



THE HOLY TRINITY

HERALD

Faith. Family. Community

August 2024
Volume 32 | Issue 7

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PHOTO OF THE MONTH



Holy Trinity parishioners Michael Kritiotis and Paula Valliant are honored as 2024 Metropolis Saint Photios Award recipients. See pages 8-17 for more Community Life photos.

A protection of Christians unshameable. Intercessor to our Holy Maker, unwavering; reject not the prayerful cries of those who are in sin. Instead, come to us for you are good; your loving help bring unto us who are crying in faith to you; Hasten to intercede and speed now to supplicate, as a protection for all time, Theotokos, for those who honor you.



Father John Touloumes
Proistamenos

Brothers, stand firm and hold to the traditions that you were taught by us, either by our spoken word or by our letter.

2 Thess. 2.15

My beloved Holy Trinity family,

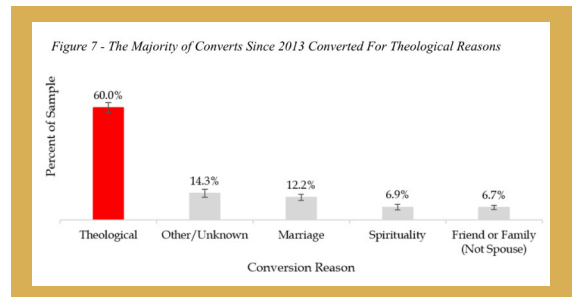
In the song, "Big Yellow Taxi," composed and recorded in 1970, the catchy refrain repeated a number of times is "Don't it always seem to go/That you don't know what you've got 'til it's gone?" Even as a child I remember the melancholy and wistfulness of those words. But I didn't really understand or appreciate their deeper life meaning. As I grew up, they became more powerful with time.

We each have (or should have) reflective moments when we take stock in our heart and our soul of "what we've got" if we want to avoid the challenge of losing it by taking it for granted. Basic things might come to mind for most people: family, friends, jobs, possessions and, of course, health.

In the Church, one of the most important of those things "we've got" we must not take for granted is...truth. And in the words of my friend Fr. Barnabas Powell in his "Journey to Fullness" series, "The Truth is not a set of precepts. Truth is a Person." And that Person is Jesus Christ.

Throughout the centuries, we have come to know the truth of Jesus Christ and His Holy Church in a timeless continuity we call "Holy Tradition." It is defined by one author like this: "By Holy Tradition the aggregate of truths of the faith is signified; these were originally orally transmitted by Christ and the Apostles to the members of the Church, and, after that, taught in their entirety by the Church...by the Synods..in the writings of the Fathers and in the liturgical books of the Church." And at the heart of it all is the Holy Bible. There is much more, but suffice it to say we need to appreciate the solid, timeless truth on which the Orthodox Faith stands...lest we take it for granted and "it's gone."

It is no wonder, then, that according to a recently released report from the Orthodox Studies Institute, the number one draw by far for the many weary souls from other ever-changing religions who come wandering in the doors of Orthodox Churches in search of something real, something solid, something unchanging is the wellspring of theological truth found here. That has been my experience in speaking with our many newcomers and inquirers as well. They find it in Orthodoxy.



As we draw near to our annual "Taste of Greece" Festival, please allow me on behalf of the Parish Council and Festival leaders to thank you for every labor of love you offer to make it happen. But remember, even though we will be sharing great food, festive music, impressive dancing, delectable pastries and bright smiles, the number one and most valuable thing we share is...**truth**. In the end, that is what everyone needs. Let's stand firm in it and share it with those who seek it, who seek **HIM!**

With paternal love in Christ,

IMPORTANT NOTICE
The next issue of the *Herald* will be a combined September-October edition. All ministries: please submit all information on all early Fall events and activities to Herald@HolyTrinityPgh.org by August 15 to meet the publication deadline.

Now in our 101st year!
1923-2024

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.

WORSHIP LIFE

Weekday Services - August

These weekday services are in addition to regular Sunday Orthros at 8:30am, and Divine Liturgy at 9:30am. Please see the online parish calendar at HolyTrinityPgh.org/calendar for updates. (HT=Holy Trinity Church; SG=Saint George Chapel.)

