

Holy Trinity Greek Orthodox Church
1433 13th Avenue
Altoona PA 16601

*Greek Orthodox Archdiocese of America
Ecumenical Patriarchate of Constantinople*

His Eminence, Metropolitan Maximos, Holy Metropolis of Pittsburgh

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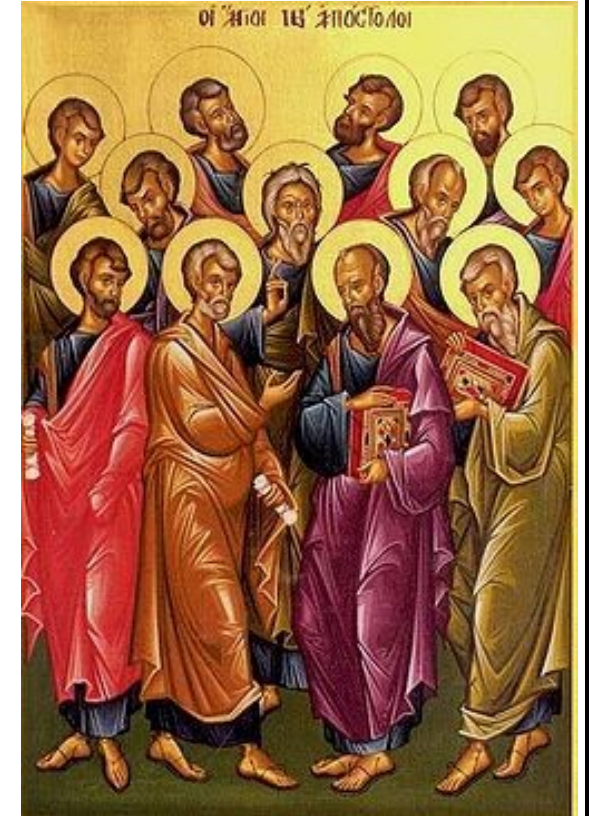
**September/
October 2011**

Glad Tidings

**Holy Trinity
Greek Orthodox Church
1433 13th Avenue
Altoona PA 16601**

website:
www.holytrinityaltoona.org

Father John P. Hutnyan
16 Deer Trail
Cheektowaga, NY 14227-1611
Phone: 716.681.0302
Email: humbkservant@live.com



We welcome you to Divine Liturgy today. Whether you are an Orthodox Christian, or this is your first visit to an Orthodox Church, we are pleased to have you with us. Although **Holy Communion** is reserved for baptized and chrismated (confirmed) Orthodox Christians, all are invited to receive the **"antidoron"** which is not a sacrament, but is a reminder of the "agape feast" that followed worship in the early Church. **After the Divine Liturgy this morning, please join us in the Church Hall for fellowship and refreshments.** We hope you will return often to worship with us, to grow in Christ and in our Orthodox Faith.

Schedule of Divine Services

- SUNDAY, SEPT. 4* **NO DIVINE LITURGY** (Fr. John serves in Rochester, NY)
- SUNDAY, SEPT. 11* 10:30AM/Post-Nativity of the Theotokkos; Sunday preceding the Elevation of the Holy, Precious and Life-Giving Cross; Righteous Theodora of Alexandria and Euphrosynos the Cook; Martyr Demetrios; Martyr Evanthia
- SUNDAY, SEPT. 18* 10:30AM/Post-Elevation; Eumenios, Bishop of Gortyna, Crete, the Wonderworker; Martyr Ariadne; Romylos the Monk
- SUNDAY, SEPT. 25* 10:30AM/Righteous Martyr Euphrosyne and her father, Holymartyr Paphnoutios, and his Companions, Martyrs
- SUNDAY, OCT. 2* 10:30AM/Holymartyr Kyprianos the Confessor, and Justine, Virginmartyr; Righteous Theophilos; Neomartyr George
- SATURDAY, OCT. 8* 10:30AM/Apostle James of the Twelve, Son of Alphaeus; Poplia, Martyr; Righteous Athanasia and Andronikos; Abraham the Just and his Nephew Lot
- SUNDAY, OCT. 9* **NO DIVINE LITURGY** (Fr. John serves in Jamestown, NY)
- SUNDAY, OCT. 16* 10:30AM/Holy Fathers of the Seventh Ecumenical Council in Nicea (787); Righteous Longinus the Centurion and the Two Soldiers with him, Martyrs of the Cross
- SUNDAY, OCT. 23* 10:30AM/James (Iakovos) the Apostle and Brother of the Lord; Ignatios, Patriarch of Constantinople
- SUNDAY, OCT. 30* 10:30AM/Zenobios, Presbyter, and his sister Zenobia, Martyrs; Kleopas and Artemas of the 70 Apostles; Righteous Joseph and Kyriakos, Patriarchs of Constantinople; Therapon; John the Wonderworker; Righteous Marcian, Bishop of Antioch

