory of Sophie, Danielle, Michael, Virginia & Helen
Anthony & Betty Pickios .....	for the health of Anthony, Elizabeth, Stephen, Anna, Sophia, Nicodemas, Maria, Gerasimos, Georgios, Panagiotis, Konstadinos, Sarah, Katherine, Angelica & Kristen (5 plants)
Anthony & Betty Pickios .....	in memory of Irene, George, Agelos, Panagiotis, Maria, Areti, John, Angela, Sophia, Anna, Olga, Demitrios, Eleni, Everdiki & Margarita (5 plants)
Mr. & Mrs. Salvatore Re .....	for the health of their families (2 plants)
James Sicalias .....	in memory of his mother Bessie Cocheres Sicalias
Anthony Zissis .....	in memory of his wife Aspasia Zissis
Anthony Zissis .....	in memory of Anna & Frank Zissis and Bessie & George Christodoulos
Julie & Lou Zozos .....	in memory of Eileen Hoffmann
Julie & Lou Zozos .....	in memory of Helen Sfakianos
Julie & Lou Zozos .....	in memory of Persephone Zozos
Julie & Lou Zozos .....	in memory of George Zozos

### Other Offerings and Donations

Prosforon (Offering Bread) .....	Joyce Athanasiou, Presvytera Evangelia Daskalakis, Stacy Dickos, Mike Kritiotis, Maria Mason, Nancy Palamara, Angie Pappas, Joanna Sideris
Sacramental Wine for Holy Communion .....	Reggie & Marianne Bonfield, for the health of family & friends
Agape Vespers Candy/Paschal treats .....	Pamela Bolkovac, in memory of her parents Nick & Mary Bolkovac
Agape Vespers Candy/Paschal treats .....	Cindy Morris Criss, for the health of the Morris Family
Agape Vespers Candy/Paschal treats .....	George & Scarlet Karpakis, for the health of family and friends
Agape Vespers Candy/Paschal treats .....	Vasiliki and Elenie Kourouklis, in memory of Achille Kourouklis
Agape Vespers Candy/Paschal treats .....	Nicholas T. Loomis, for the health of his beloved wife Joy







THE FESTIVAL IS COMING...AND THE COOKING IS HERE!  
YOUR CHURCH NEEDS YOUR HELP! JOIN IN!



MARK THESE DATES ON YOUR CALENDAR — TELL YOUR FRIENDS — EVERYONE IS WELCOME!

## BAKLAVA & CHOCOLATE BAKLAVA

Tue., May 2 9am-9pm

## APRICOT ROLLS (DAY ONE)

Tue., May 9 9am-9pm

## APRICOT ROLLS (DAY TWO) & PORTOKALOPITA

Tue., May 30 9am-9pm

## GALAKTOBOUREKO

Tue., June 13 9am-9pm

## TIROPITA

Mon., June 19 5pm-9pm

Tue., June 20 9am-9pm

## FINIKIA & KOURAMBIETHES

Tue., June 27 9am-9pm

## DIPLES

Tue., July 11 9am-9pm

## SOUZOUKAKIA

Tue., July 17 9am-9pm

**OUR GOAL IS TO GET AT LEAST 30 PEOPLE EACH DAY SO THAT WE MAY FINISH ON TIME!**

Can YOU give at least a few hours of time for YOUR community's festival? Look over the dates and times listed here.

You'll see both evening and daytime hours, during the week and on the weekends. Everyone's help is needed!

No experience needed...we train on the job! Think of it as free cooking lessons. Questions? Contact Joyce Athanasiou (jcbathanasiou@aim.com or 412-292-4206) or Paula Valliant (paulavalliant@gmail.com or 412-445-4119).



**SPREAD THE WORD! TELL YOUR FRIENDS! DON'T MISS IT!**  
**THE 2023 "TASTE OF GREECE" - THU. AUG. 31-SUN. SEP. 3**



## ARCHDIOCESAN SCHOLARSHIPS FOR GRADUATING HIGH SCHOOL SENIORS



**APPLY NOW**

**FAITH SCHOLARSHIPS FOR  
ACADEMIC EXCELLENCE**

**DEADLINE: JUNE 30, 2023**

This merit-based scholarship program is available to the best and brightest graduating high school seniors of Hellenic descent and/or Greek Orthodox faith who are enrolling in a 4-year accredited U.S. university this fall. Scholarships are awarded on a merit basis with applicants given the option to be considered for additional financial need-based allocations.