- **Paraclesis to the Theotokos Services (SG) - 6:30PM**
 - Friday, August 2
 - Wednesday, August 7
 - Friday, August 9
 - Monday, August 12
- **Monday, August 5, 6:30pm Great Vespers for the Transfiguration of the Lord and Blessing of the First Fruits (SG)**
- **Thursday, August 15, 8:30a Orthros/9:30a Liturgy - Falling Asleep of the Theotokos (SG)**
- **Thursday, August 29, 8:00a Liturgy - Beheading of Saint John the Baptist (HT) - Note earlier start time due to opening day of the Festival. Liturgy only.**

YOUTH MINISTRY NEWS

Church School Registration & Family Sign-Ups

Following the summer break (from classes only, not from worship!), Church School will resume the week after the Festival, on Sunday, September 8. That means it's time for Church School Staff, Parents and Students to prepare for the 2024/2025 Church School year. Registration will be available following Divine Liturgy on all Sundays in August in the Gallery during Hospitality Hour. It's really easy: parents of existing students simply need to update and sign the registration form, and there's a new student form for first-timers (must be 3 years old by Sep. 1, 2024). Each family is also asked to sign up to host one Church School Snack date. Also all parents are asked to complete a Youth Ministries Volunteer Form to help with various activities and events throughout the year. Thank you!

Church School Staff Meeting August 5

There will be a Church School Staff Meeting in the Conference Room on Monday, Aug. 5 at 7:30pm following Vespers of the Transfiguration. All staff should attend.

Holy Trinity Greek Dancers Summer Practices

ALL dance troupes continue to practice in preparation for their festival performances. The remaining dance practice schedule is below. Please plan on having your children attend as many of the dance troupe practice sessions as possible. As a reminder, the groups are HOPE (5 years old through 2nd grade), JOY (3rd through 6th grade) and GOYA (7th through 12th grade). All practices will be held at Holy

Trinity Church. Please feel free to reach out with any questions to Eleni Dedousis (412-953-3699) or Victoria Andromalos-Dale (412-496-9128).

- Sun, Aug 4: ALL Groups; Hospitality Hour
- Thurs, Aug 8: HOPE & JOY 5:30pm/GOYA 6pm
- Sun, Aug 11: ALL Groups; Hospitality Hour
- Sun, Aug 18: ALL Groups; Hospitality Hour
- Thurs, Aug 22: HOPE & JOY 5:30pm/GOYA 6pm
- Sunday, Aug 25: ALL Groups; Hospitality Hour

COMMUNITY NEWS & EVENTS

Congregational Card Signing August 11

Please join the Visitation Ministry on Sunday, August 11, in signing cards and sending words of encouragement to our homebound parishioners. These beautiful cards have the theme of Jesus, The Good Shepherd. They have been specially designed by our Creative Team and will be displayed during our Hospitality Hour. Stop by and take a few minutes to send a blessing of love and care. To add a name of a loved one to receive this card and other seasonal cards, please see Amy Armanious or contact her at visitation@holytrinitypgh.org.

2024 "Stewardship Independence" - Pledge Today!

This is the year! All Holy Trinity Stewards are asked to make a **2024 "Stewardship Independence Pledge"** to help us meet the challenge of self-sustaining our ministries without outside funding. To enter a pledge, visit HolyTrinityPgh.org/pledge. Never logged in? Just enter your email address and click "Forgot Password." Questions? Send a message to realm@HolyTrinityPgh.org.

Festival Aprons: Order Yours Now.....By August 18

Royal blue aprons, embroidered with our festival logo, are available in two lengths. The regular length apron (31") is \$18 and the extra-long length (34") is \$21. Aprons can be monogrammed with your name for an additional \$4. To receive your apron in time for the festival, your order must be placed **by Sunday, August 18**. Please contact Paula Valliant paulavalliant@gmail.com to place your order.

Holy Trinity 2024 "Taste of Greece" ... Aug. 29-Sep. 1

This summer's Holy Trinity "Taste of Greece" Festival is set for Thursday, August 29, through Sunday, September 1. The Festival Committee is asking everyone, new members and old hands, young and young at heart, to pledge a donation of their time and talents so that we can continue to grow both the success of the festival and the fellowship with all our Holy Trinity church family members. To sign up, click the QR code or visit HolyTrinityPgh.org/volunteer. ❖



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Stewardship Update

Are we making progress? What is progress? Two possible ways for us to define it at Holy Trinity, based on our stated goals, might be: Achieving growth within and beyond the four walls of the church; and, serving others while spreading the word of God as a ministry of hope and compassion. We believe that we are heading in that direction and have been indeed making progress toward these goals. Our financial health is a large part of this progress. Many times, we view money as a taboo subject in church-speak. But money is a vehicle, a tool in our toolbox of gifts and talents that, when in harmony with solid spiritual and physical health, can deliver incredible results for worthy causes. As your Stewardship and Finance leaders, we aim to do just that, and that is the sole purpose of communicating to you the Stewardship Independence message this year.

