



The Witness



Metropolis of Denver

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

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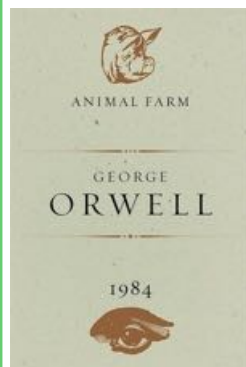
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The Devil's Revolution: Sunday Sermon from June 28 (This is a write-up of my sermon as best as I could remember it, not a word-for-word transcript)

In the name of the Father, and of the Son, and of the Holy Spirit: One God. Amen.

I want to begin today by giving a little bit of a literary survey. Before I was ordained to the Holy Priesthood, I would read about 30-40 books in a year; since being ordained, that has slipped to about 10. Besides all of the Lives and writings of the Saints, the Church history, the theology that I like to read, I have really been missing, of late, reading literature... It's just tough to find the time. So this past week, I decided to make some time for just 10-20 pages a night of good literature, and I began re-reading one of George Orwell's classics: Animal Farm.

In speaking with one of our younger parishioners this past week, I mentioned that I was re-reading this, and this parishioner responded, "I didn't like that book." So I asked, "Do you know what it's really about?" And she said, "No." So I explained that Animal Farm is a direct analogy to the events that were occurring in the Soviet Union with Communism; each character is a direct parallel to a real-life figure. The schools, I'm sorry to say, don't teach this. This parishioner had never heard any of this before.



The book begins with a speech by a pig named "Old Major" explaining a new philosophy; Old Major is the representation of Karl Marx. Napoleon, the main character of the book, is modeled after Stalin. Snowball, who is driven from the Farm, represents Trotsky. And as the story progresses, we see the leaders of this new philosophy become exactly like those they opposed and the farm end up exactly like what they were trying to avoid... and even worse. I'm going to ruin the ending for you now: in the famous final scene, all of the non-pig animals look into the

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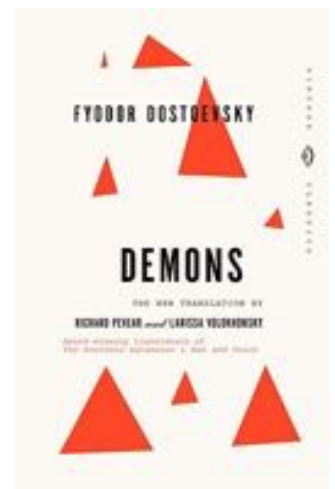
farmhouse to see their leaders – the swine – talking and playing cards with the enemy: man! And as they get into an argument over some cheating occurring in their card game, the humans and the pigs begin yelling back and forth while the other animals lose the ability to tell the difference between the two; they can't tell the pig faces from the face of men. This has a direct relation to real-world events, but I'll let you look that up if you wish. The important point for us is that Orwell was, in a prophetic way, explaining the dangers of Communism – both for the Communists and for us. Communists became far worse than that which they were attempting to correct.

Now, the copy of Animal Farm that I am reading is one of two books in the single volume, the other being Nineteen Eighty-four. In reading the introduction, it was pointed out that a manuscript of this book (1984) made it into the Soviet Union, and the people were shocked; they were absolutely shocked at how accurate the portrayal of life under a tyrannical regime was. How could somebody who had never lived under Communism know so well what day-to-day life was like? This book, then, came to be seen as one of the most prophetic pieces of literature ever written. I plan on re-reading this as well, but before I get to it, I've begun a book that is far-less known but which, I would argue, is far more prophetic.

Fyodor Dostoyevsky wrote a book about a small group of nihilistic revolutionary thinkers in a small Russian town. In this book – of which I have only read the first 40 pages, though I know the basic arc of the story – an idealistic group of intellectuals ends up, like the swine in Animal Farm, becoming everything that they are seeking to destroy. Every vice, every danger, every terror which they believe they would do away with in their ideal utopia ends up becoming exactly part of who they are and what they espouse... and they dismiss all of the contradictions of their worldview as necessary for the cause.

Why do I consider *this* book to be so much more prophetic than Orwell's? Dostoyevsky wrote this book *40 years* before the Bolshevik Revolution brought Communism to Russia. It's a terrifying look at what happens to man when he claims a love for "humanity" but is unable to love his fellow man, sitting right next to him. You've heard me talk about this before: the strange situation we have today in which protesters or demonstrators hold signs or shout slogans about universal love and tolerance but scream denunciations of hate and spit at those who oppose them. They call for "love" toward humanity, but they hate the person standing right in front of them.