DURING HOLY COMMUNION, we ask that everyone stand quietly in the pews for it is disrespectful to talk during this Holy Sacrament. WHEN RECEIVING HOLY COMMUNION, please make sure you state your baptized name after Fr. John states "The servant (or handmaiden) of God..." We also ask that you hold the red cloth underneath your chin in case an accident should happen. As always, we ask that children come first to receive Holy Communion, then the adults.

OUR MISSION IS TO GLORIFY OUR LORD AND SAVIOR JESUS CHRIST
THROUGH OUR WORDS AND ACTIONS, ACCORDING TO THE HOLY TRADITIONS
AND SACRED TEACHINGS OF OUR ORTHODOX CHRISTIAN FAITH!

SUNDAY OF THE 7TH ECUMENICAL COUNCIL

October 16

On the Sunday that falls on or immediately after the eleventh of this month, we chant the Service to the 350 Holy Fathers of the Seventh Ecumenical Council, which gathered in Nicea in 787 under the holy Patriarch Tarasius and during the reign of the Empress Irene and her son, Constantine Porphyrogenitus, to refute the Iconoclast heresy, which had received imperial support beginning with the Edict issued in 726 by Emperor Leo the Isaurian. Many of the holy Fathers who condemned Iconoclasm at this holy Council later died as Confessors and Martyrs for the holy Icons during the second assault of Iconoclasm in the ninth century, especially during the reigns of Leo the Armenian and Theophilus.

LONGINOS THE CENTURION

October 16

This Martyr was in the service of Pontius Pilate at the time of Christ our Savior's Passion. While standing guard at the Cross and beholding the earthquake and all that came to pass, he cried out with fear, "Truly this was the Son of God" (Matthew 27:54). After the Resurrection, he forsook the military and departed for Cappadocia, his homeland, where he preached Christ. By the agency of Pontius Pilate, Tiberius Caesar had him arrested and beheaded.

APOLYTIKION: Your Martyr, O Lord, in his courageous contest for You received the prize of the crowns of incorruption and life from You, our immortal God. For since he possessed Your strength, he cast down the tyrants and wholly destroyed the demon's strengthless presumption. O Christ God, by his prayers, save our souls, since You are merciful.

KONTAKION: With great joy the Church of Christ today rejoices on the festive memory of blessed Longinus, the all-famed and godly prizewinner. And she does cry out: O Christ, my foundation and might are You.

The Wise Woman's Stone

A wise woman who was traveling in the mountains found a precious stone in a stream. The next day she met another traveler who was hungry, and the wise woman opened her bag to share her food. The hungry traveler saw the precious stone and asked the woman to give it to him. She did so without hesitation. The traveler left, rejoicing in his good fortune. He knew the stone was worth enough to give him security for a lifetime.

But a few days later he came back to return the stone to the wise woman. "I've been thinking," he said. "I know how valuable the stone is, but I give it back in the hope that you can give me something even more precious. Give me what you have within you that enabled you to give me the stone."

~ Author Unknown ~

THE TRADITION OF LIGHTING CANDLES

Upon entering an Orthodox Church, it is customary to light candles and offer prayers for one's personal needs or that of a family member or friend. Candles are lit before icons as a sign of one's faith and prayers. The candle is also a witness of our faith, and expresses our burning and grateful love for God.

According to St. John of Kronstadt, a 19th century saint of the Church:

"The fire of burning...candles and lamps, like the censer with its hot needles and aromatic incense, serves as a reminder of the spiritual fire – the Holy Spirit. The Holy Spirit descended upon the Apostles in the form of tongues of flame. It scorches our sinful misdemeanors, illuminates the minds and hearts, kindles our souls with a love for God and towards each other. The fire before the holy icons is a reminder of the fiery love of the Saints for our Lord. Through this love they came to detest the world with its charms, and all the manner of lies. Fire glowing before the holy icons reminds us we should serve God, pray to God with fervor – something we often do not possess, since our hearts are grown cold. So everything in the church is instructive – there is no place for the idle..."

