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The Witness



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

Contents:

Embracing the ABCs of Orthodoxy.....	1-6
Auto-Pay for Stewardship form.....	6
Some Quick Notes.....	7
Philoptochos & Prison Ministry...	7
Assisting in Upcoming Services. ..	8
Building & Lawn Maintenance.....	9
Many Years!.....	10
Conversing with the Fathers.....	11
Some words from a Mdrn Saint.	12
Applebees GOYA fundraiser.....	13
Project Mexico appeal.....	14
Summer Spirit Day.....	15
Cadillac Chance flyer.....	16
July Calendar.....	17
August Calendar.....	18

Embracing the ABCs of Orthodoxy

by Fr Paul Truebenbach

In any sport, artistic training, or career, the first rule of success is to gain mastery over the basics. When one learns, understands, and becomes proficient in the basics, more freedom of expression and advancement is made possible. The same is no less true for our Christian Faith. We have Saints, held up as examples for us to follow, who differ from one another in nearly every aspect of life: their ages, the time in which they lived, their cultures, their upbringings, their socio-economic status, and more. And yet, a close examination of their lives shows that their holiness was gained through similar means, that is, through the practice of the basics of the Faith. While exceptions do exist in rather extraordinary circumstances, the broad spectrum of Saints reveal a general set of principles which every Christian can follow.

The Christian strives for these basics in all humility, understanding that the path set before us by holy figures is nothing that we can "improve" upon; those who have sought to do so have ended up in spiritual delusions, even being deceived by demons disguised as angels or going mentally insane. The great hope of the devil is to trick us into believing that the basics of Orthodoxy – the very foundational steps of seeking a holy life – are somehow "not for me."

True advancement in holiness, however, requires a proper foundation. This foundation consists of certain basics, or ABCs, which are necessary for a healthy and saving spiritual life. With a rotten foundation, the entire edifice of our souls can fall into ruin; the more we work on building and fortifying our spiritual foundation, however, the more secure and adorned our "heavenly mansion" will be (John 14:2); conversely, the more we discount and disregard these basics, the more our mansion falls into disrepair, becoming unsuitable for us so that there is no place for us in Heaven.

All of this requires practicing "inward Orthodoxy," or better still, "Orthodoxy

continued on next page...

of the heart.” If we view our outward identity as Orthodox Christians as enough, then the inner life of Christ never truly begins. Salvation, in such a situation, while commonly just *expected* to happen, never has a chance to take root in the heart. How many people practicing such outward Orthodoxy alone will be surprised to find themselves barred from entrance into God’s Kingdom!? Outward Orthodoxy alone, expressed in a dead formalism, is not transformative. And we should be constantly vigilant that our Orthodoxy never falls into such a trap.

When we don’t live Orthodoxy on the inside, never deepening our faith and our relationship with Christ, we find the Church boring and meaningless... but to blame the Church is a deadly mistake with eternal consequences. Even great Saints, abounding in holiness, proved by miraculous wonders and Heavenly visitations of Saints and Angels, never ceased seeking to deepen Orthodoxy in their hearts. If this is true for them, then what excuse do we, so far from their experiences and sanctity, have for not daily seeking to deepen our repentance and faith!?

The following 8 principles, then, are meant to help us discover how to make our outward Orthodoxy an Orthodoxy of the heart or, if we have begun the journey of inward Orthodoxy, how to deepen that experience. If one finds himself lacking in some of these areas, love for Christ calls him to pursue the principles in which he is lacking and to seek to make them a consistent part of his spiritual life. As such changes are difficult and take time, it is recommended to carry out new principles just a couple at a time; anything more might become overwhelming and cause discouragement rather than becoming a life-giving practice of the Orthodox life.

Principle 1: Knowing the Church’s Purpose and One’s Purpose within Her

Nobody would join a sport’s team if they did not know what sport the team played. One would not go to school to study a subject if they did not know what that subject was... that is, what field it examined and what the purpose of studying that field was. Similarly, if we wish to live an Orthodox life, we first must know what Orthodoxy is. What is the purpose of the Church? What do we do in the Church? And what should the Church do for us?

