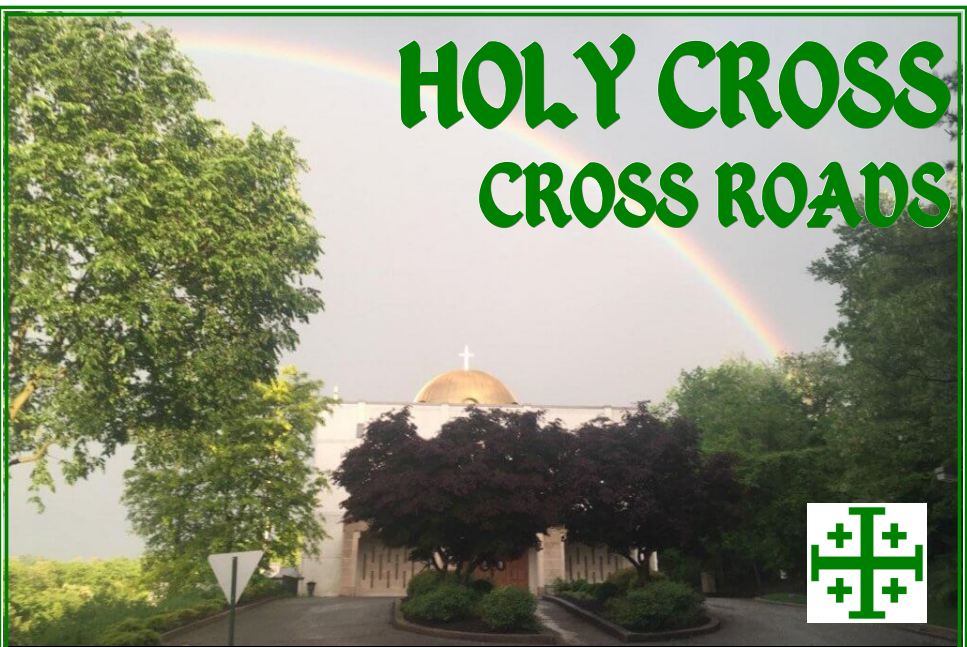


HOLY CROSS CROSS ROADS



Beloved Members and Friends of Holy Cross,

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

We have been blessed at Holy Cross over these past difficult six months with an unwavering sense of purpose. We have a strong sense of community seeking to reach out and help those who are in need. I have witnessed countless acts of mercy and love to those who are struggling economically, emotionally, and spiritually. I rejoice as your priest who is blessed to witness God's love in action through His people. Can we do more? Of course! Can we repent more? Without question! Can we strive to be more humble and loving? May it be blessed!!! Our walk and journey with God and the many challenges we encounter is helping us be more faithful, more intentional, and more resourceful. May we embrace the new Church year with a sense of renewal and commitment.

"Insofar as you did it unto the least of these My brethren, you did unto Me," says the Lord. (Mt. 25:40) It is the same in the giving of alms as it is in receiving Holy Communion. In Communion, under the form of bread and wine, we receive the living Lord Christ Himself; when giving alms, in giving to the poor we give to the

HOLY CROSS GREEK FOOD SALE

ONLINE ORDER WITH CURBSIDE PICKUP ONLY

September 11 and 12, 2020

11:30am to 7:30pm

Dear Holy Cross Parishioners,

Our **"Online Food Fair"** is quickly approaching, and we are still in need of volunteers to assist with food prep and sales.

The schedule for food preparation is as follows:

Wednesday, September 9 9am- 7pm (Moussaka/Pastichio)

Thursday, September 10 9am- 7pm (Rice Pudding and pastry sampler packing)

The schedule for food sales shifts is as follows:

Friday, September 11 9am - 3pm and 3pm - 8pm

Saturday, September 12 9am - 3pm and 3pm - 8pm

Please plan to volunteer for as long as your schedule permits, whether it is for an or two or all day. All volunteers are kindly asked to register for the times they are available to assist. It is very important that we track of the number of people in the building at the same time in order to adhere to COVID-19 regulations. Therefore, only those who register will be allowed on the premises.

*Call, text or email Takis at: 412.780.3363 or etakis@yahoo.com to register to volunteer.

Most importantly, we ask **ALL** Parishioners to assist in making this event a success by ordering their September 11 and 12 weekend meals from the **"Online Food Fair"** menu. Plan "Greek Night" in the comfort of your own home with family and friends and leave the cooking to us. All orders must be placed online, and no walk in ordering will be allowed. You will be able to place your order during the week of August 24, with curbside pick up on September 11 and 12. Placing your order in advance will guarantee your order, and will greatly assist our cooking team in knowing how much food to prepare. Orders can be placed on the church website, or by visiting:

www.pghGreekFood.com

Holy Cross Greek Orthodox Church

123 Gilkeson Road, Pittsburgh, PA 15228

Crossroads, published monthly Volume 20 Issue 9

Under the jurisdiction of the Ecumenical Patriarch Bartholomew I, His Eminence Archbishop Elpidophoros of the Greek Orthodox Archdiocese of America and His Eminence Metropolitan SAVAS of Pittsburgh

The mission of Holy Cross is to keep and proclaim, pure and undefiled, the Orthodox Christian faith and traditions in conformity with the doctrine, canons, worship, discipline and customs of the Church.

Fr. Michael Kallaur, Economos

Fr. Daniel Korba, Presbyter

Dn. Frank Dickos, Deacon

Emmanuel Maginas, Pastoral Assistant

Nena Jovonovich, Secretary

Website: holycrosspit@mail.goarch.org

Office (412) 833-3355 FAX (412) 833-3357

Community Center Phone: (412) 854-6001

Office Hours Monday-Friday 9am-5pm

Organizations & Committees

Church School	Jennifer Moorcroft	(412) 626-9143
Philoptochos	Elaine Sofis	(412) 344-7046
Philoptochos	Connie Carahalos	(412) 561-4783
Membership		
Circle of Angels	Carol Halkias	(412) 276-5002
Angels	Christine Peters	(724) 693-9290
Garden of Love	Stacie Metrose	(412) 833-5164
	Didra Kirschner	(412) 561-2892
Greek School	Dena Yamalis	(412) 343-8355
Junior Dance	Kristina Gzikowski	(412) 257-5015
Senior Dance	Georgia Yamalis	(412) 728-2259
Choir	Thespina Christulides	(412) 608-6418
First Steps	Denise Sokos	(412) 257-1610
JOY	Christine Chapas	(724) 986-2082
Young Professionals	Thespina Christulides	(412) 608-6418
GOYA	Denise Melis	(412) 341-9264
Golden Club	Cynthia Kostelnik	(412) 833-9423
	Rene Koett	(412) 831-3142
Bookstore	Mary Portellos	(724) 941-8699
House Committee	Konrad Mayr	(412) 877-7780
Building Comm.	John Conomos	(412) 831-7997
Sts. Mary & Martha	Adrienne Dickos	(412) 833-4980

*Services:

Sundays:	8:15am Orthros
	9:30 am Divine Liturgy
Mondays:	6:30pm Paraclesis
	7:30 pm Bible Study
Weekdays:	8:30am Orthros
	9:30am Divine Liturgy
Saturdays:	Vespers 5pm

*See monthly calendar for all services.

