



Monthly Parish Newsletter  
Holy Trinity Greek Orthodox Church  
Pittsburgh, Pennsylvania  
Fr. John Touloumes, Economist

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Enough of a Reason  
to Be Here

### Special Inserts

June Parish Calendar  
2005 Holy Trinity Festival Flyer  
2005 Festival Cooking Schedule  
2005 Festival Ad Book Form  
Greek Day at Kennywood

DON'T FORGET: APRIL-OCT.

**DIVINE**  
**9:30**  
**LITURGY**

# THE HOLY TRINITY HERALD

1923 · EIGHTY-TWO YEARS OF MINISTRY · 2005

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

June 2005

[www.HolyTrinityPgh.org](http://www.HolyTrinityPgh.org)

Volume 13 – Issue 5

## The Ascension of our Lord and Savior Jesus Christ



You ascended in glory, Christ our God. You have made glad the Disciples by the promise of the Holy Spirit and have confirmed them through the blessing that You are the Son of God, the Redeemer of the world. (*Apolytikon Hymn of the Ascension of our Lord and Savior Jesus Christ*)

## Father John's Message

### THE HOLY TRINITY HERALD

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#### Publication Schedule

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This issue of the Herald  
is sponsored by

Vickie and  
Gus Bellios

in memory of  
their parents.

May their memory  
be eternal!



If one examines all the feasts of the Orthodox Church carefully, one realizes that the Church wants to connect our life with Christ. This is done each and every year so that man can experience the mystery of Christ in his personal life, little by little, owing to his mortality and to his perishable and fallen nature.

*Excerpted from "The Feasts of the Lord"  
by Metropolitan Hierotheos Vlahos*

Dear Brothers and Sisters in the Risen Christ,

"I can't relate to the Church." "The Church doesn't connect to my life." "I don't get anything out of the Liturgy." Each of these familiar expressions is becoming more and more a part of American life. A recent TIME magazine article notes that some churches have responded by borrowing a few pages from the business community: marketing, focus groups, pollsters and more. This has created large and famous religious personalities, big churches filled to capacity and a whole new set of expectations of what a church is all about.

As a spiritual leader of a Christian community, I must certainly commend those preachers, pastors and other religious leaders who have made such an impact and connected so well with the hearts and minds of their people. There is certainly good being done. While on vacation recently, for example, I saw a Spanish translation of "The Purpose Driven Life" at the reception desk, and the hostess said it had changed her life. It would be nothing short of parochial pride to say we cannot learn from such results.

It would also be nothing short of worldly pride, however, to redefine our own faith to chase after such a model, whether for number, dollars or people, and leave behind the foundations of the faith which have stood for over 2000 years. To do so would betray the very mission of this parish: "To proclaim and live the **Orthodox Christian Faith** in its fullness as faithful members of the Body of Christ."

Whether we are speaking of the great feasts of the Church, such as the upcoming celebrations of the Ascension and Pentecost, or whether we are looking at the weekly or daily experience of the Divine Liturgy, there is much that Holy Orthodoxy has to offer. It existed before marketing studies. It thrived before polls. It remained solid and stable for over 2000 years in the image and likeness of Christ, even as modern American denominations began crafting themselves to the needs and desires of their target audiences.

In recent years, I have used a few moments at the end of the summer liturgies to take our parishioners on a "Church Tour" and explains the various parts of the Church building. Perhaps this summer, it is time to reach a little deeper into our hearts and find out just how much our faith has to offer us as believers, as member of the Body of Christ, as fathers, as mothers, as children, as Americans ... as people.

I invite you to be there. Turn the "down time" of summer into the "up time" for learning and spiritual growth. Step into the reality of what Metropolitan Hierotheos challenges us to do above: Connect our life with Christ.

Looking forward to see you, I remain, yours in Christ,

## News & Events

### WORSHIP LIFE

#### Upcoming Liturgical Dates . . . . . June

Please take note of the following upcoming liturgical dates. Unless otherwise indicated, Orthros starts at 8:30 a.m., followed by Divine Liturgy at 9:30 a.m..



