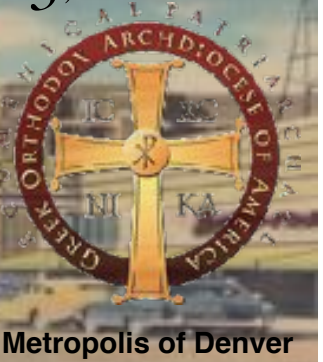


July-August 2014

Volume 3, Issue VII



The Witness



The Monthly Newsletter of Holy Apostles Orthodox Christian Church
Cheyenne, WY

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On the Feast of the Elevation of the Cross

by Fr. Thomas Hopko

The **Elevation of the Cross**, celebrated on the fourteenth of September, commemorates the finding of Christ's Cross by Saint Helen, the mother of the Emperor Constantine in the fourth century; and, after it was taken by the Persians, of its recovery by the Emperor Heraclius in the seventh century at which time it was "elevated" in the Church of the Resurrection in Jerusalem. From this latter event the "universal elevation" of the Cross was celebrated annually in all of the churches of the Christian Empire.

The day of the Elevation of the Cross became, as it were, the national holiday of the Eastern Christian Empire similar to the Fourth of July in the United States. The Cross, the official **emblem** of the Empire which was placed on all public buildings and uniforms, was officially elevated on this day by the bishops and priests. They blessed the four directions of the universe with the Cross,

continued on page 2...

Women's Group/Philoptochos?

Various women of our parish have expressed interest in forming a women's group of some sort. If you have some ideas about what you would like to see, please contact Fay Zaharas or Christine Pappas to share your thoughts. Once things get up and running, we will add meetings to the calendar and re-send it, if necessary.

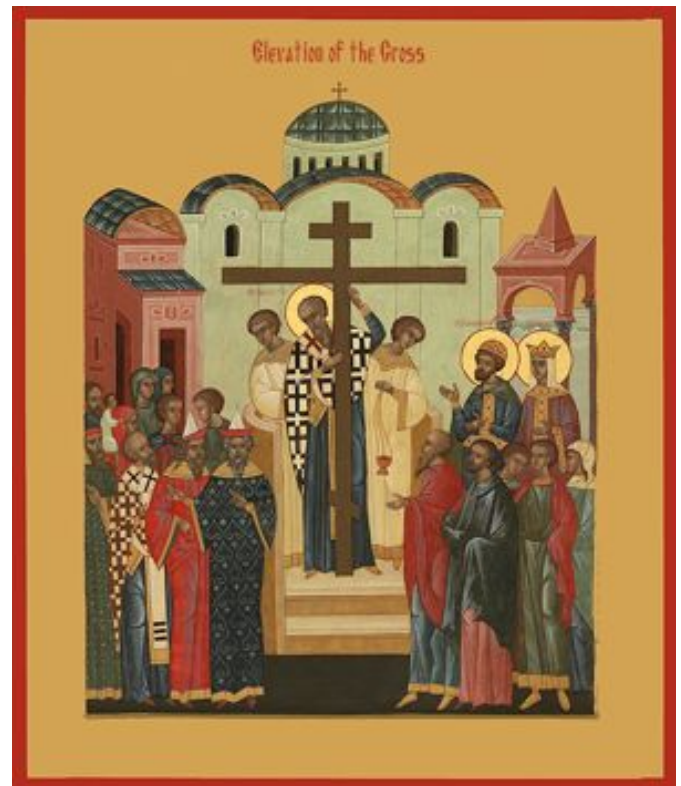
while the faithful repeated the chanting of “Lord have mercy.” This ritual is still done in the churches today after the solemn presentation and elevation of the Cross at the end of the **Vigil** service of the holy day following the **Great Doxology of Matins**.

The troparion of the feast which was, one might say, the “national anthem” sung on all public occasions in the Christian Empires of Byzantium and Russia, originally petitioned God to save the people, to grant victory in war and to preserve the empire “by the virtue of the Cross.” Today the troparion, and all the hymns of the day, are “spiritualized” as the “adversaries” become the spiritually wicked and sinful including the devil and his armies, and “Orthodox Christians” replace the names of ruling officials of the Empire.