2020

Parish Council

Stephanie Kladakis, President
 Konrad Mayr, Vice President
 Nicholas Chakos, Financial Secretary
 Jennifer Liokareas, Treasurer
 Joy Palonis, Secretary
 Dena Galie
 John Hoenig
 Frank Kalogeris
 Bob Kirschner
 Jordan Nicholas
 Emanuel Panos
 Deno Pappas
 Bill Poutous
 George Sokos
 Georgia Yamalis

Funeral/Memorial information: Use of the Community Center is available for parishioner funeral lunches at no charge. Parishioners may contact any caterer they choose to purchase and prepare their **Makaria** (Mercy Meal). Contact the church office for suggestions if you need a referral.
 For **Kollyva**, you may bring your own or contact Denise Melis directly (412) 341-9264.



Coffee Hour fellowship is an extension of our Divine Liturgy! Please gather with family, koumbari or friends to sponsor/prepare one Sunday. See the calendar on website for open dates, and call the church office to confirm.



Living Lord Christ Himself. There was a man in Constantinople who had a rare compassion. Going through the streets of the city, he put his gift into the hands of the poor and immediately went on his way, to avoid hearing their thanks and becoming known. When one of his friends asked him how he had become so compassionate, he replied: 'One day in Church, I heard the priest say that what we give to the poor we give into the hands of the Lord Christ Himself. I did not believe this, thinking that it could not be so, Christ being in heaven. Once, though, on the way home, I saw a poor man standing in the beggar's place - and the face of Christ shining over his head. Someone passed by and gave the beggar a piece of bread, and I saw the Lord stretch out His hand, take the bread and bless the giver. From that moment, I have always seen that Face over the heads of beggars, and therefore, with great fear, I give all the alms I can.'"

(From *The Prologue*, Vol. 3 pg. 345. St. Nikolai Velimirovic)

Wishing you much joy and peace in the new Church Year!

With love and prayers,

Fr. Michael

Below, please find a message from His Grace Bishop Thomas of the Antiochian Archdiocese and his message on the beginning of the New Church Year!

"You crown the year with Your goodness, And Your paths drip with abundance." Psalm 65:11

I greet each of you in the name of our Savior the Lord Jesus Christ as we embark upon a new church year. The Lord grants us to see the dawn of another new year for our repentance, nothing else. It is not given carelessly or frivolously. Because it is God's gift to us, we will have to give an account of how we spend the gift freely given to us.

The one, holy, catholic, and apostolic Church is the ark of salvation as well as a hospital for our spiritual ills. Within the life and daily routine of the Church, a precise course of therapy is provided for those seeking spiritual restoration. This course of

therapy is laid out for us in the calendar of the Church, since every event of the Church calendar has an application to the individual spiritual life – of the transformed state in which Christians shall appear at the end of the world, and in some measure even before then. We need only recall the recently celebrated Feast of the Holy Transfiguration, which reveals to us a foreshadowing of future glory which is celebrated in this Feast. The Holy Church comforts her children by showing them that after the temporary sorrows and deprivations with which this earthly life is filled, the glory of eternal blessedness will shine forth; and in it even the body of the righteous will participate.

This therapeutic course is particularly evident in the first two feasts of the new year - the Nativity of the most holy Theotokos and the Exaltation of the Precious Cross. These feasts are inextricably linked, for the agreement of the Theotokos necessarily means the cross and an acceptance of suffering as the path to purification, illumination, and theosis. As the new year dawns, the Church teaches us that obedience to God's holy will - as we see so perfectly lived in the life of the Theotokos - is the path of the Cross which is our own exaltation and salvation.

This therapeutic economy is laid out for us in the Church calendar, exemplified in the life of the most holy Theotokos, and accomplished in the Lord Christ's being lifted up on the Cross. As the new year dawns, let us renew our efforts to work out our salvation through the tools the holy Orthodox Church provides us. May the most holy Theotokos protect you and may the thrice holy God bless you and give you strength. Auxiliary Bishop, Diocese of Oakland, Charleston, and the Mid-Atlantic

A handwritten signature in black ink, reading "Bishop Thomas" with a stylized cross at the beginning.

Rt. Rev. Bishop THOMAS (Joseph)

Auxiliary Bishop, Diocese of Oakland, Charleston, and the Mid-Atlantic

Dear Holy Cross Sunday School families,

We are hoping to offer in-person catechetical instruction this fall, albeit in a slightly modified format.

Starting in September, we will be holding two simultaneous Divine Liturgies each Sunday (in the church and the community center). This will ensure that everyone who wants to come to church for any service is able to do so. After Holy Communion, students will be dismissed to their Sunday School classrooms in the usual manner.

Our parish's Church School teachers are committed to continuing to educate their students in the Faith. We want to hear from YOU (parents) if you feel comfortable sending your children for in-person instruction. Please fill out the Sunday School registration at <http://www.holycrosspgh.org/sunday-school>

IMPORTANT: This year it is *especially* necessary to register your child(ren), even if you are a returning family. Having an accurate count of children who plan to attend will ensure that we can arrange proper classroom sizes, and also allow for recommended social distancing measures. PLEASE sign up your child(ren) as soon as possible. **Registration deadline is Monday, September 7. Church School will begin on Sunday, September 13.**

While exact details remain to be worked out, here are some of the tentative plans for this fall:

*4 & 5 year old classes will combine (there will be no 3 year old class this year);
Utilizing the largest indoor spaces possible, to allow for proper social distancing;
Outdoor instruction for some grade levels when feasible (weather permitting);
Thoroughly cleaning and disinfecting all used rooms and areas prior to each Sunday;
Encouraging the wearing of face coverings during classes.*

Further suggestions or concerns may be directed to any of the following members of parish leadership:

Fr. Michael Kallaur, *Proistamenos*: mhkallaur@gmail.com

Emmanuel Maginas, Pastoral Assistant: emmanuelmaginas@gmail.com

Jennifer Moorcroft, Church School director: jennifermoorcroft@msn.com

Sincerely,
Emmanuel Maginas
Pastoral Assistant
Holy Cross Church, Pittsburgh

Holy Cross Philoptochos September News Letter

There was no Philoptochos meeting in August.

Our next general Philoptochos meeting will be Tuesday, September 1 at 7pm via Zoom. The Zoom link will be sent to Philoptochos members via email prior to the meeting. I hope that you can attend our virtual meeting. Stephanie Myers, Parish Council President, will be the Zoom administrator. There will be NO Holy Cross Feast Day Luncheon in September and NO Philoptochos Autumn Food Fair in October.

The next two general Philoptochos meetings via Zoom will be Tuesdays, October 6 & November 3 at 7pm with Stephanie Myers as the administrator. It will be the same Zoom link as September and will be resent prior to the meetings. Please mark your calendars. *There will be NO December meeting.*

Thank you to Demetra (Mimi) Kontoulis, a volunteer with Circle of Angels, who delivered beautiful orchids to those in nursing homes and homebound. Thank you to Kathy Pyros who continues to take donated food and household goods to Neighborhood Resilience Project. Thank you to our generous Holy Cross parishioners of thinking of those in need.

