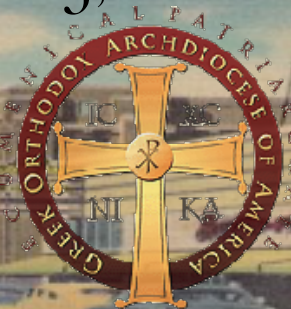


August/September 2016

Volume 5, Issue 8



The Witness



Metropolis of Denver

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

Contents:

Some Notes on Proper Church Etiquette	1-5
Chick-fil-A Youth fundraiser.....	6
Philoptochos & Prison Ministry...	6
Amazon Smile/King Soopers reminders.....	6
Pool party & picnic.....	7
Assisting in Upcoming Services. ..	8
Building & Lawn Maintenance.....	9
Many Years!.....	10
Conversing with the Fathers.....	11
IOCC run/walk.....	12
Some words from a Mdrn Saint.	13
Summer Spirit Day.....	14
WBAR Thank You & Fundraising Committee message.....	15
Cadillac Chance flyer.....	16
August Calendar.....	17
September Calendar.....	18

Some Notes on Proper Church Etiquette

by Fr. Paul Truebenbach

The Church is one of the few social institutions left in which there is expectation of a proper dignity and respect for appearance and behavior. This is because, even as the times change and culture falls further and further into the depths of sin and darkness, the Church remains in a timeless worship of a timeless God. And this God is the Lord Almighty. Our disposition toward God should reflect this. We worship Him with order and piety because His greatness, His glory, His majesty, and His immeasurable goodness deserve this, and we benefit from having this proper disposition toward Him. In fact, we could define a life of repentance as a life seeking a proper disposition before God.

And what is a proper disposition before God? It is a way of being – a way of thinking, speaking, and acting – that reflects the awe that being in the presence of God demands. Because we have an all-seeing God, we act in accordance with the thought that He is ever-present before us. We seek, in other words, to be Christian in all that we do – both inwardly and outwardly – at all times. A specifically Christian disposition, however, takes on a special dignity and attentiveness when we step into God's House, that is, the Church, the place set aside specifically for the worship of God.

This special attention and solemn formality that we display in a church is not done out of God's need for it, for He is in need of nothing. Furthermore, it is not the result of God or the Clergy setting down impersonal rules and restrictions in order to repress our freedom. Rather, we see the beauty and solemnity of the worship of the Church and wish, freely, to enter into it ourselves – both inwardly and outwardly. In this way, firstly, we benefit as much as possible from the services ourselves and increase our own sense of awe and recognition of the presence of God, while, secondly, we do all we can to avoid distracting others from their own attentive disposition during the services.

While there are different traditions in different churches regarding proper

continued on next page...

piety, what follows are meant to be nearly universal characteristics of proper church etiquette. Finally, it is vital to understand that these principles are meant to assist us in observing how pious and attentive we are in the services; they are never to be used to judge others.

Entering the Church

We enter the church by means of the Narthex. The Narthex is usually a tighter space than the Nave (the main portion of the church where the people stand during services); this architectural characteristic is intended to help focus our minds on the reason that we have come: to leave all earthly cares behind us and to enter a state of focused worship of our Lord. Upon entering the Narthex, we greet the Lord, the Theotokos, and the patron Saint(s) of the parish by venerating their icons; it is especially reverent to do one or three bows before each of these icons. We then light a candle with a prayer for ourselves or others, living or reposed. Upon entering the Nave, we do so with the sign of the Cross and quietly, so as not to disturb the service or others. While services are being prayed, we should avoid at all costs unnecessary conversations in the Narthex beyond our typical greetings. It is especially inappropriate to hold conversations during the reading of the Gospel or during especially solemn moments of the services, such as during processions or liturgical entrances.

The Divine Liturgy begins with the words, "Blessed is the Kingdom of the Father and of the Son and of the Holy Spirit, now and ever and unto the ages of ages." This signifies the commencement of the Lord's Banquet. If we were holding a banquet at our home, we would expect invited guests to arrive at the proper time and not after the meal had begun, unless they had a good reason. The Divine Liturgy should be treated the same. Without good reason, it is inappropriate and disrespectful to God to arrive after these words.

