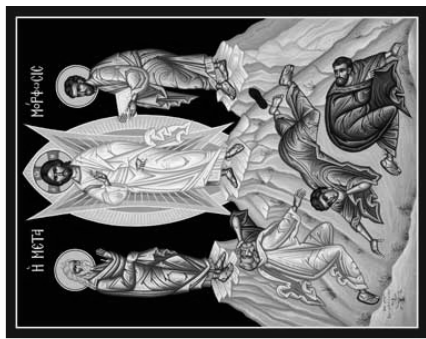




HOLY TRINITY ORTHODOX CHURCH

HOLY TRINITY ORTHODOX CHURCH

305 Washington Street
P. O. Box 2876
New Britain, CT 06050-2876

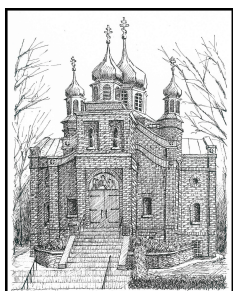


AUGUST 2009

HÖLY TRINITY ÖRTHÖDÖX church

AUGUST 2009

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
2 8th after Pentecost Divine Liturgy, 9:00 A.M. Coffee Hour – Salina / Wykes	3	4 <u>Visitation:</u> (for Communion) 9:30 AM JEROME HOME & ARBOR ROSE	5 Festal Vespereal Liturgy 6:00 P.M. Blessing of Fruit Pot Luck Supper	6 TRANSFIGURATION OF THE LORD	7 <u>Visitation:</u> (for Communion) 9:30 AM MIDDLEWOODS & APPLE REHAB	8 Panikhida: George Fedak 4:30 p.m. Great Vespers 5:00 p.m. CONFESSION
9 9th after Pentecost ST. HERMAN OF ALASKA Divine Liturgy, 9:00 A.M. Coffee Hour – Polzun/Skerpan/ Wagner/Lucas	10 DNE Youth Rally '08 (8/10 – 8/15)	11 <u>Visitation:</u> (for Communion) 9:30 AM WALNUT HILL	12	13 ST. TIKHON OF ZADONSK <u>Visitation:</u> (for Communion) 9:30 AM LEDGECREST	14 Festal Great Vespers 6:30 P.M. Blessing of Flowers	15 DORMITION OF THE THEOTOKOS Festal Divine Liturgy, 9:00 A.M. Great Vespers 5:00 pm
16 10th after Pentecost Divine Liturgy, 9:00 A.M. Coffee Hour – Banon / G. Matyczuk	17	18	19	20	21	22 Baptism: Kaiden Fiedler 11:00 a.m. Great Vespers 5:00 pm CONFESSION
23 11th after Pentecost Divine Liturgy, 9:00 A.M. Coffee Hour – Potter / Dounouk Men's Club Golf Outing	24 Parish Council Meeting 7:00 P. M.	25	26 6:30 p.m. Daily Vespers 7:30 p.m. Diocesan Council Meeting	27	28	29 BEHEADING OF ST JOHN THE BAPTIST (Strict Fast Day) Great Vespers 5:00 pm GENERAL CONFESSION
30 12th after Pentecost Divine Liturgy, 9:00 A.M. Coffee Hour – Salina / Wykes	31		Greeter – ???	Cleaner – Bartos'	Charity – Special Olympics	



Monthly Newsletter of HOLY TRINITY ORTHODOX CHURCH

305 Washington Street • PO Box 2876 • New Britain, CT 06050-2876

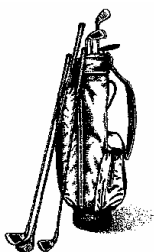
www.htocnb.org

AUGUST 2009

DORMITION FAST: The fast in preparation for the Great and Holy Feast of the Dormition of the Theotokos begins on August 1st and ends with the celebration of the Festal Divine Liturgy on August 15th.