I hope that everyone has had a healthy, safe and fun summer!

Thank you for your continuing support of Philoptochos.

We hope to “see” you on Tuesday, September 1, 7pm at our Zoom General Philoptochos meeting.

Reminders, Announcements and Updates will be sent via-email to our members.

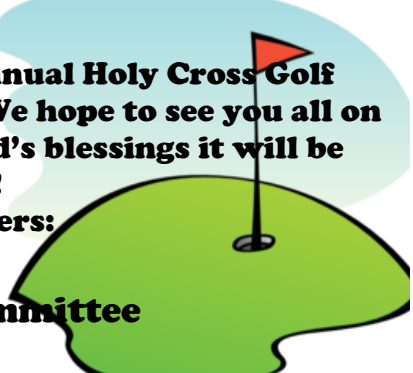
Elaine Sofis, Philoptochos President

To our Holy Cross Family,

Due to the pandemic, the annual Holy Cross Golf Outing will be postponed. We hope to see you all on October 4th, 2021. With God's blessings it will be bigger and better than ever!

**A reminder to our 2019 Gofers:
Use your rain vouchers.**

The Holy Cross Golf Committee



HOLY CROSS GREEK SCHOOL

begins
Wednesday, September 23rd
at 4:30pm

Holy Cross Greek School will begin its new academic year on Wednesday, September 23rd. Greek School meets every Wednesday from 4:30 to 6:30 p.m. There will be classes for beginners in the Conversational Class and our traditional First thru Sixth Grades. The adult class meets on Wednesdays 5-6:30pm.

Please contact Dena Yamalis prior to first day to pre-register via e-mail at dyamalis@comcast.net or phone 412.343.8355 She can answer any questions you may have. Adults can register the first day of class.

Having an accurate count of children who plan to attend will ensure that we can arrange proper classroom sizes, and also allow for recommended social distancing measures, just as is being done for church school classes (see page 6).

Bring your children to learn our language and enjoy a wonderful fellowship.

On Wednesday, September 23 there will be Student Registration for Greek School, a beginning of the year School blessing (Agiasmos), class assignment and book distribution.

Dear JOY families,

Please save the date for:

What: 2020-2021 JOY Kickoff

When: Sunday, September 20 at 3pm

Where: The Urso home

1200 Newbury Highland, Bridgeville

Who: All Holy Cross JOY kids

(2nd-6th grades) and their families

(please spread the word)

We are grateful to Mark and Annie Urso for offering us the opportunity to hold a JOY kickoff party at their home. The majority of activities will take place outdoors, weather permitting.

Please RSVP to:

Annie Urso (annieurso2@gmail.com) and/or

Emmanuel Magina(emmanuelmaginas@gmail.com),
if you plan to attend.

We are hoping to be able to offer some in-person parish ministries this upcoming school year, albeit in a slightly modified form due to the pandemic. I will communicate as future events are scheduled. Feel free to reach out to me (via phone or email) with any suggestions you may have.

Gerontissa Taxiarchia memorial August 3, 2020
at Saxonburg Monastery



Dear Holy Cross Family,

What a joy it has been to see many familiar faces these last few weeks at our Sunday Liturgies.

As attendance starts to pick back up, we ask that moving forward, you notify us of your attendance in advance by the THURSDAY BEFORE, using the RSVP links below. Having your RSVP in advance will help us to anticipate headcount and plan accordingly to determine if a second Liturgy will be needed.

No need to wait for confirmation this time. Simply RSVP below on the date(s) you plan on attending.

Sunday, September 6th - Divine Liturgy

<https://www.signupgenius.com/go/9040A4AA4A92DA3F85-sunday4>

Sunday, September 13th - Divine Liturgy

<https://www.signupgenius.com/go/9040A4AA4A92DA3F85-sunday5>

Monday, September 14th - Divine Liturgy/Feast of the Holy Cross

<https://www.signupgenius.com/go/9040A4AA4A92DA3F85-sunday8>

Sunday, September 20th - Divine Liturgy

<https://www.signupgenius.com/go/9040A4AA4A92DA3F85-sunday6>

Sunday, September 27th - Divine Liturgy

<https://www.signupgenius.com/go/9040A4AA4A92DA3F85-sunday7>

You may also call Nena at the office (412) 833-3355 to log your RSVP. Please do this by the THURSDAY before the Sunday Liturgy you plan on attending.

Thank you in advance for your time and participation.

Holy Cross Parish Council



To receive email updates from Holy Cross,
please send an email to
holycrosspit@mail.goarch.org
to be added.

Today we heard a parable about forgiveness (The Parable of the Unforgiving Servant: Matthew 18:23-35). The Lord tells the story of a man who owed a king ten thousand talents. Ten thousand talents was a lot of money – about three and a half billion U.S. dollars in today's economy (according to [Dr. Jud Davis](#)). And the king was demanding his money back, threatening to sell even the man's wife and children into slavery. Now I think we can feel compassion – at least on some level – for the man and understand why he would beg for the king to have patience. He asked for an extension: “Lord, have patience with me, and I will pay you all” (Matthew 18:26 NKJV & RSV).

But the king didn't give him an extension. Instead he released him and pardoned him the debt entirely. St. John Chrysostom tells us that the king had wished to forgive him from the beginning, threatening the servant only to bring about his repentance. But what did that servant turn around and do? He went out and found a fellow servant who owed *him* 100 denarii. This was a significant sum – about \$6000. Ordinarily, he would have had the right to demand repayment. However, he was just forgiven three and a half billion dollars. Who is *he* to insist that he be repaid six thousand? This was so clearly malicious that his fellow servants reported it to the king. No longer did the king threaten to sell him into slavery – he delivered him to the torturers, until he should pay the debt. There is no way to work or earn in some way \$3.5 billion *while* being tortured, so this was a life sentence to the dungeon. The parable finishes with a very sobering warning: “So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart” (Matthew 18:35 RSV).

So I'd like to talk a little about forgiveness: what it is, and what it is not.

When we talk about certain virtues in the Church, we can easily conflate a virtue with a feeling: we say we know Christ loves us because we feel good when we come to church; we say we love another person because we feel an emotional connection to him or her; in the case of forgiveness, we say that we have forgiven someone because the hard feelings have gone away.

How often have we heard someone say (or we may have said it ourselves), “I'll forgive that person but I will never forget what they did to me.” At its essence this sentiment is expressing, “I can't make myself feel good about this person because the wound is still too deep.”

There are two Greek words that are often translated into English as “forgiveness.” One is συγχώρησις, which literally means “to make room for” someone, to allow someone to come into your space. This is what we usually mean when we say the English word “forgiveness.”