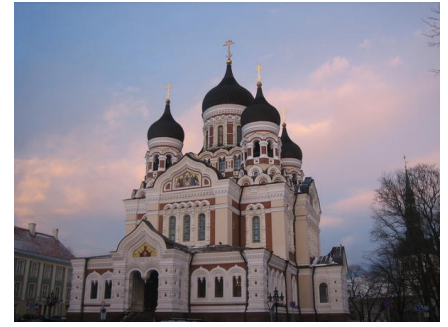
A common concern that people have is when not to enter the Nave of the church. The main times not to enter the Church include any time the Priest is facing the people (such as during the Gospel reading or blessings), during a liturgical entrance (such as the Little Entrance with the Gospel), during the Consecration, and when the Priest is censuring.

Entering the Altar

Just as we should always have an awareness of the presence of God but should have a particularly reverent awareness that we are entering the special presence of God in His churches, there is yet a more-heightened sense of reverence that one has when entering the Altar. This should never be done casually and without a distinct sense of unworthiness and awe. On a very practical note, however, it should not be done without a very specific purpose that is blessed by the Priest. Thus, before one enters the Altar, he should have a special blessing from the Priest. If one absolutely needs to get the Priest's attention during a service, one can either call over an acolyte or stand near one of the entrances to the Altar and seek the Priest's attention through a whisper. If someone needs to leave something for the Priest (including prosfora), it can be left in the Narthex or Nave.

Clothing

If Christ or the Theotokos were going to be bodily present during a service, we would certainly dress to reflect our respect and veneration; this thought should guide how we dress for services.



Men of all ages should wear long pants rather than shorts. Though a suit and tie are not required, we should avoid ragged or plain “street” clothes. Ideally, men should have long sleeves. Women should avoid tight-fitting or revealing clothing, “spaghetti-strings,” and short skirts or short pants.

Also to consider for both sexes is avoiding wearing things with flashy logos or writing that could be distracting for others. It is also important to avoid the ostentatious use of perfumes or colognes.

As a general rule, we should dress formally enough to bear witness to the King before Whom we stand and modestly enough to keep from pride and from distracting others’ worship. While women may wear head-coverings, men should not wear hats or head-coverings of any kind within the church.

During the Services

These two principles – acting in accordance with being in the presence of our Lord and in our Lord’s House and avoiding becoming a distraction to others – should really inform all that we do within the church. These concerns take on a special care during the divine services.

When sitting, for instance, we should not cross our legs or drape our arms over the backs of the chairs. Some people state that we avoid crossing our legs due to a superstitious avoidance of somehow “disrespecting” the cross of Christ when we do so. The real reason that we do not cross our legs is much simpler: we should avoid, even while sitting, positions of slackness or informality and the seeking of relaxed comfort. Our goal in the church is not to be comfortable but to be attentive, and too great of comfort can easily weaken our attention.

Next, though there is an exception for young children, no food or drink is allowed in the church. Gum is also not permitted at all within the church.

Today, we have to especially worry about the use of cell phones in the church. Besides making sure that our ringer is turned off, unless one needs a phone in case of emergency situations, it is best to keep phones off and put away. It is all too common for Priests these days to turn around to bless the congregation and see people checking their phones, texting, and even browsing the internet. We should always remember to leave all earthly cares behind when in an Orthodox church. If one wishes to use his phone to record the homily or part of the service, permission should be sought from the Priest beforehand.

Finally – and most importantly – any unnecessary talking during the services should be absolutely avoided. Unnecessary talking during the services betrays one’s own lack of attention, takes the attention of the one being spoken to away, and can become a great distraction to those who can hear or see discussions taking place. This is also true, as mentioned, for those in the Narthex. Though there is a physical separation between the Narthex and the Nave, the Narthex is still, nonetheless, part of God’s House. It is not a refuge for unnecessary conversations. If conversations must take place during the services in the Narthex, those talking should be cognizant of what is going on in the services; thus, one would not talk during the Great Entrance or the reading of the Gospel, for instance. If we are honest with ourselves, we must admit that most conversations that take place during the services are unnecessary. This is not only a disservice to us and to others; it is also, to be quite blunt, an offense to God.