O Lord, save Thy people and bless Thine inheritance. Grant victories to the Orthodox Christians over their adversaries; and by the virtue of Thy Cross, preserve Thy habitation (Troparion).

As Thou was mercifully crucified for our sake, grant mercy to those who are called by Thy name; make all Orthodox Christians glad by Thy power, granting them victories over their adversaries, by bestowing on them the invincible trophy, Thy weapon of peace (Kontakion).

The holy day of the **Elevation of the Cross**, although it has an obviously “political” origin, has a place of great significance in the Church today. It remains with us as a day of fasting and prayer, a day when we recall that the Cross is the only sign worthy of our total allegiance, and that our salvation comes not by “victories” of any earthly sort but by the only true and lasting victory of the crucifixion of Christ and our co-crucifixion with him.



When we elevate the Cross and bow down before it in veneration and worship to God, we proclaim that we belong to the Kingdom “not of this world,” and that our only true and enduring citizenship is with the saints in the “city of God” (Eph 2:19;

continued on page 3...

Heb 11:10; Rev 21-22).

The first Old Testament reading of the **Vespers** of the day tells of the “tree” which changes the bitter waters into sweetness—the symbol of the Tree of the Cross (*Ex 15:22-16:1*). The second reading reminds us that the Lord chastens and corrects those whom he loves and that Divine Wisdom is “a Tree of life to those who lay hold upon her and trust in her, as in the Lord” (*Prov 3:11-18*). Again the reference is to the Cross which is, as the epistle reading of the day proclaims, “to those who are called... the power of God and the wisdom of God” (*1 Cor 18-25*).

The third Old Testament reading is from the **Prophecy of Isaiah** which tells of the “city of the Lord” where both Jews and Gentiles will live together and “shall bow themselves down” at the place of God’s feet and “shall know that I the Lord am Thy Saviour and Thy Redeemer, the mighty One of Israel” (*Isaiah 60:11-16*). Here we have the direct reference to God’s city where men shall worship at his feet; and together with the psalm line repeated constantly during the services which calls us to “bow before his footstool,” we have once again the reference to the Holy Cross (*Ps 99:5, 110:1, et al.*).



Before the Cross, we bow down in worship, O Master, and Thy holy resurrection, we glorify (Hymn of Veneration before the Cross).

This central hymn of the **Elevation of the Cross** which lasts for eight days in the Church is sung many times. It replaces the Thrice-Holy of the **Divine Liturgy**. The normal antiphons are also replaced by special verses from the psalms which have direct reference to Christ’s crucifixion on the Cross (*Ps 22, 74, 99*). At the Matins, in the gospel reading from St John, Christ says that when he is elevated on the Cross he will draw all men to himself (*Jn 12:28-36*). The long gospel reading at the Divine Liturgy is the passion account from this same gospel.

Thus, at the Elevation of the Cross the Christians make their official rededication to the crucified Lord and pledge their undivided allegiance to him by the adoration of his holy feet nailed to the life-creating Cross. This is the meaning of this holy day of fasting and repentance in the Church today.

Many Years!!!

Happy Birthday to ...

Jarrold Turner (9/3)

Fay Zaharas (9/5)

Tina Marquardt (9/8)

Alexis Zaharas (9/12)

Katie Zaharas (9/12)

David Johansen (9/19)

Greg Pappas (9/20)

Rebecca Pullos (9/22)

Charlie Radich (9/24)

Nektarios Truebenbach (10/7)

George Zaharas (10/8)

Angela Schamber (10/10)

Chad Schamber (10/16)

Nicolette Galeotos (10/22)

Happy Anniversary to ...

Dr. Take & Jamie Pullos (9/6)

Sam & Stacey Galeotos (9/10)

Anthony & Barbara Andrikopoulos (9/27)

Happy Nameday to...