In practice, when lighting a candle in church the faithful usually make a small offering to the church. The small sacrifice, the donation given for the candle that is lit, benefits the church in real terms. By lighting a candle and offering a prayer, one enters into closer contact with the Church and her ministry to the faithful, invisibly warming the soul by the visible light of the candle.

THE FALLING ASLEEP OF ST. JOHN THE EVANGELIST AND THEOLOGIAN

September 26

This Apostle was from Bethsaida of Galilee, and was the son of Zebedee and Salome, and the brother of James the elder. First a fisherman by trade, he became an Apostle and the beloved Disciple of Christ. Only he of all the Disciples followed Him even to the Cross, and was entrusted with the care of our Savior's Mother, as it were another son to her, and a brother of Christ the Teacher.

After this, he preached throughout Asia Minor, especially in Ephesus. When the second persecution against the Christians began in the year 96 during the reign of Domitian, he was taken in bonds to Rome, and there was cast into a vat filled to the brim with boiling oil. Coming forth therefrom unharmed, he was exiled to the island of Patmos, where he wrote the Book of Revelation. Returning again to Ephesus after the death of the tyrant, he wrote his Gospel (after the other Evangelists had already written theirs) and his three Catholic (Universal) Epistles.

In all, he lived ninety-five years and fell asleep in the Lord during the reign of Trajan in the year 100. He was called Theologian because he loftily expounded in his Gospel the theology of the inexpressible and eternal birth of the Son and Word of God the Father. It is for this cause that an eagle – a symbol of the Holy Spirit, as Saint Irenaeus says – is depicted in his icon, for this was one of the four symbolic living creatures that the Prophet Ezekiel say (Ezek. 1:10).

DO YOU KNOW

HOW THE APOSTLES DIED?

Our Lord originally appointed twelve apostles as His initial Church community, commissioned with the task of sharing the faith. As told in the Gospels, Judas Iscariot was originally one of them, but with his apostasy and death, he was replaced with Matthias. Their collective feast day is June 30. The Apostles' names are listed at Matthew 10:2, Mark 3:14, Luke 6:12, and Acts 1:13,26

SAINT PETER

He was crucified upside down on an x-shaped cross. According to church tradition it was because he told his tormentors that he felt unworthy to die in the same way that Jesus Christ had died.

SAINT ANDREW

Was crucified on an x-shaped cross in Patras, Greece. After being whipped severely by seven soldiers, they tied his body to the cross with cords to prolong his agony. His followers reported that, when he was led toward the cross, Andrew saluted it in these words: "I have long desired and expected this happy hour. The cross has been consecrated by the body of Christ hanging on it". He continued to preach to his tormentors for two days until he expired.

SAINT JAMES (SON OF ZEBEDEE)

Also known as James The Greater. James was a fisherman by trade when Jesus called him to a lifetime of ministry. As a strong leader of the Church, James was ultimately

beheaded at Jerusalem. The Roman officer who guarded James watched amazed as James defended his faith at his trial. Later, the officer walked beside James to the place of execution. Overcome by conviction, he declared his new faith to the judge and knelt beside James to accept beheading as a Christian.

SAINT JOHN (THE THEOLOGIAN)

Faced martyrdom when he was boiled in a huge basin of boiling oil during a wave of persecution in Rome. He was miraculously delivered from death. John was then sentenced to the mines on the prison island of Patmos. He wrote his prophetic Book of Revelation on Patmos. The apostle John was later freed and returned to serve as Bishop of Edessa in modern Turkey. He died as an old man, the only apostle to die peacefully.

SAINT PHILIP

According to tradition he preached in Phrygia, and died at Hieropolis while preaching in Hieropolis. Through prayer he killed a giant snake that the pagans worshipped, which angered the unbaptized so much that they crucified him and St. Bartholomew upside-down. Again, the earth opened and swallowed his judge along with many pagans, and being terribly afraid the people rushed to bring the Apostles down from their torment. But St. Philip had already reposed.

(continued next page)

(How Apostles Died continued)

**SAINT BARTHOLOMEW
(ALSO CALLED NATHANIEL)**

Crucified upside down in Hieropolis with the Apostle Philip for causing the death of a great serpent the people worshipped and healing people through prayer. He was removed from the cross during a great earthquake because the people thought God was judging them; Saint Philip had already reposed.

