The Mission of the Holy Trinity Parish is to seek and achieve oneness with God in His revealed Son, Jesus Christ through daily sacramental and sacrificial living. We will strive for the peaceful and loving unity with our neighbors in Christ which makes us His Disciples.
January 2015

Dear Brothers and Sisters in Christ,

**Christ is in our midst! He is and always shall be!**

Happy New Year!!! 2015 years since our Incarnate Lord was born and began His infinitely memorable, 33-year, sacrificial life on this earth.

It is pretty remarkable how one life has had such widespread impact on billions of people throughout the world and throughout history. I realize that that we are not just talking about a normal man - He is God-man. He was the only one of His kind ever to exist. Still His flesh wasn't any different than ours. He took flesh from a normal, human woman - a humble one at that. And because of her social status, He reduced His ability to affect politics or really anyone of a more prominent profession in that society.

It is a valid point to make. He chose to be born in a time of seemingly unending oppression, where the Jewish voice throughout the world wasn’t exactly the most popular. So, it probably wasn’t the best time in which He could have made the most impact on society. He didn’t come during any of the major wars on this earth, when His healing power would have been so needed. He didn’t come during the Enlightenment, when the world might have been more open to His “new ideas”. He didn’t come now, when technology (Facebook, YouTube, Instagram, etc.) could have made His appearance and teachings almost instantaneously known throughout the entire world. He chose to come in a time and in a way that we almost could have missed (except for the Star and the Angels). Who honestly could have foreseen that a homeless, unmarried, teenage girl, giving birth in a cave of animals, would be the back story to the greatest man to have ever lived?

The best part is that He didn’t stop there. He never stopped. Every moment of His life was one more humiliation after the next. Since He is God, and is the most complete and all-powerful being to ever exist, then every time He allowed anything to happen to Him, it was beneath Him. How could He be hungry, when He “opens His hand and they are filled?” (Psalm 103). How could He be thirsty, when He gives us “living water?” (John 4:10). How could He experience darkness when He is “the light of the world?” (John 8:12). Every second that He had any physical need was beneath His stature. Yet He never stopped doing even more to show us His humility.

He was born into poverty, Who is the King of Kings. On the eighth day, He was circumcised to fulfill a covenant to Abraham that He created. When He was twelve He taught in the temple the laws that He gave us. And on the feast of Theophany, the only sinless One received a baptism by His cousin John - for remission of sins!

He has done, and continues to do, so much that we lose sight of. Once in a while it is good to see clearly how humbling His life truly was to Him. We must praise that humility, because while He was completely humbled He asked us to do the same for ourselves: To deny ourselves, and take up our cross and follow Him. And no matter how much we humble ourselves before God, it will still not come even close to the example He set for us: the complete and total humbling sacrifice which brought salvation for the world. God Bless You All!!!
**WORSHIP SCHEDULE**

**Sunday Worship ............................ January**
Orthros is at 9:00 am and Divine Liturgy is at 10:00 am. Sunday school begins at 11:00 am. We will also be having Hymnology the first Sunday of the month starting at 11:00 am.

**Wednesday Paraklesis Services ................. January**
Paraklesis Services will be offered every Wednesday at 6:00 pm unless otherwise stated.

**JANUARY**

These are the services for the month of January. Please check your schedules and plan to attend.

**Monday, January 5 .............. Eve of Theophany**
9:00 am Royal Hours
6:00 pm Vesperal Liturgy w/ Blessing of Water

**Tuesday, January 6 ............... Holy Theophany**
8:30 am Orthros
9:30 am Liturgy w/ Great Blessing of Water

**Wednesday, January 7 ........ St. John the Baptist**
8:30 am Orthros
9:00 am Liturgy
6:00 pm Paraklesis

**Wednesday, January 14**
10:00 am Bible Study
6:00 pm Paraklesis

**Wednesday, January 21**
6:00 pm Paraklesis

**Wednesday, January 28**
10:00 am Bible Study
6:00 pm Paraklesis

**Friday, January 30 .............. The Three Hierarchs**
8:30 am Orthros
9:30 am Divine Liturgy

**HAPPY BIRTHDAY**

The following people will be celebrating their birthday in the month of January:

- Christine Joyce 1-07
- Carmen Alexander 1-10
- Stephanie Kamarados 1-12
- Kim Paluch 1-14
- Kay Bellas 1-17
- Roberta Atsalis 1-19
- Maria Calfa 1-20
- Nina Xidis 1-22
- Mary Markis 1-25
- William Apesos 1-25
- Angie Mahfood 1-28
- Hope Halkias 1-28
- Eurydice Kamarados 1-28
- Nick Cheruvathoor 1-29

If your name was not listed and you had a birthday during this month, please contact the office and we will be happy to place it on our roster for next year.

**GOYA BASKETBALL TOURNAMENT**

Our GOYA along with the entire Holy Saints area is once again hosting a Metropolis Basketball Tournament! On the weekend of January 16-18, over 500 GOYANS, Parents, Chaperones, Advisors and Spectators, will be coming to our area to participate in this wonderful tournament. Please continue to pray for the success of this tournament. Also please volunteer, if you haven’t already, to help serve food or keep score, or just to come and watch the games. Please see Rikki Kamarados if you would like to volunteer or offer a donation.

**RELIGIOUS EDUCATION**

**GREEK SCHOOL .................. January 8, 15, 22 & 29**
Greek school is scheduled every Thursday from 4:00 pm until 5:00 pm here at the church unless otherwise stated. Check the Bulletin each week for changes.

**BIBLE STUDY .................. January 14 & 28**
The Bible Study group normally holds it meetings on the 2nd and 4th Wednesday of the month at 10:00 am. There are going to be Bible Studies on the 14th and 28th of January. We are currently studying The Book of the
Revelation of John.  Please check the monthly calendar and weekly bulletins for times and changes.

FAMILY FUN NIGHT .............................. January 23
Each month Family Fun Night meets at a different location.  Our next Family Fun Night will take place on Friday, January 23rd at 5:00 pm.

PARISH GROUPS

AHEPA .............................................. TBA
The AHEPA Society will now have their meetings scheduled through our Notify-Now system.

CHOIR ............................................. TBA
Rehearsals are held weekly when possible and the times vary. Anyone who would be interested in joining the Choir is welcome to do so.  Please contact Pete Caleodis if you are interested in joining.

PHILOPTOCHOS ................................. January 8
The next scheduled meeting of the Philoptochos is scheduled for the second Thursday in January. This meeting will be held at The Ville located in the Ft. Steubenville mall at 12:00 noon.

PARISH COUNCIL ................................. January 13
Parish Council meetings are held the 2nd Tuesday of the month at 7:00 pm at the church unless otherwise stated.

OPA ................................................. January 22
OPA has its monthly meeting at a restaurant at 6:30 pm.  All women are invited to attend these meetings. Our next OPA gathering will be at Theo Yianni’s in Weirton, on January 22nd at 6:30 pm. You don’t need to be Orthodox to come.  So come on in, invite your friends, and enjoy the fun!

THEOLOGY ON TAP ............................. TBA
Each month Theology on Tap meets at a different location.

GYRO SALE

The next scheduled Gyro sale will be held on Tuesday, January 13th from 10:00 am until 1:00 pm.  Please help support these ladies in this endeavor.

FOURTH STREET HEALTH CLINIC

For the month of January we are asking dish soap, dusting Swiffer pads, Mr. Clean erasers, toilet bowl brushes, toilet bowl cleaner and toilet paper.  Please be generous with your supplies as these go to a very worthy cause.