Accountability and transparency are also aspects of our responsibility to you, and we aim to increasingly engage our members and support their spiritual growth, so that together we can unlock the church's full potential and make a lasting impact on society. The financial statement on this page shows how we ended 2023, our goal for 2024, and the most recent 4-month status as of April 30. As you can see, by using only the various donations income sources and all church operating expenses, we continued to have a negative gap in 2023 - which had to be filled with income from festival and catering. A very positive momentum continues so far this year, with many of you responding to the call to eliminate this gap. The goal is for Stewardship to accel-

erate enough so that we can get to the top of the mountain this year! And, as of April, this plan still looks very doable. As you may notice as well, we are still anticipating that nearly 50 more stewards will complete a pledge, as we are short of our goal - - if you haven't yet, please submit your 2024 pledge; it's not too late, and it is a huge piece for successfully balancing the 2024 budget.

Summertime is now upon us. Our optimism for a solid year is based on

our members continuing this wonderful momentum of giving through the typically slow summer months. As you are enjoying your vacations and family time, please remember that the church is fully here and still needs your support. We have made it much easier for all to give, by adding several automated ways of making your contributions - even while you are on a beach thousands of miles away!

Finally - once again, THANK YOU! Your faithful stewardship has been serving to grow Holy Trinity Church as a beacon of faith and spiritual home for all! Enjoy your Summer!

HOLY TRINITY GREEK ORTHODOX CHURCH - PITTSBURGH			
FINANCIAL SUMMARY - PROGRESS TO STEWARDSHIP INDEPENDENCE			
	2023	2024	2024 to
<i>income and exp. in thousands</i>	Actual	Goal	April 30
<u>Contributions Income</u>			
Stewardship	\$465	\$625	\$235
Candles/Trays	\$50	\$50	\$17
Other	<u>\$40</u>	<u>\$40</u>	<u>\$6</u>
Total Income	<u>\$555</u>	<u>\$715</u>	<u>\$258</u>
<u>Expenses</u>			
Payroll	\$335	\$373	\$109
Archdiocese/Metropolis	\$102	\$89	\$30
Utilities	\$92	\$93	\$28
Maintenance	\$32	\$20	\$11
Insurance	\$40	\$42	\$12
Office	\$39	\$33	\$12
Ministries/Other	<u>\$80</u>	<u>\$65</u>	<u>\$25</u>
Total Expenses	<u>\$720</u>	<u>\$715</u>	<u>\$227</u>
Net Surplus/(Deficit) *	<u>(\$165)</u>	<u>\$0</u>	<u>\$31</u>
*: Deficits must be funded by Festival and Catering Income (not included in this statement) to fill the gap.			
Pledges YTD 2024		251	\$531,000
Pledges 2024 GOAL		300	\$625,000



ENTERING THE HOUSE OF GOD

Helpful guidance for our new members and inquirers on how we as Orthodox Christians enter the Church for worship

As for me, by Your abundant graciousness I will enter Your house; at Your holy temple I will bow in reverence for You” (Psalm 5.7). In the Name of the Father and the Son and the Holy Spirit.

Last week we had family visiting from out of town, and as people often do in their hometown, we took our visitors to places in Pittsburgh we had never gone before, like a tour of Acrisure Stadium. The guide took us “behind the scenes,” including a walk through the actual Steelers locker room. Besides showing us the players’ names on the lockers, she also told us there is one thing you are never supposed to do in that room: step on the Steelers logo on the floor. Legend has it that they are so protective about it that a player once picked up a reporter who had stepped on it and carried him straight out of the room for his infraction. It’s an interesting tour fact, and most people would put the “don’t step on the logo” ban squarely in the category of superstition, but it’s



certainly good to know ahead of time if you ever visit there.

There are other times where preparing to enter a special place or to see a special person, it’s important to know the right things to do or say, if only out of respect. If you are invited to enter the office of the president or governor, for example, things like kicking back and crossing your legs, or slouching or taking things would be very frowned upon, and other things like titles and greetings need to follow some specific guidelines.

When entering the church, the House of God, we are not guided by empty superstitions nor are we handcuffed by rules or laws. Rather, how we present ourselves, what we do and how we do it are all reflections of our love and respect for God and His Holy Church. The opening quote from the Book of Psalms lovingly reflects both the inward disposition of our heart and the outward actions of our body: “By Your abundant graciousness I will enter Your house; at Your holy temple I will bow in reverence for You.”

Holy Trinity Church has seen a thankful abundance of new people gracing our doors recently, and we have received many new people into the Orthodox Faith over the past few

years. I thought it would be a good idea offer a message today that helps our new members and inquirers with some guidance on how we as Orthodox Christians enter the House of God. And all our long-term members are welcome to listen along as a reminder of the meaning behind many of the things we grew up with, taught by our parents and grandparents.