For full application details and to apply now, visit [thefaithendowment.org/scholarships](https://thefaithendowment.org/scholarships) or scan:



[THEFAITHENDOWMENT.ORG/SCHOLARSHIPS](https://thefaithendowment.org/scholarships)

Founded in 2004 by a group of visionary Greek American leaders and philanthropists, *FAITH: An Endowment for Orthodoxy and Hellenism* is an independent 501(c)(3) organization that supports the development of innovative educational, cultural, and scholarship programs that promote Hellenism, an understanding of the Greek Orthodox faith, and the relationship of the two to America's history and multicultural landscape for young people. FAITH has proudly awarded over 1,950 grants and scholarships to our community's brightest young leaders.

For questions, contact: [info@thefaithendowment.org](mailto:info@thefaithendowment.org) • (212) 803-9363 • [facebook.com/faithendowment](https://facebook.com/faithendowment)



## HOLY TRINITY SCHOLARSHIPS FOR INCOMING COLLEGE FRESHMEN &amp; SOPHOMORES

**LOCAL SCHOLARSHIP OPPORTUNITY  
EXCLUSIVELY FOR HOLY TRINITY STUDENTS****THE VLAHAKIS SCHOLARSHIP  
"MY SISTER PENNY AWARD"****DEADLINE: JUNE 15, 2023****Established:** By Nick & Kimi Vlahakis – January, 2022

**About Penny:** My sister, Penny Vlahakis Cherpes, passed away in 2020 at the age of 81. She was a smart, beautiful, funny, and caring sister who had a huge influence on my life and whatever success I may have achieved. Our dad died in 1952...I was 4, my other sister, Georgia, was 6, and Penny was 13. Penny helped our mom maintain during those difficult years, with all the family needs with 3 young children, even though she was only in her first year as a teenager. I will never forget that!

**About the Award:** This Scholarship (administered through Holy Trinity Greek Orthodox Church, Pittsburgh, PA) is intended to memorialize her and to advance many of her strongly held values, particularly regarding education. The Scholarship will be awarded annually in July for the ensuing academic calendar in the fall of that same year in the amount of \$2,500.

**ELIGIBILITY REQUIREMENTS**

- Be a high school senior entering college freshman year or a college freshman entering college sophomore year.
- Have a current high school or college GPA of 2.75 or greater.
- Submit an essay (400 words minimum, 500 words maximum) with reflections on the positive and specific personal impacts that their family and the Orthodox Christian faith have had on their life.
- Be a member in good standing of Holy Trinity Greek Orthodox Church, Pittsburgh, PA, for a minimum of 2 years.

**APPLICATION INFORMATION**

Visit [HolyTrinityPgh.org/scholarships](https://HolyTrinityPgh.org/scholarships) for an application form and instructions. Deadline: June 15, 2023.



# 100 YEARS



## Holy Trinity Consecration Weekend

# SAVE THE DATES

**Friday, November 3rd**

7PM- Consecration Vespers

**Saturday, November 4th**

8AM- Orthros

9AM- Consecration Liturgy

12PM- Celebration Luncheon (tickets required)

**Sunday, November 5th**

8:15AM- Orthros

9:30AM- Divine Liturgy

11AM- Lite Hospitality Hour

5PM- Centennial Gala (tickets required-  
Omni William Penn Hotel)

VISIT: [HOLYTRINITYPGH.ORG/CENTENNIAL](http://HOLYTRINITYPGH.ORG/CENTENNIAL)





# THE HOLY TRINITY HERALD

*Faith. Family. Community*

## About the Herald

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

## Editor

Father John Touloumes, Protopresbyter (fjt@HolyTrinityPgh.org)  
Church: 412-366-8700 | Home: 412-831-3574

## Production

Mary Portellos, Office Administrator (office@HolyTrinityPgh.org)

## Photographers

Peter Gagianas Theanne Gagianas  
Sherry Clayton Luci Klimko

## Copyright Notice

This magazine contains copyrighted material of Holy Trinity Greek Orthodox Church and third party copyright owners, including, without limitation, text, photos, and graphics, and the contents of the newsletter are protected under the United States and international copyright laws. You may not copy, modify, publish, transmit, display, participate in the transfer or sale, creation of derivative works, or in any way exploit, any of the content, in whole or in part. No copying, redistribution, retransmission, publication or commercial exploitation of any material in this newsletter is permitted without the express written permission of Holy Trinity Greek Orthodox Church and any applicable third party copyright owner.