Many people enter Orthodoxy with grave misunderstandings about what the Church is and what Her purpose for Her members is, and these misunderstands can be very dangerous, causing one to abandon the Ark of Salvation as “unfulfilling” or stating that it is “not what I expected.” It is essential, then, to understand that the existence of the Church is not about helping us feel emotionally uplifted or taking away all of our problems. God is not the “celestial vending-machine,” and Orthodoxy doesn’t work in a way that, if we “push the right button” by attending particular services every now and then and uttering the right prayer when necessary, suddenly everything in life falls into place. Feelings of peace and joy can and do often come, but they are not the immediate goal of the Church. Rather, living the purpose of the Church is about coming into contact with the Truth. We see Truth as a Person – Jesus Christ – and we understand that Orthodoxy is the place in which we can seek Christ in His fullness. Before anything else, then, it is important that we have *this* particular goal in mind for our place and purpose within the Church.

The Church exists so that we can have an encounter with Truth; this encounter can be enlightening and joyful at times, boring and dry at others, and arduous and difficult at still other times. But we push ahead, as this Truth is designed to make us holy and bring us into eternal life when we actively engage it.

Principle 2: Forming a Desiring Heart

If this engaging with the Truth can sometimes be very difficult and monotonous, we should never expect the Church to simply provide a magical formula meant to refill our zeal; Christ love us but respects our free will. If the Church makes life easy and carefree all the time, then the love we offer Christ will not be a free gift of love but an artificial response to that “vending machine” God. We prove our true love for Christ *through* the difficulty and monotony, not only when difficulty doesn’t exist.

So what causes us to continue to *act* with drive and zeal when we don’t actually *feel* driven and zealous? The Church Fathers talk about three motivations given by Christ. The first is fear of punishment. We Christians must understand that the threat of Hell is real. It is not the threat of a gleefully angry God but rather the honest warning of a loving God Who desires us to avoid it at all costs. Hell is ours to choose or reject. It is not, however, an idle threat. If we don’t seek to transfigure our hearts in love for God through all that the Church gives, eternal torment may just await us. This thought should bring great terror to us in our laziness and drive us toward the seeking of a holy life.

The second motivation is the expectation of reward. Christ used a great deal of imagery to describe the splendor and joy of Heaven. Just as we would work tirelessly – beyond what we even believed we were capable of – if someone promised us \$10,000,000 after just a year or two of such work, the promise of riches *far greater* than this for all eternity should cause us to view the hard work of the inner Christian life as not only doable but enjoyable.

The third motivation is the highest of the three and the one all Christians work to obtain: it is a heart that desires to follow Christ and to fulfill His commandments purely out of love for Him. Love makes that which is difficult easy. If we hate exercising, a 2-mile run can feel like an eternity of torment; if we love to run, however, a 2-mile run feels like nothing. If we hate someone, a 30-minute conversation with him can seem to drag on forever; if we love that person, though, 30 minutes isn’t nearly enough time and passed by very quickly. When our love for Christ is strong, then the Christian struggle takes on a new lightness, and zeal never falters.

With one or more of these motivating factors, we can push ahead in the Christian life. Absent all three, we will never be able to make even the smallest step of progress in our Christian journey.

Principle 3: The Consistent Attending of Liturgy on Sundays

If we seek to have our lives transfigured by Christ, what progress can we expect to make if we can’t prioritize less than 2 hours of a week totaling 168 hours? The Fourth Commandment tells us to “remember the Sabbath Day and keep it holy.” Jesus, having risen from the dead on a Sunday, has initiated Sunday as the new Sabbath. When we view Sunday worship as optional, this indicates a heart that willingly places the things of this world over God. We sometimes allow “special circumstances” to override our commitment to Christ – family visiting, special events, etc... – but Christ’s words in such circumstances should be quite sobering for us: If we place family or fun or our own will above God’s will for us (expressed so clearly in the 4th Commandment), then we are “not worthy of [Christ]” (Matthew 10:37-38). We say that we desire eternity with Christ in Heaven, but we can’t even prioritize 2 hours a week for Him.