SAINT THOMAS

Was pierced with five spears in India during one of his missionary trips to establish the Church in the sub-continent. The earlier traditions, as believed in the fourth century, say he preached in Parthia or Persia, and was finally buried at Edessa. The later traditions carry him farther east. His martyrdom whether in Persia or India, is said to have been by a spear, and is commemorated by the Greek Church on October 6, and by the Indians on July 1.

SAINT MATTHEW (THE EVANGELIST)

He must have lived many years as an apostle, since he was the author of the Gospel of Matthew which was written at least twenty years after the death of Christ. There is reason to believe that he stayed for fifteen years at Jerusalem, after which he went as a missionary to the Persians, Parthians and Medes. Eventually Matthew went to Ethiopia to spread the Gospel. There he was martyred by Fulvian, the ruler of the region, by being set on fire.

SAINT JAMES (SON OF ALPHEUS)

Also known as James The Lesser. The leader of the Church in Jerusalem, was thrown over a hundred feet down from the southeast pinnacle of the Temple when he refused to deny his faith in Christ (this was the same pinnacle where Satan had taken Jesus during the Temptation). When they discovered that he survived the fall, his enemies beat James to death with a fuller's club. We know he lived at least five years after the death of Christ because of mentions in the Bible.

SAINT JUDE (BROTHER OF JAMES)

Also known as Thaddeus. According to tradition, Jude taught in Armenia, Syria and Persia where he was martyred. He was killed with arrows when he refused to deny his faith in Christ. Tradition tells us he was buried in Kara Kalisa in what is now Iran.

SAINT SIMON (THE ZEALOT)

He ended his missionary work in Georgia. Saint Simon was tortured and crucified by the pagans in Abkhazia.

SAINT MATTHIAS

The apostle chosen to replace the traitor Judas Iscariot, was stoned and then was beheaded after death.

SAINT PAUL

Saint Paul was tortured and then beheaded by the evil Emperor Nero at Rome in 67 A.D. Paul endured a lengthy imprisonment, which allowed him to write his many epistles to the churches he had formed throughout the Roman Empire. These letters, which taught many of the foundational doctrines of Christianity, form a large portion of the New Testament.

The icon of the Feast of the Precious Cross tells the story of the finding of the Cross and of its Exaltation. Patriarch Macarius is standing in the pulpit elevating the Cross for all to see and venerate. On each side of the Patriarch are deacons holding candles. The elevated Cross is surrounded and venerated by many clergy and lay people, including Saint Helen, the mother of Emperor Constantine.

In the background of the icon is a domed structure that represents the Church of the Resurrection in Jerusalem. This church was one of the churches constructed and dedicated by Emperor Constantine on the holy sites of Jerusalem.

On the day of the Feast at the conclusion of the Matins or of the Divine Liturgy, a special service is held. The Cross is placed on a tray surrounded by branches of basil and is taken in solemn procession through the church to the chanting of the Hymn of the Feast. The tray is placed on a table, and the priest takes the Cross and offers petitions from each side of the table, the four directions of the compass. This represents the universal nature of the offering of Christ upon the Cross. As the people respond by chanting "Lord have mercy", the priest raises and lowers the cross, a commemoration of its finding and exaltation. At the conclusion of the service, the people come and venerate the cross and receive the basil from the priest. The basil is used and offered, as it was the fragrant flower growing where the Cross was found.

Church Humor



"Then, each month, you'll receive a new set of commandments. Cancel anytime and keep the first set, absolutely free."

YOUR HELP WILL BE GREATLY NEEDED for our upcoming Greek Festival.

Set-up is Friday, Sept. 16th around 5pm-10pm, and the festival begins at 11 am on Saturday, Sept. 17th. We have 3 different shifts for you to volunteer and a sign-up sheet for the donations you will donate.



We know that everyone loves our Greek pastries! Let's represent our Greek community and help out. You don't have to be Greek to help us out! And you can volunteer to work as many shifts as you want!

On Sunday, September 4th, there will not be Divine Liturgy (Fr. John will be serving in Rochester, NY), but we will be meeting in our James Parros Hall at 10:30am to make (in assembly line) our Greek foods that will be served at our Greek Festival. Please wear work clothes that Sunday to help us out! Many hands make lighter work, and all your efforts and help are greatly appreciated!