However, the word that the Lord uses in the Gospel today is ἄφεσις (Οὕτω καὶ ὁ πατήρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν τὰ παραπτώματα αὐτῶν. So My heavenly Father also will do to you if each of you, from his heart, does not *forgive* his brother his trespasses. – Matthew 18:35 NKJV). This word, ἄφεσις, has the connotation of letting something go; of pardoning an offense, as if it had never been committed (Thayer’s Greek Lexicon).

This gives us another angle with which to interpret the Lord’s warning: we will be sentenced to eternal torture if we do not *forgive* our brethren from our heart – if we do not let the grievances go; if we do not forgive the debt that is owed to us by our fellow-servants.

Let’s think for a minute about the ultimate act of forgiveness: the Crucifixion and Resurrection of Christ: “Father, forgive them, for they do not know what they do” (Luke 23:34 NKJV). Christ forgave those who were actively responsible for his Crucifixion by asking his Father to loose the debt they owed for crucifying God incarnate. Through his Crucifixion, however, he also forgave the sins of the whole world, and let them go. He remitted a debt that humanity owed to God. This remission was not accomplished by some sort of fuzzy “forgiveness emotion” that he made himself feel on the Cross. The Cross did not make it “all better.” On the contrary, the Cross was the greatest shame, the shame that God wore on our behalf. And it was through that bearing of shame that he let go of our sins.



Forgiveness is hard. It can be excruciating. It certainly was on the Cross. It does *not* mean a fuzzy feeling of “it’s all right [insert heart emoji here].” But it *does* mean forcing ourselves to let the wrongs go, and making space for the other in our heart. This is *not* optional. It is a command: to forgive each other. And it is a sober warning from the Lord himself today, that if we do not forgive our brother from our heart, from the center of our being, neither will we be forgiven. God will not let our sins go, if we do not let go of the debts owed us by our fellow human beings.

How is this possible? How can we let the debt go? By acting as though it is gone, even if we do not *feel* that way. The feeling flows from the action, not the other way around. If someone has hurt you but you have forgiven them (or are trying to forgive them), smile anyway. Wish them well – even if they are not willing to accept it. Do something nice for them. After acting in these concrete ways, *then*, and *only* then, will we be in a place to *feel* as though the debt is actually gone – because it *will* be gone. We will have let it go. We will have responded to Christ’s command to forgive.

May we allow God’s forgiveness to flow through us as we let go of the grievances that we hold against them.

Amen.

HOLY CROSS

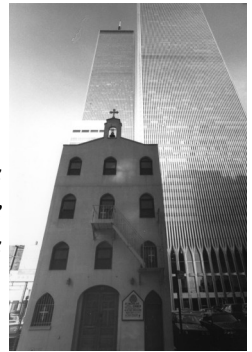
SUN	MON	Tue
30 August 8:15am Orthros 9:30am Divine Liturgy	31 6:30pm Vespers for Ecclesiastical New Year	1 Ecclesiastical New Year 8:15am Orthros 9:30am Div. Liturgy <i>7pm Philoptochos General Meeting (via Zoom)</i>
6 8:15am Orthros 9:30am Divine Liturgy	7 6:30pm Paraclesis	8 Nativity of the Theotokos 9am @ Saxonburg
13 8:15am Orthros 9:30am Divine Liturgy <i>Church School begins</i> 5pm Vespers for Holy Cross 	14 Feast of the Holy Cross 8:15am Orthros 9:30am Divine Liturgy 	15
20 8:15am Orthros 9:30am Divine Liturgy	21 Leave-taking of the Holy Cross 6:30pm Paraclesis	22
27 8:15am Orthros 9:30am Divine Liturgy	28 6:30pm Paraclesis	29

SEPTEMBER 2020

Wed	THU	FRI	SAT
2 *NO Bible Study	3	4	5 5pm Vespers
9 National Clergy/Laity online *NO Bible Study	10	11 HOLY CROSS GREEK FOOD SALE ONLINE ORDER WITH CURBSIDE PICKUP ONLY 11:30a to 7:30pm	12 5pm Vespers
16 7pm Bible Study <i>via Zoom</i>	17 <i>St. Sophia and three daughters</i> 8:30am Orthros 9:30am Div. Liturgy	18	19 5pm Vespers
23 <i>Conception of St. John the Forerunner</i> 8:30am Orthros 9:30am Div. Liturgy 4:30pm Greek School 7pm Bible Study <i>via Zoom</i>	24	25	26 Metropolis Clergy/Laity online 5pm Vespers
30 4:30pm Greek School 7pm Bible Study <i>via Zoom</i>			

FROM MANHATTAN TO MAYALAND: ONE CHURCH IN TWO WORLDS August 24, 2020 by Father John Chakos

As we approach the solemn anniversary of 9/11, indelible images of that fateful day flash across our minds. We recall with searing clarity the exact time of our whereabouts as the two projectile planes thrust themselves mercilessly into the glass and steel sides of the twin towers. Lost in the toxic smoke, ashes and twisted metal of that day-turned-into-night was the humble immigrant church of St. Nicholas, once cloaked in the protective shadows of the two looming giants. Now after nearly two decades, that which was buried under the cascading rubble of the World Trade Center is poised to rise again in triumph, a monument to the resilience of the human spirit, powered by a faith in the risen Lord.



*The original St. Nicholas
in the shadow of the
Twin Towers*



*St. Nicholas at
Ground Zero*

In another distant world, one deaf to the sound of the ticker tape and engines of economic power, the world-class city where 800 languages are spoken and 8 million people live in close quarters, we descend southward to the remote rural town of Mayaland, located in an area that was once the cradle of Mayan civilization. For its 6,000 or so inhabitants life was a daily struggle for survival, caught up as they were in a brutal civil war (1960-1996) between the Guatemalan military and guerrilla forces. Because of unspeakable acts of inhumanity against whole villages, the people of Mayaland fled across the border into Chiapas, Mexico for safety and economic security. Their exile lasted from 1982 to 1994. Once repatriated to their lands, they tried to pick up the pieces of their shattered lives. Amidst all this turmoil, many found themselves drifting away or being alienated from their mother church. Desiring a church with sacraments to nourish

them, representatives from three communities initiated a search. After a year of dialogue with Fr. Evangelos Pata, they decided to join the Orthodox Church on January 22, 2011.

The spiritual direction taken by these humble and “rebellious” folk cost them dearly. The flames of persecution, fanned by their former co-religionists, gave rise to hateful accusations of not belonging to a real church, just another cult, of being false prophets and followers of the Antichrist. Confusion ensued and many left the movement, leaving only 12 families, with no place to meet.

In 2013, with the help of Father Andres Giron, the members were able to purchase a piece of land. The Mayaland community grew again, and a makeshift, shanty-like church, held together by wooden slats and covered by metal sheeting over a dirt floor, arose on the new site. This was only the beginning of their resurgence, because of one compelling Mayan attribute- fervent prayer. In the midst of their ground zero, and as survivors of genocidal warfare against their kind, they remained faithful to Christ, and He heard their plea.