Estelle Haeefe (Stavroula - 9/14)

Jennie Joannides (Polyxeni - 9/23)

Jim Haeefe (Demetrios - 9/26)

(If you don't see your birthday, anniversary, or Nameday here, please forgive me for missing it, and let me know when it is! - Fr. Paul)

The Life of a Lesser-Known Saint...

St Longinus – October 16

The Holy Martyr Longinus the Centurion, a Roman soldier, served in Judea under the command of the Governor, Pontius Pilate. When our Savior Jesus Christ was crucified, it was the detachment of soldiers under the command of Longinus which stood watch on Golgotha, at the very foot of the holy Cross. Longinus and his soldiers were eyewitnesses of the final moments of the earthly life of the Lord, and of the great and awesome portents that appeared at His death. These events shook the centurion's soul. Longinus believed in Christ and confessed before everyone, "Truly this was the Son of God" (Mt. 27:54).

According to Church Tradition, Longinus was the soldier who pierced the side of the Crucified Savior with a spear, and received healing from an eye affliction when blood and water poured forth from the wound.



After the Crucifixion and Burial of the Savior, Longinus stood watch with his company at the Sepulchre of the Lord. These soldiers were present at the All-Radiant Resurrection of Christ. The Jews bribed them to lie and say that His disciples had stolen away the Body of Christ, but Longinus and two of his comrades refused to be seduced by the Jewish gold. They also refused to remain silent about the miracle of the Resurrection.

Having come to believe in the Savior, the soldiers received Baptism from the Apostles and decided to leave military service. St Longinus left Judea to preach about Jesus Christ the Son of God in his native land (Cappadocia), and his two comrades followed him.

The fiery words of those who had actually participated in the great events in Judea swayed the hearts and minds of the Cappadocians; Christianity began quickly to spread throughout the city and the surrounding villages. When they learned of this, the Jewish elders persuaded Pilate to send a company of soldiers to Cappadocia to kill Longinus and his comrades. When the soldiers arrived at Longinus's village, the former centurion himself came out to meet the soldiers and took them to his home. After a meal, the soldiers revealed the purpose of their visit, not knowing that the master of the house was the very man whom they were seeking. Then Longinus and his friends identified themselves and told the startled soldiers to carry out their duty.

The soldiers wanted to let the saints go and advised them to flee, but they refused to do this, showing their firm intention to suffer for Christ. The holy martyrs were beheaded, and their bodies were buried at the place where the saints were martyred. The head of St Longinus, however, was sent to Pilate.

Pilate gave orders to cast the martyr's head on a trash-heap outside the city walls. After a while a

continued on next page...

Message from Fr. Paul

Beloved in Christ,

I am very pleased to inform you that His Eminence, Metropolitan ISAIAH plans to join us for our first Sunday in our new building. As such, we will be blessed to learn from the words of our Master on that day. Because of this, however, remarks that I had planned for that day will likely not occur. (When you are done cheering... read on) Thus, I would like to offer here just a brief reflection.

Our first Sunday in the new building will take place on the Feast of the Exaltation of the Holy Cross. This is, I believe, no accident. As strong as our building is - no matter how tough the materials used and how sturdy the entire structure has been built - the strength of this church will rest on the faith of those who worship in it. Our strength, as St. Paul quoted Christ Himself as teaching, is made perfect in weakness (2 Corinthians 12:9).

Thus, the crosses which we joyfully lift upon our shoulders spiritually are what will turn the building materials of wood, stone, and metal into a sacred space, a place in which the

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certain blind widow from Cappadocia arrived in Jerusalem with her son to pray at the holy places, and to ask that her sight be restored. After becoming blind, she had sought the help of physicians to cure her, but all their efforts were in vain.

The woman's son became ill shortly after reaching Jerusalem, and he died a few days later. The widow grieved for the loss of her son, who had served as her guide.