Crossing Oneself

When new to Orthodoxy, one of the first big concerns people have is when to cross oneself. The reality is:

nobody is going to worry too much if you accidentally cross yourself when nobody else does. If you end up adding extra crosses or missing others, nobody will really notice. The general rule is to cross oneself at any mention of the Trinity or the Theotokos or during the use of Trinitarian language (such as “Holy God, Holy Mighty, Holy Immortal”). One should also cross oneself upon entering the church while also turning around to bow toward the Altar and crossing oneself upon exiting the Nave. We also cross ourselves before venerating icons or passing before the Altar. Finally, some choose to cross themselves at the end of every petition; while this is not as common of a practice, it is a helpful practice in helping to focus one’s attention.



Though there is nothing wrong with crossing oneself at times that others are not, there are a few times that we should avoid making the Sign of the Cross. Whenever a Priest or Hierarch blesses you or you are being censed by a member of the Clergy, we bow our heads to receive the blessing rather than blessing ourselves with the Sign of the Cross. Also, during the reading of the 6 Psalms at the beginning of Orthros, we should avoid crossing ourselves or making any unnecessary movements at all. Finally, I ask that people avoid crossing themselves immediately before or after receiving Holy Communion so as not to risk accidentally hitting the Chalice; it is better to cross oneself while the person before you is receiving Communion and waiting until one has walked away from the Chalice to make the Sign of the Cross afterwards.

Venerating Icons

As Orthodox Christians, we greet our icons with much joy and reverence, as if greeting an old friend for whom we have great respect. It is especially reverent to make a bow before venerating icons and, when venerating an icon that has been processed around the church for a Feast Day, even a full prostration, if one feels so inclined. When we kiss icons, we kiss the hand or foot of the figure, or the cross or book the figure is holding. It is also especially important that women not venerate icons with lipstick that can come off onto the image. It is especially good to venerate the icons in the Narthex not only upon arriving but when leaving the church.

Receiving Holy Communion and Prosfora

Holy Communion is received only after the proper preparation. This includes having prayed throughout the week and praying the Service of Preparation for Holy Communion before receiving, fasting when necessary during the week and completely abstaining from food and drink after dinner the night before receiving, and having participated in the Mystery of Holy Confession within a reasonable time before reception of the Body and Blood of Christ. This preparation is necessary, for if we receive Holy Communion unprepared, we are condemned by the Gifts rather than saved by them.

As mentioned previously, it is best not to cross oneself immediately before or after receiving Communion so as not to risk bumping the Chalice. It is also preferred that people not venerate the Chalice after receiving for the same reason. One of the reasons we eat a piece of prosfora immediately after receiving Holy Communion is to soak in whatever is left in our mouths and on our lips; thus, it is good to give some time after receiving before venerating any icons.

Prosfora should be received with both hands: the right hand above the left with palms facing upward. As the bread is blessed, it is good to do all that one can to avoid dropping crumbs on the floor. If prosfora is brought home and dries out, it is ok to place it outside – away from places where people normally walk – to feed to the

birds or other creatures.

Children

The younger the child, the more exceptions we can allow in the parish regarding certain rules. As children grow, we need to balance allowances with teachings of proper decorum and respect in the Church. We want to be as welcoming as possible to families with children and be certain that our own children learn to love, by their very presence, the services of the Church. Much of what we have already said about children covers the most necessary points. Whatever they cannot yet do, we teach them at the appropriate time. We teach them to venerate icons, cross themselves, and so on. There are two more points,

however, that we could add specifically for children: First, the more we pray with our kids at home, the more accustomed they become to the longer Orthodox services. It is also a good idea to take hymns home and teach them to one's children or to teach them about Saints whose icons can be found in the parish so that they can recognize them when they see them. Second, if children become disruptive to others during the services, we ask that they be temporarily brought to the Narthex or the cry room and calm down before re-entering the Nave. This, again, is not because we want anyone to feel embarrassed or unwelcome but simply to keep from disturbing the worship of the congregation.



Greeting a Priest or Hierarch and What to Call Them

Finally, let's look at the proper way to address and greet members of the Clergy. Bishops will usually be called "Your Grace" or, in the case of Metropolitans like our Hierarch, "Your Eminence." Priests are, of course, referred to as "Father," while it is optional to follow with their name. A Priest's wife should also not be referred to merely by her first name but should be called "Presbytera," "Matushka," "Khouria," "Preoteása," or the equivalent of whatever language one is comfortable with.