FEAST DAYS: There will be two Great Feasts during the month of August. The first is the Great Feast of the Transfiguration of our Lord on Wednesday, August 5th [we will bless fruit after Vespertal Liturgy]. We will begin at 6:00 p.m. and will have "Pot Luck" supper after. The second is the Great Feast of the Dormition of the Theotokos. On Friday, August 14th, Festal Great Vespers will begin at 6:30 p.m. with the blessing flowers. Festal Divine Liturgy will begin at 9:00 a.m. on Saturday, August 15th. On the Feast of the Dormition we will have guests joining us from Terryville and Waterbury as their pastors will be away with the kids at Youth Rally. Let us make our visitors feel welcome!

MEN'S CLUB GOLF DAY: The Men's Club invites you to join them for a round of golf (18 holes) on Sunday, August 23, 2009 at Hawks Landing Country Club, 201 Pattonwood Dr. Southington, CT. Fees: \$37 for walking, \$52 with a cart. If you are interested please contact Dan Telychka 860-426-9606, Peter Anop 860-628-7303 or Peter Steffick 860-583-9987 with a foursome or as an individual by August 16th so we can notify the course with the total number of players.



PARISH COUNCIL: The next meeting of the Parish Council will be held after our summer break on Monday, August 24th. All Council members are asked to make every effort to attend the meeting.

DIOCESAN COUNCIL: The Diocesan Council will be holding its next meeting at Holy Trinity on Wednesday, August 26th starting with Daily Vespers at 6:30 pm.



GENERAL CONFESSION: is normally held on the last Saturday of each month (except for lenten periods) following Great Vespers. All regular communicants should make every effort to attend each General Confession. The next General Confession will be held on Saturday, August 29th.

The August monthly charity collection is for the **Special Olympics Connecticut**. The Special



Special Olympics
Connecticut

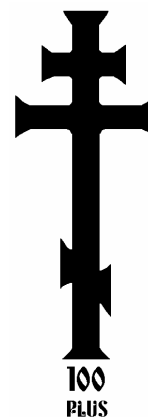
Olympics gives athletes, both children and adults, with intellectual disabilities opportunities to develop physical fitness, demonstrate courage, experience joy, and participate in a sharing of gifts, skills and friendship with their families and other Special Olympians. Athletes, families, coaches and volunteers share in discovering the true meaning of courage, determination and sportsmanship!

CHURCH RENOVATION UPDATE:

A systematic plan has been developed to address the problems in the following manner:

- ♦ Repair and re-plaster the interior church walls
[summer - fall '10]
- ♦ Paint the interior of the church.
[summer - fall '11]

As you can see we are down to the last two items. These will take some research to determine the best course of action. Many have contributed to the Hundred Plus Club to honor the hundred plus years since our founding. Individuals may join by making donations to the building fund in denominations of



Archpriest David Koles, Rector
9 Frankie Lane
Terryville, CT 06786
Phone: 860-573-0013
Email: frdavid@htocnb.org

\$100. This will be in addition to one's annual pledge. The funds will be used solely for the purpose of renovating our church building.

Thank you to all who have contributed these past two years but we are not finished. Additional expenses are yet to be determined. We have 4 years until we celebrate the 100th anniversary of the Consecration of our church on Washington Street.

As of this printing we have collected \$ 1500.00

JOIN THE 100 PLUS CLUB



Birthdays & Anniversaries in AUGUST:

5	Olga Solovyova	
7	Nicholas Tabakow	1927
8	Jennie Everson	
8	Irene Ferrandino	1955
13	Peter Anop	1957
15	Mary Shimchick	1927
15	Julia Salina	2005
25	Margaret Wagner	1945
28	Amy Labas	1975
28	Jason Ferrandino	1981
5	Peter & Gladys Labas	1973
5	Ed & Marion Bichun	1967
9	George & Maureen Ludko	1969
16	Paul & Annette Salina	1970
19	Nicholas & Melissa Dresko	2007
22	John & Tessa Mah	2008



“WHEN I WAS SICK YOU CAME TO ME”

The following parishioners (and friends) are now home-bound or in long-term care facilities. If there are any names missing, please inform Fr. David. The regular schedule of visitations is included on the monthly calendar. Parishioners are welcomed and encouraged to make regular visitations to nursing homes and shut-ins. Our loved ones **NEED** to feel connected to their parish family.