How seriously does the Church take our participation in Sunday worship? The 80th Canon of the Quinisext Council reads thusly:

"In case any Bishop, or Presbyter, or Deacon, or anyone else on the list of the Clergy, or any layman, without any grave necessity or any particular difficulty compelling him to absent himself from his own church for a very long time, fails to attend church on Sundays for three consecutive weeks, while living in the city, if he be a Cleric, let him be deposed from office; but if he be a layman, let him be removed from Communion." (Canon 80, Quinisext Council)

This canon, a universal canon of the Orthodox Church, has never been overridden or discarded. For a layman, three consecutive Sundays of not attending the Divine Liturgy means that one must confess this sin and, if it is to be a true Confession, commit to avoid such absences in the future; only then can one be reinstated to Holy Communion.

Regular Sunday church attendance, then, should take precedence over *every* person or circumstance, outside of serious illness or the absolute necessity of our absence.

Principle 4: A Daily Prayer Life

Inward Orthodoxy is 100% reliant upon living a life of prayer. Christ, being a respecter of our free will, will not enact in us changes for which we do not ask. In Matthew 7:7, Jesus says, "Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you." The Greek, however, shows continual action in these verbs. Thus, the literal translation is, "*Be asking... Be seeking... Be knocking...*" Or perhaps a more colloquial way of saying this would be, "*Asking and keep asking... Seek and keep seeking... Knock and keep knocking.*"

It would be quite absurd for us to desire a relationship with Christ in which we expect to grow closer to Him if we go days without even speaking to Him. And we become spiritual leeches when we expect every blessing from God when we don't even give Him a little time each day.

It is an expectation of every Orthodox Christian, then, that we have a prayer rule of at least morning and evening prayers. Without this, we will most certainly find ourselves in a spiritual standstill, and we certainly can't hope for Orthodox of the heart to take root.

Principle 5: Fasting

The two wings of the spiritual life are prayer and fasting; without either one of these, progress toward holiness become nearly impossible. It was an inability to fast that caused the first sin in Adam and Eve; fasting, then, helps restore our relationship with God. Further, fasting becomes our primary act of self-denial that adorns and uplifts our prayer.

Because the Church is where the ministry of Christ continues after His Ascension into the Heavens, we understand the Church's rules of fasting to be rules for us from God Himself. And we fast because it spiritually benefits us. Fasting helps loose the bonds of the Devil, overcomes the passions, and paves the way for the growth of virtue.

How we fast can gauge how healthy or unhealthy our entire spiritual life is. St. Seraphim of Sarov, once asked by a young woman whether a certain man would make a good husband, asked a single question in order to understand whether he was truly a faithful Christian or not: "Does he fast?" Fasting, then, should be an unquestionable – and unquestioned – aspect of our deepening commitment to Christ.

Principle 6: Having a Spiritual Father

One of the greatest dangers in the spiritual life is the trusting of one's self. The demons do their best to imitate the grace of God and things that we assume to be good: good feelings and emotions, confidence in decisions, assurance that we have properly discerned the will of God, and even miraculous events. And these demons have a lot more experience than we do!

To be certain that we are on the proper path, then, and not deceived into being led *away* from Christ when we are certain that we are moving *toward* Him, we need to seek proper guidance in a Spiritual Father. How can we be certain that we are praying the proper prayers or praying for the proper amount for us? How can we be sure that our fasting is sufficient for us? How do we conquer the particular sins with which we are dealing? How can we acquire certain virtues that we lack? How can we be assured that what we are planning to do in a certain situation is blessed by God? How can we discern whether the "voice of God" in our hearts really *is* God and not our own will or even the whisper of the demons? What do we do when we are having difficulty in prayer?

A Spiritual Father guides us through this all. If we believe that we can navigate through such questions on our own, then we can be certain that we are already in spiritual delusion. If we never *have* any questions about the spiritual life and don't believe we have a need for guidance, then we can be certain that the inner Christian life – Orthodoxy of the heart – is not being truly lived. Having regular contact with a Spiritual Father is, then, a essential for safe and true spiritual growth.

Principle 7: Regular Confession

Nobody falls in the mud and continues to walk around for days, weeks, months, or even years without washing. Whenever we sin – whenever we fall short of the perfection of God – we soil our baptismal garment. Confession becomes a new washing, the renewal of our Baptism.

As we sin every day, we need such a cleansing frequently. A good rule of thumb is to begin by going to Confession during each of the 4 major fast periods of the Church: During the Apostles' Fast, the Dormition Fast, the Nativity Fast, and Great and Holy Lent. Beyond this, we should confess every time we are having difficulty struggling against a particular sin or have a significant spiritual fall.