## About the Parish

Holy Trinity Greek Orthodox Church  
985 Providence Boulevard  
Pittsburgh, PA 15237

Phone: 412-366-8700 | Fax: 412-366-8710

Web site: HolyTrinityPgh.org | Email: office@HolyTrinityPgh.org

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

## Parish Administration Clergy

Rev. Fr. John Touloumes, Proistamenos  
Rev. Fr. Radu Bordeianu, Assistant Priest

## 2023 Parish Council

George Dickos, President (pcpresident@HolyTrinityPgh.org)

Alexander Anetakis	George Danis	Dean Passodelis
Anthony Balouris	Evan Danis	Michael Passodelis
Andrew Fournaridis	Tom Germanos	Chris Sarandou
Ashley Bournias	George Mellis	Jeanne Willow

## Ministries

Please visit the Holy Trinity website at HolyTrinityPgh.org for descriptions and contact information on Holy Trinity Church's ministries, including spiritual life, education, youth, senior, family and cultural opportunities. There is something for everyone, so please get involved today! Everyone is welcome!

**"FAITH. FAMILY. COMMUNITY."**

Thank you for supporting our Sponsors



Eye Physicians & Surgeons, Ltd.

Christ A. Balouris, M.D.

Comprehensive Medical and Surgical Care  
Three Convenient Locations in the Pittsburgh area  
www.pgheyemds.com

North Hills/Wexford: 7000 Stonewood Drive, Suite 200, Wexford 724-940-4001  
Aspinwall: 200 St. Margaret Medical Arts Bldg., Suite 2020 412-784-9060  
Shadyside: Aiken Medical Bldg., Suite 103, 532 S. Aiken Ave 412-621-9060



**BALOURIS EYE CENTER, PC**

CONSTANTINE A. BALOURIS, M.D.  
H. ROBERT PAPAS, M.D.

102 TECHNOLOGY DRIVE, SUITE 120  
BUTLER, PA 16001  
OFFICE: 724-482-0090  
FAX: 724-482-0093

Visit us at.... [www.BalourisEyeCenter.com](http://www.BalourisEyeCenter.com)

**H & A HEATING  
AND AIR CONDITIONING, INC.**  
412-366-2990

Sales, Service & Maintenance  
Harry G. Athanasiou, President



**SALONIKA**  
IMPORTS

**Chris T. Balouris**

3509 Smallman St., Pittsburgh, PA 15201

Phone: 412.682.2700 [www.salonika.net](http://www.salonika.net)

Retail Store Hours: Mon-Fri 8am-4pm | Sat 9am-2pm



**HearingLife** (724) 719-2304

WEXFORD  
1500 Village Run Rd., Ste. 315

**Tammy Backeris**

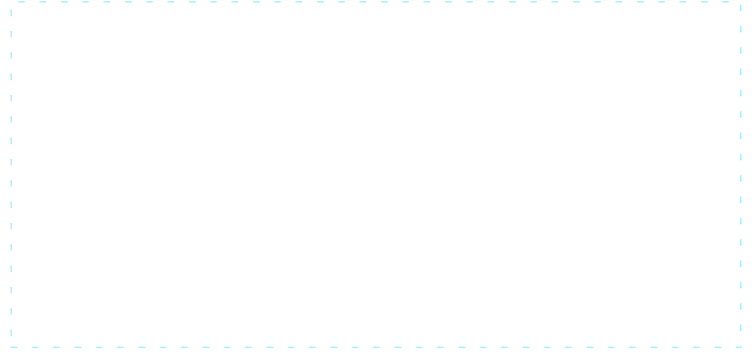
H.I.S. Hearing Instrument Specialist | License #F03293  
[efba@hearinglife.com](mailto:efba@hearinglife.com)