Jerome Home, New Britain
Sadie Albino
Ann Laska

Arbor Rose, New Britain
Sophia Johnson
Nona Belomyzy

Ledgecrest Nursing Home, Berlin
Natasha Zaiko
Nicholas Zamayduk

Walnut Hill, New Britain
Agnes Makula
Olga Skotnicki
Mary Cherpak

Brittany Farms, New Britain
Olga Halajko

St. Lucian Residence, New Britain
Mary Kotrady

Middlewoods, Newington
Jennie Skovich

Apple Rehab, Rocky Hill
Jean Prusik

The Connecticut Hospice, Branford
Mary Shimchick

At Home: Mary Bogdan, Anne Cherpak, Helen Karabin,
Susan Labas, Stella Liwen, Irene Prigodich and Stella Tynik.



NEWLY DEPARTED:

Mary Roman [June 11]
Stephanida “Stella” Potvin [June 19]
George Fedak [June 21]
Anne Laska [June 25]

PARISH DIPTYCHS

Please remember our departed brothers and sisters in your prayers.

Mary Molchan	79	August 1 1930
Nicholas Kotek	84	August 1 1973
Konstanty Zavadsky	104	August 1 1991
Child Stephen Nazaruk	6	August 2 1935
Sergei Popov	36	August 3 1905
Anna Horbal	80	August 3 1980

John Martinchuk	67	August 4 1939	Mildred (Nadezhda) Tompkins	73	August 24 1984
Katherine Panka	17	August 5 1911	Steve Katrenich	60	August 25 1947
Agafia Makula	56	August 5 1939	Jennie Cormier	44	August 25 1953
Constantine Mazur	70	August 5 1950	Anthony Raduha	42	August 26 1932
Michael Raduha	41	August 6 1911	Feodor Sawicki	69	August 26 1959
Zenaida Sunciden		August 6 1914	Mary Adamowicz	87	August 27 1975
Child John Sokolovich	6 mo	August 6 1918	Andrew Homik	25	August 28 1909
Anna Pyzow		August 6 1980	Vladimir Polesuktov	37	August 28 1927
Edward Czerwinski, Sr.	77	August 6 2003	Efrosinia Truhan	60	August 28 1949
Mary Zuk	77	August 7 1965	Stephen Peresada	42	August 29 1913
Child Vasili Abhusminov	1 mo	August 8 1909	John M. Karabin	64	August 29 1983
John Matyczuk	77	August 8 1973	Paraska Szafran	88	August 29 1988
Mary Turek	77	August 8 2002	Child Theresa-Elizabeth Koles	3 days	August 30 1952
Anna Shilno	52	August 9 1913	Fannie (Thekla) Zaiko		August 30 1984
Child Olga Mazur	28 days	August 9 1916	Mary Steffick Carlson	92	August 30 1994
John Matusevich	52	August 9 1947			
Stephen Dobosz	86	August 9 2004			
Lillian Zamayduk		August 9 2006			
Joseph Burak	63	August 10 1955			
Joseph Zuk	73	August 10 1957			
Paul Belomyzy, Sr.	55	August 10 1961			
John J. Hamilla	79	August 11 1957			
Andrew Erosh	72	August 11 1965			
John Horbal	12	August 12 1936			
Child Sophie Valsha	1	August 13 1908			
Jacob Michael Haschuk	64	August 13 1961			
Olga Kotrady	61	August 13 1969			
Mit. Apr. Anthony Diachenko		August 13 1970			
Rector: 1914					
Child Mary Mardetska	2	August 14 1917			
Anastasia Diachuk		August 15 1941			
Natalie Snitko	48	August 16 1927			
Foma Protesena	71	August 16 1960			
Child John Petriska	8 mo	August 17 1906			
Anna Hamilla	89	August 17 1948			
John Harko	80	August 17 1975			
Arthur MacKendrick	72	August 18 1984			
Anne Grabowski	76	August 18 2002			
Michael Turek	84	August 19 1982			
Alexy Dorochin	73	August 20 1964			
Sophie Hansky		August 20 1985			
Philip Rusinovsky	89	August 20 1997			
Concetto James Camarata	73	August 20 1997			
Peter Labas	83	August 21 1978			
Child Marina Komchuk	1	August 22 1911			
Paul Culton	60	August 22 1949			
Helen Chernowski	62	August 22 1953			
Peter Petrisko	55	August 23 1942			
Olga Burak	58	August 23 1954			
Nadezhda Novak	74	August 23 1990			
Mit. Apr. Vasily Vasilieff		August 24 1956			
Rector: 1919 - 1921					
Agatha Romanink	74	August 24 1964			