When greeting a Priest or Hierarch, we ask for a blessing. This is done the same way that one receives prosfora: by placing one's right hand over the left with palms facing up. In the case of Priests, one says, "Father, bless." In the case of Bishops: "Master, bless."

Conclusion

Note again that none of this is written so as to become a cause for us to judge others; it is merely a guide for ourselves. What is written herein is done because, in the Church, we wish to show proper respect and treat the Church with the proper dignity. While we may not always "feel" all that we do, we do it nonetheless, knowing that this is done for our sakes, not because God "needs" it. By practicing the proper outward piety, our inward piety continues to be formed. And we all need help with that! This is not, in other words, about laying down laws to make us uncomfortable but rather setting down guidelines so as to help us behave in accordance with the holiness of the Church... It is about helping sanctify us. I pray this guide serves this purpose in its own small way. Let us all act in accordance with – and exceed – the love for God and one another that we already have in our hearts!



Orthodox Christian Church Youth Monday, August 15th

HELP EARN 10% - 15% PROFIT FOR ORTHODOX CHRISTIAN YOUTH
Please identify yourself with your Spirit Night at the time of order: you are welcome to dine-in, carry-out or come through the drive-thru as everything is electronic. Come support Orthodox Christian Church Youth at Chick-fil-A Dell Range (4435 Windmill Rd).

Chick-fil-A open 6:00 am-10:00 pm
© 2012 CFA Properties, Inc. Chick-fil-A Stylized™ Growing Kids Inside and Out™, "C" are registered trademarks of CFA Properties, Inc.

NEW
EGG WHITE GRILL
start the day smart
Chick-fil-A



Philoptochos is designating August as
ORTHODOX PRISON MINISTRY AND
LARAMIE COUNTY JAIL BIBLE DONATION MONTH

We will be making an appeal for cash donations for
ORTHODOX PRISON MINISTRY

And will have *FREE ON THE INSIDE* Bibles

That you can buy to donate to the Laramie County Jail
Ministry

Here's how it works: Buy a "Free on the Inside" Bible for
\$10.00 in the Narthex; place that Bible in the "donate" bin.
\$4.40 of that cost will go to Orthodox Prison Ministry. Check
the display in the Narthex for details.



Please be sure to continue to shop on the parish's Amazon Smile
page and continue to use your King Soopers card; these small
donations to the Church - which cost you NOTHING! - add up
quickly for our building fund! Thank you!!!





Our Mission

To bring the love of Christ to those who are in prison by providing encouragement, material support, transition and reintegration services, Christian education, spiritual guidance, and the sacramental life of the Church.



ORTHODOX CHRISTIAN PRISON MINISTRY
AN AGENCY OF THE ASSEMBLY OF BISHOPS

Did you know?

- The U.S. has the highest incarceration rate of any country in the world.
- According to the International Centre for Prison Studies, the U.S. has an incarceration rate of 730 people per 100,000. Here are the figures for some other countries: Mexico-201; Turkey-168; Lebanon-122; China -121; Greece-111. That really puts the 730 for the USA in perspective.
- According to the National Reentry Resource Center, "708,677 sentenced prisoners were released from state and federal prisons in one year."
- If the number of Orthodox men and women is only 0.5% of the entire prison population, then over 3,500 Orthodox people would be coming out of prison and into our communities each year.



Our Programs and Services

In-Prison Ministry

- Provide Orthodox publications and resources
- Link prisoners to Orthodox priests
- Provide spiritual guidance to families of those incarcerated

Church Outreach & Training

- Educate, train, and provide ongoing guidance to clergy and laity on prison ministry.

Helping make Orthodox Christianity an officially recognized religion by prisons

The August Charity focus will be the Orthodox Prison Ministry and the Laramie County Jail Ministry.

Large Print Bibles will be available for purchase for \$10.00 each and donated to the Laramie County Jail.

Donations will also be taken to be sent to OCPM.

Our goal is to have 25 bibles go to the Laramie County Jail and raise \$200 to send to OCPM.