This prophetic book of Dostoyevsky's has an interesting title. It is usually called The Possessed, but in fact, a more accurate translation is simply, Demons. In the introduction to the translation I am reading, the author of the introduction speculates that the "demons" to which the title refers are the *ideas* that take over the men in the novel. The ideas, it is suggested, become demons for them, taking on a life of their own and becoming more important than anything else. I would suggest that – as Dostoyevsky wrote this book after leaving atheism and becoming a very faithful Orthodox Christian – he simply meant literal demons. These thoughts, these contradictory ideas that would make men justify becoming all that they claimed to hate, had to come from *somewhere*. They had to be pushed and twisted and justified from *some* influence. What could make men, striving for what they believe is perfect beauty and love in all of society, turn so evil *but* the whispers of the devil and his horrid soldiers? It doesn't matter how well intentioned these men were; they had become consumed by evil.



I bring up these books because, in looking at all that led to the dark period of the 20th century in Russian, I can't help but see direct parallels to what is happening in our own country today... only today is worse. How is it worse? In Communist Russian, the Church needed to be crushed because it was "superstitious" and thus a "nuisance." It

acted directly against the materialistic philosophy of the country's leaders, and for this reason, it was a danger to their cause. Today, however, the Church isn't seen as a "nuisance"; it is being condemned as "hateful," "judgmental," and even "*evil*." Everything, today, is backwards.

I am speaking, of course, largely in reference to this horrible, illogical, and exceedingly dangerous opinion passed by the Supreme Court on Friday "legalizing" gay "marriage" for the entire country. Far from just redefining marriage to fit their desired description, the Court and our culture has redefined much more. And what have they redefined?

"Love." No longer does "love" mean a selfless sacrifice which longs for not only affection but truth; it now means a slavery to pleasures that literally hates anything that disagrees with it. "Tolerance." No longer does "tolerance" mean simply allowing people to think and live differently than you believe; it means accepting only *one* worldview and denouncing, harassing, even threatening, fining, and imprisoning those who don't tow the cultural line of ideology and morality (or "immorality," more accurately). "Freedom." No longer does "freedom" mean freedom *from* an unwanted ruling force; it now means the liberty to seek whatever one desires and thus becoming an absolute *slave* and *servant* to one's passions.

(As an aside, I want to also comment on something I witnessed on social media on Friday... about another term – in this case an image, a symbol – that has been redefined to represent the opposite of what it actually means. Many people were elated to witness rainbows in the sky on Friday. I had to remind people of what the rainbow actually means. The rainbow is the sign of a covenant between God and man. After Noah and his family were saved in the Ark during the Flood – which *the rest of humanity* was wiped out because of their sin – God gave the rainbow as a sign that He would never again wipe man from the face of the Earth as He did with the Flood, no matter how immoral and corrupt man became. The rainbow is not a sign of approval then; it is a call to repentance.)

We all have sins. Same-sex attraction, in and of itself, is a passion, but when one does not submit to this passion, we see such a person not as a grave sinner but as a valiant warrior. What makes the sin of active homosexuality such a danger today is that it is now being fully embraced, fully celebrated, and fully encouraged. And don't think that this decision doesn't encourage others. There is more sexual "experimentation" happening on college campuses than every before. And we know that this is serious. How do we know this?

Think back to the sin of Adam and Eve, and we will understand the nature of sin and why it is so destructive. Adam and Eve were given one commandment: don't eat of the fruit of the tree of the knowledge of good and evil. And we know what happened. Satan, in the form of a serpent, deceived Eve who deceived Adam. They ate. And for this *one* sin, this *single* transgression, disease, corruption, the reign of the devil, and death entered *all of creation*! Animals, plants, dirt, man – *all of this* became corrupted because of a single sin.

Sin corrupts and multiplies. It is its nature. The same, however, is true of holiness. This is why we have so many Saints who, being filled with God's Grace, brought animals and plants *back* into communion with God. St Seraphim of Sarov and Elder Cleopa of Romania had their bears. St Paisios of the Holy Mountain had a snake. St John Maximovitch had a pigeon. St Gerasimos had a lion. Sin and holiness can both be spread.

This is why, then, as Orthodox Christians, we absolutely *cannot* support the idea of same-sex "marriage." We know that, as society blesses one sin, that sin will multiply



and spread to many other sins, just as it did with Adam and Eve. We can't bless a sin for the entire country and then expect that many other repercussions *won't* occur.