**The Ascension of the Lord.....Thu. June 9**  
**Saturday of the Souls.....Sat. June 18**

*Please note: Due to Cemetery Chapel construction, this service will be held at Holy Trinity Church instead of the Cemetery. (After completion of construction, all Saturdays of the Souls services will be held in the Saint George Chapel at Holy Trinity Cemetery.)*

**Nativity of St. John the Baptist..... Fri. June 24**  
**Ss. Peter and Paul the Apostles ..... Wed. June 29**  
**Ss. Cosmas and Damian ..... Fri. July 1**

#### 9:30 Regular Divine Liturgy Hours . . . . Now in Effect

Don't forget, regular 9:30 Divine Liturgy hours have resumed. Orthros is held at 8:30 a.m. and Divine Liturgy starts at 9:30 a.m. for both Sunday and weekday services through October. Please set your clocks and your personal schedules to be there on time.

### SACRAMENTAL LIFE

#### Funeral: Sarah Scopelitis

The servant of God, Sarah Scopelitis, fell asleep in the Lord on Holy Friday, April 29. The Funeral service was held at Holy Trinity Church on May 3, followed by interment at Holy Trinity Cemetery. May her memory be eternal! The 40-day Memorial is scheduled for June 5.

#### Baptism: Themistocles Balouris

The servant of God, Themistocles Balouris, son of Chris T. and Chrysoula Balouris, was received into the Holy Orthodox Christian Faith through Baptism on May 7, 2005. The Godparents were Andrew and Angie Pappas. Congratulations, and may God grant him many years!

#### Baptism: Rachel Wiese

The servant of God, Rachel Wiese, daughter of Jeffrey and Kerrie Wiese, was received into the Holy Orthodox Christian Faith through Baptism on May 7, 2005. The Godparent was Georgeann Festas. Congratulations, and may God grant her many years!

#### Baptism: Christian Zagnacky

The servant of God, Christian Zagnacky, son of Jef-

frey Choura and Danielle Zagnacky, was received into the Holy Orthodox Christian Faith through Baptism on May 8, 2005. The Godparent was Stasia Barron. Congratulations, and may God grant him many years!

#### Upcoming Memorials

**June 5:** Sarah Scopelitis (40 days); Antonia Karas (3 months); Demetra Frankos (1 year); James Paras (4 years); Nicholas (12 years) and Ourania (8 years) Kanakas.

#### Note About Scheduling Memorials

In order to have Memorial or Trisagion services listed in the *Herald* or the Sunday Bulletin, it is necessary to contact Father John well ahead of time. Because of the *Herald* publication schedule, advance notice of at least **8 weeks** may be needed for information to be listed there. Lists of names and years commemorated should be submitted in writing to help eliminate errors. Sunday Bulletin listings will include a notice on the week before and the week of the service if advance notice of at least **3 weeks** is provided. Thank you for your cooperation in this matter.

### COMMUNITY LIFE

#### Festival Dates . . . . . August 31-September 4

Don't forget to keep August 31-September 4 free to work at, eat at, bring your friends to and enjoy the Holy Trinity Greek Festival. Please don't wait until the last minute to help: please show up for cooking now and sign up to help at the Festival as soon as the sign-up boards appear at Coffee hour.

Also, please take flyers (including the annual Pittsburgh Summer Greek Festivals Guide) to your friends, family and places of work. They are available on our web site, [www.HolyTrinityPgh.org/festival](http://www.HolyTrinityPgh.org/festival). Don't forget, word-of-mouth is the most powerful form of advertisement, so get the word out today!

#### Festival Cooking . . . . . June, July

An updated, complete schedule for Festival Cooking is enclosed in this issue of *The Herald*. Please note the dates on your schedule and step up to your place as a Holy Trinity steward. Everyone is invited and asked to help. Bring a friend and pack a snack. Call Joyce Athanasiou (412-322-6002), Paula Valliant (412-487-3977) or Kay Balouris (412-766-1263) for information on specific dates. Most importantly, keep in mind that each of us has an important part in this very large labor of love. Please don't wait for a phone call: consider yourself invited!



## Gheronda's Corner

*Part of a regular series of contributions by our resident "Gheronda" (respected elder clergy), Father John Androutsopoulos*



**Father John  
Androutsopoulos**

### THE RESURRECTION IS FOR ETERNITY

Beloved brothers and sisters  
in Christ,

### CHRIST IS RISEN! TRULY HE IS RISEN!

Pascha is forever. The Resurrection is for eternity. Pascha demands time for worship. The days following Pascha are days for special church worship and religious observances. If Pascha brought us a significant experience, the living nature of that glorious day must carry into today, into every day.

