



METROPOLIS OF  
PITTSBURGH

"FAITH. FAMILY. COMMUNITY."

# HOLY TRINITY GREEK ORTHODOX CHURCH

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

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## WELCOME TO HOLY TRINITY CHURCH!

### WEEKLY BULLETIN - SUNDAY, MAY 29, 2022

Hours: Orthros 8:15 am / Divine Liturgy 9:30 am



*Christ is Risen! Truly He is Risen!*

### TODAY'S SCRIPTURE READINGS

**Epistle Reading  
Acts of the Apostles 16:16-34**

Ἐν ταῖς ἡμεραῖς ἐκείναις, ἐγένετο δὲ πορευομένων ἡμῶν εἰς προσευχὴν παιδίσκην τινὰ ἔχουσαν πνεῦμα πύθωνος ἀπαντῆσαι ἡμῖν, ἦτις ἐργασίαν πολλὴν παρεῖχε τοῖς κυρίοις αὐτῆς μαντευομένη. αὕτη κατακολουθήσασα τῷ Παύλῳ καὶ τῷ Σίλᾳ ἔκραζε λέγουσα· οὗτοι οἱ ἄνθρωποι δοῦλοι τοῦ Θεοῦ τοῦ ύψιστου εἰσίν, οἵτινες καταγγέλλουσιν ἡμῖν ὁδὸν σωτηρίας, τοῦτο δὲ ἐποιεῖ ἐπὶ πολλὰς ἡμέρας. διαπονηθεὶς δὲ ὁ Παῦλος καὶ ἐπιστρέψας τῷ πνεύματι εἶπε· παραγγέλλω σοι ἐν τῷ ὄνόματι Ἰησοῦ Χριστοῦ ἔξελθεῖν ἀπ' αὐτῆς, καὶ ἔξῆλθεν αὐτῇ τῇ ὥρᾳ. Ἰδόντες δὲ οἱ κύριοι αὐτῆς ὅτι ἔξῆλθεν ἡ ἑλπὶς τῆς ἐργασίας αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σίλαν εἴλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας, καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς εἶπον· οὗτοι οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν Ἰουδαίοι ύπάρχοντες, καὶ καταγγέλλουσιν ἔθη ἃ οὐκ ἔξεστιν ἡμῖν παραδέχεσθαι οὐδὲ ποιεῖν 'Ρωμαίοις ούσι. καὶ συνεπέστη ὁ ὄχλος κατ' αὐτῶν. καὶ οἱ στρατηγοὶ πειρρήξαντες αὐτῶν τὰ ἴμάτια ἐκέλευσον ῥαβδίζειν, πολλὰς τε ἐπιθέντες αὐτοῖς πληγὰς ἔβαλον εἰς φυλακήν, παραγγείλαντες τῷ δεσμοφύλακι ἀσφαλῶς τηρεῖν αὐτούς· ὃς παραγγείλαν τοιαύτην εἰληφώς ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλακήν καὶ τοὺς πόδας αὐτῶν ἡσφαλίσατο εἰς τὸ ξύλον. Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σίλας προσευχόμενοι ὕμνουσ τὸν Θεόν· ἐπικροῶντο δὲ αὐτῶν οἱ δέσμοι. ἄφνω δὲ σεισμὸς ἐγένετο μέγας, ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμωτηρίου, ἀνεώχθησάν τε παραχρῆμα αἱ θύραι πᾶσαι καὶ πάντων τὰ δεσμὰ ἀνέθη. ἔξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ καὶ ἰδὼν ἀνεῳγμένας τὰς θύρας τῆς φυλακῆς, σπασάμενος μάχαιραν ἔμελλεν ἐσυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγέναι τοὺς δεσμίους. ἐφώνησε δὲ φωνῇ μεγάλῃ ὁ Παῦλος λέγων· μηδὲν πράξῃς σεαυτῷ κακόν· ἀπαντες γάρ ἐσμεν ἐνθάδε. αἰτήσας δὲ φῶτα εἰσεπήδησε, καὶ ἐντρομος γενόμενος προσέπεσε τῷ Παύλῳ καὶ τῷ Σίλᾳ, καὶ προσαγαγὼν αὐτοὺς ἔξω ἔφη· κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ; οἱ δὲ εἶπον· πίστευσον ἐπὶ τὸν Κύριον Ἰησοῦν Χριστόν, καὶ σωθήσῃ σὺ καὶ ὁ οἰκός σου. καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ Κυρίου καὶ πᾶσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. καὶ παραλαβών αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν ἀπὸ τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ πάντες παραχρῆμα, ἀναγαγών τε αὐτοὺς εἰς τὸν οἶκον αὐτοῦ παρέθηκε τράπεζαν, καὶ ἡγαλλιάσατο πανοικὶ πεπιστευκώς τῷ Θεῷ.