As a preface, please take a few things to heart: First, there is meaning behind everything we do in the life of the Church. Understanding that meaning helps us by making whatever we are doing are expressions of faith and not simply empty actions. Second, these are expressions of piety, not rules and regulations. And third, don't be afraid of getting something wrong. This is a welcoming and loving community and we are all here to support one another's growth in Christ. You're among friends, so feel free to ask.

Also, it's helpful to know some Orthodox vocabulary as we go through this, so allow me to explain some terms:

Narthex/Nave/Sanctuary: These are the three main sections of the church. The Narthex is the entry point that transitions us from the world into the Kingdom of God. The Nave is the largest section where the faithful gather for services. And the Sanctuary (or the Holy Place) is the front of the church which represents the Kingdom of Heaven, at the center of which is the Holy Altar Table. The line of separation between the Nave and the Sanctuary is created by the Soleas (the raised area in front) and the the Iconostasis, or Icon Screen.

Pangari/Candle Box: In the Narthex there are two main features relating to candles – the Pangari, which is the table where we find candles, the

bulletin and a place to leave donations. The Candle Box is where candles are lit and placed in sand.

Proskinitaria/Veneration Icons: There are quite a number of icons and places of veneration in the Narthex. In this church there are large icons of Christ and the Theotokos (Virgin Mary, Mother of God). There are also other stands which hold the Holy Gospel and various icons of other saints and feasts.

Gospel Book: You may say, "wait aren't there four Gospels", and you would be correct, but the liturgical Gospel book isn't just one Gospel. It contains all four Gospels laid out in a lectionary format, meaning it is organized in a way that matches the designated readings through the church year. It is covered in precious materials to represent our reverence and respect for the Word of God.

Censer: This liturgical vessel contains a hot coal and incense, the smoke from which is used to represent our prayers ascending to the Lord and the fragrance from it beautifies the sensory experience of our worship with the "scent of holiness."

All right, that's enough vocabulary to get us started. Now, what to do, why and where.

Start at home: Attending the Divine Liturgy starts at home. We wake up mindful of where we are going and prepare ourselves by washing and dressing in a manner that represents the holy place we are going. We present ourselves to the Lord not to impress but to reflect our genuine understanding that the church is not just "any other place." Our day starts with a prayerful disposition so by the time we enter the Church our heart, mind and soul are already there.

Entering the Narthex: The first thing Orthodox Christians do when entering

churches and other holy places is to make the sign of the Cross prayerfully. I say prayerfully because it and so many other practices done without prayer can become empty actions, not acts of piety. We take a candle from the Pangari (usually leaving a donation to help the church cover the cost), collect any service books that may be there and head to the candle box to light it. Candles represent the light of Christ and are also lit with silent prayers for ourselves, others or special needs.

Veneration: The Narthex also contains various icons and spots of veneration, which means to respect or honor. Remember, **icons are not idols. We do not worship icons.** We worship only God. When offering a prayer in front of an icon we are honoring the saint and asking for their prayers. We make the sign of the Cross because we are standing before a holy image. And we kiss icons as a sign of love, just as we would kiss a person we love standing in front of us or a picture of them.

Entering the Nave: We enter the Nave usually through the two side doors, again making the sign of the Cross as we enter farther into God's house. Our Parish Council and Hospitality Ministry are there to help with when to enter and when not to enter. We should avoid entering during the Gospel Reading, any processions, the Lord's Prayer, the Creed and certain other special liturgical moments. As always, if you're not sure, ask. If it is during the sermon, entering discretely and waiting at the back of the church gives us the opportunity to listen without disrupting others.

Blessings: At many parts during services the clergy will offer blessings. That is usually indicated by the priest making the sign of the Cross over the congregation or the

priest or deacon censing. Although many people will make the sign of the Cross in return, the more proper response is to "receive the blessing" by simply lightly bowing our head. In other words, if you are being offered a blessing, there is no need to double the blessing by adding your own, but rather bow and receive it like an extended laying on of hands.

The Sign of the Cross: It is most appropriate, however, to offer the sign of the Cross at many times during worship. Any time the Name of the Holy Trinity (Father, Son and Holy Spirit) or a saint is mentioned it is appropriate. At the end of the Scripture readings, especially the Gospel, is another time. During acts such as the Consecration of the Holy Gifts and when a holy procession passes by it is a proper response. But remember, each time it is to be offered with prayer and not just an physical motion.

Posture: It is often said with some humor that Orthodox worship services are liturgical calisthenics, with all the ups, downs and actions. What it really is, however, is making our worship an offering of our entire self, including our body. We place ourselves in physical postures that engage our bodies in prayer. We stand when the service begins and end, when the Gospel is being read, during most processions, during Holy Communion and more. We do not usually kneel on Sundays because it is the day of Resurrection, but there are many other services when we do. And when approaching holy icons, the Gospel and especially Holy Communion, we offer a "metanoia" or a bowing down and touching the ground followed by the sign of the Cross as an act of humility before the Lord. We are also careful to not present ourselves in a casual or disrespectful manner in the Church,

such as slouching, leaning back or crossing our legs as we would in a meeting room or coffee shop. Please dispose of chewing gum any time you enter a church as well. Again, reminding ourself that we are in a holy place helps us offer the appropriate respect due to the House of God.