If we do not go to Confession, the daily sin that accumulates in our soul deadens our sensitivity to sin and the experience of Grace, making any growth in our relationship with Christ impossible. This, of course, has eternal consequences. Each time we sin, the account of that sin is written in the spiritual realm. When we confess a sin, however, we burn up that account of sin and thus the demons' rights over us; without Confession, therefore, the demons will take the long list of our sins as proof of their rights over our souls after death. Confession, then, is imperative if we are to reject the rights of the demons over us and become true children of God.

Principle 8: Spiritual Reading and Continued Learning

Part of the way that we increase and maintain our spiritual zeal to live the struggle of the Christian life is through spiritual reading, especially through reading the New Testament and the Lives of the Saints. St John Chrysostom goes as far as to say that, without spiritual reading, one cannot be saved. This continual education

isn't meant so much to teach us "facts" about the Church but to further initiate us into the life of the spirit and a Grace-filled existence. If we wish to grow in the spiritual life, we need instruction and examples from those who have grown far past our present condition. Spiritual reading does this.

Further, in reading the Lives and writings of the Saints, we slowly reform our worldviews. We take those who have the mind of Christ within them already and begin to conform our thinking to theirs; we begin to see salvation, the Church, other people, sin, and ourselves through *God's* eyes rather than through our own which are so blurred by sin. Spiritual reading acclimates us to holiness and reveals what a true, normal, Christian existence looks like.

Conclusion

These 8 principles constitute the sure foundation of a life seeking holiness and purity, a life seeking Christ. These constitute our Orthodox "Elementary school education" necessary for our graduation to Heaven. Without one or more of these foundational blocks, our "spiritual house" is without question unstable and unable to be built upon. And when these 8 principles don't go together, often the principles we *are* living are being done improperly: they do not benefit us in the way they should. If we believe ourselves to be Orthodox Christians, then, or desire to become so inwardly beyond a mere formal and outward Orthodoxy, these 8 principles pave the path for us. May we seek, then, these principles with all seriousness, sobriety, and fervor, humbly praying to God for the humility, love, and strength to become inward Christians in every sense of the word, living Orthodoxy of the heart in a most earnest and zealous manner.

New for Stewardship: Automatic Payment Option!

We are pleased to offer an automatic payment option to our parishioners. By completing the following information, our Church Treasurer can set up an automatic deduction for you. Your stewardship commitment can help the church better predict monthly income. Deduction will come through Wyoming Bank & Trust. Simply fill out this form and give it to Jamie Pullos or any member of the Parish Council.



Name(s) _____

Date to begin _____ Monthly Payment Amount: _____

Extra Gifts at Christmas/Pascha? If yes \$ _____ Pascha \$ _____ Christmas

Name of Your Bank: _____

9 Digit Routing Number: _____

Account Number: _____

_____ Checking Account

_____ Savings Account



Some Quick Notes...

1

There will be no Women's Study Group for the months of July and August.

2

The Adult Catechism class will also take a hiatus for July and August; it will resume in September with David Ford's work, *Wisdom from the Early Church for Today*. If you would like to purchase the book and catch up for the September class, just read the first 2 chapters. The book can be purchased on Amazon.com, including a much-less-expensive Kindle version.

3

Our "Conversing with the Fathers" class will meet on Monday in the month of July (on the 11th) and half an hour earlier in the month of August to make time for Paraklesis. Please note the changes on the calendars of this issue of the Witness.

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



Assisting in Upcoming Services... (July & August)



Prosforo

7/3/16 – Laura Smith

7/10/16 – Tina Marquardt

7/17/16 – Kathy Joannides

7/20/16 (Wednesday) – Nick Bellack

7/24/16 – Sarah Pullos

7/26/16 (Tuesday) – Stacey Galeotos

7/31/16 – Jamie Pullos

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

7/17/16 – Jenni & Mike Jackson

7/24/16 – Corrina & John Etchepare

7/31/16 – Fay & George Zaharas

8/7/16 – Tara & Greg Pappas (fasting)

8/14/16 – Angie & Stacey Galeotos (fasting)

8/21/16 – Church Picnic

8/28/16 – Lexie & Tyler Garrett

Greeter

7/3/16 – Sarah Pullos

7/10/16 – Zoe Christopoulos

7/17/16 – George Zaharas

7/24/16 – Rob Marquardt

7/31/16 – Greg Pappas

8/7/16 – Nancy Wagner

8/14/16 – Tim Joannides

8/21/16 – Driko Pappas

8/28/16 – Jamie Pullos

Fellowship

7/3/16 – Adrienne & Dave Johansen

7/10/16 – Kelly & Steve Zaharas

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

Building Cleaning and Lawn Maintenance... (July & August)

Interior Cleaning.