In those days, as we apostles were going to the place of prayer, we were met by a slave girl who had a spirit of divination and brought her owners much gain by soothsaying. She followed Paul and us, crying, "These men are servants of the Most High God, who proclaim to you the way of salvation." And this she did for many days. But Paul was annoyed, and turned and said to the spirit, "I charge you in the name of Jesus Christ to come out of her." And it came out that very hour. But when her owners saw that their hope of gain was gone, they seized Paul and Silas and dragged them into the market place before the rulers; and when they had brought them to the magistrates they said, "These men are Jews and they are disturbing our city. They advocate customs which it is not lawful for us Romans to accept or practice." The crowd joined in attacking them; and the magistrates tore the garments off them and gave orders to beat them with rods. And when they had inflicted many blows upon them, they threw them into prison, charging the jailer to keep them safely. Having received this charge, he put them into the inner prison and fastened their feet in the stocks. But about midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them, and suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and every one's fetters were unfastened. When the jailer woke and saw that the prison doors were open, he drew his sword and was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a loud voice, "Do not harm yourself, for we are all here." And he called for lights and rushed in, and trembling with fear he fell down before Paul and Silas, and brought them out and said, "Men, what must I do to be saved?" And they said, "Believe in the Lord Jesus, and you will be saved, you and your household." And they spoke the word of the Lord to him and to all that were in his house. And he took them the same hour of the night, and washed their wounds, and he was baptized at once, with all his family. Then he brought them up into his house and set food before them; and he rejoiced with all his household that he had believed in God.