The Dormition of the Mother of God (August 15)

In August the Church celebrates the end of Mary's earthly life, her death, known as her Falling Asleep or Dormition, a word in which dream, blessedness, peace, calm and joy are all united.

We know nothing of the circumstances surrounding the death of Mary, Jesus Christ's mother. Various stories, embellished with childlike love and tenderness, have come down to us from early Christianity, but precisely because of their variety we are under no compulsion to defend the "historicity" of anyone of them. On Dormition the Church's commemoration and love are centered not on the historical and factual context, not on the date and place where this singular woman, this Mother of all mothers completed her earthly life. Wherever and whenever it occurred, the Church looks instead at the essence and meaning of her death, commemorating the death of the one whose Son, according to our faith, conquered death, was raised from the dead and promised us final resurrection and the victory of undying life.

Her death is best explained through the Dormition icon placed in the center of the Church on that day as the focus of the entire celebration. The Mother of God has died and lies on her deathbed. Christ's apostles have gathered around her, and above her stands Christ himself, holding His Mother in His arms, where she is alive and eternally united with Him. Here we see both death and what has already come to pass in this particular death: not rupture, but union; not sorrow, but joy; and most profoundly, not death, but life. "After giving birth you remained a Virgin and after falling asleep you remained alive," sings the Church, gazing at this icon. "In

giving birth you preserved your virginity; in falling asleep you did not forsake the world..."

The words of one of the deepest and most beautiful prayers addressed to Mary now come to mind, "Rejoice, bright dawn of the mystical Day!" (Akathist Hymn). The light which pours from Dormition comes precisely from that never-ending, mystical Day. In contemplating this death and standing at this deathbed we understand that death is no more, that a person's very act of dying has now become an act of living, the entrance into a larger life, where life reigns. She who gave herself completely to Christ, who loved him to the end, is met by Him at these radiant gates of death, and there at once death is turned into joyful meeting - life is triumphant, joy and love rule over all.

For centuries the Church has looked upon, reflected on and been inspired by the death of the One who was the mother of Jesus, who gave life to our Savior and Lord, who gave herself totally to Him to the very end and stood by Him at the Cross. And in contemplating her death the Church discovered and experienced death as neither fear, nor horror, nor finality, but radiant and authentic Resurrection joy. "What spiritual songs shall we now offer you, O most holy? For by your deathless Dormition you have sanctified the whole world..." Here, in one of the first hymns of the feast we immediately find expressed the very essence of its joy: "Deathless Dormition," deathless death. But what is the meaning of this contradictory, apparently absurd conjunction of words? In the Dormition, the whole joyful mystery of this death is revealed to us and becomes our joy, for Mary the Virgin Mother is one of us. If death is the horror and grief of separation, of descent into terrible loneliness and darkness, then none of this is present in the death of the Virgin Mary, since her death, like her entire life, is all encounter, all love, all continuous movement toward the unfading, never-setting light of eternity and entrance into it. "Perfect love casts out fear," says John the Theologian, the apostle of love (1 Jn 4: 18). And therefore there is no fear in the deathless falling asleep of the Virgin Mary. Here, death is conquered from within, freed from all that fills it with horror and hopelessness. Death itself becomes triumphant life. Death becomes the "bright dawn of the mystical Day." Thus, the feast has no sadness, no funeral dirges, no grief, but only light and joy. It's as if in approaching the door of our inevitable death, we should suddenly find it flung open, with light pouring from the approaching victory, from the approaching reign of God's Kingdom.