St Longinus appeared to her in a dream and comforted her. He told her that she would see her son in heavenly glory, and also receive her sight. He told her to go outside the city walls and there she would find his head in a great pile of refuse. Guides led the blind woman to the rubbish heap, and she began to dig with her hands. As soon as she touched the martyr's head, the woman received her sight, and she glorified God and St Longinus.

Taking up the head, she brought it to the place she was staying and washed it. The next night, St Longinus appeared to her again, this time with her son. They were surrounded by a bright light, and St Longinus said, "Woman, behold the son for whom you grieve. See what glory and honor are his now, and be consoled. God has numbered him with those in His heavenly Kingdom. Now take my head and your son's body, and bury them in the same casket. Do not weep for your son, for he will rejoice forever in great glory and happiness."

The woman carried out the saint's instructions and returned to her home in Cappadocia. There she buried her son and the head of St Longinus. Once, she had been overcome by grief for her son, but her weeping was transformed into joy when she saw him with St Longinus. She had sought healing for her eyes, and also received healing of her soul.

Holy Spirit will descend to bring us the very Body and Blood of Christ and to sanctify us. The wood of the cross is our true strength, and it is upon *that* wood that we must trust the most. This parish and this building will only be worth the time, money, and effort put in to them if we take advantage of them spiritually. Let us seek Christ daily and with all our strength, and in that, make the foundations of this building truly firm! Thank you for all that you have already done... Let's continue what we've started!

Fr. Paul

Message from the Parish Council President:

Fellow Parishioners,

This month we take another big step forward with the development of our parish. On September 14, 2014 we will begin holding services at our new parish home. This comes just two short years after holding our first service August 19, 2012 at Laramie County Community College. Thank you to all of you, who have dedicated so much of your time, resources, and energy. So much has been accomplished for which we should be thankful. Truly, we have been blessed to come so far, in so little time.

As you can expect, there will be many projects to complete once we occupy our new home. Please watch for various projects needing to be completed and pitch-in where possible.

I would like to ask everyone be mindful of the parish calendar as we have a number of activities planned requiring your participation. This includes the upcoming Parish Assembly, Open House, and Men's Retreat. More importantly, Father Paul has introduced several spiritual programs that I encourage you to participate in. Specifically, the Bible Reading Project and book study program. As we transition into our new home, I know he will be introducing even more programs that we will all enjoy, grow and benefit from.

Over the next few months we will be working on strengthening our religious education program, adding additional weekday spiritual activities, enhancing our stewardship program, introducing a new website, modifying our parish by-laws, and conducting parish council elections in December. I encourage everyone to get involved in areas where you feel you can participate and help the most.

I close by saying thank you to all of you who have committed yourselves to the growth of this parish, and look forward to growing in our faith with you.

Sam Galeotos
Parish Council President

Committee Reports...

HAYA (Holy Apostles Youth Association)

HAYA will kick off the new school year on Tuesday, September 9th and will meet throughout the year at 6:30pm on the second Tuesday of each month. We thank Nick and Alexis Bellack for taking the lead with this group and look forward to a great year!

Sunday School

Sunday School begins September 21 in our new facility! All students 4-18 years old are welcome to attend and learn about our faith. The younger children will begin class after Holy Communion while the older children will start their class after Liturgy ends.

Men's Group

Thank you to all who have participated in the Men's Group meetings, especially to Nick for taking the lead and Bob for getting our Perkins reservation in order. We have had great attendance so far, and expect that to continue! If you have not responded to Sam concerning the retreat yet, please do so ASAP!

Assisting in Upcoming Services...