While there are those who claim that this ruling was about equality, we know that this isn't the case. There are two main things that this entire movement is about. First, the real goal here is not to legalize gay "marriage"; it is to do away with the institution of marriage altogether. While you may disagree, I have shared before that I have heard audio of a lesbian activist declaring this to group of activists who, upon hearing it, all *erupted in cheers*. Second, this is about the fact that everyone was made according to the image of God, and that image – whether we call it the "voice of God" or our "conscious" – points out to us when we are living against the will of God. We all know within ourselves when we are not living according to our created design and intention. If gay "marriage" can be blessed by the State and all those who oppose it can be labeled "hateful bigots," then those living apart from God can *dismiss* that inner voice. We can shout loudly enough that we no longer hear it. This is about making people feel good in their sins and denouncing all those who disagree, because the voice inside of us needs to be drowned out and silenced... God needs to be dismissed.

If read an article once by a former gay activist who had been *very* involved in the gay movement, even publishing his own monthly magazine. When he left the movement and came to Christ, someone asked him why he seemed so angry – why he was always so loud and aggressive – as a gay activist. He answered that, deep within himself, he knew he was wrong. He was miserable. And he knew that, anytime people told him that he was in sin and was leading a life of personal destruction, he wanted to drown out their voices... so he shouted all the more loudly.

We do people struggling with same-sex attraction *no favor* by advocating for sin and encouraging them in it. Sin can only lead them into further darkness. Yes, we speak to them with love, but that love must contain the truth, or it is no love at all.

With Friday's decision, we don't see the end of this push; it will only become all the more aggressive. Like I said: this is *worse* than what preceded Communism. This is about turning absolutely upside-down all that we know to be true. Now, after this decision, immorality which spits in the face of the God Who created us is called "love" while the Church, the very body of Christ Who Himself *is* love and Who seeks the eternal salvation of all, is called a hotbed of hate... a house of "bigots" which ought to be done away with. Everything is called the exact opposite of what it is. So instead of seeking refuge in the Church where Christ will fulfill every desire and cure any illness, people are seeking to destroy the Church and thus ruin any possibility for True Life – which is found in Christ – for everyone. For if a single person struggling with same-sex attraction can find refuge in the Church, then this becomes a conviction against those who don't seek that refuge. It disproves their embrace of sin, and they can't let that happen. So they will seek to destroy us.

And if someone doesn't believe in God, even *nature itself* is being overturned. There is not question that man and woman are made to compliment one another; biologically, we know this to be true. And yet, we are told that seeking out physical pleasure is *higher* than even nature itself. Do you see how backwards this all is? Do you see how perfectly flipped 180-degrees morality has become?

This is, admittedly, a very bleak picture. But we can't leave it at that. We must know how to respond. We must know how to live in the midst of this. What do we do?

We put on the armor of God. We clothe ourselves with virtue and seek holiness, seek our *true selves*, transfigured by Christ. We should always remember that the only thing holy in and of itself is God; so to become holy, we must have

Him come dwell in us. And we do this primarily in Holy Communion.

When we eat an apple, it becomes a part of us. “You are what you eat,” the saying goes. Well this is true as well of Holy Communion. In Holy Communion, we actually *chew, swallow, and digest* the very Body and Blood of Christ. As I mentioned in my introduction to the Pre-Communion Prayers sent out last week, one of the prayers asks Christ to come sanctify our “belly and bowels.” That is, He sanctifies *even our intestines!* We become – body and soul – *wholly transfigured*.

But, as the prayers also state, Holy Communion is a fire. It, like fire, has two properties: it can enlighten or it can burn. None of us is ever “worthy” of Holy Communion. Today’s Gospel tells us of a centurion saying the words, “Lord, I am not worthy to have You come under my roof.” Looking at the Pre-Communion Prayers, we see this turned into the words, “Lord, I am not worthy to have You enter under the roof *of my soul*.” No, none of us is ever worthy of Holy Communion, but we can be properly prepared, as Christ deigns to enter our bodies nonetheless. And how do we properly prepare? We do the three things mentioned here all the time: we pray, we fast, and we go to Holy Confession.

Regarding prayer: We have put out some prayer booklets in this parish. I hear, every now and then through the grapevine, that these booklets are “too much,” that the prayers take “too long.” The prayers take about 15 minutes in the morning and 15 minutes at night. Can you imagine a married couple in which the husband says, “15 minutes in the morning and 15 minutes at night to spend with my wife? You’re asking way too much...”? This would indicate a *serious* problem in the relationship! If we properly love our spouse, we want to spend time with him/her. How much truer is this, then, of our love for God? We *desire* and *look forward to with longing* our time before our icons, to speak with, to be silent before, to stand in awe and prostrate before our loving Lord. Then, when we are about to go and seek the *fullness* of Christ and request *eternity* from Him, certainly setting aside 20 minutes specifically to prepare ourselves for that Gift is not too much.