### Gospel Reading - Sunday of the Blind Man

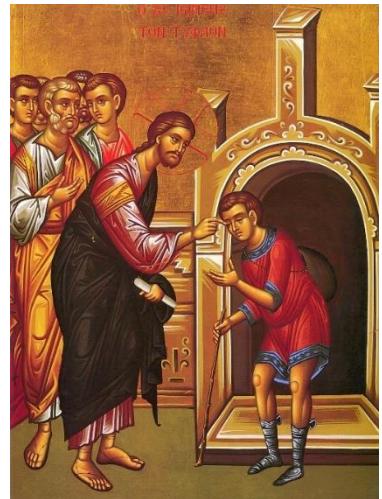
**John 9:1-38**

Τῷ καιρῷ ἐκείνῳ, παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. Καὶ ἡρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες· ῥαββί, τίς ἡμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ; ἀπεκρίθη Ἰησοῦς· οὔτε οὗτος ἡμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ᾽ ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ. ἐμὲ δεῖ ἔργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἔως ἡμέρα ἑστίν· ἔρχεται νῦν ὅτε οὐδεὶς δύναται ἐργάζεσθαι. ὅταν ἐν τῷ κόσμῳ ᾖ, φῶς εἰμι τοῦ κόσμου. ταῦτα εἰπὼν ἔπιπε χαμαὶ καὶ ἐποίησε πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς ὄφθαλμούς τοῦ τυφλοῦ καὶ εἶπεν αὐτῷ· ὑπαγε νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ, ὃ ἐρμηνεύεται ἀπεσταλμένος. ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἦλθε βλέπων. Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι τυφλὸς ἦν, ἐλεγον· οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν; ἄλλοι ἐλεγον ὅτι οὗτός ἐστιν· ἄλλοι δὲ ὅτι ὅμοιος αὐτῷ ἐστιν. ἐκεῖνος ἐλεγεν ὅτι ἐγώ εἰμι. ἐλεγον οὖν αὐτῷ· πῶς ἀνεῳχθησάν σου οἱ ὄφθαλμοι; ἀπεκρίθη ἐκεῖνος καὶ εἶπεν· ἄνθρωπος λεγόμενος Ἰησοῦς πηλὸν ἐποίησε καὶ ἐπέχρισε μου τοὺς ὄφθαλμούς καὶ εἶπε μοι· ὑπαγε εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ καὶ νίψαι· ἀπελθὼν δὲ καὶ νιψάμενος ἀνέβλεψα. εἴπον οὖν αὐτῷ· ποῦ ἐστιν ἐκεῖνος; λέγει· οὐκ οἶδα. Ἀγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τόν ποτε τυφλόν. ἦν δὲ σάββατον ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέῳξεν αὐτοῦ τοὺς ὄφθαλμούς. πάλιν οὖν ἡρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν. ὃ δὲ εἶπεν αὐτοῖς· πηλὸν ἐπέθηκε μου ἐπὶ τοὺς ὄφθαλμούς, καὶ ἐνιψάμην, καὶ βλέπω. ἐλεγον οὖν ἐκ τῶν Φαρισαίων τινές· οὗτος ὁ ἄνθρωπος οὐκ ἔστι παρὰ τοῦ Θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ. ἄλλοι ἐλεγον· πῶς δύναται ἄνθρωπος ἀμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς. λέγουσι τῷ τυφλῷ πάλιν· σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἡνοίξει σου τοὺς ὄφθαλμούς; ὃ δὲ εἶπεν ὅτι προφήτης ἐστιν. οὐκ ἐπίστευσαν οὖν οἱ Ιουδαῖοι περὶ αὐτοῦ ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν, ἔως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος καὶ ἡρώτησαν αὐτούς λέγοντες· οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν ἄρτι βλέπει; ἀπεκρίθησαν δὲ αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον· οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ὑμῶν καὶ ὅτι τυφλὸς ἐγεννήθη· πῶς δὲ νῦν βλέπει οὐκ οἶδαμεν, ἡ τίς ἡνοίξει αὐτοῦ τοὺς ὄφθαλμούς ἡμεῖς οὐκ οἶδαμεν· αὐτὸς ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε, αὐτὸς περὶ ἐαυτοῦ λαλήσει. ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβοῦντο τοὺς Ιουδαίους· ἥδη γάρ συνετέθειντο οἱ Ιουδαῖοι ἵνα, εάν τις αὐτὸν ὁμολογήσῃ Χριστόν, ἀποσυνάγωγος γένηται. διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε. ἐφώνησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον ὃς ἦν τυφλός, καὶ εἶπον αὐτῷ· δὸς δόξαν τῷ Θεῷ· ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἀμαρτωλός ἐστιν. ἀπεκρίθη οὖν ἐκεῖνος καὶ εἶπεν· εἰ ἀμαρτωλός ἐστιν οὐκ οἶδα· ἔν οἶδα, ὅτι τυφλὸς ὁν ἄρτι βλέπω. εἶπον δὲ αὐτῷ πάλιν· τί ἐποίησέ σοι; πῶς ἡνοίξει σου τοὺς ὄφθαλμούς; ἀπεκρίθη αὐτοῖς· εἶπον ὑμῖν ἥδη, καὶ οὐκ ἡκούσατε· τί πάλιν θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι; ἐλοιδόρησαν αὐτὸν καὶ εἶπον· σὺ εἰ μαθητὴς ἐκείνου· ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμὲν μαθηταί. ἡμεῖς οἶδαμεν ὅτι Μωϋσεῖ λελάληκεν ὁ Θεός· τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν. ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς· ἐν γάρ τούτῳ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἶδατε πόθεν ἐστί, καὶ ἀνέῳξε μου τοὺς ὄφθαλμούς. οἶδαμεν δὲ ὅτι ἀμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει, ἀλλ᾽ ἐάν τις θεοσεβής ἦν καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει. ἐκ τοῦ αἰῶνος οὐκ ἡκούσθη ὅτι ἡνοίξει τις ὄφθαλμοὺς τυφλοῦ γεγεννημένου. εἰ μὴ ἦν οὗτος παρὰ Θεοῦ, οὐκ ἡδύνατο ποιεῖν οὐδέν. ἀπεκρίθησαν καὶ εἶπον αὐτῷ· ἐν ἀμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἔξω.

"Ηκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω, καὶ εὐρὼν αὐτὸν εἶπεν αὐτῷ· σὺ πιστεύεις εἰς τὸν οὐλὸν τοῦ Θεοῦ; ἀπεκρίθη ἐκεῖνος καὶ εἶπε· καὶ τίς ἐστι, Κύριε, ἵνα πιστεύσω εἰς αὐτόν; εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· καὶ ἐώρακας αὐτὸν καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν. ὃ δὲ ἐφη· πιστεύω, Κύριε· καὶ προσεκύνησεν αὐτῷ.