Above: Church members gather to share their hopes for a new church



Left: The newly purchased land is measured for future development

*The Mayaland faithful
in prayer*



*The first church
structure in
Mayaland*

In April of 2018, an anonymous donor asked to sponsor the building of a church in Guatemala, dedicated to the Theotokos. This donation seeded the start of a drive to build “La Santa Protección de la Teotocos.” Today, this beautiful Byzantine church, arising from the carnage and dislocation of a 36 year-old civil war, and nearing completion, cost less than one percent of the 85 million needed to build St. Nicholas at Ground Zero in Manhattan. In so many and varied ways the two worlds stand in stark contrast to each other, but the basic theme remains the same- out of the cruelty of great tragedy, a resilient faith in Christ can overcome and heal a broken and wounded world. Though uniquely diverse through language, culture, ethnicity, the accident of history and circumstance in life, the Orthodox people of Manhattan and Mayaland can boast of the one thing they share in common- that “Christ is all and in all” (col. 3:11) through the One, Holy, Catholic and Apostolic Church. May we remain faithful to its precepts and rise with Christ to the challenge of His invincible calling.



The Holy Protection under construction, built by the labors of their hands



*The dome construction
is underway*

Marking Time: On the Beginning of the Ecclesiastical New Year

by Fr. Philip LeMasters

Have you ever noticed the ways we mark the passage of time in our lives? Since my “day job” is in a university, I usually think in terms of semesters and academic years. Many of us may look back to “the good old days” when we remember life being better or look ahead to a time when we are done with school or able to retire. Perhaps family life was better or worse for us in the past or the economy or the world situation was more or less to our liking. One way or another, we will find a way to make sense of how our lives fit into a larger scheme of time.

Jesus Christ began His ministry by announcing that a new phase of time had begun. No, He was not talking about a new season of the year or the rule of a new emperor. Instead, the Lord proclaimed that He Himself is the fulfillment of all the hopes and dreams of the Old Testament prophets for the fullness of time, for the presence of God’s Kingdom. The word “messiah” means “anointed one,” and He is truly the One anointed to preach the good news of salvation to poor, brokenhearted, blind, and captive humanity. This Second Adam has come to set right everything set wrong by the first Adam, to usher us into a new life in which our self-inflicted spiritual wounds, and all their unhappy consequences, are healed. By restoring us to the dignity of the children of God in the divine likeness, the Lord’s salvation strikes at the heart of why people fear, oppress, abuse, and violate one another in the world as we know it. By making us participants in His life, Christ enables us to live out personally the blessedness of the Kingdom in a world still mired in the ways of slavery and death.

That is precisely why St. Paul wrote that Christians should pray for everyone, especially for those with power and authority in the world, that we may live “*a quiet and peaceable life in all godliness and reverence. For this is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth.*” Have you noticed how we pray so often in our services for the peace of the world, the union of all people, and favorable conditions for all those created in the image and likeness of God? Because we believe that Jesus Christ is the Savior of the entire world, we want literally everyone to participate in the blessings of His Kingdom. We want literally everyone to be set free from captivity to sin and death and all their ill effects. As those who live in the new day of God’s reign, how could we want anything less?

While it is true that some become saints in situations of persecution, war, and disease, God did not intend us for suffering. He is not the author of evil, and we should not want difficult circumstances for ourselves or others. Instead, we pray for situations favorable to the flourishing of the Church and of every human being. No, good times are not the same as the fullness of the Kingdom, but every good thing is the work of God and provides at least a faint glimpse of heavenly glory for which we were created. Christ has come to heal and restore our fallen selves such that we will be able recognize our blessings for what they are and to offer them back to Him through a life of holiness. We are then able to play our proper role in fashioning the world into an icon of the Kingdom, a foretaste of heavenly peace even now. The Kingdom will not be completed through differ-

ent arrangements of worldly politics and power, but by humanity united with divinity, drawn into personal union with Christ through the faithful witness of a Church whose life shines so brightly with eternal joy that the sick, poor, blind, and downtrodden will be drawn to Him like moths to a flame.

Today begins a new year in the Church and presents us all with much a needed reminder that, if we claim to be Christians, we must live according to the new day that our Savior has brought to the world. If we are truly united personally with the Lord, then our lives must manifest good news to the poor, sight for the blind, and liberty to the captives — no matter what kinds of poverty, blindness, and captivity they experience. We must become living witnesses that something new and holy has begun upon the earth, that God's reign has truly dawned, and is good news for everyone. But if we are so pathetically weak from the ravages of sin, if we are blinded spiritually or totally enslaved by our passions, we will hardly be in a position to bear witness to others of the new life of the Kingdom. If we are not living proof that a new era has begun in which death is slain and evil is vanquished, then we will have nothing to offer the world in either word or deed. Why should anyone believe that something new has begun if we keep living according to the old standards of the corrupt world?

At this point, it is easy for us all to despair because we know that we are not yet fully healed from the ravages of sin; we know that we do not yet have perfect sight and remain shackled by our self-centered desires and addictions in many ways. Here we must be brutally honest that God's Kingdom has yet to come in its fullness in our own lives. That is not His fault, of course, but ours. And no matter how faithful we may be, we still await the great mystery of our Lord's second coming, of His glorious return to judge the living and the dead and to establish the life of the world to come. The question, however, is how we await that great future fulfillment as people who have much room to grow in holiness. In other words, what kind of life is appropriate for those who know that our only hope is the mercy of the Lord?

Well, it is certainly not a life characterized by despair. It is certainly not a life of abandoning the way of discipleship because we stumble and fall. It is certainly not a life so filled with pride that we refuse to persevere along a path where we are in constant need of the Savior's healing and help. No, we have not yet arrived; but our only hope of growing in union with Christ is to follow Him as best we can, gratefully accepting whatever glimpses of the new life of the Kingdom we have the spiritual strength to see. In Him, a bright new day has begun and all God's promises have been fulfilled. He is infinitely holy, but we all have a long way to go.

So let us all use the new church year as a time to receive as fully as we can the good news He has proclaimed, to participate as much as we can in the freedom from sin that He has brought to humanity, and to open the eyes of our souls as fully as possible to the One Who brings sight to the blind. And as we do so, let us show His mercy to others, treating them with love, forgiveness, and generosity in ways that demonstrate that something new really has begun in Jesus Christ, Who wants all to be saved, to come to the knowledge of the truth, and to share in the great blessings of His Kingdom.

+ B A R T H O L O M E W
BY GOD'S MERCY ARCHBISHOP OF CONSTANTINOPLE-NEW ROME
AND ECUMENICAL PATRIARCH
TO ALL THE PLENITUDE OF THE CHURCH GRACE, PEACE AND MERCY
FROM THE MAKER OF ALL CREATION
OUR LORD, GOD AND SAVIOR JESUS CHRIST

Dearest brother Hierarchs and beloved children in the Lord,

It is a shared conviction that, in our time, the natural environment is threatened like never before in the history of humankind. The magnitude of this threat becomes manifest in the fact that what is at stake is not anymore the quality, but the preservation of life on our planet. For the first time in history, man is capable of destroying the conditions of life on earth. Nuclear weapons are the symbol of man's Promethean titanism, the tangible expression of the "complex of omnipotence" of the contemporary "man - god."

