

CROSSROADS

Sunday's Scriptures:

Epistle:

2 Cor 11:31-12:9

Gospel:

Luke 7:11-16

Shop Rite Cards

Thank you to everyone in the parish who continue to purchase the Shop Rite cards every week. If you already do your grocery shopping at Shop Rite, please consider purchasing a card or two. They are available from **Larry Skvir** every Sunday.

In Preparation of our Retreat on Saturday, October 24:

Caring for the Beauty of God's House: How Holy Beauty Heals

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Deaths great and little

Kallistos Ware

(from: "**Go Joyfully**": **The Mystery of Death and Resurrection**, pp. 27-30)

In determining death's place and our place in regard to it, there are three aspects to be kept constantly in view:

Death is closer to us than we imagine.

Death is deeply unnatural, contrary to the divine plan, and yet it is God's gift.

Death is a separation that is no separation.

Death is far closer to us than we imagine—not just a distant event at the conclusion of our earthly existence, but a present reality that is going on continually around us and within us. "I die daily," said St Paul (1 Cor 15:31); in T S. Eliot's words, "The time of death is every moment." All living is a kind of dying: we are dying all the time. But in this daily experience of dying, each death is followed by a new birth: all dying is also a kind of living. Life and death are not opposites, mutually exclusive, but they are intertwined. The whole of our human existence is a mixture of mortality and resurrection: "dying, and behold we live" (2 Cor 6:9). Our earthly journey is an unceasing passover, a constant crossing over through death into new life. Between our initial birth and our eventual death, the whole course of our existence is made up of a series of lesser deaths and births.

Every time we fall asleep at night, it is a foretaste of death; every time we wake up again next morning, it is as if we had

risen from the dead. There is a Hebrew benediction which says, "Blessed art Thou, O Lord our God, King of the universe, who createst Thy world every morning afresh." So it is also with ourselves: each morning, as we awake, we are as it were newly created. Perhaps our final death will be in the same way a recreation—a falling asleep followed by an awakening. We are not afraid to drop off to sleep each night, because we expect to wake up once more next morning. Can we not feel the same kind of confidence about our final falling asleep in death? May we not expect to wake up again recreated in eternity?

The death-life pattern is also apparent, in a somewhat different way, in the process of growing up. Repeatedly, something in us has to die so that we may pass on to the next stage of living. The transition from the baby to the child, from the child to adolescent, from the adolescent to the mature adult, involves at each juncture an inner death in order that something new may come alive. And these transitions, particularly in the case of the child becoming a teenager, can often be crisis-ridden and even acutely painful. Yet if at any point we decline to accept the need for a dying, we cannot develop into real persons. As George MacDonald says in his fantasy novel *Lilith*, "You will be dead so long as you refuse to die." It is precisely the death of the old that makes possible the emergence of fresh growth within ourselves, and without the death there would be no new life.

If growing up is a form of death, then so is parting, the separation from a place or person that we have come to love: *partir, c'est mourir un peu* (To leave is to die a little). Yet such separations are a necessary element in our continuing growth into maturity. Unless we have sometimes the courage to leave our familiar surroundings, to part with our existing friends and to forge new links, we shall never realize our true potentiality. By hanging on too long to the old, we are refusing the invitation to discover what is new. In the words of Cecil Day Lewis:

Selfhood begins with a walking away.
And love is proved in the letting go.

Another kind of death that all of us have to face at some point is the experience of being rejected: rejection, perhaps, when we apply for a job—how often does every school-leaver or university graduate today have to live through that particular form of dying!—or else rejection in love. Something does indeed die within us when we find that our love is not returned, and that someone else is preferred in our place. And yet even this death can be a source of new life. For many young people such rejection in love is precisely the moment when they really begin to grow up, their initiation into adult life. Bereavement, the loss of a loved one, involves equally a death in the that a part of ourselves is no longer there, that a limb has been amputated. Yet bereavement, when faced and inwardly accepted, makes each of us more authentically alive than we were before.

Almost as traumatic as the death of a friend or partner can be, for many believers, the death of faith – the loss of our root certainties (or seeming certainties) about God and the meaning of existence. But this too is a death-life experience through which we have to pass if our faith is to become mature. True faith is a constant dialogue with doubt, for God is incomparably greater than all our preconceptions about Him; our mental concepts are idols that need to be shattered. So as to be fully alive, our faith needs continually to die.

In all these cases, then, death turns out to be not destructive but creative. Out of dying comes resurrection. Something dies—something comes alive. May not the death that ensues at the end of our earthly life fit into this same pattern? It is to be seen as the last and greatest in the long series of deaths and resurrections that we have been experiencing ever since the day that we were born. It is not something totally unrelated to all that has been

happening to us previously throughout our life, but it is a larger, more comprehensive expression of what we have been undergoing all the time. If the little deaths through which we have had to pass have each led us beyond death to resurrection, may this not be true of the great moment of death that we await when it is finally time to depart from this world?