Assisting in Upcoming Services...

(August & September)



Prosforo

8/6/16 (Saturday) – Pres. Lavinia Truebenbach
8/7/16 – Adrienne Johansen
8/14/16 – Fay Zaharas
8/15/16 (Monday) – Fay Zaharas
8/21/16 – Laura Smith
8/28/16 – Christine Pappas
9/1/16 (Thursday) – Angie Galeotos
9/4/16 – Stephan Pappas
9/8/16 (Thursday) – Estelle Haefele
9/11/16 – Kelly Zaharas
9/14/16 (Wednesday) – Christine Pappas
9/18/16 – Laura Smith
9/25/16 – Kathy Joannides
9/26/16 (Monday) – Kathy Joannides

Fellowship

8/7/16 – Fay & George Zaharas (fasting)
8/14/16 – Angie & Stacey Galeotos (fasting)
8/21/16 – Church Picnic
8/28/16 – Lexie & Tyler Garrett
9/4/16 – Nancy Wagner & Zoe Christopulos
9/11/16 – Christine & Driko Pappas
9/18/16 – Kay & Stephan Pappas
9/25/16 – Tina & Rob Marquardt

Greeter

8/7/16 – Nancy Wagner
8/14/16 – Estelle & Jim Haefele
8/21/16 – Cameron Karajanis
8/28/16 – Jamie Pullos
9/4/16 – Driko Pappas
9/11/16 – Tim Joannides
9/18/16 – Zoe Christopulos
9/25/16 – Dave Johansen

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

Building Cleaning and Lawn Maintenance...

(August & September)

Interior Cleaning.

Week of 8/7/16 – Etchepare Family

Week of 8/14/16 – Stacey Galeotos & Jenni Jackson

Week of 8/21/16 – Driko & Christine Pappas & Family

Week of 8/28/16 – Nick Bellack

Week of 9/4/16 – Etchepare Family

Week of 9/11/16 – Stacey Galeotos & Jenni Jackson

Week of 9/18/16 – Driko & Christine Pappas & Family

Week of 9/25/16 – Nick Bellack



Lawn Care

Week of 8/7/16 – Mike Jackson & John Etchepare

Week of 8/14/16 – Tyler & Jackson Garrett

Week of 8/21/16 – George & Steve Zaharas

Week of 8/28/16 – Rob & Jared Marquardt

Week of 9/4/16 – Mike Jackson & John Etchepare

Week of 9/11/16 – Tyler & Jackson Garrett

Week of 9/18/16 – George & Steve Zaharas

Week of 9/25/16 – Rob & Jared Marquardt



Please keep an eye out for
updated lists!!!

Many Years!!!

Happy Birthday to...

Nancy Wagner (8/5)
Katherine Etchepare (8/6)
Nick Bellack (8/10)
Jack Etchepare (8/12)
Alicia Turner (8/14)
Jackson Garrett (8/16)
Mindy Horne (8/19)
Dr. Take Pullos (8/22)
Kelly Zaharas (8/26)
Tara Pappas (8/30)
Jarrod Turner (9/3)



Fay Zaharas (9/5)
Tina Marquardt (9/8)
Andrea Hanslovan (9/12)
Alexis Zaharas (9/12)
Katie Zaharas (9/12)
David Johansen (9/19)
Greg Pappas (9/20)
Rebecca Pullos (9/22)
Charlie Radich (9/24)
John Etchepare (9/25)

Happy Anniversary to...



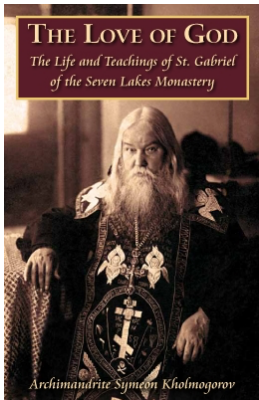
Fr. Paul & Pres. Lavinia Truebenbach (8/17)
Rob & Tina Marquardt (8/18)
John & Corrina Etchepare (8/22)
John & Gina McWhirter (8/24)
Dr. Take & Jamie Pullos (9/6)
Sam & Stacey Galeotos (9/10)
Andy & Barbara Andrikopoulos (9/27)

(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 usually meets the first Tuesday of each month. Please join us in this holy work! Below are the next three books of our series...