In using the power that stems from science and technology, what is revealed today is the ambivalence of man's freedom. Science serves life; it contributes to progress, to confronting illnesses and many conditions that were hitherto considered "fateful"; it creates new positive perspectives for the future. However, at the same time, it provides man with all-powerful means, whose misuse can be turned destructive. We are experiencing the unfolding destruction of the natural environment, of biodiversity, of flora and fauna, of the pollution of aquatic resources and the atmosphere, the progressing collapse of climate balance, as well as other excesses of boundaries and measures in many dimensions of life. The Holy and Great Council of the Orthodox Church (Crete, 2016) rightly and splendidly decreed that "scientific knowledge does not mobilize the moral will of man, who knows the dangers but continues to act as if he did not know." (*Encyclical*, § 11)

It is apparent that the protection of the common good, of the integrity of the natural environment, is the common responsibility of all inhabitants of the earth. The contemporary categorical imperative for humankind is that we live without destroying the environment. However, while on a personal level and on the level of many communities, groups, movements and organizations, there is a demonstration of great sensitivity and ecological responsibility, nations and economic agents are unable – in the name of geopolitical ambitions and the "autonomy of the economy" – to adopt the correct decisions for the protection of creation and instead cultivate the illusion that the pretended "global ecological destruction" is an ideological fabrication of ecological movements and that the natural environment has the power of renewing itself. Yet the crucial question remains: How much longer will nature endure the fruitless discussions and consultations, as well as any further delay in assuming decisive actions for its protection?

The fact that, during the period of the pandemic of the novel coronavirus Covid -19, with the mandatory restrictions of movement, the shutdown of factories, and the diminishment in industrial activity and production, we observed a reduction of pollution and encumbrance of the atmosphere, has proved the anthropogenic nature of the contemporary ecological crisis. It became once again clear that industry, the contemporary means of transportation, the automobile and the airplane, the non-negotiable priority of

economic indicators and the like, negatively impact the environmental balance and that a change of direction toward an ecological economy constitutes an unwavering necessity. There is no genuine progress that is founded on the destruction of the natural environment. It is inconceivable that we adopt economic decisions without also taking into account their ecological consequences. Economic development cannot remain a nightmare for ecology. We are certain that there is an alternative way of economic structure and development besides the economism and the orientation of economic activity toward the maximization of profiteering. The future of humanity is not the *homo aeconomicus*.

The Ecumenical Patriarchate, which in recent decades has pioneered in the field of the protection of the creation, will continue its ecological initiatives, the organization of ecological conferences, the mobilization of its faithful and especially the youth, the promotion of the environment's protection as a fundamental subject for inter-religious dialogue and the common initiatives of religions, the contacts with political leaders and institutions, the cooperation with environmental organizations and ecological movements. It is evident that the collaboration for the protection of the environment creates additional avenues of communication and possibilities for new common actions.

We repeat that the environmental activities of the Ecumenical Patriarchate are an extension of its ecclesiological self-consciousness and do not comprise a simple circumstantial reaction to a new phenomenon. The very life of the Church is an applied ecology. The sacraments of the Church, its entire life of worship, its asceticism and communal life, the daily life of its faithful, express and generate the deepest respect for creation. The ecological sensitivity of Orthodoxy was not created by but emerged from the contemporary environmental crisis. The struggle for the protection of creation is a central dimension of our faith. Respect for the environment is an act of doxology of God's name, while the destruction of creation is an offense against the Creator, entirely irreconcilable with the basic tenets of Christian theology.

Most honorable brothers and dearly beloved children,

The ecofriendly values of the Orthodox tradition, the precious legacy of the Fathers, constitute an embankment against the culture, whose axiological foundation is the domination of man over nature. Faith in Christ inspires and strengthens the human endeavor even before the immense challenges. From the perspective of faith, we are able to discover and assess not only the problematic dimensions, but also the positive possibilities and prospects of contemporary civilization. We call upon Orthodox young men and women to realize the significance of living as faithful Christians and contemporary people. Faith in the eternal destiny of man strengthens our witness in the world.

In this spirit, from the Phanar, we wish all of you a propitious and all-blessed new ecclesiastical year, fruitful in Christ-like deeds, for the benefit of all creation and to the glory of the all-wise Creator of all. And we invoke upon you, through the intercessions of the All-Holy Theotokos, the *Pammakaristos*, the grace and mercy of the God of wonders.

September 1, 2020
+Bartholomew of Constantinople
Fervent supplicant of all before God

† Β Α Ρ Θ Ο Λ Ο Μ Α Ι Ο Σ

ΕΛΕΩΙ ΘΕΟΥ ΑΡΧΙΕΠΙΣΚΟΠΟΣ ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΕΩΣ
ΝΕΑΣ ΡΩΜΗΣ ΚΑΙ ΟΙΚΟΥΜΕΝΙΚΟΣ ΠΑΤΡΙΑΡΧΗΣ
ΠΑΝΤΙ ΤΩΙ ΠΛΗΡΩΜΑΤΙ ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΧΑΡΙΝ, ΕΙΡΗΝΗΝ ΚΑΙ ΕΛΕΟΣ
ΠΑΡΑ ΤΟΥ ΔΗΜΙΟΥΡΓΟΥ ΠΑΣΗΣ ΤΗΣ ΚΤΙΣΕΩΣ
ΚΥΡΙΟΥ ΚΑΙ ΘΕΟΥ ΚΑΙ ΣΩΤΗΡΟΣ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ

Προσφιλείς αδελφοί ιεράρχαι καί τέκνα ἐν Κυρίῳ ἀγαπητά,

Αποτελεῖ κοινήν πεποιθήσιν , ὅτι εἰς τήν ἐποχὴν μας τό φυσικόν περιβάλλον ἀπειλεῖται ὅσον ποτὲ ἄλλοτε εἰς τήν ἱστορίαν τῆς ἀνθρωπότητος . Τό μέγεθος τῆς ἀπειλῆς ἀποκαλύπτεται εἰς τό γεγονός ὅτι τό διακύβευμα δέν εἶναι πλέον ἡ ποιότης τῆς ζωῆς , ἀλλά ἡ διατήρησις αὐτῆς εἰς τόν πλανήτην μας. Διά πρώτην φοράν εἰς τήν ἱστορίαν, ὁ ἄνθρωπος δύναται νά καταστρέψῃ τούς ὅρους τῆς ζωῆς ἐπὶ τῆς γῆς. Τά πυρηνικά ὄπλα εἶναι τό σύμβολον τοῦ προμηθεϊκοῦ τιτανισμοῦ τοῦ ἀνθρώπου, ἀπτή ἐκφρασις τοῦ «συμπλέγματος παντοδυναμίας » τοῦ συγχρόνου «ἀνθρωποθεοῦ ».