Behavior: Adding to our physical disposition, we should pay attention to the disposition of our mind and heart. Excessive talking, sending texts, checking emails and other activities are best done outside the church proper, as they are disruptive to others and create a "pedestrian" atmosphere. It's often hard enough to focus on prayer because of mental distractions or other emotional baggage we may have carried into the service, so training ourselves to fully dedicate our attention to the Lord while in Church helps us focus and make the most of this special time with God. You have the rest of the week for all those other activities. Time here is "God time."

Babies: Finally, anyone who has ever attended a service here at Holy Trinity Church knows this is a family-friendly community with lots of children and babies. We love babies, and everyone from babes in arms to seniors with walkers are welcome here. And the more children attend, the more they grow in the sense that this is not just God's house, it is their house, too. All we ask is for parents to be mindful of children who need a break. You are free to give your unsettled infants the attention they need, especially during sermons, by going to the Pastoral Care Room in the Narthex or even taking your toddlers to the Gallery to toddle, and in both places you can still hear and see the service. And there are baby changing tables in the rest rooms in the Narthex and Center. As for the rest of us, please offer the

patience and tolerance you would want if you were the parent of that fussing child. We're a family, and families love and support one another in their needs. Every precious coo and even the little cries should remind us all that there is life and hope for this parish in the years to come.

P.S. (and perhaps the most important part): Divine Liturgy begins when the Gospel is raised and the priest exclaims, "Blessed is the Kingdom of the Father and the Son and the Holy Spirit." That takes place at 9:30am here at Holy Trinity Church. We respect our doctors and hairdressers by showing up on time. We should offer even more respect to the God Who loves us and saves us. The Gospel lesson of the Wise and Foolish Virgins clearly shuts the foolish ones out of the wedding feast because they showed up late, and that feast represents the Kingdom of God. Well, so does the Holy Gospel as it is raised at the start of the Liturgy. Enter with love, respect and joy...on time. It will make such a difference in your worship life. Show the God Whom you hope is always there when you call Him that you are also there when He calls you.

In conclusion, today has not been about rules. It has been a very basic introduction into how we as Orthodox Christians enter the house of God and what we do while we're there. If you still have questions, keep learning, keep reading and keep asking. Know your faith, or the faith you're exploring. Ask a fellow parishioner or any of the clergy. And continue at all times to strive, as Saint Peter commends us, to "grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and to the day of eternity. Amen" (2 Peter 3.18).❖

Delivered July 28, 2024

St. Photios Awards

May 18: Holy Trinity honorees Paula Valliant and Michael Kritiotis received the Metropolis of Pittsburgh Saint Photios Award from the hand of His Eminence Metropolitan Savas at the annual Saint Photios Awards Banquet. Members of dozens of parishes from around the Metropolis were also honored, and over 600 family and friends were present to celebrate them. Congratulations to all!



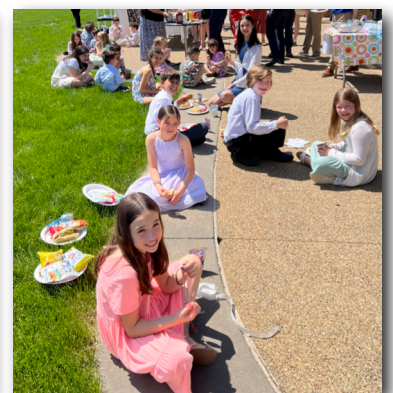


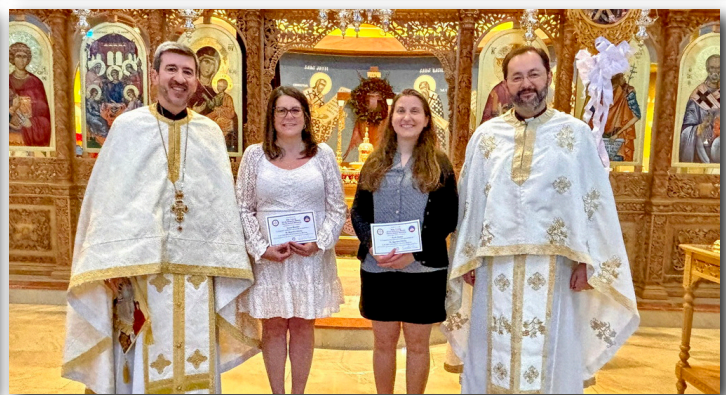
May 30: Holy Trinity's new men's group "Orthodox Dudes on Tap" held its second gathering at Thorn Hill Taphouse in Wexford. This new ministry provides an opportunity for young men, husbands, fathers and bachelors to enjoy a casual night out and share fellowship with other guys. It's informal and open to all. In addition to the company and food, Father John also adds a bit of faith building.