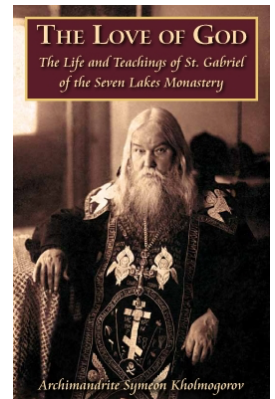


July selection (to be read in July and discussed at the August meeting):

A new publication from St Herman Press, *The Love of God: The Life and Teachings of St Gabriel of the Seven Lakes Monastery* is a much-expanded version of a book published nearly 2 decades ago. St Gabriel (+1915) was a spiritual child of St Ambrose of Optina; he was a man full of Grace and love.... a wonder-worker, ascetic, and incredible pastor. For this month, we will read only Part I of this book (his life), saving his teachings and letters in Part II for the following month. The book can be found at sainthermanmonastery.com.

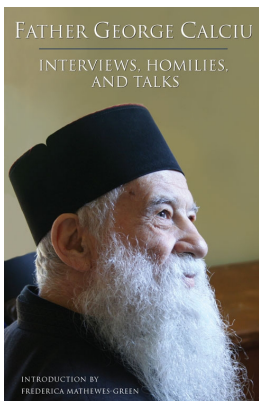
August selection (to be read in August and discussed at the September meeting):

Parts II & III of last month's text: *The Love of God: The Life and Teachings of St Gabriel of the Seven Lakes Monastery*. Part II contains the teachings and homilies of this modern Orthodox Saint, including his saving counsels. Part III contains letters written by St Gabriel. The book can be purchased at sainthermanmonastery.com.



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

Father George Calciu: Interviews, Homilies, and Talks contains the life, accounts of the repose, and various writings and interviews of a modern Orthodox Elder who spent his final years in the United States. Fr. George was a Romanian Priest who was imprisoned and severely tortured by the Communists. During these imprisonments, he learned a true love for God. Having reposed only 10 years ago in 2006, he has much to say to modern Americans. For this month, we will read the first half of the book found in Parts I-III: his life, death, a longer interview, and his famous 7 Epistles.





IOCC
PAN-ORTHODOX

5K Run/Walk and Picnic

Saturday, August 20, 2016

Help International Orthodox
Christian Charities support
ongoing humanitarian
aid programs in countries like
Greece, Syria, and Ethiopia.

St. Catherine Greek Orthodox Church
5555 South Yosemite Street • Greenwood Village, CO 80111

Registration Begins: 8:00am • 5K Run/Walk Time: 8:45am
Blessing of the 5 Loaves: 10:00am • Lunch: 10:30am

Individual Registration: \$30 • Family Registration: \$45

Trophies will be awarded for fastest time
and the parish with the most participants!

Register online at ioccc.org/denver

Questions? Contact Elaine Cladis at 303.435.8584
or ecladis@comcast.net

INTERNATIONAL ORTHODOX CHRISTIAN CHARITIES

Some Words from Modern Saints & Elders...

Father Seraphim Rose (+1982)



1) "Only struggle a little more. Carry your cross without complaining. Don't think you are anything special. Don't justify your sins and weaknesses, but see yourself as you really are. And, especially, love on another."

2) "The time of the end, though it seems to be near, we do not know. However close, it is still future, and in the present we have only the same age-old fight against the unseen powers, against the world, and against our own passions, upon the outcome of which our eternal fate will be decided. Let us then struggle while it is still day, with the time and the weapons which our All-merciful God has given us!"

3) "We must not artificially isolate ourselves from the reality of today's world; rather, we must learn to use the best things the world has to offer, for everything good in the world—if we are only wise enough to see it—points to God, and we must make use of it. Too many people make the mistake of limiting Orthodoxy to church services, set prayers, and the occasional reading of a spiritual book. True Orthodoxy, however, requires a commitment that involves every aspect of our lives. One is Orthodox all the time every day, in every situation of life—or one is not really Orthodox at all. For this reason we must develop an Orthodox worldview and live it."

4) "Do not trust your mind too much; thinking must be refined by suffering, or it will not stand the test of these cruel times."