NOVEMBER MONTHLY FINANCIALS

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<tr>
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WATCH HOLY TRINITY LIVE ONLINE

Whether you are traveling or are too far to make it to church, you are as close to Holy Trinity as the nearest internet computer or mobile device. On Holy Trinity’s Live Streaming page, http://www.holytrinitystb.org/live, you may see the current worship service during the appropriate service time, or you may just gain peace by watching the live broadcast at anytime during the day.  It is just another way that Holy Trinity keeps you close to home, even from afar.

Also in case you have missed the live service, we have another page of our website entitled Past Services. On this page, there is an extensive selection of our archived services, where you can immediately see the latest service that you may have missed.  Also, on that page is a list of nearly 200 of our past services: Orthros services, Divine Liturgies, Paraklesis services, Vespers services, Lent and Holy Week services or seasonal feasts that span over the course of the last year (dating back to August 2013). There is a link from the Live Streaming page, or you may go directly to the following page: http://www.holytrinitystb.org/live/past-services/. All of this is available to you simply by going to our Parish’s website.
On January 6, Orthodox Christians celebrate another of the Twelve Great Feasts of the Christian Church -- the Theophany, or, as it is also called, the Epiphany. It is the day that Jesus is baptized in the River Jordan by the holy prophet and "forerunner" John, the day that Jesus of Nazareth, stepson of the aging carpenter Joseph, is revealed also to be the Christ, the Son of the eternal God.

That's pretty big talk, admittedly. Still, it is a vision that we are pleased to affirm, and (here's one additional mystery) it is something that by thus affirming we gradually come to behold. As with many beauties, this is apprehended only by those who are willing to see.

Early on, both the Nativity of Christ and the Theophany were celebrated on this same day, Jan. 6, but in the 4th Century the feasts were separated and the Christmas celebration was moved to December 25th, a day on which the pagans -- as Metropolitan Hierotheos has written -- "celebrated the sun god, and the Christians the sun of righteousness," the Light of the world.

Perhaps of increased importance, as well -- and surely of some interest even to those who do not share our faith - - this is the Great Feast when our minds are most directed to the sanctification of the earth itself, and to the healing, the recovery of the stuff of our creation. This is when we celebrate what we call "The Great Blessing of the Waters."

Following further prophetic readings from Isaiah and the accounts of the Gospels, our priest plunges the holy cross into a basin of water, three times, each time entreat ing the Lord -- who blessed the waters of the Jordan by entering into it -- to hear our prayer:

"Incline your ear and hear us, Lord, who accepted to be baptized in Jordan and to sanctify the waters, and bless us all, who signify our calling as servants by the bending of our necks. And count us worthy to be filled with your sanctification through the partaking and sprinkling of this water. And let it be for us, Lord, for healing of soul and body.

For you are the sanctification of our souls and bodies, and to you we give glory, thanksgiving and worship, with your Father who is without beginning, and your All-holy, good and life-giving Spirit, now and forever, and to the ages of ages." Amen.

We repeat, at this time, the troparion above, and follow that hymn with this brief, but rich kontakion.

*Today You have shown forth to the world, O Lord, and the light of Your countenance has been marked on us. Knowing You, we sing Your praises. You have come and revealed Yourself, O unapproachable Light.*

I am often asked what it is that distinguishes early Eastern Christianity -- that is, Orthodoxy -- from most other expressions of the Christian Faith. My sense of that distinction is simple but profound: the Orthodox Church is all about healing, it is about the recovery of that divinity -- His very countenance -- that has been marked on us. Orthodoxy teaches us that this healing begins with the soul, extends to the body, and extends to all creation. We are not about spiritual transcendence of the material world, but about re-infusing that world with His Life-giving Spirit. This recovery is what is figured - - is physically performed -- by the particular baptism we celebrate today.

A blessed Theophany to all!