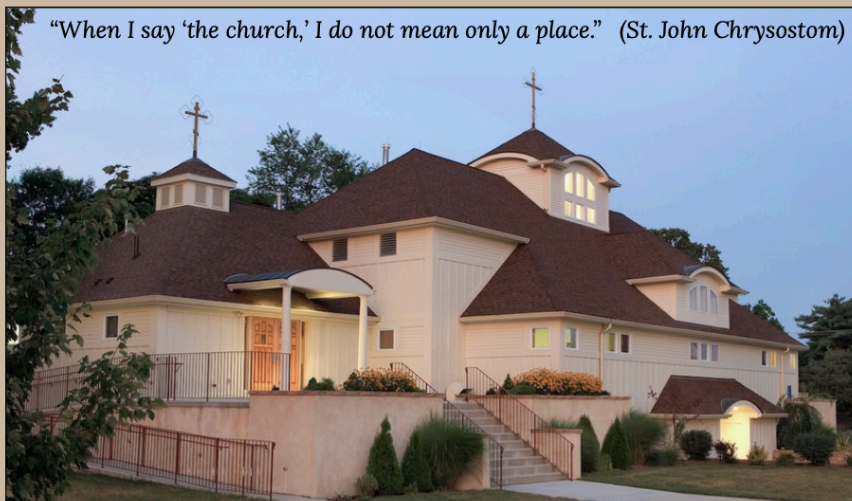
Nor is this all. For Christians, the constantly repeated pattern of death-resurrection within our own lives is given fuller meaning by the life, death and Resurrection of our Savior Jesus Christ. Our own story is to be understood in the light of His story—that story which we celebrate annually during Holy Week, and also each Sunday at the Eucharist. Our little deaths and resurrections are joined across history to His definitive death and Resurrection, our little passovers are taken up and reaffirmed in His great passover. Christ's dying, in the words of the Liturgy of St Basil, is a "life-creating death." With His example as our assurance, we believe that our own death can also be "life-creating." He is our forerunner and our first fruits. As we Orthodox affirm at the Paschal midnight service, in words attributed to St John Chrysostom:

Let none fear death, for the death of the Savior has set us free.
He has destroyed death by undergoing death...
Christ is risen, and life reigns in freedom.
Christ is risen, and there is none left dead in the tomb.

Caring for the Beauty of God's House: How Holy Beauty Heals

A Retreat with **Dr. Mary Farag**
Associate Professor of Early Christian Studies
Princeton Theological Seminary

"When I say 'the church,' I do not mean only a place." (St. John Chrysostom)



Welcome 9:30 AM
First Presentation 10:00 AM –12:00 PM
Lunch 12:00 –1:00 PM
Break Out Groups 1:00 –2:00 PM
Final Session 2:00 – 3:00 PM
Great Vespers 4:00 PM

Saturday, October 24, 2026

Orthodox Church of the Holy Cross
11 Wilkins Station Rd.
Medford, NJ

Registration: holycrossmedford@gmail.com
Deadline: Monday, October 19

This FREE retreat is sponsored by St. Helena's Guild

OCTOBER – IOCC MONTH!

We'll have a Special Coffee Hour on Sunday, October 11 in support of IOCC



The Greater Philadelphia Committee of IOCC invites you to the
15TH ANNUAL BANQUET TO BENEFIT IOCC
Sunday, October 25, 2026

3:30pm Hors d'Oeuvres & Silent Auction • 5:00pm Dinner & Program

Adelphia Restaurant, Pan Athenian Grand Ballroom
1750 Clements Bridge Rd., Deptford, NJ 08096

Come and learn about IOCC's programs around the world and how your support makes a difference in places like Ethiopia, Greece, the Holy Land, Ukraine, and the US.

Banquet Tickets are \$85.00 per person

They can be purchased from **JUDY CLYDE**
(856) 278-6156 / judyclyde108@comcast.net

Sponsorship Opportunities:

Friend (\$250+) – 2 total reserved Banquet seats / Sponsor (\$500+) – 4 total reserved banquet seats



Parent Page Newsletter

For the parents of children in the CGS Atrium
October 2026

The Atrium

Dwelling Place

A dwelling is a place where someone lives. There are holy places where God dwells. The Church is God's home, and the children know that God dwells inside of them; the children also understand that God is present in physical places, like the atrium environment. The atrium can be likened to a retreat house. It is in this prepared environment where the child experiences the presence of God in their life, and in doing so, forms the person they are to become. The environment itself can help, or it can prevent the development of the person. The environment needs to be prepared in a way that answers the needs of the child and helps the child to grow in his or her relationship with God. Both the parent and the child need a "lovely dwelling place" (Psalm 84) in which to draw nearer to Him and respond authentically to the gifts of God's love.