5) "...Orthodox Christians of these latter times are indeed spiritually sleeping and desperately need to be awakened by a trumpet of the Spirit like Saint Symeon [the New Theologian]. Those who are Orthodox by birth and habit are not those who will inherit the eternal Kingdom of Heaven; they must be awakened to the conscious fulfillment of Christ's commandments and a conscious reception of God's Holy Spirit, as Saint Symeon so eloquently taught."

6) "Don't criticize or judge other people—regard everyone else as an angel, justify their mistakes and weaknesses, and condemn only yourself as the worst sinner. This is step one in any kind of spiritual life."



Holy Apostles Orthodox Church
presents



SUMMER SPIRIT DAY!

Come join us for a morning of activities, games, crafts,
songs, and fun! Snacks and lunch provided.
(Children ages 4-12)

FREE EVENT!

**PLEASE RSVP BY
AUGUST 10th
to:**

Christine Pappas:
dcpalbania@yahoo.com

WHEN: Thursday, August 18th,
9:30-12noon : Lessons, Crafts, Games
12-1pm: Lunch & Play Outside

WHERE: 9505 Hynds Blvd.
www.holyapostlescheyenne.com
307-514-5347

**BRING A
FRIEND!**



Thank You!

for making our 4th annual

Western Boots & Ancient Roots



A Huge Success!!

Our Sponsors

AHEPA Cowboy Chapter 211	Hanslovan Livestock Co.	Rock on Wheels
Driko & Christine Pappas	Pappas & Pappas Architects	Wyoming Bank & Trust
Ally Bank	Sheridan Steamboat Resort	Chris & Anastasia Daifotis
Harry & Sandy Nick	Edwards General Contractors	Rob & Tina Marquardt
Sam & Stacey Galeotos	Keg n Kork	Bill Scribner/
Jim & Estelle Haeefe	McGee Hearne & Piaz	AG Andrikopoulos Resources
Halladay Motors Auto Group	Steve Price	Schraders, Aragon & Jacoby
George & Fay Zaharas	Joannides Family Foundation	Funeral Home
	Dr. Take & Jamie Pullos	

All net proceeds of this dinner event will go directly to the building fund of Holy Apostles Orthodox Christian Church of Cheyenne!



HOLY APOSTLES

ORTHODOX CHRISTIAN CHURCH OF CHEYENNE

Corner of Hynds Blvd. & Riding Club

307-514-5347

Thank you to all who helped out with this year's Western Boots & Ancient Roots fundraiser! Like last year, the completion of WBAR means the initiation of our other major fundraiser: our Cadillac Chance raffle! This parish CAN NOT function without the success of these two fundraisers, so thank you in advance for your continued support, effort, and dedication!

Like last year, during the month of August, you should receive a book of Cadillac Chance raffle tickets to buy and/or sell. We need your help! This year, let's try to get ticket sales up quick and early and thus create a little urgency with potential buyers!

And remember the two big changes to this year's event: We will now be selling 1,500 tickets, and we have a phenomenal deal - You can buy one ticket for \$100 or THREE tickets for \$200! Be sure that all potential patrons know about this great opportunity!

Again, thank you in advance for your support!

Future Dates to Keep in Mind...

Monday, 8/15 - 6:00-8:00pm - Pool party and picnic

Wednesday, 8/17 - 5:30pm Akathist and talk by Orthodox nun at St James Antiochian OC

Thursday, 8/18 - Youth retreat - "Summer Spirit Day"

Sunday, 8/21 - Parish picnic

Monday, 8/22 - 5:00pm: Next fundraising meeting

Sunday, 8/28 - Wednesday, 8/31 - Men's Retreat

Friday, 9/9 - 5:30pm Back to School Bash

Sunday, 10/2 - General Assembly



Win* a NEW 2017 Cadillac XT5 Luxury AWD

*3-Year Pre-Paid Lease - Including Maintenance & Wyoming Sales Tax!