Pope Francis & Patriarch Bartholomew Sign Joint Declaration

From: The Phanar, November 30, 2014

(Vatican Radio) Pope Francis and the Ecumenical Patriarch Bartholomew I, spiritual leader of the Orthodox world, on Sunday signed a Joint Declaration reaffirming their desire to overcome the obstacles dividing their two Churches. The two leaders also deplored the terrible situation facing Christians and all who are suffering in the Middle East and called for an appropriate response from the international community:

“We, Pope Francis and Ecumenical Patriarch Bartholomew I, express our profound gratitude to God for the gift of this new encounter enabling us, in the presence of the members of the Holy Synod, the clergy and the faithful of the Ecumenical Patriarchate, to celebrate together the feast of Saint Andrew, the first-called and brother of the Apostle Peter. Our remembrance of the Apostles, who proclaimed the good news of the Gospel to the world through their preaching and their witness of martyrdom, strengthens in us the aspiration to continue to walk together in order to overcome, in love and in truth, the obstacles that divide us.

On the occasion of our meeting in Jerusalem last May, in which we remembered the historical embrace of our venerable predecessors Pope Paul VI and the Ecumenical Patriarch Athenagoras, we signed a joint declaration. Today on the happy occasion of this further fraternal encounter, we wish to re-affirm together our shared intentions and concerns.

We express our sincere and firm resolution, in obedience to the will of our Lord Jesus Christ, to intensify our efforts to promote the full unity of all Christians, and above all between Catholics and Orthodox. As well, we intend to support the theological dialogue promoted by the Joint International Commission, instituted exactly thirty-five years ago by the Ecumenical Patriarch Dimitrios and Pope John Paul II here at the Phanar, and which is currently dealing with the most difficult questions that have marked the history of our division and that require careful and detailed study. To this end, we offer the assurance of our fervent prayer as Pastors of the Church, asking our faithful to join us in praying “that all may be one, that the world may believe” (Jn 17:21).

We express our common concern for the current situation in Iraq, Syria and the whole Middle East. We are united in the desire for peace and stability and in the will to promote the resolution of conflicts through dialogue and reconciliation. While recognizing the efforts already being made to offer assistance to the region, at the same time, we call on all those who bear responsibility for the destiny of peoples to deepen their commitment to suffering communities, and to enable them, including the Christian ones, to remain in their native land. We cannot resign ourselves to a Middle East without Christians, who have professed the name of Jesus there for two thousand years. Many of our brothers and sisters are being persecuted and have been forced violently from their homes. It even seems that the value of human life has been lost, that the human person no longer matters and may be sacrificed to other interests. And, tragically, all this is met by the indifference of many. As Saint Paul reminds us, “If one member suffers, all suffer together; if one member is honoured, all rejoice together” (1 Cor 12:26). This is the law of the Christian life, and in this sense we can say that there is also an ecumenism of suffering. Just as the blood of the martyrs was a seed of strength and fertility for the Church, so too the sharing of daily sufferings can become an effective instrument of unity. The terrible situation of Christians and all those who are suffering in the Middle East calls not only for our constant prayer, but also for an appropriate response on the part of the international community.

The grave challenges facing the world in the present situation require the solidarity of all people of good will, and so we also recognize the importance of promoting a constructive dialogue with Islam based on mutual respect and friendship. Inspired by common values and strengthened by genuine fraternal sentiments, Muslims and Christians are called to work together for the sake of justice, peace and respect for the dignity and rights of every person, especially in those regions where they once lived for centuries in peaceful coexistence and now tragically suffer together the horrors of war. Moreover, as Christian leaders, we call on all religious leaders to pursue and to strengthen interreligious dialogue and to make every effort to build a culture of peace and solidarity between persons and between peoples. We also remember all the people who experience the sufferings of war. In particular, we pray for peace in Ukraine, a country of ancient Christian tradition, while we call upon all parties involved to pursue the path of dialogue and of respect for international law in order to bring an end to the conflict and allow all Ukrainians to live in harmony.