In the glow of this incomparable festal light, in these August days as the natural world reaches the peak of its beauty and becomes a hymn of praise and hope and the en-sign of another world, the words of Dormition ring out, "Neither the tomb nor death could hold the Mother of God, who is ever watchful in prayer, in whose intercession lies unfailing hope. For as the Mother of Life she has been transported to life..." Death is no longer death. Death radiates

with eternity and immortality. Death is not rupture but union. Not sorrow but joy. Not defeat, but victory. This then is what we celebrate on the day of the Dormition of the Most Pure Mother, as we anticipate, taste and delight even now in the dawn of the; mystical and never-ending Day.



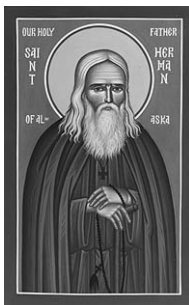
A BRIEF LIFE OF ST. HERMAN OF ALASKA

(c.1756 - 1837)

Feast Days: August 9th (canonization)
& December 13th (repose)

In 1994 the 200th anniversary of Orthodoxy in America was celebrated — the bicentennial of the establishment of a Russian Orthodox mission on Kodiak Island, Alaska. On September 24, 1794, ten missionaries from the Valaam Monastery in the St. Petersburg (Russia) diocese, who had traveled for a year across 7,000 miles, finally reached their harsh new mission land in Alaska, or "Russian America," which had been a part of the Russian Empire until its sale to the United States in 1867. Only one of these original missionaries survived and remained in America—Holy Father St. Herman.

American Orthodoxy today owes a great debt to these ten missionary monks, most especially to the simple and humble ascetic monk, Father Herman. Truly the "North-Star of Christ's Holy Church," and the last survivor of the original 1794 mission, he worked among the Alutiiq people for 43 years, teaching them by word and by the example of his holy life and great deeds. For most of those years he lived on Spruce Island—his "New Valaam"—teaching and caring for the natives as his beloved children, frequently defending them against the exploitation of the Russian fur traders. The people quickly grew to love him and came to him with all their problems. He lived the most ascetic life possible, eating and sleeping little, wearing the same ragged clothes year-round, feeding the birds and wild animals (even bears), and in continual prayer with his constant companions—God, the saints and the angels. When smallpox, brought by the European ships, ravaged the native Alaskans, Father Herman personally ministered to them, and brought all the orphans to his New Valaam, where he took care of them. He built an orphanage, school and chapel. He grew food in his garden, caught fish and baked cookies for the children. He taught them in his school, and showed them by his example how to live a godly life. Indeed, the children and adults loved their dear *Apa* (grandfather), and the native people have maintained their devotion to their beloved holy man until today. (Most native Alaskans are Orthodox). St. Herman was a clairvoyant wonder-worker, who saw into people's hearts

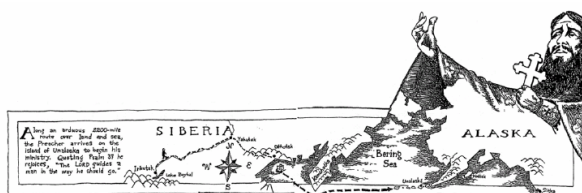


and into the future. Once, when a tidal wave (*sunami*) threatened the island, the saint put an icon near the sea, and said that the water would not come past the icon: it didn't. Another time there was a similar experience with a forest fire.

He told the people that after his death outsiders would forget about him for 30 years. Indeed, 30 years later, in 1867, at the time of the sale of Russian America to the United States, Bishop Peter of Alaska began the formal investigation of St. Herman's life, which led to the publication of his *Life* in 1894 and eventually, to his glorification in 1970. Blessed Father Herman has worked countless miracles since his repose in 1837, as he continues to guide those who follow the Orthodox way in America.

St. Herman's relics were brought from Spruce Island to the Resurrection Church on Kodiak at the time of his glorification on August 9, 1970. This Resurrection Church is the successor of the 1794 Resurrection Church founded by St. Herman and his fellow missionaries upon their arrival on Kodiak.