Prosforo

September 7 - Lexie Garrett
September 8 - Tina Marquardt
September 14 - Lexie Bellack
September 21 - Stacey Galeotos
September 26 - Tina Marquardt
October 5 - Estelle Haefe
October 6 - Estelle Haefe
October 9 - Christine Pappas
October 12 - Kathy Joannides
October 16 - Adrienne Johansen
October 18 - Angie Galeotos
October 19 - Stephan Pappas
October 23 - Tina Marquardt
October 26 - Lexie Garrett
October 28 - Jamie Pullos

Fellowship

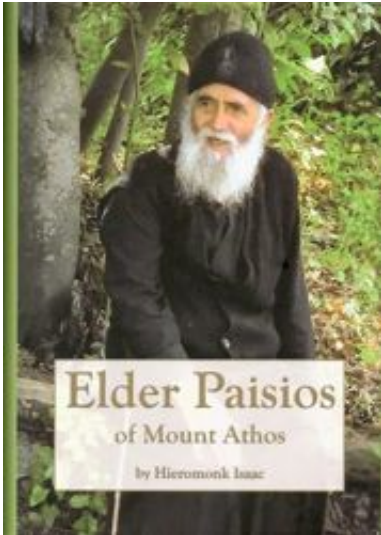
September 7 - Tina & Rob Marquardt
September 14 - José & Linda Rosa
September 21 - Julie & Lauren Lehman
September 28 - Bob & Ellyn Philips
October 5 - Driko & Christine Pappas
October 12 - Jamie & Sarah Pullos
October 19 - Angie & Stacey Galeotos
October 26 - Steve & Kelly Zaharas

Greeter

September 7 - Tim Joannides
September 14 - Chris Karajanis
September 21 - Steve Zaharas
September 28 - Sam Galeotos
October 5 - David Johansen
October 12 - Jim & Estelle Haefe
October 19 - Tyler Garrett
October 26 - Nick Bellack

*Thank you for your service
and dedication!!!*

Fr. Paul's September book recommendation:



Elder Paisios is perhaps the most famous of the modern Elders of the Orthodox Church and is likely to be officially glorified as a Saint before the end of the year. Until recently, more and more of his writings had become available, but very little of his life was known for the English-speaking world. This long awaited book by Hieromonk Isaac, someone who was intimately familiar with the holy Elder, has finally been released. At 752 pages in length, this is one of the most in-depth Lives of an Orthodox Saint one can find; it is thus the a perfect source of information for answering how one obtains the virtues, how one becomes a Saint, what completely selfless love of God looks like, how a Saint lives, and how we as Christians ought to live the Gospel. This is a wealth of spiritual riches, brining one to greater repentance and love for God and

helping one to find purity of heart. It is best found in Orthodox bookstores, especially monasteries (and can be easily found online). From the book's own summary:

"Elder Paisios of Mount Athos (1924-1994) is one of the greatest and most revered Elders of the Orthodox Church of our time. The life of Elder Paisios of Mount Athos resembles a garden adorned with countless flowers in bloom, radiant and colourful, beautiful to the eyes of man's spiritual heart, letting off an otherworldly aroma of holiness. The reader is invited to enter into his life and words, to 'lay aside all earthly cares', to see life from the divine perspective, to understand the mystery of the Gospel by standing under, submitting and entrusting oneself to experience and wisdom this God-bearing Holy Father."

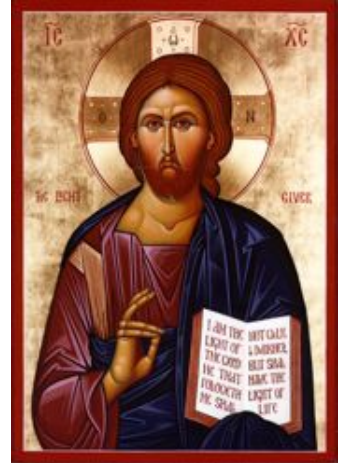
Fr. Paul's October book recommendation:

If one is to learn the life of Elder Paisios, it is natural that he will begin to desire with all his heart the life-giving writings of the holy Elder. Though there are 7 or so books available by Elder Paisios, I would highly recommend beginning here with *Athonite Fathers and Athonite Matters*. If one reads the above life, it becomes clear that Elder Paisios sought out holy figures to learn from and emulate; many of these figures' lives - and many other lives and beneficial stories - are related in this book. I have long considred this one of the best books I have ever read, and I can't recommend it enough. Though it is harder to find and, as an import from Greece, it is sometimes relatively expensive, it is worth every penny. Seek out this book and benefit from the never-ending spring of Elder Paisios' words and the lives of these incredible modern Saints!