**TICKETS ON
SALE NOW!**



Cadillac

**Winner may apply
this value to any new
vehicle at Halladay Motors!**



**\$100/ticket or
3 tickets for \$200**
HURRY, only 1,500
tickets will be sold!

- New 2017 Cadillac XT5 Luxury AWD
3-Year Pre-Paid Lease - Including Maintenance & Wyoming Sales Tax or
Winner may apply this value to any new vehicle at Halladay Motors!
- Maximum of 1,500 tickets will be sold
- \$100 per ticket or 3 tickets for \$200
- Drawing Nov. 12, 2016. Need not be present to win.
- Weekly Drawings Beginning Sept. 2016
for \$100 Cash! Holder retains ticket for Cadillac Chance
- For Tickets & Information Contact:
Tim Joannides at Halladay Motors: 307-634-1511
or visit: www.cadillacchance.com
- All proceeds to benefit
Holy Apostles Orthodox Christian Church
of Cheyenne Building Fund

Sponsored
By



**HOLY
APOSTLES**

ORTHODOX CHRISTIAN
CHURCH OF CHEYENNE



9505 Hynds Blvd., Cheyenne, WY 82009 • 307-514-5347 • E-mail: cadillacchance@gmail.com

*Winner must provide valid driver's license and proof of insurability. W.A.C. Visit www.cadillacchance.com for full terms and conditions.

AUGUST

sun	mon	tue	wed	thu	fri	sat
31	 1 6:00pm Paraklesis	 2 6:00pm Paraklesis	 3 6:00pm Paraklesis	 4 6:00pm Paraklesis	 5 5:30pm Great Vespers with prayers and Makaria for Beth Radich - at SCH	 6 8:45 Orthros 9:30 Liturgy - Feast of the Transfiguration 5:30pm Great Vespers
 7 8:30 Orthros 9:30 Liturgy 6:00pm Paraklesis	 8 6:00pm Paraklesis	 9 5:00pm Conversing with the Fathers 6:00pm Paraklesis	 10 6:00pm Paraklesis	 11 6:00pm Paraklesis	 12 6:00pm Paraklesis	 13 6:00pm Paraklesis
 14 8:30 Orthros 9:30 Liturgy 6:00pm Great Vespers	15 8:45 Orthros 9:30 Liturgy - Dormition of the Theotokos 6:00pm Pool party and picnic w/ St Mark's	16	 17 5:30 Akathist and presentation at St James Antiochian Orthodox Church	18 Summer Spirit Day	 19	20 IOCC 5k run/walk and picnic at St Catherine's (see page 12 for info)
21 8:30 Orthros 9:30 Liturgy Parish picnic to follow Liturgy	22 5:00pm Fundraising Meeting	23	 24 6:00pm Paraklesis	25	 26	27
28 8:30 Orthros 9:30 Liturgy Men's Retreat begins	 29 9:30am Liturgy - Beheading of St John the Baptist (at SCH)	30	 31 Men's Retreat ends 6:00pm Paraklesis	1	2	3  = strict fast  = wine/oil allowed  = fish allowed  = dairy, eggs, fish allowed

SEPTEMBER

sun	mon	tue	wed	thu	fri	sat
28	29	30	31	1 8:45 Orthros, 9:30 Liturgy - Ecclesiastical New Year	 2	3 5:30pm Great Vespers
4 8:30 Orthros 9:30 Liturgy	5	6 7:00am Men's Group	 7 6:00pm Paraklesis	8 8:45 Orthros, 9:30 Liturgy - Nativity of the Theotokos	 9 5:30pm - Back to School Bash	10
11 8:30 Orthros 9:30 Liturgy	12 12:30pm Women's Study Group 5:30pm Adult Catechism	13 7:00am Men's Group 5:30pm Conversing with the Fathers	 14 8:45 Orthros 9:30 Liturgy - Elevation of the Holy Cross 6:00pm Paraklesis	15	 16	17
18 8:30 Orthros 9:30 Liturgy	19 5:30pm Adult Catechism	20 7:00am Men's Group	 21 6:00pm Paraklesis	22	 23	24
25 8:30 Orthros 9:30 Liturgy	26 8:45 Orthros 9:30 Liturgy - Repose of St John the Theologian 12:30pm Women's Study Group 5:30pm Adult Catechism	27 7:00am Men's Group	 28 6:00pm Paraklesis	29	 30	1  = strict fast  = wine/oil allowed  = fish allowed  = dairy, eggs, fish allowed