The 50 days from Pascha to Pentecost are for the Church a time of deepening, of absorbing, of meditating—all in the company of the Risen Lord and His followers. Sunday by Sunday the Church expresses the newness of life in Christ, the spirit of unworthiness, of praise and singing and prayers. These days prepare us for the Ascension Day of our Lord, a significant event of our Church (this year Thursday, June 9th) and for Pentecost Day, the Feast Day of the Descent of the Holy Spirit and the Birthday of the Christian Church (Sunday, June 19th).

Every Sunday is Pascha (a "small" Pascha). The first day of the week is the day on which our Lord arose from the dead. The Liturgy of the Church would be meaningless without the Risen Lord. Sunday would be empty without the Liturgy of the Church. The Church and its people worship and live and work not as searching but as having found. They have found the Risen One. To live with Him to the end of the year, to the end of time, is worship at its fullest.

### THE FATHERLY LOVE OF GOD

"The eyes of the Lord are upon the righteous, and His ears are open to their prayers." (I Peter 3:12)

How do we know that God loves us? In the first letter of St. John 4: 8, we read that GOD IS LOVE. In the Gospel of St. John 3:16, we read, "For God loved the world SO MUCH that He gave His only begotten Son, that whosoever believes in Him should not perish, but have everlasting life." We know that God loves us because He gave His only begotten Son to die upon the Cross for our sins. He is willing to cleanse us from all

unrighteousness when we confess our sins and ask His forgiveness.

In the book of Revelation, Chapter 1:8, we read, "I am the ALPHA and the OMEGA, the beginning and the ending says the Lord." The Alpha is the first letter of the Greek alphabet, and the Omega is the last letter. The verb, "love", in English is translated in Greek as: "ΑΓΑΠΩ" or "I love". Have you noticed anything unusual? The first letter and the last letter of the Greek spelling is the Alpha and the Omega. So, my beloved, He who is the ALPHA and the OMEGA—our Lord—loves us all.

### HOW DO WE KNOW THAT WE LOVE GOD?

We know it when we want to please Him and to do something for Him. He gave us the means in advance: "In as much as you have done it unto the least of these my brethren, you have done it unto me." St. Matthew (25: 31-46). Meeting our neighbor's need in the spirit of Jesus is doing God's will.

AN EXPLANATION: The following is a parable. Jesus spoke in parables, an earthly story with a Heavenly meaning. The Preacher of the Gospel had preached on Heaven during the Sunday morning service, and when he met the banker the next morning he was told, "I enjoyed your Heaven speech yesterday morning, but you never did tell us where it is." The preacher asked him, "Do you really want to know?" I certainly do!" replied the banker.

The preacher drew him to one side and said, "Do you see that little house up there on the mountainside? A man there has been confined to his bed for months, and his wife has a new baby. They have little in the house to eat. My wife is there now doing her washing and ironing, and preparing a bite for the other children. If you want to know a bit of Heaven, take a load of coal and groceries there and kneel by his bed and offer a prayer."

The next morning they met again and the banker seemed to be in a hurry. "Where are you going in such a rush?" asked the preacher. "I'm going back to Heaven for a few minutes this morning before opening the bank."

Beloved, Jesus said, "I am going to prepare a place for you." HEAVEN is a prepared place, BUT for prepared people. Let us prepare ourselves for that HEAVENLY PLACE.

*With the love of the Risen Lord,  
Rev. Fr. John K. Androutsopoulos*





## Community Life Photo Journal

### Groundbreaking Ceremony and Laying of the Foundation of the Saint George Chapel at Holy Trinity Cemetery Saturday of Lazarus, April 23, 2005

**N**either the cold winds nor the steady drizzle could dim the spiritual glory on Saturday, April 23, as His Eminence Metropolitan Maximos, Father John, area clergy and members of the Holy Trinity Church family celebrated the Groundbreaking Ceremony and Laying of the Foundation of the Saint George Chapel at Holy Trinity Cemetery.

Celebrated on the spiritually significant convergence of the feasts of the Raising of Lazarus and the namesake of the chapel, Saint George the Great Martyr, the event drew a crowd of well over 100 people. The service consisted of a brief Blessing of the Waters (with special readings for the foundation of a church), special prayers for the laying of the foundation, then the ceremonial shoveling of dirt and the laying of the first rock in the foundation ... all to the glory of God!