Εἰς τήν χρῆσιν τῆς πηγαζούσης ἐκ τῆς ἐπιστήμης καί τῆς τεχνολογίας ἰσχύος, ἀποκαλύπτεται σήμερον ἡ ἀμφισβησία τῆς ἐλευθερίας τοῦ ἀνθρώπου. Ἡ ἐπιστήμη ὑπηρετεῖ τήν ζωὴν, συμβάλλει εἰς τήν πρόοδον, εἰς τήν ἀντιμετώπισιν τῶν ἀσθενειῶν καί πολλῶν καταστάσεων αἱ ὁποῖαι ἐθεωροῦντο μέχρι σήμερον «μοιραῖαι », δημιουργεῖ νέας θετικές προοπτικές διὰ τό μέλλον. Ὅμως, ταυτοχρόνως, δίδει εἰς τόν ἄνθρωπον πανίσχυρα μέσα, ἡ κακὴ χρῆσις τῶν ὁποίων δύναται νά ἀποβῇ καταστροφικὴ. Βιοῦμεν τήν ἐξελισσομένην καταστροφὴν τοῦ φυσικοῦ περιβάλλοντος, τῆς βιοποικιλότητος, τῆς χλωρίδος καί τῆς πανίδος, τήν ρύπανσιν τῶν ὑδατίνων πόρων καί τῆς ἀτμοσφαίρας, τήν προοιῶσαν ἀνατροπὴν τῆς κλιματικῆς ἰσορροπίας καί ἄλλας ὑπερβάσεις ὁρίων καί μέτρων εἰς πολλάς διαστάσεις τῆς ζωῆς. Ὁρθῶς καί προσφυῶς ἀπεφάνθη ἡ Ἀγία καί Μεγάλη Σύνοδος τῆς Ὁρθοδόξου Ἐκκλησίας (Κρήτη 2016), ὅτι «ἡ ἐπιστημονικὴ γνῶσις δέν κινητοποιεῖ τήν ἠθικὴν βούλησιν τοῦ ἀνθρώπου, ὁ ὁποῖος, καίτοι γνωρίζει τούς κινδύνους, συνεχίζει νά δοῇ ὡς ἐάν δέν ἐγνώριζεν » (Εγκύκλιος , § 11).

Εἶναι προφανές ὅτι ἡ προστασία τοῦ κοινοῦ ἀγαθοῦ, τοῦ ἀκεραίου φυσικοῦ περιβάλλοντος, εἶναι κοινὴ εὐθύνη ὅλων τῶν κατοίκων τῆς γῆς. Ἡ σύγχρονος κατηγορικὴ προστακτικὴ διὰ τὴν ἀνθρωπότητα εἶναι νά ζῶμεν χωρὶς νά καταστρέφωμεν τό περιβάλλον. Ἐνῶ ὅμως εἰς προσωπικὸν ἐπίπεδον καί ἀπὸ πολλὰς κοινότητος, ομάδας, κινήματα καί ὀργανώσεις ἐπιδεικνύεται μεγάλη εὐαισθησία καί οἰκολογικὴ εὐθύνη, τά κράτη καί οἱ οἰκονομικοὶ παράγοντες ἀδυνατοῦν, ἐν ὀνόματι γεωπολιτικῶν σχεδιασμῶν καί τῆς «ιδιονομίας τῆς οἰκονομίας », νά λάβουν τὰς ὀρθὰς ἀποφάσεις διὰ τήν προστασίαν τῆς κτίσεως καί καλλιεργοῦν τήν ψευδαῖσθησιν ὅτι τὰ περὶ «παγκοσμίου οἰκολογικῆς καταστροφῆς » εἶναι ἰδεολόγημα τῶν οἰκολογικῶν κινήματων καί ὅτι τό φυσικόν περιβάλλον ἔχει τήν δύναμιν νά ἀνανεῶνεται ἀφ' ἑαυτοῦ. Τό κρίσιμον ἐρώτημα, ὅμως, παραμένει: Πόσον θά ἀνθέξῃ ἡ φύσις τὰς ἀκάρπους συζητήσεις καί τὰς διασκέψεις, τήν περαιτέρω καθυστέρησιν εἰς τήν ἀνάληψιν ἀποφασιστικῶν δράσεων διὰ τήν προστασίαν τῆς;

Τό γεγονός ὅτι κατὰ τήν διάρκειαν τῆς πανδημίας τοῦ νέου κορωνοϊοῦ Covid-19, μέ τόν ἐπιβληθέντα περιορισμόν τῶν μετακινήσεων, τό κλείσιμον ἐργοστασίων καί τήν μείωσιν τῆς βιομηχανικῆς δραστηριότητος καί παραγωγῆς, παρατηρήθη μείωσις τῶν ρύπων καί τῆς ἐπιβαρύνσεως τῆς ἀτμοσφαίρας, ἀπέδειξε τόν ἀνθρωπογενὴ χαρακτῆρα τῆς συγχρόνου οἰκολογικῆς κρίσεως. Κατέστη ἐκ νέου σαφές ὅτι ἡ βιομηχανία, ὁ σύγχρονος τρόπος μετακινήσεως, τό αὐτοκίνητον καί τό ἀεροπλάνον, ἡ ἀδιαπραγμάτευτος προτεραιότης τῶν οἰκονομικῶν δεικτῶν

καί ἄλλα συναφῇ, ἐπηρεάζουν ἀρνητικῶς τὴν περιβαλλοντικὴν ἰσορροπίαν καὶ ὅτι ἡ ἀλλαγὴ πορείας πρὸς τὴν κατευθυνσιν μιᾶς οἰκολογικῆς οἰκονομίας ἀποτελεῖ ἀδήριτον ἀναγκαιότητα. Δὲν ὑπάρχει ἀληθὴς πρόοδος, ἡ ὁποία στηρίζεται εἰς τὴν καταστροφὴν τοῦ φυσικοῦ περιβάλλοντος. Εἶναι ἀδιανόητον νὰ λαμβάνωνται οἰκονομικαὶ ἀποφάσεις χωρὶς νὰ συνυπολογίζωνται αἱ οἰκολογικαὶ ἐπιπτώσεις των. Ἡ οἰκονομικὴ ἀνάπτυξις δὲν εἶναι δυνατόν νὰ παραμένῃ ἐφιάλτης διὰ τὴν οἰκολογίαν. Εἴμεθα βέβαιοι ὅτι ὑπάρχει ἐναλλακτικὴ ὁδὸς οἰκονομικῆς ὁργανώσεως καὶ ἀναπτύξεως ἔναντι τοῦ οἰκονομισμοῦ καὶ τοῦ προσανατολισμοῦ τῆς οἰκονομικῆς δραστηριότητος εἰς τὴν μεγιστοποίησιν τῆς κερδοφορίας. Τό μέλλον τῆς ἀνθρωπότητος δὲν εἶναι ὁ homo oeconomicus.