At that time, as Jesus passed by, he saw a man blind from his birth. And his disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be made manifest in him. We must work the works of him who sent me, while it is day; night comes, when no one can work. As long as I am in the world, I am the light of the world." As he said this, he spat on the ground and made clay of the spittle and anointed the man's eyes with the clay, saying to him, "Go, wash in the pool of Siloam" (which means Sent). So he went and washed and came back seeing. The neighbors and those who had seen him before as a beggar, said, "Is not this the man who used to sit and beg?" Some said, "It is he"; others said, "No, but he is like him." He said, "I am the man." They said to him, "Then how were your eyes opened?" He answered, "The man called Jesus made clay and anointed my eyes and said to me, 'Go to Siloam and wash'; so I went and washed and received my sight." They said to him, "Where is he?" He said, "I do not know." They brought to the Pharisees the man who had formerly been blind.

Now it was a sabbath day when Jesus made the clay and opened his eyes. The Pharisees again asked him how he had received his sight. And he said to them, "He put clay on my eyes and I washed, and I see." Some of the Pharisees said, "This man is not from God, for he does not keep the sabbath." But others said, "How can a man who is a sinner do such signs?" There was a division among them. So they again said to the blind man, "What do you say about him, since he has opened your eyes?" He said, "He is a prophet." The Jews did not believe that he had been blind and had received his sight, until they called the parents of the man who had received his sight, and asked them, "Is this your son, who you say was born blind? How then does he now see?" His parents answered, "We know that this is our son, and that he was born blind; but how he now sees we do not know, nor do we know who opened his eyes. Ask him; he is of age, he will speak for himself." His parents said this because they feared the Jews, for the Jews had already agreed that if anyone should confess him to be Christ he was to be put out of the synagogue. Therefore his parents said, "He is of age, ask him." So for the second time they called the man who had been blind, and said to him, "Give God the praise; we know that this man is a sinner." He answered, "Whether he is a sinner, I do not know; one thing I know, that though I was blind, now I see." They said to him, "What did he do to you? How did he open your eyes?" He answered them, "I have told you already and you would not listen. Why do you want to hear it again? Do you too want to become his disciples?" And they reviled him, saying, "You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from." The man answered, "Why, this is a marvel! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but if anyone is a worshiper of God and does his will, God listens to him. Never since the world began has it been heard that anyone opened the eyes of a man born blind. If this man were not from God, he could do nothing." They answered him, "You were born in utter sin, and would you teach us?" And they cast him out. Jesus heard that they had cast him out, and having found him he said, "Do you believe in the Son of man?" He answered, "And who is he, sir, that I may believe in him?" Jesus said to him, "You have seen him, and it is he who speaks to you." He said, "Lord, I believe": and he worshiped him.



## SAINTS AND FEASTS COMMEMORATED TODAY

### **- Sunday of the Blind Man**

The Lord Jesus was coming from the Temple on the Sabbath, when, while walking in the way, He saw the blind man mentioned in today's Gospel. This man had been born thus from his mother's womb, that is, he had been born without eyes (see Saint John Chrysostom, Homily LVI on Matthew; Saint Irenaeus, Against Heresies, Book V:15; and the second Exorcism of Saint Basil the Great). When the disciples saw this, they asked their Teacher, "Who did sin, this man, or his parents, that he was born blind?" They asked this because when the Lord had healed the paralytic at the Sheep's Pool, He had told him, "Sin no more, lest a worse thing come unto thee" (John 5:14); so they wondered, if sickness was caused by sin, what sin could have been the cause of his being born without eyes. But the Lord answered that this was for the glory of God. Then the God-man spat on the ground and made clay with the spittle. He anointed the eyes of the blind man and said to him, "Go, wash in the Pool of Siloam." Siloam (which means "sent") was a well-known spring in Jerusalem used by the inhabitants for its waters, which flowed to the eastern side of the city and collected in a large pool called "the Pool of Siloam." Therefore, the Saviour sent the blind man to this pool that he might wash his eyes, which had been anointed with the clay—not that the pool's water had such power, but that the faith and obedience of the one sent might be made manifest, and that the miracle might become more remarkable and known to all and leave no room for doubt. Thus, the blind man believed in Jesus' words, obeyed His command, went and washed himself, and returned, no longer blind, but having eyes and seeing. This was the greatest miracle that our Lord had yet worked; as the man healed of his blindness himself testified, "Since time began, never was it heard that any man opened the eyes of one that was born blind," although the Lord had already healed the blind eyes of many. Because he now had eyes, some even doubted that he was the same person (John 9:8-9); and it was still lively in their remembrance when Christ came to the tomb of Lazarus, for they said, "Could not this man, who opened the eyes of the blind man, have caused that even this man should not have died?" Saint John Chrysostom