May 19, 2024: The Holy Trinity Church 2024 high school graduates are honored, along with their parents. From left-right: Father John; Vassilia Bouzos with her parents, Margarita and Dino; Vasile Balouris with his parents, Yvonne and Jim; Katyusha Peregoncev with her mother, Irina; Joshua LeDuc with his father, Phillip; Father Radu. Congratulations to all, and may God guide and bless you in all your future plans! Below and right: Seniors with their Holy Trinity graduates lawn signs. Graduation photos by class.







THE HOLY TRINITY C





GOLF CLASSIC - JUNE 10, 2024





GOYA Senior Dinner





June 18: Holy Trinity GOYA honored its 2024 high school graduates at its annual GOYA Senior Dinner, held this year at the Kaparakos home. At top from left to right: Vasil Balouris, Katyusha Peregoncev, Vassilia Bouzos and Joshua LeDuc. Congratulation to all!



June 24: A number of area clergy and clergy wives joined us for the celebration of the Nameday of the Church on the Monday of the Holy Spirit. Clergy (Top, L-R): Father Radu, Father John, Father John Chakos, Father Michael Kallaur, Father Eleftherios Constantine. Presvyteres (Bottom, L-R): Pres. Lia Christulides, Pres. Becky, Matushka (unknown), Pres. Sandy Chakos, Pres. Eleni Kallaur.



Greek Dance



July 27: Holy Trinity Philoptochos once again hosted their "Traditional Greek Dance" in the Holy Trinity Grand Room. Live Greek music was provided by "Panagiri." Holy Trinity family members of all ages enjoyed a good old-fashioned night of music and dancing.

Stewardship 2024 Roster

Rev. Fr. John & Presvytera Becky
Touloumes
Rev. Fr. Radu & Presvytera Loredana
Bordeianu
Rev. Fr. George & Presvytera Evangelia
Daskalakis
Dn. Matthew & Diakonissa Nina
Palamara

Dr. Andrew & Mrs. Anna Abboud
Eleni & Joseph Abdalah
Mark & Teddi Adamczyk
Mr. Sotiris & Mrs. Amy Aggelou
Victoria & Justin Ambrose
Mr & Mrs Victor Amurgis
Georgiana Anargyros
Christy Andromalos
Mr. Michael Andromalos-Dale
Ms Victoria Andromalos-Dale
Drs. Alexander & Katherine Anetakis
Tiffany Ann
Mr. & Mrs. Henry William Areheart
Mr. & Mrs. Mark Armanious
Mr & Mrs Harry Athanasiou
Desi Austin
Mr & Mrs Alvin Backeris
Anthony & Alexandra Balouris
Chris & Chrysoula Balouris
Chris & Kathy Balouris
Dr. & Mrs. Constantine Balouris
Mr. & Mrs. James T. Balouris
Mr. & Mrs. John R. Balouris
Mr. & Mrs. Nicholas A. Balouris
Ms. Polyxeni Balouris
Lynn & Ethel Barker
Anastasia & Joseph Barron
Art Beckas
Olga Beckas
Constance Bistolos-Walters
Mr. Michael Bober
Mrs. Athena Bober
Mr. Todd Bogdanovich
Ms. Pamela Bolkovak
Helen Bonaros
Dr & Mrs Reggie Bonfield

Dennis Bossick &
Penny Fakles-Bossick
Mr. & Mrs. Michael Bounos
Dr. & Mrs. Alexander Bournias
Mr. & Mrs. Michael Bournias
Mr. Jason Brewer
Mr. & Mrs. Robert Brewer
Mr. & Mrs. Jonathan Caromano
Mr. Peter Castellano
Mr. & Mrs. Doug Cervenak
Mr & Mrs Charles Chapas
Mr & Mrs James Chapas
Mr. Thomas J. Chapas
Mr Louis Cherpes
Ms. Sherry Clayton
Steven & Jill Cole
Mr. & Mrs. Ryan Copeland
Ms. Cynthia Morris Criss
Alexander Danis
Demetrios Danis
George & Sophia Danis
Mr. & Mrs. Evan Danis
Mr. & Mrs. Peter Dedousis
Helen DeMoss
George & Stacy Dickos
Samuel Dickson
Mr. & Mrs. Nikolas Doris
Theodore & Jennifer Drapas
Mr. & Mrs. Jeff Durosco
Josh & Margo Elliott
Mike Erdeljac
Mr & Mrs Frank Erdeljac
Mr & Mrs Christian Farmakis
Matthew Farmar
Nannette and Thomas Farmar
Bill & Tina Fiedler
Carol Fiffas
Mr. Brian & Mrs. Angie Fitzpatrick
Todd Fleming & Melissa Karidis
Andreas and Valori Fournaridis
Mr. Andrew Fournaridis &
Ms. Anna Mamo
Mr. & Mrs. John Franciscus
Tessie Frankos
Connie Fries
Diana Fries