Our thoughts turn to all the faithful of our Churches throughout the world, whom we greet, entrusting them to Christ our Saviour, that they may be untiring witnesses to the love of God. We raise our fervent prayer that the Lord may grant the gift of peace in love and unity to the entire human family.

‘May the Lord of peace himself give you peace at all times and in every way. The Lord be with all of you.’ (2 Thess 3:16)”

-Taken from: http://en.radiovaticana.va/news/2014/11/30/pope_francis__patriarch_bartholomew_sign_joint_declaration/1113026
The Parish of Holy Trinity would like to thank the following benefactors for making this Monthly Newsletter possible:

In Loving Memory of our Sister,

Eugenia Vogagis Zografos

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Of Nicholas Mougianis

In Loving Memory

Of the Countess

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In Loving Memory

Of

Nicholas Mougianis
Submissions for THE NET are to be submitted by the 20th of each month

About the Icon on the Cover

Basil the Great, Archbishop of Caesarea in Cappadocia

Saint Basil the Great was born about the end of the year 329 in Caesarea of Cappadocia, to a family renowned for their learning and holiness. His parents’ names were Basil and Emily. His mother Emily (commemorated July 19) and his grandmother Macrina (Jan. 14) are Saints of the Church, together with all his brothers and sisters: Macrina, his elder sister (July 19), Gregory of Nyssa (Jan. 10), Peter of Sebasteia (Jan. 9), and Naucratius. Basil studied in Constantinople under the sophist Libanius, then in Athens, where also he formed a friendship with the young Gregory, a fellow Cappadocian, later called “the Theologian.” Through the good influence of his sister Macrina (see July 19), he chose to embrace the ascetical life, abandoning his worldly career. He visited the monks in Egypt, in Palestine, in Syria, and in Mesopotamia, and upon returning to Caesarea, he departed to a hermitage on the Iris River in Pontus, not far from Annesi, where his mother and his sister Macrina were already treading the path of the ascetical life; here he also wrote his ascetical homilies.

About the year 370, when the bishop of his country reposed, he was elected to succeed to his throne and was entrusted with the Church of Christ, which he tended for eight years, living in voluntary poverty and strict asceticism, having no other care than to defend holy Orthodoxy as a worthy successor of the Apostles. The Emperor Valens, and Modestus, the Eparch of the East, who were of one mind with the Arians, tried with threats of exile and of torments to bend the Saint to their own confession, because he was the bastion of Orthodoxy in all Cappadocia, and preserved it from heresy when Arianism was at its strongest. But he set all their malice at nought, and in his willingness to give himself up to every suffering for the sake of the Faith, showed himself to be a martyr by volition. Modestus, amazed at Basil’s fearlessness in his presence, said that no one had ever so spoken to him. “Perhaps,” answered the Saint, “you have never met a bishop before.” The Emperor Valens himself was almost won over by Basil’s dignity and wisdom. When Valens’ son fell gravely sick, he asked Saint Basil to pray for him. The Saint promised that his son would be restated if Valens agreed to have him baptized by the Orthodox; Valens agreed, Basil prayed, and the son was restored. But afterwards the Emperor had him baptized by Arians, and the child died soon after. Later, Valens, persuaded by his counsellors, decided to send the Saint into exile because he would not accept the Arians into communion; but his pen broke when he was signing the edict of banishment. He tried a second time and a third, but the same thing happened, so that the Emperor was filled with dread, and tore up the document, and Basil was not banished. The truly great Basil, spent with extreme ascetical practices and continual labours, at the helm of the church, departed to the Lord on the 1st of January, in 379 at the age of forty-nine. His writings are replete with wisdom and erudition, and rich are these gifts he set forth the doctrines concerning the mysteries both of the creation (see his Hexaemeron) and of the Holy Trinity (see On the Holy Spirit). Because of the majesty and keenness of his eloquence, he is honoured as “the revealer of heavenly things” and “the Great.”

-Taken from: http://www.goarch.org/chapel/saints_view?contentid=364&type=saints