gives a thorough and brilliant exposition of our Lord's meeting with the woman of Samaria, the healing of the paralytic, and the miracle of the blind man in his commentaries on the Gospel of Saint John.

- St. Andrew, the New Martyr of Argentes
- St. John of Smyrna, the New Martyr
- Seven New Martyrs of Kastoria
- St. Theodosia, the Virgin-Martyr of Constantinople
- St. Theodosia, the Virgin-Martyr of Tyre

## APOLYTIKION AND KONTAKION HYMNS SUNG AT THE SMALL ENTRANCE

### Apolytikion of Great and Holy Pascha

**English:** Christ is risen from the dead, by death trampling down upon death, and to those in the tombs He has granted life. **Greek:** Χριστός ανέστη εκ νεκρών, θανάτω θάνατον πατήσας και τοις εν τοις μνήμασιν, ζωήν χαρισάμενος.

**Phoenetics:** Christós anéstí ek nékron, thanáto thánaton patísas, ke tis en tis mnímási zoín harisámenos. (Page 74)

### Resurrectional Apolytikion in the Fifth Tone

To the Word, co-eternal with the Father and the Spirit, born of the Virgin for our salvation, let us, the faithful, give praise and worship. Of His own will He mounted the Cross in the flesh, He suffered death and raised the dead by His glorious resurrection. (Page 53)

### Apolytikion of Holy Trinity Church

**English:** Blessed are You, O Christ our God, Who has shown forth the fishermen to be most wise by sending down upon them the Holy Spirit. And through them, You drew the world into Your net. O merciful One, glory to You!

**Greek:** Ευλογητός ει Χριστέ, ο Θεός ἡμών, ο πανσόφους τους αλιείς αναδείξας, καταπέμψας αυτοῖς το Πνεύμα το ἀγιον, και δι ' αυτών την οικουμένην σαγηνεύσας, φιλάνθρωπε, δόξα σοι.

**Phoenetics:** Ev-lo-yi-tos i Hri-ste o The-os i-mon. O Pan-so-fous tous a-li-is a-na-di-xas ka-ta-pemp-sas af-tis to Pnev-ma to A-yi-on, ke di af-ton tin i-kou-men-in sa-i-nef-sas, fi-lan-thro-pe, do-xa si. (Page 75)

### Kontakion of Pascha

Though You descended into the grave, O Immortal One, yet You destroyed the power of Hades, and arose as victor, O Christ God, calling to the myrrh-bearing women "Rejoice," and giving peace to Your Apostles, O You Who grants resurrection to the fallen. (Page 74)

## PARISH NEWS AND EVENTS

### TODAY'S EVENTS AND ACTIVITIES

#### Welcome back, Father Peter and Presvytera Vangie

Today we welcome back to Holy Trinity Church Father Peter and Presvytera Vangie Orfanakos of the Saint Barbara Church in Orange, Connecticut. They are the sister and brother-in-law of Father John and are here for a family event.

**Today's Hospitality Hour Hosts:** The Holy Trinity Festival Cooking Team

### UPCOMING EVENTS AND ANNOUNCEMENTS

#### Services This Week

- Thursday, June 2, 8:30am Orthros/9:30am Divine Liturgy: Holy Ascension of the Lord (St. George Chapel)

#### [May 30] Memorial Day Service for Veterans – TOMORROW!

Please gather in front of the Holy Trinity Cemetery War Memorial at 10:00am on Monday, May 30 as we hold a special ceremony to honor and remember our veterans. 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 11 this year) with a Divine Liturgy and Memorial at the Saint George Chapel. Memory Eternal!

#### Upcoming Greek Dance Troupe Practice Schedule

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 2<sup>nd</sup> grade), JOY (3<sup>rd</sup> through 6<sup>th</sup> grade) and GOYA (7<sup>th</sup> through 12<sup>th</sup> grade). Any

recent graduates can also attend if they would like to dance. 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).