ATTENTION PARISHIONERS!

As always, we ask you to please be considerate of how you leave the pews after Sunday Divine Liturgy. Clean-up any crumbs or garbage left by family members. This will keep our church beautiful and neat!

IF YOU WISH TO VOLUNTEER TO BAKE ALTAR BREADS

(PROFORA) please see Fr. John. Directions on how to make these breads are located on our pamphlet stand on the back window. In the early Christian Church, everyone brought their best bread to the Divine Liturgy; the deacons would then pick out the finest for the service and then after church services, would distribute the remaining loaves to the needy, etc. What a beautiful gift to the church!

PLEASE KEEP IN MIND THAT WHEN WE HEAR THE BELLS

starting to ring in church before the Divine Liturgy, we are to immediately stand because the censuring will begin by Fr. John and then the singing of the Great Doxology. Please be respectful of this beautiful tradition as followers of Christ Jesus. There is to be no talking during the censuring or the singing of the Great Doxology.

UNIVERSAL EXALTATION OF THE PRECIOUS AND LIFE-GIVING CROSS

September 14

The Feast commemorates the finding of the True Cross of our Lord and Savior Jesus Christ by Saint Helen, the mother of the Emperor Constantine. In the twentieth year of his reign (326 A.D.), the Emperor Constantine sent his mother Saint Helen to Jerusalem to venerate the holy places and to find the site of the Holy Sepulchre and of the Cross. Relying upon the oral tradition of the faithful, Saint Helen found the precious Cross together with the crosses of the two thieves crucified with our Lord. However, Helen had no way of determining which was the Cross of Christ.



With the healing of a dying woman who touched one of the crosses, Patriarch Macarius of Jerusalem identified the True Cross of Christ. Saint Helen and her court venerated the Precious and Life-Giving Cross along with many others who came to see this great instrument of Redemption.

The Patriarch mounted the ambo (pulpit) and lifted the Cross with both hands so that all of the people gathered could see it. The crowd responded with “Lord have mercy”. This became the occasion of the institution in all of the Churches of the Exaltation of the Precious Cross, not only in memory of the event of the finding of the Cross, but also to celebrate how an instrument of shame was used to overcome death and bring salvation and eternal life.

The Feast is an opportunity outside of the observances of Holy Week to celebrate the full significance of the victory of the Cross over the powers of the world, and the triumph of the wisdom of God through the Cross over the wisdom of this world. This Feast also gives the Church an opportunity to relish the full glory of the Cross as a source of light, hope and victory for Christ’s people. It is also a time to celebrate the universality of the work of redemption accomplished through the Cross: the entire universe is seen through the light of the Cross, the new Tree of Life which provides nourishment for those who have been redeemed in Christ.

6th Annual

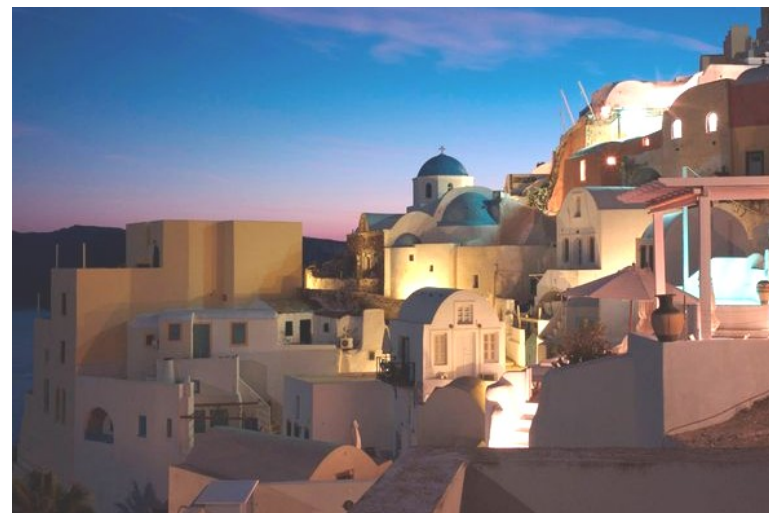
GREEK FESTIVAL

in DOWNTOWN ALTOONA

SATURDAY, SEPTEMBER 17, 2011

11am — 7pm

LIVE GREEK MUSIC & DANCING — CHURCH TOURS



GREEK FOODS & PASTRIES — ACTIVITIES FOR KIDS

Holy Trinity Greek Orthodox Church

1433 13th Avenue — Downtown Altoona

www.holytrinityaltoona.org

From one pumpkin to another...