Parish Open House

Tentatively scheduled for Saturday, September 27th from 1-4pm, our parish will hold an “Open House,” inviting the community of Cheyenne in to learn a bit about what Orthodoxy Christianity is and what this building project has been all about. Please be sure to mark this date on your calendar (you will be informed immediately if the date changes) so that you can come and help.



Further, if you have any friends or neighbors who have expressed any curiosity about the building or about Orthodoxy, this is a great opportunity to invite them to come and see! Please contact Adrienne Johansen if you would like to help with anything specific. More information will become available as the date draws near... And no... You don't have to worry... There is no Wyoming football game that day!

Bible Study

2nd & 4th Mondays of each month, starting in October

In October, we will begin a parish Bible study, convening the 2nd & 4th Mondays of each month at 7:00pm at church. We will choose which Book of the Bible to study and will engage in a verse-by-verse discussion of the teachings of Holy Scripture.

This group will be open to all parishioners. Please join us for this holy work!



Important Dates 2014: Holy Apostles Orthodox Christian Church

September:

12-13th – Sts. Constantine & Helen Greek Festival

14th – First Sunday in new building

15th – PC meeting

21st – General Assembly

27th – New Building Open House

October:

9th – PC meeting

November:

13th – PC meeting

December:

7th – AHEPA Christmas party

11th – PC Meeting

14th – Parish Council elections

Charities Committee Calendar

(Each month, our parish will focus on a different charitable cause. If you have any cause that you would like see supported, please contact Charlie Radich.)

September:

Holy Cross collection for Seminary

October:

Clothing Drive

Interfaith Family Support Services (IFSS)

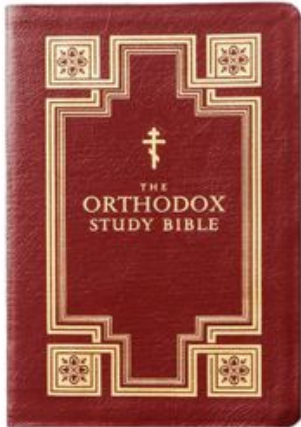
November:

Operation Christmas Box

December:

Infant items collection during Christmas party for Life Choice

Three Spiritual Opportunities...



Read the Bible in a Year

As everyone is likely aware, Fr. Paul has encouraged everyone to take part in a personal devotion of reading through the Bible in a year. This will take much zeal and diligence, but if we are to be honest, reading the Bible should *already* be part of our lives as Orthodox Christians. This project will help form a holy habit and cannot but benefit each of us individually and our community as a whole.



Basics of Orthopraxy

Every couple of weeks, be on the lookout for a 2-page write-up from Fr. Paul concerning some of the basics of Orthopraxy (or "correct practice" for Orthodox Christians). The first will be on the sign of the cross. These write-ups and discussions will help to be sure that our parish as a whole is practicing the basic expectations of Orthodox living. Hopefully, these will answer questions of how we should act and behave and why we do certain things. Please remember: these are not only to be read but are meant to be put into practice!



Bible Study

Beginning in October, we will hold a Bible study the 2nd and 4th Mondays of each month at 7:00pm at the church. These meetings will not only be specific studies of the Scriptures but will teach more generally how we approach the Scriptures as Orthodox Christians. (see also page 9 for information on this group)

And in November.... Be on the lookout in November for another group study dedicated to reading the Fathers of the Church and (hopefully in November) to the beginning of Saturday evening Vespers once a month.

Some Words from Modern Saints & Elders...



St. Silouan on true freedom and equality:

"The Lord wants us to love one another. Here is freedom: in love for God and neighbor. In this freedom, there is equality. In earthly orders, there may not be equality, but this is not important for the soul. Not everyone can be a king, not everyone a patriarch or a boss. But in any position it is possible to love God and to please Him, and only this is important. And whoever loves God more on earth will be in greater glory in His Kingdom."