Τό Οἰκουμενικόν Πατριαρχεῖον, τό ὁποῖον κατὰ τὰς τελευταίας δεκαετίας πρωτοστατεῖ εἰς τόν χώρον τῆς προστασίας τῆς κτίσεως, θά συνεχίσῃ τὰς οἰκολογικάς του πρωτοβουλίας, τὴν ὁργάνωσιν οἰκολογικῶν συνεδρίων, τὴν κινητοποίησιν τῶν πιστῶν καὶ πρωτίστως τῆς νεολαίας, τὴν ἀνάδειξιν τῆς προστασίας τοῦ περιβάλλοντος εἰς βασικόν θέμα τοῦ διαθηρσκειακοῦ διαλόγου καὶ τῶν κοινῶν πρωτοβουλιῶν τῶν θρησκειῶν, τὰς ἐπαφάς μέ πολιτικοῦς ἡγέτας καὶ θεσμούς, τὴν συνεργασίαν μέ περιβαλλοντικάς ὁργανώσεις καὶ οἰκολογικά κινήματα. Εἶναι προφανές ὅτι ἡ σύμπραξις διὰ τὴν προστασίαν τοῦ περιβάλλοντος δημιουργεῖ διαύλους ἐπικοινωνίας καὶ δυνατότητας διὰ νέας κοινὰς δράσεις.

Επαναλαμβάνομεν, ὅτι αἱ περιβαλλοντικαὶ δραστηριότητες τοῦ Οἰκουμ. Πατριαρχείου εἶναι προέκτασις τῆς ἐκκλησιολογικῆς αὐτοσυνειδησίας του καὶ δὲν ἀποτελοῦν ἀπλῶς περιστασιακὴν ἀντίδρασιν εἰς ἓν νέον φαινόμενον. Ἡ ἰδίᾳ ἡ ζωὴ τῆς Ἐκκλησίας εἶναι ἐφηρμοσμένη οἰκολογία. Τὰ μυστήρια τῆς Ἐκκλησίας, σύνολος ἡ λατρευτικὴ ζωὴ, ὁ ἀσκητισμός καὶ ὁ κοινοτισμός, ἡ καθημερινότης τῶν πιστῶν, ἐκφράζουν καὶ παράγουν βαθύτατον σεβασμόν πρὸς τὴν κτίσιν. Ἡ οἰκολογικὴ εὐαισθησία τῆς Ὁρθοδόξιας δὲν ἐδημιουργήθη, ἀλλὰ ἀνεδείχθη ἀπὸ τὴν σύγχρονον περιβαλλοντικὴν κρίσιν. Ὁ ἀγὼν διὰ τὴν προστασίαν τῆς δημιουργίας εἶναι κεντρικὴ διάστασις τῆς πίστεώς μας. Ὁ σεβασμός τοῦ περιβάλλοντος εἶναι ἔμπρακτος δοξολογία τοῦ ὀνόματος τοῦ Θεοῦ, ἐνῶ ἡ καταστροφὴ τῆς κτίσεως εἶναι προσβολὴ τοῦ Δημιουργοῦ, ὅπως ἀσύμβατος μέ τὰς βασικάς παραδοχὰς τῆς χριστιανικῆς θεολογίας.

Τιμῶνται οἱ ἀδελφοί καὶ προσφιλέστατα τέκνα,

Αἱ οἰκοφιλικά ἀξία τῆς Ὁρθοδόξου παραδόσεως, ἡ πολύτιμος παρακαταθήκη τῶν Πατέρων, ἀποτελοῦν ἀνάχωμα κατὰ τῆς κουλτούρας, ἀξιολογικὴ βᾶσις τῆς ὁποίας εἶναι ἡ κυριαρχία τοῦ ἀνθρώπου ἐπὶ τῆς φύσεως. Ἡ πίστις εἰς Χριστόν ἐμπνέει καὶ ἐνισχύει τὴν ἀνθρωπίνην προσπάθειαν ἐνώπιον καὶ τῶν μεγίστων δυσκολιῶν. Ὑπὸ τό πρῶσμα τῆς πίστεως, δυνάμεθα νὰ ἀνακαλύπτωμεν καὶ νὰ ἀξιολογῶμεν ὄχι μόνον τὰς προβληματικάς πτυχάς, ἀλλὰ καὶ τὰς θετικάς δυνατότητας καὶ προοπτικάς τοῦ συγχρόνου πολιτισμοῦ. Καλοῦμεν τοὺς ὀρθοδόξους νέους καὶ τὰς νέας νὰ συνειδητοποιήσουν τὴν σημασίαν τοῦ νὰ ζοῦν ὡς πιστοὶ χριστιανοὶ καὶ σύγχρονοι ἄνθρωποι. Ἡ πίστις εἰς τόν αἰώνιον προορισμόν τοῦ ἀνθρώπου κρατύνει τὴν μαρτυρίαν μας ἐν τῷ κόσμῳ.

Ἐν τῷ πνεύματι τούτῳ, εὐχόμενοι ἐκ Φαναρίου πᾶσιν ὑμῖν αἴσιον καὶ παντευλόγητον τό νέον ἐκκλησιαστικόν ἔτος, καρποτόκον εἰς ἔργα χριστοπρεπῆ, ἐπ' ἀγαθῷ τῆς κτίσεως ὅλης καὶ πρὸς δόξαν τοῦ πανσόφου Ποιητοῦ τῶν ἀπάντων, ἐπικαλοῦμεθα ἐφ' ὑμᾶς, πρεσβείαις τῆς Παναγίας τῆς Παμμακαρίστου, τὴν χάριν καὶ τό ἔλεος τοῦ Θεοῦ τῶν θαυμασιῶν.

βκ' Σεπτεμβρίου α'

Ὁ Κωνσταντινουπόλεως

διάπυρος πρὸς Θεόν εὐχέτης πάντων ὑμῶν



Because the Holy Unction service could not take place during Holy Week, it was finally held Wednesday, August 12 during the Dormition fast.



HOLY CROSS ORTHODOX BOOKSTORE

FEATURED BOOKS OF THE MONTH

The Sleepy Bear *and the Golden Whispers*



T. ANNE MANCUSO

THE SLEEPY BEAR AND THE GOLDEN WHISPERS

This book recounts the true story from the life of St. Peter of Krutitsy in which a bear miraculously helps him survive a night in a snow-covered forest. The life-giving refrain of The Jesus Prayer penetrates the illustrations and text, introducing this ancient Christian prayer to a new generation of the faithful through this amazing story. Vibrant watercolor illustrations and rich text make this story accessible to young readers and enjoyable as a read-aloud for all ages.

BLUEPRINTS FOR THE LITTLE CHURCH: CREATING AN ORTHODOX HOME

How do we as Orthodox parents keep our children in the Church throughout their lives? It all begins with involving them in the life of the Church from birth onward—in the parish and also at home. Blueprints for the Little Church provides practical ideas and encouragement—without judgment—for incorporating the primary practices of Orthodox spirituality into your family life at every stage of its growth and throughout the church year.

Blueprints FOR THE Little Church

Creating an Orthodox Home



Our Holy Cross Orthodox Bookstore is located in the carpeted area of the Community Center. Please be sure to stop by any Sunday following Divine Liturgy. We offer a great selection of Orthodox Greeting Cards and Books for all ages. For additional information, please contact Mary Portellos at 724-941-8699 or maryportellos@comcast.net

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Feast of the Holy Cross

**Sunday,
September 13
5pm Vespers**

**Monday,
September 14
8:15am Orthros
9:30am Divine Liturgy**