## Community Life Photo Journal



Clockwise from top left: His Eminence Metropolitan Maximos turns the first shovel of dirt; Father John Androutsopoulos looks on; His Eminence blesses the congregation; the Cemetery Chapel Committee; participants take cover from the weather; His Eminence and the Holy Trinity Parish Council; some of the 100+ Holy Trinity parishioners and friends take part in the Blessing of the Waters and the Service of the Laying of the Foundation of a Church; Parish Council President George Georges takes his turn at the groundbreaking shovel; Father John Touloumes places the first stone.

## Our Worship - Part 2

Part of a special series of educational features designed to provide "continuing education" to our parishioners. Taken from the publication, "Our Worship," which examines and explains the main elements of worship in the Orthodox Christian Church.

### THE DIVINE LITURGY

is the central act of Christian worship.

Far from being a *symbolic reenactment* of the life of Jesus Christ, the Divine Liturgy is:

- the **gathering of God's People** who enter into a common union through the celebration of their faith and hope in the love of God;
- **our invitation** into the very Kingdom of God;
- a **reality** - not a *symbol* - through which we enter into God's presence, and
- the manifestation and revelation, here and now, of the Kingdom to come.

The most common form of the Divine Liturgy, which is celebrated on most Sundays and Feast Days of the Church year, is the **Divine Liturgy of St. John Chrysostom**.

The Divine Liturgy may be divided into three main parts.

#### THE EUCHARIST

The word Eucharist is taken from the Greek word *eucharisto*, which means *thank you*. The Eucharist is also referred to as **Holy Communion**. The word *communion* is derived from the words *common* and *union*. Hence the Eucharist — the ultimate meaning of offering thanks to God — places us in a *common union* with God and others.

#### THE RITE OF PREPARATION

At a side table, known as the *Table of Oblation*, the priest

- Recites prayers of personal preparation while vesting, and
- Prepares the bread and wine for the celebration of the Divine Liturgy. The priest cuts a cube of bread, referred to as the *Lamb*, from a larger loaf known as a *prosphora*. He places this bread on the *diskos* in commemoration of Jesus Christ. It is the *Lamb*, which will later become the Body of Christ and offered to the faithful in Holy Communion.

Around the Lamb the priest places smaller particles of bread in prayerful remembrance of the saints, the living and the faithful departed. In current practice, the Rite of Preparation, which is sometimes called the *Proskomidia* or *Prothesis*, takes place prior to the public portion of the Divine Liturgy.



#### THE LITURGY OF THE WORD

The public portion of the Divine Liturgy begins with a time of assembly:

- The priest proclaims that we are being gathered as "*the kingdom of the Father, and of the Son, and of the Holy Spirit*."
- A series of litanies and antiphons, consisting of psalm verses and other hymns, is sung.
- A procession with the Gospel Book takes place as the faithful are invited to "*worship and fall down before Christ, who is risen from the dead*."
- Several hymns known as troparia and kondakia, which announce the theme of the day, are then sung.
- followed by the *Trisagion* ("Holy God, Holy Mighty, Holy Immortal, have mercy on us"), sung in worship of the Trinity.

The highlight of the Liturgy of the Word is the **proclamation of the Scripture**.

- The **Epistle Reading** is taken from one of the New Testament letters written to the early Christian communities. Before the Epistle and the Gospel responsorial psalms are sung by the faithful.
- The **Gospel Reading**, which highlights a particular teaching or event in the life of Jesus Christ, is taken from the gospels of Saints Matthew, Mark, Luke or John.
- During the **sermon or homily**, the priest continues to proclaim the Good News of Jesus Christ by reflecting upon the scriptural readings and applying them to our lives.

In the Liturgy of the Word, then, we encounter Jesus Christ in His Word and in the gathering of His Kingdom.



## Our Worship - Part 2

### THE LITURGY OF THE EUCHARIST is the very heart of the Divine Liturgy.

Having prayed for our daily needs and received spiritual nourishment through the proclamation of the Word of God, we now turn our attention to the celebration of the **Eucharist**.



#### There are three different "forms" of the Divine Liturgy:

- **The Liturgy of Saint James of Jerusalem** is considered to be the most ancient form of the Liturgy used today. It is rarely celebrated, usually on the feasts of Saint James, the Brother of the Lord (October 23 and the Sunday after Christmas).
- **The Liturgy of Saint Basil the Great** is celebrated on the Sundays of the Great Fast, the feast of Saint Basil (January 1), the eves of the Nativity and Theophany, Holy Thursday and Holy Saturday.
- **The Liturgy of Saint John Chrysostom** includes prayers brought by the saint from his home in Antioch. It is the form which is celebrated on most Sundays and feast days.

