

of St. Paul which tell us that receiving Holy Communion unworthily is to our condemnation rather than salvation (I Cor 11:29). When receiving Holy Communion, please remove any lipstick prior to approaching the Chalice and hold the Communion cloth with both hands against the bottom of your chin. Finally, please refrain from venerating the Chalice after receiving.

This Week at Holy Apostles...

Monday, 11/9 – 8:45 Orthros, 9:30 Liturgy – St. Nektarios
5:30pm Media Monday
Tuesday, 11/10 – 7:00am Men's Group
Wednesday, 11/11 – NO Paraklesis
Friday, 11/13 – 9:30am Liturgy – St. John Chrysostom (at SCH)
Saturday, 11/7 – 8:45 Orthros, 9:30 Liturgy – St. Philip the Apostles
1:00–4:00pm Open House

Thank you...

Sarah for your offerings of Prosfora, Jordan & Andrea for hosting today's fellowship, David for greeting, and all of the chanters who helped today and throughout the week!

Some Words from a Saint/Elder...

"The soul is greater than the body: the body becomes sick, and with that it is finished. But a spiritual sickness extends into eternity. Deliver us, O lord, from such illness, and grant us healing."

"Do not allow the spark of discord and enmity to smolder. The longer you wait, the more the enemy tries to cause confusion among you. Be watchful, so that he does not mock you. Humility destroys all of his schemes."

- St. Macarius of Optina (+1860)

Future Dates to Keep in Mind

Saturday, 11/14 – **Open House & Car Raffle Drawing**
Sunday, 11/22 – General Assembly
Sunday, 12/13 – PC elections
Sunday, 5/1/16 – Great & Holy Pascha
Saturday, 7/9/16 – WBAR

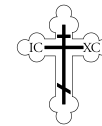
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The Sunday Witness

The Weekly Bulletin of Holy Apostles
Orthodox Christian Church of Cheyenne
November 8, 2015 – 7th Sunday of Luke



Commemorated Today

Synaxis of the Archangel Michael & the other Bodiless Powers:
Gabriel, Raphael, Uriel, Salaphiel, Jegudiel, & Barachiel

Today's Hymns

(to be chanted for pages 16 & 17 of the Liturgy Book)

Apolytikion for the Resurrection (Appendix 6): When the angelic powers appeared at Your grave, the soldiers guarding it feared and became as dead. And standing by the sepulcher was Mary who was seeking Your immaculate body. You devastated Hades, not afflicted by it. You went to meet the virgin, and granted eternal life. You resurrected from the dead. O Lord, glory to You.

For the Holy Angels: O Chief Commanders of the heavenly armies, we the unworthy ones entreat you in earnest, that you might with your supplications fortify us, guarding us who run to you and beneath the protection of the pinions of your immaterial glory, and who with fervor shout: Deliver us, from every danger, as Captains of the hosts on high.

For the Parish: O Holy Apostles, intercede with the Merciful God, that He grant unto our souls forgiveness of offenses.

Kontakion: The Savior's most pure and immaculate temple, the very precious bridal chamber and Virgin, who is the sacred treasure of the glory of God, on this day is introduced into the House of the Lord, and with herself she brings the grace in the divine Spirit. She is extolled by the Angels of God. A heavenly tabernacle is she.

Today's Epistle Reading

Cantor: *Who makes his angels spirits and his ministers a flame of fire.*

Bless the Lord, O my soul. O Lord my God you are very great.

The Reading is from St. Paul's Letter to the Hebrews (2:2-10)

BRETHREN, if the message declared by angels was valid and every transgression or disobedience received a just retribution, how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard him, while God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to his own will. For it was not to angels that God subjected the world to come, of which we are speaking. It has been testified somewhere, "What is man that thou art mindful of him, or the son of man, that thou carest for him? Thou didst make him for a little while lower than the angels, thou hast crowned him with glory and honor, putting everything in subjection under his feet." Now in putting everything in subjection to him, he left nothing outside his control. As it is, we do not yet see everything in subjection to him. But we see Jesus, who for a little while was made lower than the angels, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for every one. For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the pioneer of their salvation perfect through suffering.

Gospel Reading

The Reading is from the Gospel of Luke (8:41-56)

At that time, there came to Jesus a man named Jairus, who was a ruler of the synagogue; and falling at Jesus' feet he besought him to come to his house, for he had an only daughter, about twelve years of age, and she was dying. As he went, the people pressed round him. And a woman who had had a flow of blood for twelve years and had spent all her living upon physicians and could not be healed by anyone, came up behind him, and touched the fringe of his garment; and immediately her flow of blood ceased. And Jesus said, "Who was it that touched me?" When all denied it, Peter said, "Master, the multitudes surround you and press upon you!" But Jesus said, "Some one touched me; for I perceive that power has gone forth from me." And when the woman saw that she was not hidden, she came trembling, and falling down before him declared in the presence of all the people why she had touched him, and how she had been immediately healed. And he said to her, "Daughter, your faith has made you well; go in peace." While he was still speaking, a man from

the ruler's house came and said, "Your daughter is dead; do not trouble the Teacher any more." But Jesus on hearing this answered him, "Do not fear; only believe, and she shall be well."

And when he came to the house, he permitted no one to enter with him, except Peter and John and James, and the father and mother of the child. And all were weeping and bewailing her; but he said, "Do not weep; for she is not dead but sleeping." And they laughed at him, knowing that she was dead. But taking her by the hand he called, saying, "Child, arise." And her spirit returned, and she got up at once; and he directed that something should be given her to eat. And her parents were amazed; but he charged them to tell no one what had happened.

Welcome Visitors!

Holy Apostles Orthodox Christian Church would like to extend a warm welcome to all of our guests and visitors who are with us today. Thank you for worshiping with us, and please stay for Coffee Hour at the conclusion of the Liturgy! If you have any questions about this parish, the service, or the Orthodox Church in general, please feel free to ask a parishioner, look at the pamphlets in the Narthex (the entrance to the church), or ask Fr. Paul after the service. Finally, if this is your first visit to our parish, in order that we may treat you as our honored guest, we ask that you **not** participate in the offering after the service. Again, thank you for joining us, and let us know if we can do anything for you today or in the future!

A Note on Holy Communion

For non-Orthodox: Welcome to our parish and the service of the Divine Liturgy! As a point of information, the Orthodox Church invites all to come and participate in the Divine Services. As the fullest communion among people occurs only when we are wholly united in faith and worship, however, please know that the Mystery of Holy Communion is reserved for Baptized/Chrismated Orthodox Christians. If, at the time of Holy Communion, you would like to receive a blessing from the Priest, we welcome you to approach the Chalice with those receiving Communion and recite the words, "The blessing of the Chalice" to the Priest who will then offer a blessing over your head. Further, at the conclusion of the Liturgy, ALL are welcome (Orthodox and non-Orthodox) to receive a piece of the blessed bread given out by the Priest. And please stay for our fellowship hour following the Liturgy!

For Orthodox: Holy Communion is reserved for those who have properly prepared through prayer, fasting, and the Mystery of Holy Confession and have arrived prior to the Gospel for the day, remembering the teachings