Regarding Confession: I like to tell people that there are typically 4 great fasting periods of the Church: Great and Holy Lent, the Nativity Fast, the Dormition Fast in August, and the fast we are currently in... the Apostles Fast. (I say “typically” because, in some years when Pentecost is very late, the Apostles Fast disappears). These four periods are beautifully spread out in the year and can serve as great reminders to go to Confession. But if you think four times a year is too much – and this should be decided with your Spiritual Father... if you haven’t asked a Priest to be your Spiritual Father, please do so *soon!* – but if this seems like too much, be sure to go at least once a year. If you can remember your sins from one year ago yesterday, you are *way ahead* of me! I can barely remember mine from a week ago! So if it has been more than a year, or if you can’t even *remember* when you last went to Confession, you would be hard-pressed to declare yourself truly prepared to receive the Holy Fire of Christ’s Body and Blood. *Run to Confession. Seek out* the renewal of your baptism.

And finally, fasting: His Eminence, Metropolitan Isaiah did something very nice – and very unusual – with this parish: he allowed all of *you* to choose this parish’s name. Usually, in modern practice, the people will decide on three names and send them to the Bishop. He will choose one or, if he doesn’t like any of them, he will choose a different one altogether. In this case, he allowed us – the entire parish – to choose our own patrons. And 12 were beautifully chosen. The 12, glorious, all-praiseworthy Apostles. We established a new relationship with the

Apostles, seeking out their special blessing, their special protection, their special prayers, and their special presence. Can we truly ask these things of the 12 Apostles while telling them that we don't love them enough to *at least* abstain from meat for a few weeks? We fast in self-denial, we fast to help give our prayer wings, but first and foremost, we fast out of love. If we show love for food over our love for Christ, the Theotokos, and the Saints, then can we really state that we are prepared to receive Holy Communion?

When the world corrupts itself more greatly than before, we see how far down it has gone and increase our efforts the other way. *We* have to become the beacons of hope, of humility, and of true love for the world. *Our lives* should reveal Christ to them. We take our stand on this issue of homosexual because of love: because we love God, and we love people. The Church shows us the truest path of love. We can't love better than Christ or the Church. So before we can prepare the world for holiness, we have to prepare ourselves. We have to clean the houses of *our souls* from sin and invite Christ in only then.

People can repent and stave off the judgment of God. Nations can too. Let us become the catalysts for this. We have to be able to speak up, to speak with love, and to speak with firm boldness in truth. In order to do so best, however, we speak from a pure heart, filled with Christ.

One final thing: I have painted a bleak picture, and we *should* sorrow over this decision. We *should* weep and pray with sadness. But we should never despair. I mentioned all of those books because we need to be able to see where we are likely heading. We need to see the arc of history, not just the present moment. Things are going to get worse. Corruption and sin, as we said, breeds only more corruption and sin. But *NEVER* despair. Christ is our hope, and we are mere sojourners in this world, awaiting the final victory of that Hope. When the world crumbles, we flee the world and enter Heaven in this – the Divine Liturgy. Latch on to worship, latch on to prayer, and in this, let us find refuge and intercede for the whole world.

Amen.

Some Practical Liturgical Notes...

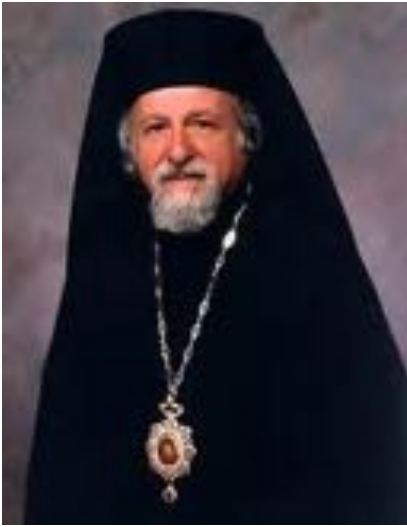
1) When receiving Communion:

A) **PLEASE** be sure to hold the Communion cloth *directly against your chin*; this is to protect Holy Communion from falling or spilling to the floor.

B) Stand *close the the Chalice* so that the Priest does not have to reach; this again helps protect the Body and Blood of Christ.

C) Women: Please remove all lipstick before receiving.

D) Do not turn away from the Chalice too quickly; be sure to wipe your lips with the red cloth, then turn around carefully, so as not to pull the cloth.