St. Silouan on how to know God:

"We may study as much as we will but we shall still not come to know the Lord unless we live according to His commandments, for the Lord is not made known through learning but by the Holy Spirit. Many philosophers and scholars have arrived at a belief in the existence of God but they have not come to know God. And we monks apply ourselves day and night to the study of the Lord's command but not all of us by a long way have come to know the Lord, although we believe in Him."

Elder Sophrony on our relationship with the world:

"It is essential in these days to be able to protect ourselves from the influence of those with whom we come in contact. Otherwise we risk losing both faith and prayer. Let the whole world dismiss us as unworthy of attention, trust or respect – it will not matter provided that the Lord accepts us. And vice versa: it will profit us nothing if the whole world thinks well of us and sings our praises, if the Lord declines to abide with us."

Elder Sophrony on the Divine Liturgy:

"The purpose of the Divine Liturgy is to convey Christ to us. The Divine Liturgy teaches us an ethos, the ethos of humility. As Christ sacrificed Himself, so also should we sacrifice ourselves. The type of the Divine Liturgy is the type of impoverishment for us."



An Actual Photograph of the Panaghia?

The first-ever photo studio on Mount Athos appeared at the Russian Saint Panteleimon Monastery in the early 1870's. With the blessing of the elders, all events in the life of the monks were recorded on film. The photo history of the Russian Monastery lasted till the 1930's, but it gradually fell into decay due to lack of money. The Monastery's pride is the negative of the photo above showing the giving of bread to poor monks, among whom they consider to be the Mother of God herself dressed as an abbess of the Holy Mountain.

The photograph... was taken on August 21/September 3, 1903 and released in 1997 from the archives of the Russian Athonite Monastery of Saint Panteleimon. It was taken as a souvenir photograph of an old custom: the Russian Monastery would give alms to the poor monks who lived in the Cells.

At the time it had been decided that this custom of giving alms to the poor monks would not be repeated the next year because the reserves of the Monastery had fallen. What may have contributed to this was the bad situation in Russia, which reduced donations to the Monastery.

Monk Gabriel, the photographer, decided to photograph this event for the last time to commemorate it. However, he noticed, amid the fathers, a woman moving in a wondrous manner. He therefore photographed the scene, and the woman whom he alone saw was imprinted on the photographic paper in a flash.

According to the chronicle of the Monastery:

On August 21, 1903, as poor monks were receiving alms at the gates of Saint Panteleimon Monastery, Monk Gabriel took a photograph. When the photograph was developed the image of the Mother of God appeared miraculously to the left of the picture, humbly receiving a blessed crust of bread. Not long before, several brothers had clearly seen the Holy Virgin amongst the monks at the gate and wanted to tell the gatekeepers about it, but on the day the picture was taken no one had seen Her.

The fathers concluded that the All-Holy Virgin, who is the abbess over all the monks and ascetics of the Holy Mountain, was sad over the fact that it was decided this was the last time alms would be given to the poor monks by the Monastery, so they withdrew their decision to stop this act of charity.

In 1903, more than 1400 monks lived at Saint Panteleimon Monastery, while today there remain only some 35.

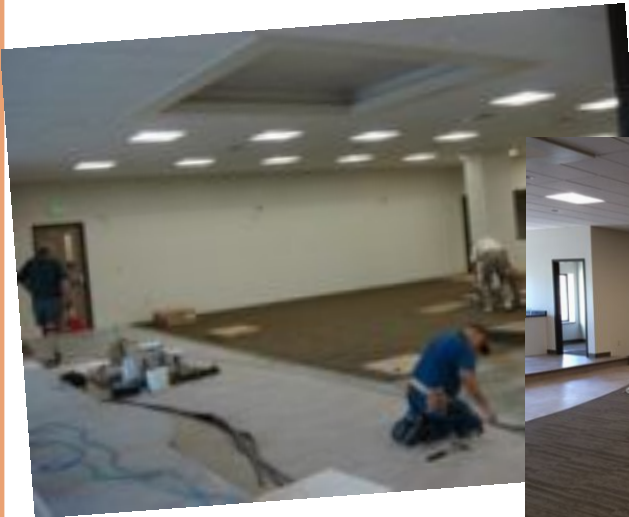
Source: (<http://www.johnsanidopoulos.com/2010/06/photo-of-virgin-mary-on-mount-athos.html>)





Building Update in pictures...