Word of God

As we begin our year in the atrium, we want to help the child begin to become familiar with the prepared environment, particularly the prayer corner and how we speak and move in this place, especially how we honor God's presence at the prayer table. We celebrate the gift of the Bible in the life of the atrium with a prayer celebration. The children come to know that the Holy Bible contains the Word of God. When we read from the Bible, or listen to His Word, God is present with us. We open the Bible and proclaim and reflect upon sacred scripture, perhaps John 8:12 or Psalm 119:105.

When pondering, "How is the Word of God like a light?", a ten-year-old boy responds, "Light helps us to see. When we read from the Bible, we are able to see and know things about God that we could not see before." The children help us to know that Light touches and transforms everything. What are those things the child (and the adult) will now be able to see about God that was not visible before?

The Atrium

In the Catechesis of the Good Shepherd, the name "atrium" is owed to Italian educator María Montessori. It refers to the space of the ancient Roman basilicas, between the street and the church. It was a place to prepare to enter the temple. Imagine the pilgrims traveling to Rome, who arrived after days, weeks, even months of being on the road. The atrium gradually gives way to the passage between the things of the world and the place where we will encounter the Lord. In the Catechesis of the Good Shepherd, the atrium is a place for work, for celebration, and for prayer. The atrium is the child's prepared environment, a place where God, the Holy One, comes to dwell. A place where the child experiences God dwelling in the Word, God dwelling in all of creation, and God dwelling in our hearts.



Catechesis of the Good Shepherd

Orthodox Church of the Holy Cross

The Good Shepherd, Age 3-6

The 3-6 year-old child is particularly capable of receiving and enjoying the most essential elements of our faith—the announcement of God’s love, especially experienced through Jesus, the Good Shepherd, who died and is risen. Materials on the life of Jesus Christ and his teachings help to make the mystery of God concrete for the child. The heart of the catechesis for children under six revolves around the Parable of the Good Shepherd. Jesus announces that he is the Good Shepherd who calls each one by name. The sheep listen to the voice of the Shepherd and follow him.

The True Vine Ages 6-9



The elementary-age child is captured by the image of the True Vine. “I am the vine, you are the branches, whoever remains in me, and I in him, will bear much fruit, because without me you can do nothing.” The proclamation responds to the deep need of these children to better know his or her relationship with God, family, friends, and the larger community. Moral parables offer a model for comparing their behavior with that of the Pharisee, the Tax Collector, or the Good Samaritan. The elementary children see the parts of the Liturgy—the Liturgy of the Word, the Preparation of the Gifts, the Eucharistic Prayer, and the Communion—as one unified prayer made of many smaller prayers. Children prepare for the celebration of the Eucharist through a series of communion meditations focusing on the relationship with Jesus. Preparation with illustrations and prayers is also part of Level 2, which helps to deepen their love and understanding of the Eucharist.

The Catechesis of the Good Shepherd (CGS) is a Montessori Method of Christian Education, adapted for use by Orthodox Christians for the spiritual formation and education of children ages 3-12. Its foundation is the twin pillars of the Holy Scriptures and the Divine Liturgy. CGS offers the child a hands-on, experiential lesson that leads him or her into a deeper relationship with Christ. **The Atrium** is a specially designed and prepared environment that facilitates the child’s spiritual life and education, filled with materials that aid the child in acquiring the knowledge of the Orthodox Faith and a life of prayer

To register your children or learn more about Catechesis of the Good Shepherd, contact Phyllis Pritchard at

Email: phyllis.pritchard@gmail.com or call (609) 315-1258



**CATECHESIS OF THE GOOD SHEPHERD
REGISTRATION FORM 2026-2027**
Level 1 Atrium, 3-6 & Level 2 Atrium, 6-9

Child's Name: _____

Birth Date: _____

Age: _____

Parent's Name: _____

Parent's Name: _____

Contact Information:

Phone Number: _____

Email: _____

Email: _____

Address: _____

Is your child potty-trained?

Comments: _____

Can your child read?

Comments: _____

Additional notes or information we should know: _____

Please contact Phyllis with any questions or concerns at phyllis.pritchard@gmail.com or 609-315-1258



Dine at Anthony's Coal Fired Pizza

7000 Midlantic Drive, Mount Laurel, NJ

Thursday, October 22, 2026 (11AM to 9:00PM)

(Dine-in Sales Only)

And

They'll Donate 20% of Your Food Bill* To:

"THE HELPERS OF GOD'S PRECIOUS INFANTS
NEW JERSEY"

**excluding alcoholic beverages, gratuity, & taxes*

-Tell Your Server That You Are Dining To Support Our Cause-



This is a Charity Fundraising Event Sponsored By

Moorestown Knights of Columbus Council #1082





Hayride

INDIAN ACRES
TREE FARM

— MEDFORD, NJ —

Friday, October 23rd
6:00 PM

See Jessica Siragusa
for more details!