John Fries
Dr & Mrs Peter Gagianas
Georgia Gagianas
Yianni & Marika Gagianas
James Gambieris
Mr & Mrs Markos Gambieris
Mr. & Mrs. Josh Skrba
Joan Gatsiopoulos
Mr & Mrs Thomas Geanopulos
Mr. & Mrs. George Geanopulos
Effie Geanous
Fabiola Georgallis
George & Arnette Georges
Becca Georgiadis
Dr. and Mrs. Mark Georgiadis
Michael Georgiadis
Mr & Mrs Gus Georgiadis
Mr & Mrs Steven Georgiadis
Mr & Mrs Thomas Germanos
Mr & Mrs Peter Giannoutsos
Spiros & Stacey Giannoutsos
Mr. & Mrs. Jason Gidas
Mr. & Mrs. Gary Glew
Mr. & Mrs. Peter Glyptis
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HOLY TRINITY HOSPITALITY HOUR

AFTER SUNDAY LITURGY FELLOWSHIP

**"Let brotherly love continue. Do not forget to entertain strangers,
for by so doing some have unwittingly entertained angels." (Hebrews 13:2)**



Did you know that the Liturgy doesn't end when the service is over?

The "Holy Trinity Hospitality Hour" embraces the opportunity to foster Christ-centered relationships, to "love your neighbor", to meet and greet newcomers and to build and strengthen existing friendships EVERY SUNDAY.

Who hosts Hospitality Hour?

Hospitality Hour doesn't "just happen." Everyone should be involved.

- EVERY HOLY TRINITY MINISTRY is requested to host a special Hospitality Hour at least once a year.
- EVERY HOLY TRINITY PARISHIONER has the opportunity to memorialize their loved one, honor an individual or celebrate a special occasion! Parishioners can combine their efforts with other individuals or families to host a Sunday!



When does Hospitality Hour happen?

Hospitality Hour begins at the conclusion of Divine Liturgy; thank you for waiting until the dismissal to head to the Gallery and thank you for waiting until the dismissal to begin serving. Food and drink will be available for 45 minutes following the end of the Divine Liturgy, but all are welcome to stay and enjoy fellowship for the full hour.



WANT HOSPITALITY HOUR TO CONTINUE? PLEASE VOLUNTEER TO HELP!



Whether or not your ministry or family hosts a Hospitality Hour, your help is needed! Can you please volunteer to set up/clean up just once a year? It's not much work and not too much to ask. We need to share the responsibility. If every family in this community took one Sunday we could cover the whole year. See the sign-up sheet in the Gallery on Sunday or email hospitality@HolyTrinityPgh.org.

FOR DETAILS AND TO SIGN UP, VISIT HOLYTRINITYPGH.ORG/HOSPITALITY-HOUR

Honoring the Theotokos

How can we not honor the Mother of God when Scripture itself shows us that even the Archangel Gabriel esteemed her worthy of honorable veneration? The Theotokos is considered a woman of great virtue, for she had grace from God and was blessed among women.

Gheronda, why do Orthodox Christians offer so much honor to the Virgin Mary?

How can we not honor the Mother of God when Scripture itself shows us that even the Archangel Gabriel esteemed her worthy of honorable veneration? The Theotokos is considered a woman of great virtue, for she had grace from God and was blessed among women.

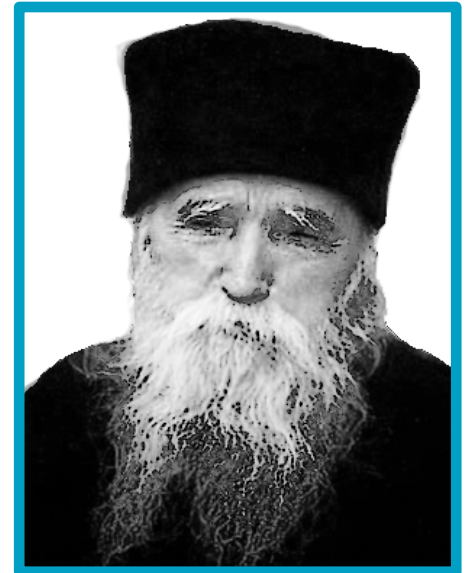
We honor the All-holy Virgin Mary and Birth-giver of God (“Theotokos”) more than the other holy saints and angels, yet, nevertheless, we do not ascribe to her the same veneration as we do to God. The veneration that we render unto her is called one of honor and reverence, as she is the Mother of the Lord, having not only a spiritual relationship with Him, as happens with other saints, but also a physical union with Him. She is honored more than the saints and the angels, and therefore from angels and saints she also receives veneration.