- TODAY Sunday, May 29: GOYA, during Hospitality Hour
- Tuesday, May 31: HOPE 6:00-6:30pm / JOY 6:30-7:30pm
- Sunday, June 5: GOYA, during Hospitality Hour
- Saturday, June 11: HOPE 3:00-3:30pm / JOY 3:30-4:30pm
- Sunday, June 19: HOPE & JOY, during Hospitality Hour
- Sunday, June 26: ALL Groups, during Hospitality Hour

### [May 31-July 23] Festival Cooking – IT'S BACK!

IT'S NEVER TOO EARLY to get started on our FESTIVAL COOKING 2022! Please mark your calendars and plan to come and help on the following days. Bring the kids, bring your husbands, bring your wives, bring your friends! All are welcome...no experience necessary. Tons of light and heavy tasks for all. THANK YOU!

- THIS Tuesday, May 31, 9:00am-9:00pm – Koulourakia
- Tuesday, June 7, 9:00am-9:00pm – Kourambiethes
- Tuesday, June 14, 9:00am-9:00pm – Finikia and Portokalopita
- Tuesday, June 21, 9:00am-9:00pm – Diples
- Tuesday, June 28, 9:00am-9:00pm – Souzoukakia
- Thursday, July 21, 11:00am-9:00pm – Moussaka
- Friday July 22, 9:00am-9:00pm – Moussaka
- Saturday, July 23, 9:00am-5:00pm – Moussaka



### [June 6] Holy Trinity Golf Outing – Register TODAY!

The annual Holy Trinity Golf Outing, to be held this year on Monday, June 6, at Diamond Run Golf Club located in Sewickley, PA. Registration includes a boxed Lunch, golf cart, 18 holes of golf, Outdoor Live Grille Dinner, the opportunity to win skill prizes, a putting competition and more! The Golf Outing registration form can be found at the Church Office information window or look for a copy in the May edition of the Herald. Email registration and player names to Dean Passodelis ([DPassodelis@jonespassodelis.com](mailto:DPassodelis@jonespassodelis.com)) by the May 29<sup>th</sup> deadline (TODAY!). Proceeds benefit Holy Trinity Church. Payable by check to "Holy Trinity Greek Orthodox Church". Everyone is welcomed to attend!



### [June 6] Bereavement Support Ministry Meeting

Please make plans to join us for our next Bereavement Support group gathering on Monday, June 6. The Holy Trinity Bereavement Support Ministry Team provides spiritual care to our parishioners and their extended family & friends in times of grief and loss of a loved one. Fellowship & Light Refreshments begin at 6:30pm followed by Group Support, Learning and Conversation from 7:00-8:00pm. All are welcome to participate in group sharing or observe through quiet time with others who care. To learn more about our Bereavement Support Ministry and/or our private support sessions, please contact Amy Armanious at [visitation@HolyTrinityPgh.org](mailto:visitation@HolyTrinityPgh.org).

### Metropolis Summer Camp Registration is Open

Metropolis Summer Camp registration is now open at [y2am.pittsburgh.goarch.org](http://y2am.pittsburgh.goarch.org). All active youth participants of Holy Trinity Church may register for camp using the code "**HTPSC22**" to receive \$350 off the registration fee. The code must be used at the time of registration. Be sure to register early, as sessions sell out quickly!

- Week 1 (grades 2-4): June 19 - June 25
- Week 2 (grades 5-7): June 26 - July 2
- Week 3 (grades 7-9): July 3 - July 9
- Week 4 (grades 10-12): July 10 - July 16

### 2022 Holy Trinity Stewardship Pledge Cards Now Due

The 2022 Holy Trinity Stewardship Pledge Cards have been distributed and all Holy Trinity Stewards should complete one immediately. If you have not yet received a 2022 pledge card or are new to Holy Trinity, additional pledge cards can be found at the Welcome Table located in the Narthex of the church. Our member-funded church needs each and every one of us, no matter the amount. And remember, a signed pledge card is required as part of maintaining your membership in good standing at Holy Trinity Church each year. We're grateful to all of you for your commitment. Questions? Contact Stewardship Chairman Mike Kritiotis or email [stewardship@HolyTrinityPgh.org](mailto:stewardship@HolyTrinityPgh.org).