Sign Up ASAP!

\$20
per person

Includes maze,
hayride and
we will have a fireside
BBQ and treats!

Hailey's Little *Pumpkin* is on the Way!



Come to our shower, Sat. Nov. 21 at 2:30

Orthodox Church of the Holy Cross
11 Wilkins Station Road, Medford, N.J. 08055

Hailey is a friend of the Heiland family. She is expecting a baby boy in December. As a young single mom, she can use all the help she can get. The following are most needed:

- **Gift cards:** Costco, Amazon, Walmart, Shop Rite, etc.
- **Baby clothes:** He will get older, so things for 9-12 mo and up would be good.
- **Rocker/glider:** It's a big item, but she could really use it.
- **Water wipes:** For the baby's bottom
- **Anything Paddington Bear:** Hailey loves Paddington and would love to share him with her little boy.
- **Behind-the-door storage shelf/bookshelf:** Their house is snug, so they will need to optimize space.



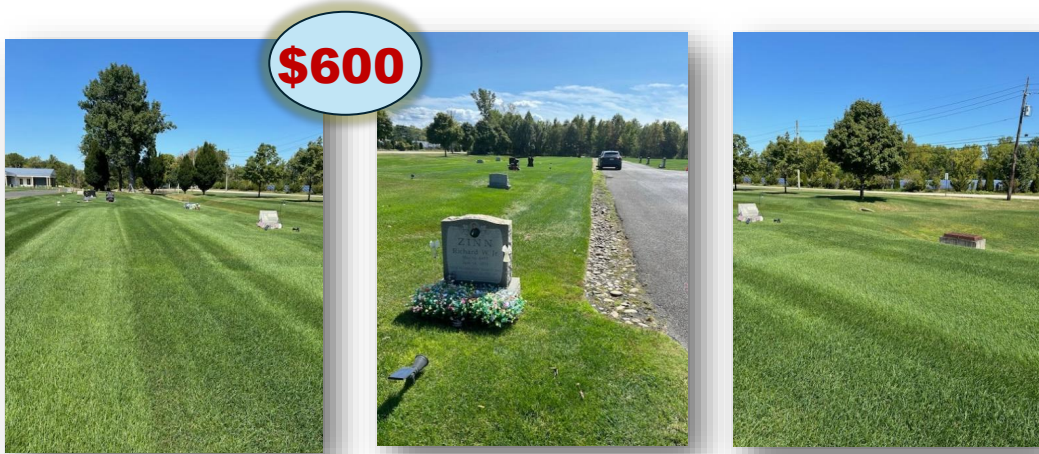
Your prayers & spiritual bouquets are also welcome!



RSVP to Julie or just show up: (609) 204-7367



BEAUTIFUL Cemetery Plots



Dear Parishioners,

Holy Cross is offering 12 graves for sale at Park View Cemetery at Kirby's Mill in Medford.

- ❖ \$600 per grave, with a limited purchase of two. Each grave allows for one interment right.
- ❖ A second interment right can be acquired within the same grave from Park View directly at a cost determined by Park View and their price list at the time of acquisition.
- ❖ Interment fees – opening and closing at the time of burial – are not included in the purchase and will be the responsibility of the grave buyer.

Please see Michelle or send an email to mwash5760@icloud.com.

Please note that your interest in this opportunity must be confirmed with the submission of your \$600 check.

Some Ways to Support our Parish

Here are some ways that this can be done:

- 1) **Cash** (If an annual record of this donation is desired then it should be put in an envelope with your name on it, so that a record can be kept and a receipt eventually will be prepared and available).
- 2) **Monthly Envelopes** can be sent to your home (see Fr. John if you would like to donate this way).
- 3) **A Check** can be made out to the church and given in the donation basket or left in the church office.
- 4) **Having a check sent directly from your bank account to the church** (in the same way that bills can be paid on your computer through your bank).

Address the check to:

Orthodox Church of the Holy Cross
Box 805
Medford, NJ 08055

- 5) **Using our online app, tithe.ly** – Please note that there is a 3% processing fee - this can be added to the donation or it will be subtracted from the donation):

1) You can use the **QR Code** at our website: <https://holycrossmedford.org/>



2) Go to: https://tithe.ly/give_new/www/#/tithe.ly/give-one-time/1197928

3) TEXT the word, **“Give” to: 1-833-854-9049**

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SHOP RITE COUPONS

Cards are available in denominations of \$100, \$50, \$25, and \$20.

Shop-Rite sells the cards in bulk to us at a 5% discount. The gift cards are available from **Larry Skvir** every Sunday at coffee hour. If you regularly shop at Shop-Rite and don't already use the gift cards, please consider purchasing them in 2026.