Where is it said in Holy Scripture that Mary, the Mother of Jesus, was a virgin, and even ever-virgin, as the Orthodox faithful refer to her?

When the Archangel Gabriel came to Nazareth and announced to her that she would bear the Son of God, entering into her house he called to her: “Rejoice, highly favored one, the Lord is with you; blessed are you among women!” (Luke 1.28). And the angel said to her, “Do not be afraid, Mary, for you have found favor with God.

And behold, you will conceive in your womb and bring forth a Son, and shall call His name Jesus. He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. And He will reign over the house of Jacob forever, and of His kingdom there will be no end” (Luke 1.30-33). Then Mary said to the angel, “How can this be, since I do not know a man?” And the angel answered and said to her, “The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God.” You heard that the archangel venerated the Virgin Mary calling her “full of grace” and “blessed among women,” that she had great grace from God, had never known a man, was overshadowed by the power of the Most High, and that she conceived and gave birth to the Son of God by the Holy Spirit.

Adam, by the will of God and in virginity, gave birth from his body to a woman, yet not by sexual intercourse with a woman. When the fullness of time had come, the female nature in synergy with the Holy Spirit gave birth to a man, yet not by relations with a man. In virginity the Virgin Mary gave birth and remained virgin, just as in the beginning in virginity Adam gave birth without the co-operation of a woman, remaining virgin. Thus, God deigned through the Virgin Mary to cure the fallen nature of the old Adam



Saint Cleopas of Sihăstria

with the New Adam (Jesus) born of the Virgin.

All the same, it is written in Scripture that Joseph “knew her not until she had brought forth her first-born Son.” This seems to imply that afterward she could have had other children.

Indeed, Holy Scripture does say: “and knew her not until she had brought forth her first-born Son.” Yet, be attentive, for in Holy Scripture the phrase “εως ου” (“until when”) means eternally. The Lord says, “And lo, I am with you always, even unto (“εως”) the end of the world.” Does this mean that the Lord will depart from us at the end of the world? In another place of Holy Scripture it is written: “The Lord said to my Lord, ‘Sit at My right hand, until (“εως”) I make Your enemies Your footstool” Could it be that this means our Saviour Jesus Christ won’t sit at the right hand of the Father and reign with Him unto the ages of ages? Therefore, understand that the phrase “εως ου” in Scripture conveys the meaning of eternity. a virgin before the birth of Christ, during the bearing of Christ, and after the birth of Christ. ❖

Excerpted from
The Truth of Our Faith

THE HOLY TRINITY
HERALD
Faith. Family. Community

About the Herald

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

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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!

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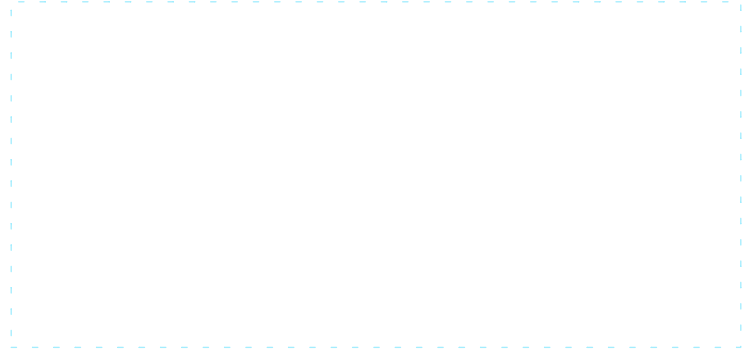
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WHAT WE FEEL IS NOT WHO WE ARE



Our emotional lives move up and down constantly. Sometimes we experience great mood swings: from excitement to depression, from joy to sorrow, from inner harmony to inner chaos. A little event, a word from someone, a disappointment in work, many things can trigger such mood swings. Mostly we have little control over these changes. It seems that they happen to us rather than being created by us. Thus, it is important to know that our emotional life is not the same as our spiritual life. Our spiritual life is the life of the Spirit of God within us. As we feel our emotions shift we must connect our spirits with the Spirit of God and remind ourselves that what we feel is not who we are. We are and remain, whatever our moods, God's beloved children.

Henri Nouwen, *Bread for the Journey*