A beautifully carved wooden reliquary in the Resurrection Church contains the coffin with Father Herman's relics. On top of the reliquary are: a large icon of the saint (center); as well as the "paramon" cross and metal chains (on the left) that he wore (shown in the icon at the top); and his *klobuk* (monk's hat) (in the glass box on the right). Also to be found at this church is Father Herman's hand cross, which he is shown holding in the icon at the top.



Giving Thanks Is More Than A Once-a-Year Affair

By Bishop KALLISTOS (Ware)

What is the distinctive and unique function of the Church? What is it that the Church alone does and can do? What is it that distinguishes the parish church from everything else -- from a mere group of people, a society, a club, an ethnic organization? Surely, the only answer to this question is that that which distinguishes the Church from all else is the Eucharist, the Divine Liturgy, which only the Church does and can do. The Church is a Eucharistic society. It is in the Eucharist that the Church becomes her very self in the unfathomable mystery of the Body and Blood of Christ. The Liturgy maintains the Church in unity, for the unity of the Church is a unity created from within by Holy communion. Herein lies the most central thing of the Church itself.

Come and See!

The Divine Liturgy has become so familiar to us that quite

often we take no time to see all its sides and aspects, its depths and implications for life. Christ our Savior brought to us the Kingdom of God. His miracles point to that fact. Father John of Kronstadt wrote that the Christian life is a "continuous mystery." The Eucharist is a continual and continuous miracle. Let us wonder at that miracle.

Movin' On

The beginning of the Liturgy sets us a goal to which we are moving and towards which we are called to move. There is first of all the deacon. A full and complete celebration of our Liturgy usually requires the presence of a deacon. Since he has his own part to play in the Liturgy, the priest is left free to concentrate on his own prayer and plunge himself into it. What is the usual function of the deacon at the Liturgy? It is to maintain order. At the very beginning of our Liturgy, when all is ready, when the bread and wine intended for the Eucharist have been properly prepared, he comes with the priest to the altar. After the usual common prayers asking God's blessing on our celebration, when all is ready, he tells the priest, "It is time to begin the service," or, as in other English translations: "It is time to offer the sacrifice to the Lord." This is now the decisive moment, the moment of unique opportunity, the moment of our encounter and confrontation with the Living God.

Moses' ascent of Mount Horeb is a good parallel here. He sees the bush from afar, approaches it, sees that it burns, comes closer and sees that it burns but is not consumed, is told to put off his shoes because the ground he is standing on is holy, then is called to encounter the Living God and even learns God's Name. So, too, these brief words of the deacon are a call to us as we begin the Eucharist, a call to strip of from ourselves all familiarity and to realize that God is here. That is what we should be doing at the Liturgy week after week. The Eucharist must be like Emmaus (Luke 24) for us, the place where, just as for the travelers on that road, so too our eyes are opened so that we actually see the Stranger -- Christ -- in our midst made known to us in the breaking of the bread.

Time to Act

The Liturgy is not just our human action; it is the action of the Lord. Christ is the real celebrant of our Eucharist. He is the offerer and the one offered the priest and the sacrifice. We concelebrate with Christ our Great High Priest. Christ is the real priest and the celebrant, the sacrifice and the priest who sacrifices. This is affirmed in the Kiss of Peace before the Great Eucharistic Prayer. The clergy greet each other thus: "Christ is in our midst! He is and ever shall be!" The Eucharist is His action and His offering. As we enter the church for the Liturgy, we must be aware of Christ's action, for in our celebration we are being taken up into His action. It is the time for me to open my eyes to see Him, just as Moses did in the burning bush.

God Dwelling With Man

Next, the priest and deacon say: "Glory to God in the highest and on earth peace, good will to men." The actual celebration of the Liturgy begins with the exclamation: "Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit..." Let us consider these words in depth.