A fourth Liturgy, known as the **Liturgy of the Presanctified Gifts**, traditionally has been ascribed to Saint Gregory Dialogos, the Pope of Rome. This Liturgy is a Vesper Service at which the Eucharist, consecrated on the preceding Sunday, is distributed. Originally prescribed for all weekdays in the Great Fast, it is now served on the Wednesdays and Fridays of the Fast and the first three days of Holy Week.

### THE GREAT ENTRANCE

During the Great Entrance we sing the ***Cherubic Hymn*** in which we

- Liken ourselves to the angels, who surround the throne of God in adoration, praise and worship; and
- Are invited to "*lay aside all earthly cares so that we may receive the King of all...*"

As the Cherubic Hymn is being sung, the clergy and servers process from the Table of Oblation, on which the bread and wine were prepared during the Rite of Preparation, to the Holy Table. Our gifts of bread and wine — which will shortly be changed into the Body and Blood of Our Lord, Jesus Christ — are carried in procession as the priest prays for the salvation of all.

The Great Entrance is followed by a litany and prayer in which we ask God to accept our offerings, and

### THE PEACE and the SYMBOL OF FAITH

The priest turns to the faithful and imparts a blessing. The faithful are then invited to "*love one another so that with one mind we may confess the Father, the Son and the Holy Spirit.*" In the early Church the faithful exchanged the Kiss of Peace at this time. If several clergy are serving together, they exchange this sign with one another. In some parishes the people do the same with the words "*Christ is in our midst... He is and ever shall be.*" The Nicene-Constantinopolitan Creed is then recited by the faithful as a public expression of their common Faith.

## The Cultural Side • Η Πολιτιστική Πλευρά



Voula Hareras

A GREEK LANGUAGE  
TRIBUTE TO  
MOTHERS AND  
MOTHERHOOD  
IN HONOR AND  
CELEBRATION OF  
MOTHER'S DAY.

### Μάνα

Μάνα, Μαμά, Μητέρα, Μανούλα. Όπως  
καί νά τό πής αυτό τό όνομα, είναι  
γεμάτο γλύκα. Αλήθεια ποιός άλλος στον  
κόσμο 'αγαπά καί λαχταρά τόσο γιά τό  
παιδί της, 'οπος ή Μάνα.

Καί τί δέν είναι ίκανή νά κάμη, όταν  
χρειαστή νά βοηθήσει τό παιδί της,  
'από την ώρα πού θά τό γεννήσει μέχρι  
νά κλείσει τά μάτια της γιάυτό ζή, μά  
καί 'από τον ούρανό τό προστατεύει  
πάντοτε. Πολύ σωστά ό λαός λέει,  
(έπειδή ό Θεός δέν μπορεί νά τά  
προσέχει όλα, γιάυτό έκαμε την Μάνα)  
πόσα δέν μας λέει αυτό.

Λοιπόν 'αγκαλιάστε την Μανούλα σας  
σέ όποια ήλικια καί 'αν βρίσκεται καί  
τώρα πού

Πορτάζει πέστε της πόσο την 'αγαπάτε,  
δέν θέλει τίποτε άλλο. Καί σείς πού δέν  
την 'εχετε πλέον, σηκώστε τά μάτια καί  
στείλτε της ένα φιλάκι νά εισθε βέβαιοι  
ότι θά τό λάβει καί θά χαμογελάσει  
στον ούρανό, καί θά στείλη την εύχή  
της. Χρόνια πολλά Μανούλες όλου τού  
κόσμου.

*Βούλα Χαρερά*

### Παιδικό Ποίμα

Σ'αυτόν τον κόσμο τον μεγάλο  
σάν την Μανούλα μου, δέν είναι άλο  
ξυτνώ κι'ώς νά την δώ μπροστά μου  
τικ, τακ, τκ, τακ, χτυπά ή καρδιά μου

Σάν έρθει άμέσως ύσυχάζω  
πετίεμαι όρθός την 'αγκαλιάζω.  
Τό κρύο νερό πώς μέ ζεστένει  
όταν τό χέρι της μέ πλένει.

Καί τί 'απαλά πού μέ κτενίζει  
μέ ντύνει καί μέ συγυρίζει.  
Ποτέ δέν είδα νά θυμώνει,  
πάντα μέ 'αγάπη μέ μαλώνει.  
Τό γάλα πού μου δίνει πίνω  
μά καί στον γάτο λίγο δίνω.