### Holy Trinity Church Completion & Consecration Campaign: Have You Pledged?

Plans are now being developed to complete the necessary items so Holy Trinity Church can be consecrated by the end of 2023, as was approved by the General Assembly last November. The plans provide for completing all the items required

for consecration including completing the remaining iconography in the Church and Narthex; installation of numerous items of handcrafted ecclesiastical wood furnishings, most notably a permanent iconostasis and required new Holy Altar table; Altar furnishings and other liturgically required items for the Consecration; and more appropriate seating to replace the temporary chairs in the Church. If you haven't done it already, please fill out the center section of the "ONE HOLY TRINITY" Pledge Card with your Church Completion and Consecration Campaign pledge amounts for 2022-2023.

### **Holy Trinity's Taste of Greece - Labor Day Weekend – September 1 through September 4**

Please mark Thursday, September 1, through Sunday, September 4 on your calendar for the next "Taste of Greece" festival. 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!

### **Sunday Hospitality Hour Sponsors Needed**



Did you know that sponsoring the Hospitality Hour is not just for Memorials or Holy Trinity Ministry Groups? Individual parishioners are encouraged to sponsor the Hospitality Hour in honor of a loved one's Birthday, Anniversary, Graduation, Baptism, Chrismation or simply out of love for their parish family. Parishioners can also reach out and combine their efforts with other individuals or families! For additional information please contact Coordinator: Stacy Dickos (412-298-9409), Scheduler: Theanne Gagianas (724-986-4546) or by email at [hospitality@HolyTrinityPgh.org](mailto:hospitality@HolyTrinityPgh.org). Additional information is available on our website: [www.HolyTrinityPgh.org/hospitality-hour](http://www.HolyTrinityPgh.org/hospitality-hour) or on the sign-up board located in the Gallery following Divine Liturgy today.

### **Welcome, Holy Trinity Guests!**

We welcome all our guests to Holy Trinity Church today, whether as visitors from out of town, family members joining others here for worship today or even soon-to-be members here for the first time. No matter what the reason the Holy Spirit brought you here today, we welcome you with open arms and hearts filled with the love of Christ. Please help us welcome you by signing in at the hospitality table in the Narthex, where you will be presented with a yellow lapel Cross to help our Holy Trinity family know you're here. Please fill out an information card so we can contact you with any information you may need concerning life here at Holy Trinity Church. Following Liturgy, we invite you to join us for our Hospitality hour.

### **About Receiving Holy Communion in the Orthodox Church**

As an extension of our hospitality and outreach ministries, we welcome all who have come to worship with us today. Whether you are an Orthodox Christian, an inquirer to the faith or a first-time guest in an Orthodox Church, we are pleased to have you with us and thankful for the opportunity to share and bear witness to this ancient and timeless Faith. In accordance with the holy canons and traditions of the Church, please note that Holy Communion and the other Holy Mysteries (Sacraments) are received only by those who are baptized and chrismated (confirmed) Orthodox Christians who have properly prepared through prayer, fasting and confession. All others are invited receive the antidoron (blessed bread) and a blessing from the priest at the conclusion of the Divine Liturgy. The antidoron is not a sacramental offering but is blessing and a reflection of the agape (love) feast that followed worship in the ancient Christian Church. Please join our parish family for hospitality after the holy services and allow us to meet and welcome you. Interested in joining or learning more about the Orthodox Christian Faith? Please see one of our priests or complete a visitor's card today!

**How to receive:** Please remember the following helpful hints aimed at helping to preserve the solemnity and safety of the Holy Mystery. Anyone wearing lipstick should remove it before receiving. Be sure to offer your baptismal name to priest before receiving. Please take great care that the red cloth held by the acolytes (you should not hold it) is fully under your chin and please fully open your mouth so that none of the precious Body and Blood of Christ is accidentally spilled. Thank you for your cooperation, and may God have mercy on us all!

### **Summer Sermons Reminder - Be Here on Time!**

Please remember that during the summer months, when there is no Church School, the sermon is offered at its proper liturgical place following the Gospel (that's usually about 9:45am!). Much as we are all reminded how important it is to arrive for the start of Divine Liturgy, perhaps there are times of genuine, urgent need that prohibit our personal on-time arrival. If you arrive during the sermon, please remember to enter quietly and wait until the end of the homily to find a seat. Better yet, set your alarm to get you there on time so you don't miss a single blessing! Thank you.

**Upcoming Memorials:** June 5: Vladimir Peregontsev (40 days), Nicholas Georgallis (1 year), Marian Pantelas (2 years), Julia Welsh (16 years) and Herbert Kosanovich (20 years)