A woman was asked by a coworker... "What is it like to be a Christian?" The coworker replied, "It's like being a pumpkin."

She continued, "God picks you from the patch, brings you in, and washes all the dirt off of you."



Then He cuts off the top and scoops out all the yucky stuff. He removes the seeds of doubt, hate and greed. Then He carves you a new smiling face and puts His light inside of you, to shine for all the world to see."



ZACHARIAS THE PROPHET AND RIGHTOUS ELIZABETH – PARENTS OF ST. JOHN THE BAPTIST

September 5

According to the opinion of many Fathers of the Church, based on an ancient tradition, this is the Zacharias whom, as our Lord said, the Jews slew between the temple and the altar (Matthew 23:35), first, because even after the Virgin Mary gave birth, he continued to refer to her as virgin and number her among the virgins; second, because Zacharias' son John was not found during the slaughter of the Innocents, since the elderly Elizabeth had taken him and carefully hid him while he was yet an infant, in an unnamed place somewhere in the desert, where, according to the Evangelist, "the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel" (Luke 1:80). When the child was not found, his father was slain by Herod's command.

NATIVITY OF OUR MOST HOLY LADY, THE THEOTOKOS AND EVER-VIRGIN MARY

September 8

The birth and early life of the Virgin Mary is not recorded in the Gospels or other books of the New Testament, however this information can be found in a work dating from the second century known as the Book of James or Protevangelion.

According to the story found in this book, Mary's parents, Joachim and Anna, were childless for many years. They remained faithful to God, but their prayers for a child were unanswered. One day, when Joachim came to the temple to make an offering, he was turned away by the High Priest who chastised him for his lack of children. To hide his shame, Joachim retreated to the hill country to live among the shepherds and their flocks.

As Joachim was praying, his wife Anna was praying at the same time at their house in Jerusalem. An angel appeared to both of them and announced that Anna would have a child whose name would be known throughout the world. Anna promised to offer her child as a gift to the Lord. Joachim returned home, and in due time Anna bore a daughter, Mary.

(Nativity of the Theotokos continued)

The icon of the Nativity of the Theotokos presents to us the central figures of Saints Joachim and Anna, Mary's parents, and the Mother of our Lord as an infant. Saint Anna is in the middle of the icon with her right hand extended toward her daughter. Likewise, Saint Joachim, Mary's father, is gazing upon the young child with his right hand extended toward her. Anna is surrounded by attendants who have assisted with the birth.

The icon directs attention to Mary as the central figure in this feast. It also acknowledges the joy that was felt by Joachim and Anna as new parents with a child received through a promise from God. The liturgical texts of the feast acknowledge this joy and confirm the special role of Mary as the Mother of the Incarnate God, Jesus Christ. In this event another step is made in sacred history in preparation for the entrance of Christ into the world. The icon and the feast also acknowledge a transition from barrenness to life. This was but another foreshadowing of what would be offered through Christ, the transformation from death to eternal life.

THE HOLY AND RIGHTEOUS ANCESTORS OF GOD, JOACHIM AND ANNA

September 9

On this day, the day following the Nativity of the most holy Theotokos, we celebrate the Synaxis of Saints Joachim and Anna, honoring them as her parents.

APOLYTIKION: As we celebrate the memory of Your righteous ancestors, O Lord, through them we beseech You to save our souls.

KONTAKION: Now Anna is glad, for from the bonds of barrenness has she been released; and nourishing the all-pure one, she does summon all together, that they might praise Him Who from her womb has bestowed upon mortal men the only pure Mother who has not known man.

DON'T FORGET TO BRING your child(ren) to our Sunday School program. In order for our youth to learn more about Christ and His parables, they must attend Sunday School and the Divine Liturgy.

Our Sunday School teachers are enthusiastic about this upcoming year and have many new ideas to spark our children's interests.

Please be on time so that our children may learn the entire lesson and then come upstairs afterwards to enjoy the Divine Liturgy.

EVEN THOUGH IT'S FOOTBALL SEASON, there still are many books to read in our church library. Just as the players must study their playbooks, we too, must study our beautiful Orthodox Faith. You are never too old to learn! Please see Alice Kotala to take out these informative books.