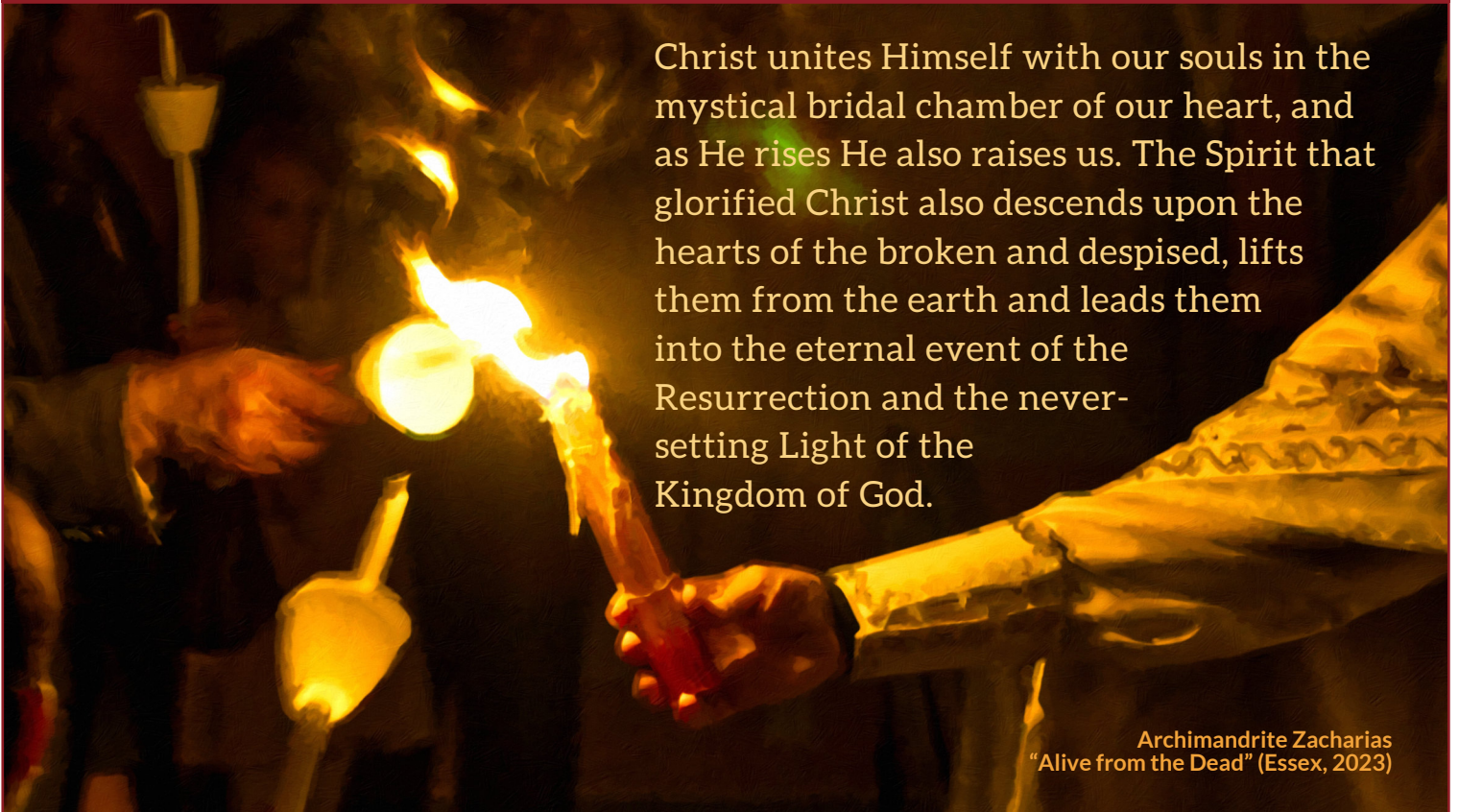
**HOLY TRINITY GREEK ORTHODOX CHURCH**  
985 PROVIDENCE BLVD, PITTSBURGH, PA 15237  
HOLYTRINITYPGH.ORG



NON-PROFIT  
ORGANIZATION  
U. S. POSTAGE  
**PAID**  
PERMIT NO. 1463  
PITTSBURGH, PA



## THE NEVER-SETTING LIGHT



Christ unites Himself with our souls in the mystical bridal chamber of our heart, and as He rises He also raises us. The Spirit that glorified Christ also descends upon the hearts of the broken and despised, lifts them from the earth and leads them into the eternal event of the Resurrection and the never-setting Light of the Kingdom of God.

Archimandrite Zacharias  
"Alive from the Dead" (Essex, 2023)