GREEK ORTHODOX METROPOLIS ^{OF} DENVER

Message from His Eminence, Metropolitan Isaiah

All Clergy, Monastics, and Laity of the Holy Metropolis of Denver

Beloved in the Lord,

This morning, on June 26, 2015, the Supreme Court of the United States of America declared, in a five to four decision, that same-sex marriage in our country is now legal in all fifty states. This decision was based on the freedom and equal rights of all citizens. There was no mention of God in any part of the decision.

This is one more ramification in the evolving laws of our nation which stresses the paramount rights and freedoms of our citizens. However, we know from our ancient, holy and cultural teachings and traditions that rights and freedoms cannot exist without the necessary responsibilities and accountability which should accompany them. Otherwise, such rights and freedoms would lead to anarchy, the next lower step from democracy.

This slippery slope which we as a nation have continued to travel, from the Roe v. Wade decision over forty years ago, has ignored the basic teaching of the science of sociology which states that the very first society in this world is the human family. Unfortunately, our Supreme Court began to attack this primary society by legalizing the deaths of unborn infants, who as children contribute to the concept of the primary family. Although there is the question of morality in putting to death helpless, unborn human infants — almost sixty million by now — we, as Americans, have been conditioned not to feel any guilt or remorse because this genocide is “legal.”

Aside from these thoughts which have to do with human behavior, we as members of the Church of the New Covenant, which history records as the Orthodox Christian Church, continue to preserve our Judeo-Christian principles which place Almighty God as the supra-intellectual Creator of heaven and earth and of all things visible and invisible. This is the teaching of the Church that was clearly recognized by the first Ecumenical Council in Nicea in A.D. 325.

Returning to what this morning’s Supreme Court decision pertaining to same-sex marriage states, we know that as members of the Church we have no right to criticize or to condemn any human person regarding his or her lifestyle. The Apostle Paul says it best when he states, “Who are you to pass judgment on the servant of another?” (*Romans 14:4*). We, of course, are not speaking of

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persons per se, but of human lifestyles which are contrary to the moral behavior exercised by one's free will in harmony with Holy Scripture.

Practically speaking, the question will arise from some in our canonical Orthodox Christian parishes regarding the sacrament of holy matrimony, for persons of the same gender. There is no confusion in this matter because our holy services of matrimony are not contracts as in all other religious bodies, but they are sacraments or *mysteria*. This means that we the clergy are not the celebrants of our sacraments, but the Holy Spirit is. This is why, for all of the sacraments of the Church, they are celebrated by the clergy in the third person. We never use the pronoun “I” because it is the Holy Spirit Who is the celebrant, through the priest or bishop. In our sacrament of holy matrimony, one of the prayers states, “Blessed are You, O Lord, Who are the celebrant of mystic and hallowed marriage...”

In all of the sacraments, we, the clergy, say, “the servant of God is baptized in baptism,” or “the servant of God is crowned” in holy matrimony. Another prayer said by the celebrant in the marriage ceremony is “O Master, send down now Your hand from Your holy dwelling place and unite Your servants...” None of the holy sacraments of the Church are considered contracts which can be broken; but, in all of them, it is our Triune God Who, through the canonical priest or bishop, gives a lasting blessing to the participants in the holy sacrament.

The fact that the First Amendment of our United States Constitution prohibits our government from interfering with the free exercise of religion means that no human law on the part of any of the three branches of government can negate or nullify or rise above the teachings and dogmas of our Judeo-Christian history of more than two thousand years. Any attempt by our government to do this would totally fail, as it did in Communist Russia and in Nazi Germany.

Consequently, my hierarchical instructions to all the clergy who belong to this Metropolis, and to the military chaplains under my oversight, are to react pastorally in denying any and all who may seek the Sacrament of Holy Matrimony for a same-sex marriage. You are to inform them that by doing so you would be betraying the holy priesthood of our Lord Jesus Christ, Who established the Church through His death and resurrection; and that, if you were to do so, you would be defrocked from the holy priesthood by an ecclesiastical tribunal.

I am confident that all of our holy clergy in this Metropolis will continue to honor our holy vocation and will remain faithful to the teachings of the Church. In this way, all of us — clergy, monastics, and laity — will continue to live our lives as best as we can, in harmony with the life-giving teachings of our Lord Jesus Christ which will lead us into His everlasting Kingdom.

With Paternal Blessings,

✠ *Metropolitan Isaiah of Denver*

Assisting in Upcoming Services...