Σάν έρθει ή ώρα τού σχολιού μου  
φωνάζω (αντίο) τού σπιτιού μου  
διαβάζω, λέω τό μαθημά μου  
μά ή Μανούλα μου είναι μακυά μου.

### Ο Γυρισμός Τού Ξενιτεμένου

'Εγύρισα Μανούλα 'από τά ξένα  
καί μέ περίμενες στη σκάλα τού σπιτιού  
μ'αγκάλιασες μέ μάτια βοθρκωμένα  
χωρίς τά χείλη σου μιά λέξη νά μου πούν

'Όσο καιρό βρισκόμουνα στα ξένα  
γιά συντροφιά είχα τή δική σου τή μορφή  
κι'όλα τά δύσκολα γινόντουσαν 'ωραία  
γιάτί είχα όπλο τή δική σου την εύχή

Μά τώρα ήρθα κι'είμαι μέσ την 'αγκαλιά σου  
καί στο λαιμό νοιώθω τό χνώτο σου ζεστό  
καί μοιάζεις τόσο τή γλυκειά την Παναγία  
καθώς κρατά στην 'αγκαλιά της τον Χριστό.

Μανούλα, θά φωνάξω δυνατά γιά ν'άκουστεί  
καί νά τό μάθει όλη ή πλάση  
είσαι ό ήλιος, τό νερό, είσαι ή ζωή  
κι'αλοίμονο σ'αυτόν πού θά σέ χάσει.

Κράτα με, Μάνα μου, σφιχτά  
Καί μήν μ'άφινεις,  
'απτήν ζεστή τή μητρική σου αγκαλιά  
'όσα τού κόσμου πλούτη μου χαρίσουν  
σέ σέ θά κούρνιαζα σέ κάθε 'αναποδιά.



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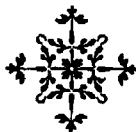
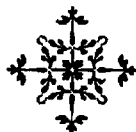
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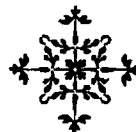
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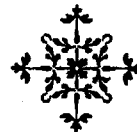


**The Vlahakis Family**

In loving memory  
of my brother,



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## WHY "JUST THE LITURGY" IS ENOUGH OF A REASON TO BE HERE

*A recent article in TIME magazine looked at the "mega-church" trend in America, noting that some of them focus more on entertainment and self-improvement than traditional worship, going so far as to eliminate all religious symbols to avoid making unbelievers uncomfortable. While this may appeal to a certain population not attracted by so-called "traditional" churches such as Orthodoxy, it also makes some Orthodox Christians look and say, "what do we have to offer?" Have no fear: this is not an unusual question, especially during the summer.*

*So, as summer approaches, the passage below is offered as a reminder that the heart of the life of an Orthodox Christian is found in the Divine Liturgy. Even when there are no "other reasons" for attending church, such as meetings, luncheons, practices and even Church School, we as Orthodox Christians need none: the Divine Liturgy is enough of a "reason" on its own! See you there this summer!*

- In the Divine Liturgy, we meet the real presence of Christ in the elements of the sacrament and in the forgiving, elevating, and fulfilling presence of Christ in our lives, both as individuals and as members of the Church, which is the Body of Christ.
- The sacrificial character of the Liturgy mediates to us, and brings close to each of us, as individuals and as a local congregation of believers, the death and Resurrection of Christ.
- The Divine Liturgy is also the place where the Church itself affirms its existence as the "people of God."
- The Divine Liturgy is conducted on the "Lord's Day," which honors the Resurrection of Christ.
- The Divine Liturgy, then, becomes the location where we are at the most intense level united with Christ and growing in the image and likeness of God. . . . It is that action which most of all characterizes us as the Church, emphasizing our real existence as members of God's Kingdom, beginning in this life and extending into eternity.
- As such, the Divine Liturgy is a real, practical, experienced event which gathers together the meaning of life. To it we bring all of our concerns of life, as we shall see. When all that is important in our lives is channelled to God and from God through the Liturgical experience, especially in the Eucharist, we "Live Liturgically."
- Liturgical living is a vital, vivid, vivifying reality. It is exciting and moving. It is important; one of the most important aspects of what it means to be a Christian. . . . It is in the Divine Liturgy that we find the reality of our union with Christ and one another as the Church of God.



*From "Living the Liturgy" by Father Stanley Harakas*