(as always, thank you Jim!)



Orthodoxy 101 Schedule

**(Please note that the schedule is subject to change;
all session are scheduled for Tuesdays at 7:00pm)**

Session 1: October 14
Orthodoxy, Religion, and the Search for Faith

Session 2: October 21
The True God

Session 3: October 28
The Human Being

Session 4: November 4
Sin

November 11: No Session

November 18: No Session

Session 5: November 25
Jesus Christ and the Son of God

Session 6: December 2
Jesus Christ as Savior of the World

Session 7: December 9
Repentance and Faith

Session 8: December 16
The Holy Spirit

Session 9: December 23
The Church and Mary

September 2014

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1	2 7:00am Men's Group	3	4	5	6
8:30 am Orthros 9:30 am Divine Liturgy	8 8:45 Orthros 9:30 Liturgy - Nativity of the Theotokos	9 7:00am Men's Group 6:30pm HAYA meeting at church	10 6:30pm Paraklesis	11	12	9:00am Reading Group 13
First Sunday in New Building 14 8:30 am Orthros 9:30 am Divine Liturgy	15 12:00pm PC meeting	16 7:00am Men's Group	17 6:30pm Paraklesis	18	19	20 6:00-8:00pm Call to Prayer for Religious Freedom in front of State Capital Building
21 8:30 am Orthros 9:30 am Divine Liturgy Gen. Assembly after Liturgy Men's Group retreat	22 Men's Group retreat	23 Men's Group retreat	24 6:30pm Paraklesis	25	26 8:45 Orthros 9:30 Liturgy Translation of St. John the Theologian	9:00am Reading Group 27
8:30 am Orthros 9:30 am Divine Liturgy 28	29	30 7:00am Men's Group				

 = strict fast
 = wine/oil allowed

October 2014

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			1 6:30pm Paraklesis	2 8:45 Orthros 9:30 Liturgy Apostle James, Son of Alphaeus PC meeting 5:30pm	3	4 9:00am Reading Group
5 8:30 am Orthros 9:30 am Divine Liturgy	6 8:45 Orthros 9:30 Liturgy Apostles Thomas	7 7:00am Men's Group 6:30pm HAYA meeting	8 6:30pm Paraklesis	9 8:45 Orthros 9:30 Liturgy Apostle James, Son of Alphaeus PC meeting 5:30pm	10	11 9:00am Reading Group
12 8:30 am Orthros 9:30 am Divine Liturgy	13 7:00pm Bible Study	14 7:00am Men's Group 7:00pm Orthodoxy 101 - 1st session	15 6:30pm Paraklesis	16 8:45 Orthros 9:30 Liturgy Longinus the Centurion	17	18 8:45 Orthros 9:30 Liturgy Luke the Evangelist
19 8:30 am Orthros 9:30 am Divine Liturgy	20	21 7:00am Men's Group 7:00pm Orthodoxy 101 - 2nd session	22 6:30pm Paraklesis	23 8:45 Orthros 9:30 Liturgy James, the brother of the Lord	24	25 9:00am Reading Group
26 8:30 am Orthros 9:30 am Divine Liturgy	27 7:00pm Bible Study	28 8:45 Orthros 9:30 Liturgy Holy Protection of the Theotokos 7:00pm Orthodoxy 101 - 3rd session	29 6:30pm Paraklesis	30	31	

 = strict fast
 = wine/oil allowed