(July)

Prosforo

7/5/15 (2) - Adrienne Johansen

7/12/15 (2) - Kelly Zaharas

7/19/15 (2) - Jamie Pullos

7/26/15 (2) - Christine Pappas

7/27/15 (1) - Christine Pappas

8/2/15 (2) - Fay Zaharas

Greeter

7/5/15 - Jim & Estelle Haefele

7/12/15 - George Zaharas

7/19/15 - Driko Pappas

7/26/15 - Nancy Wagner

8/2/15 - Tim Joannides

Fellowship

7/5/15 - Jordan & Andrea Hanslovan

7/12/15 - Nick & Alexis Bellack

7/19/15 - Kathy Joanides and Angela
Schamber

7/26/15 - Greg & Tara Pappas

8/2/15 - Driko & Christine Pappas



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

Please keep an eye out for
updated lists!!!

Many Years!!!

Happy Birthday to...

Kathy Joannides (7/1)

Nancy Wagner (8/5)

Nick Bellack (8/10)

Alicia Schamber (8/14)

Jackson Garrett (8/16)

Dr. Take Pullos (8/22)

Kelly Zaharas (8/26)

Tara Pappas (8/30)

Happy Anniversary to...

Tim & Kathy Joannides (7/6)

Steve & Kelly Zaharas (7/15)

Greg & Tara Pappas (7/17)

Nick & Alexis Bellack (7/18)

Stephan & Kay Pappas (7/18)

Charlie & Beth Radich (7/21)

Fr. Paul & Pres. Lavinia (8/17)

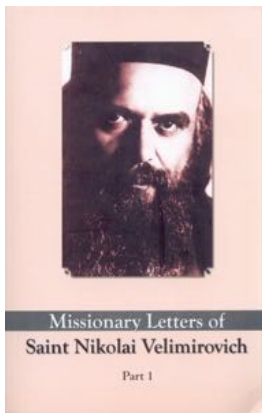
Rob & Tina Marquardt (8/18)

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

Conversing with the Fathers...



Each month, our “Conversing with the Fathers” class will meet to discuss one of the works of a Holy Father of Orthodoxy. This is a wonderful opportunity to read, study, and converse about the Divinely-breathed words of the Saints of our Church. The class meets the first Monday of each month. Please join us in this holy work! Below are the first three books of our series...

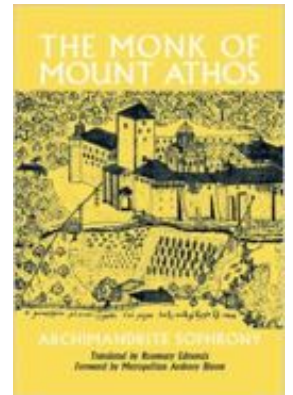


June selection (to be read in June and discussed at the July meeting):

For our June selection, we will look at Volume 1 of St. Nikolai Velimirovich's Missionary Letters. St. Nikolai was a 20th Century Saint who spent his final years in the United States. These letters cover a multitude of topics (they are not about missionary work, as the title might suggest) and reveal the great spiritual wisdom and eloquence of this modern Father, showing us why he was given the name “the Serbian Chrysostom.” Because each letter has its own topic, this is an easy book to read in small bouts throughout the month.

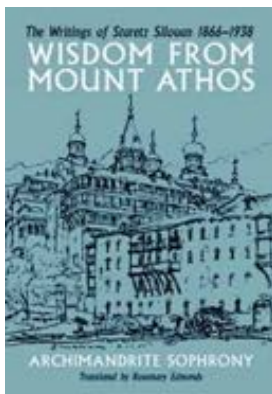
July selection (to be read in July and discussed at the August meeting):

For our July selection, we will read the short life of St. Silouan the Athonite: The Monk of Mount Athos. This work was written by St. Silouan's disciple, Elder Sophrony of Essex. Elder Sophrony, though not officially glorified as of yet, is no doubt also a Saint of the Church. This is a book, then, about a modern Saint written by a modern Saint! For the month following, we will continue with St. Silouan's own counsels, so this is a great opportunity to get to know a couple modern holy figures of our Church!



August selection (to be read in August and discussed at the September meeting):

For August, we will continue our examination of the 20th-century Saint, Silouan the Athonite. Having finished a book about his life, we will move on to a book containing his teachings and writings. St. Silouan wrote very little... and nothing formally. He wrote thoughts on scraps of papers. But these, along with personal teachings relayed to Elder Sophrony, have been compiled into this volume. This book is a great opportunity to gaze into the mind and heart of a modern Orthodox Saint!



Some Words from Modern Saints & Elders...