Why at the very beginning of the Eucharist do we find the words of the Angels on Christmas night? The Liturgy of the earth is being celebrated by the Church in one particular place, at one particular time, as an event in time, with human words and gestures. It embraces a certain people and it can be seen and measured. But there is also the Heavenly Liturgy which is being celebrated on high, the Liturgy of Christ offering Himself everywhere and eternally. Christ celebrates the Heavenly Liturgy by what He is -- the Lamb of God, our constant High Priest and intercessor before the Father. Christ Himself is that intercession. And in the Eucharist these two levels become one -- our offering becomes Christ's offering, His Body and Blood. The Church's celebration of the Eucharist is heaven on earth, for God actually dwells among us. The community which offers is not alone. All the Church is there in the celebration, the Church Triumphant along with the Church Militant. It is this idea of the Communion of Saints, of the unity of the visible and the invisible that I think Orthodoxy most needs to give the West once again. Let me give you two examples from my own life.

As a mere boy, I chanced upon a rather shabby church building, greatly in need of a paint job and scarcely attractive. I entered. It was the cathedral church of a small émigré group in England. My first impression was the shiny polished wooden floor. At first it looked totally deserted. There were a few people well hidden along the sides, and, as I later learned, the usual Saturday evening Vigil service was going on. From time to time the priest and the deacon came out of the iconostasis and then, just as oddly, went back in. At first I saw nothing. Then, as I looked further, I was aware that I was not alone. Along with the congregation of worshippers there were other presences there with us. My next impression was, as I left the cathedral, the noise of the London traffic. It had been a long service, yet I had not felt the passage of time.

Another example: in my chapel recently I was performing the Sacrament of Holy Oil for an old Greek lady who was sick. We were using only candles. There were only four of us -- me with my service book, the reader, the lady and her son. A friend of mine happened to drop in during the service to check on something and then went out. When I saw him later, he asked me who the "vast crowd of people in the chapel were, all singing and holding a multitude of candles."

Our Eucharistic celebration is a part of a much greater and vaster whole. In the Eucharist we are being taken up into a much larger action which does not begin nor end in our human space and time dimension. How often are we conscious

of the glory from on high actually being present with us on earth during the Eucharist? The holy icons and the iconostasis are there not for mere decoration or teaching, but in order to manifest this constant presence and Communion of Saints to us.

"Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit..." So begins the Liturgy as the priest makes the sign of the cross over the altar with the Gospel book. The Liturgy begins with a blessing, with an acceptance, a proclamation. When you hear these words, do you really think about it? This Kingdom is the central theme of the Gospels. Jesus began His ministry in announcing: "The time has been fulfilled. The Kingdom of God is at hand! Repent and believe in the Gospel." Before His ascension, the apostles again ask Christ about the Kingdom of God (Acts 1). Therefore, in our Liturgy the Kingdom of God is a dominant theme, one that occurs over and over again. Let me give you some examples:

the Beatitudes: *"Remember us when Thou comest in Thy Kingdom..."*

at the Great Entrance: *"May the Lord God remember us all in His Kingdom..."*

at the Our Father: *"Thy Kingdom come..."*

in the prayer before Holy Communion: *"Like the thief will I confess Thee: Remember me, O Lord, in Thy Kingdom..."*

An Eternal Feast

The Divine Liturgy is the feast of the Kingdom of God and of our own entrance into the age to come because Christ's Kingdom is not of this world. Our celebration should express this joy of the Kingdom of God which we celebrate. Often, as you cense the Church and look at your people's faces, what do you see? Boredom! Yet here and there, God be praised, there is evident that joy of the Kingdom of God which is present. The real characteristic of man is to be grateful, to give thanks to God, gratitude and joyful thanksgiving, to be a "Eucharistic animal."

To sum it all up: the Liturgy is the unique moment of opportunity to encounter the Living God who is present. It is time to share in the glory from on high. It is the time we share in the fire of the Holy Spirit. For all that, the Divine Liturgy is not escapism. It is an end and beginning. At its end we "go forth in peace... in the name of the Lord." This is a call and a challenge to us to go out and to share with others everything we have received in the Eucharist. Thus, the Eucharist becomes the source of our mission, and the basis for our social justice, our effort to create a much better world, one that is better, more human and more just. We are to live the Eucharist day by day. We are to be daily that which we have received at the Lord's Table -- the living Body of Christ.

Reprinted from On the Upbeat.