Fr. Roman Braga (+2015)



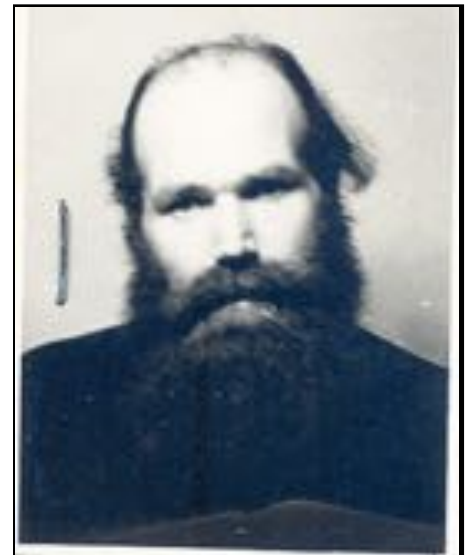
(A note on Fr. Roman Braga: Fr. Roman was one of many well-known Elders in Romania who were imprisoned and severely tortured by the Communists. Having endured many years of suffering, he was eventually released and found his way to the United States where he served as the Elder of the Dormition of the Mother of God women's monastery in Michigan. On April 28th of this year, he reposed in the Lord.)

1) I think that the Church, at least in Romania and Russia, was strengthened during the communist persecution. I dare to say that suffering matures not only the individual but the Church also. N. Berdeiev, in one of his books, affirms that the Church was strong during the 300 years of persecutions. Later, when Constantine gave freedom to the Christians, the spiritual life of the Church became diluted; the Church was more of an institution than a spiritual reality. The same thing I happened during communism: the Church was obligated to limit all her activities only to the inside of the four walls of the temple.

2) Prayer is not just a short time and you say "I finished my prayer" and that's it; you never finish your prayer. The definition of prayer is this: the feeling of the presence of God in you. And if you have this feeling of the presence of God you are in a continual prayer. "If you pray only when you pray, you don't pray at all," one of the monks said. So don't pray only when you pray, you pray all the time because prayer is not "give me, give me." Prayer is to say I love you and I want to spend time with you.

3) Attaining dispassion is not the result of personal effort, but it comes by the grace of God; so you must fall on your knees, see yourself as a sinner, and ask for God's help. Prayer and the purification of passions happen at the same time. I think that priority must be given to prayer. It is said that there is no pure prayer without first attaining dispassion. But I say that whether pure prayer or forced prayer, prayer must be the beginning of any spiritual work.

4) We can defeat Satan only with God, Who is within us. Let us follow the way of the great ascetics of our people in these moments of crisis, because only from this will our salvation come.



Fr. Roman's Mug Shot - 1955

Women's Study Group

The Women's Study Group will meet every other week at church at 12:30pm. Currently, the group is reading the Lives of female Saints and discussing the practical lessons we can learn from these Lives. Each class, we will seek to discuss the Saint who is commemorated closest to the meeting's date. Please see the July and August calendars for future meeting dates.



St. John Chrysostom Catechetical Lecture Series

The third installment of our St. John Chrysostom Catechetical Lecture Series will take place on July 5, 19, and 26 (note that we will skip the 12th, as we will have visitors to help get a Philoptochos chapter started). For our July series, we will present some of the great Fathers' teachings on the Lord's Prayer. The series will be entitled:

Seven Mysteries of the Lord's Prayer: A Guide to the Christian Life

This series will take various Fathers' commentaries on the Lord's Prayer, focussing especially on St. Maximus the Confessor's, and examine the Mysteries of the Faith embedded in this prayer given to us directly by the pure and undefiled mouth of our Savior. We will take each of the 7 Mysteries and expound upon how they help us grow in and live better the life of holiness to which we are called.



For those unable to make the lecture, they will be recorded. Our last series - "On the Church" - is available on CDs in the Narthex.



There's still time!!!



Western Boots & Ancient Roots

Holy Apostles Orthodox Christian Church
cordially invites you to attend our annual fundraising event

@ The Shellback Ranch

8827 Shellback Road, Cheyenne, WY 82009
Saturday, the eleventh of July, two thousand and fifteen
5pm Cocktail Hour • Live Music • 6pm Dinner, Program & Live Auction

ALL proceeds to benefit the completion of our church campus!

There's still time!!!

New Offering: Media Mondays!

In July, we will begin a new educational series in which we invite other speakers, through CDs or DVDs, to speak to us every Monday night at 5:30 and discuss their message. For the first series, we will listen, for 5 consecutive weeks, to Fr. Josiah Trenham speak on the topic of "The Good Husband," a series discussing the proper role of a husband according to the Scriptures and various Saints of the Church. Lectures can range from 35 minutes to an hour. If this becomes popular, we will continue later with the companion series, "The Good Wife." Keep in mind that both topics are suitable for men and women!!! They are great for couples to listen to together! For the first lecture, we will discuss if we want to include food for future meetings, though we will have pizza ready for the first. If you are interested in attending, please let Fr. Paul know so he knows how much food to order.



Charities Committee Projects

Charity Project for July:

We will be collecting Wal-Mart Gift Cards. We would prefer they be for \$10 each, so if you want to donate \$50 then please buy 5 cards.

These will be donated to Community Action of Laramie County Kinship Program to help offset the expense of sending kids back to school with all the supplies they need.

The mission of Kinship Support Services is to provide a sense of hope by linking families to community resources and to strengthen and preserve healthy kinship families for children so they are protected and nurtured within family with support of our community.

Community Action's Kinship Support Services program offers services to grandparents raising grandchildren.

The gift cards will be distributed to the families in August so they can take advantage of the before school sales.

Thank you for your help with this project.

Reminder: Use your King Soopers Cards Please. We have sold 34 cards, only 15 cards have been reloaded and we have spent \$2,373.00 for the month!

Just think if we were using all 34 cards, we could easily reach \$5,000.00 a month in reloads and receive \$250.00 for our church. In one year we would have earned \$3000.00!



And all we did was buy our groceries at King Soopers with our reloadable gift cards.

amazon.com® Remember to use AmazonSmile! <https://smile.amazon.com/45-5331534>, every time you place an order Holy Apostles gets a percentage!

Thanks for your help.

JULY

sun	mon	tue	wed	thu	fri	sat
28	29	30	 1	2 12:30 Women's Study Group	 3	4 No Great Vespers
5 8:30 Orthros 9:30 Liturgy SJCCLS 1	6 5:30pm Media Monday: The Good Husband 1	7 7:00am Men's Group 5:30pm - Conversing with the Fathers	 8 6:00 pm Paraklesis	9	 10	11 Western Boots & Ancient Roots
12 8:30 Orthros 9:30 Liturgy Philoptochos Presentation	13 5:30pm Media Monday: The Good Husband 2	14 7:00am Men's Group	 15 6:00 pm Paraklesis	16 12:30 Women's Study Group	 17 9:30 Liturgy at SCH - St Marina the Great Martyr	18
19 8:30 Orthros 9:30 Liturgy SJCCLS 2	20 9:30 Liturgy at SCH - Elias the Prophet 5:30pm Media Monday: The Good Husband 3	21 7:00am Men's Group 6:00pm Great Vespers at SCH for St Markella	 22 6:00 pm Paraklesis	23	 24	25
26 8:30 Orthros 9:30 Liturgy SJCCLS 3	27 8:45 Orthros, 9:30 Liturgy at St. Panteleimon the Great Martyr 5:30pm Media Monday: The Good Husband 4	28 7:00am Men's Group 5:30 Ministry Team Leaders meeting	 29 6:00 pm Paraklesis	30 12:30 Women's Study Group	 31	 = strict fast  = wine/oil allowed  = fish allowed

AUGUST

sun	mon	tue	wed	thu	fri	sat
26	27	28	29	30	31	 1 6:00pm Great Vespers
 2 8:30 Orthros 9:30 Liturgy 6:00pm Paraklesis	 3 9:30am Paraklesis (at SCH) 5:30pm Media Monday: The Good Husband 5	 4 7:00am Men's Group 5:00pm - Conversing with the Fathers 6:00pm - Paraklesis	 5 5:30pm Great Vespers at HA	 6 8:45 Orthros, 9:30 Liturgy - Holy Transfiguration 6:00pm Paraklesis (at SCH)	 7 6:00pm Paraklesis	 8 6:00pm Paraklesis (at SCH)
 9 8:30 Orthros 9:30 Liturgy 6:00pm Paraklesis	 10 6:00pm Paraklesis (at SCH)	 11 7:00am Men's Group 6:00pm Paraklesis	 12 6:00pm Paraklesis (at SCH)	 13 12:30 Women's Study Group 4:30pm PC Meeting 6:00pm Paraklesis	 14 5:30pm Great Vespers at SCH	15 8:45 Orthros, 9:30 Liturgy - Dormition of the Theotokos
16 8:30 Orthros 9:30 Liturgy	17	18 7:00am Men's Group	 19 6:00pm - Paraklesis	20	 21	22
23 8:30 Orthros 9:30 Liturgy	24	25 7:00am Men's Group	 26 6:00pm - Paraklesis	27 12:30 Women's Study Group	 28	 29 9:30 Liturgy at SCH - Beheading of St John the Baptist
30 8:30 Orthros 9:30 Liturgy	31	1	2	3	4	5  = strict fast  = wine/oil allowed  = fish allowed