Week of 7/3/16 – Nick Bellack

Week of 7/10/16 – Etchepare Family

Week of 7/17/16 – Stacey Galeotos & Jenni Jackson

Week of 7/24/16 – Driko & Christine Pappas & Family

Week of 7/31/16 – Nick Bellack

Week of 8/9/16 – Etchepare Family

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

Week of 8/23/16 – Driko & Christine Pappas & Family

Week of 8/30/16 – Nick Bellack



Lawn Care

Week of 7/3/16 – Rob & Jared Marquardt

Week of 7/10/16 – Mike Jackson & John Etchepare

Week of 7/17/16 – Tyler & Jackson Garrett

Week of 7/24/16 – George & Steve Zaharas

Week of 7/31/16 – Rob & Jared Marquardt

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



Please keep an eye out for
updated lists!!!

Many Years!!!

Happy Birthday to...

Kathy Joannides (7/1)

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)



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)

John & Corrina Etchepare (8/22)

John & Gina McWhirter (8/24)

(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)

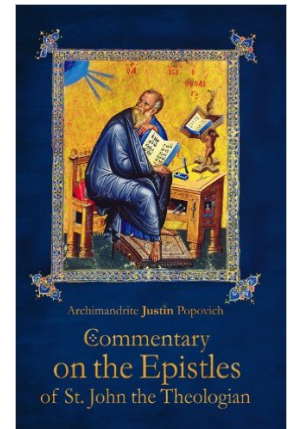
Conversing with the Fathers...



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...

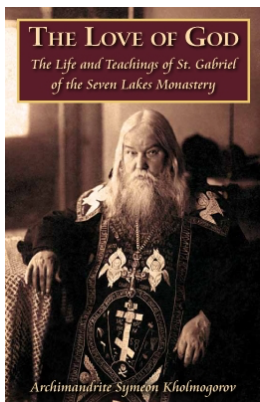
June selection (to be read in June and discussed at the July meeting):

Like many other Holy Fathers of the Church of Christ, Archimandrite Justin Popovich (1894-1979) was not only a great theologian, philosopher, pastor and spiritual father, but also a great exegete of the Holy Scriptures. He experienced the Word of God not only as a topic of study but as a way of life and a revelation from a God Who saw him as a “friend.” St Justin’s *Commentary on the Epistles of St John the Theologian* expounds upon the words of the Apostle of love clearly and beautifully in a way sure to benefit any person.



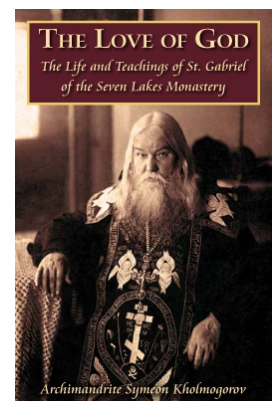
July selection (to be read in July and discussed at the August meeting):

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.



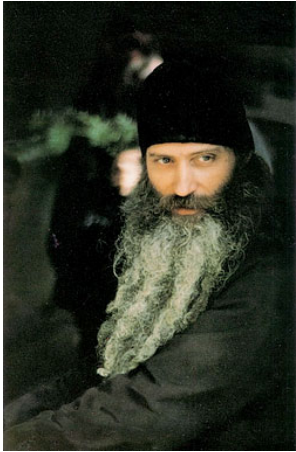
August selection (to be read in August and discussed at the September meeting):

Part II 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 letters and teachings of this modern Orthodox Saints, including his saving counsels. The book can be purchased at sainthermanmonastery.com.



Some Words from Modern Saints & Elders...

Father Seraphim Rose (+1982)



1) "Orthodoxy is life. If we don't live Orthodoxy, we simply are not Orthodox, no matter what formal beliefs we might hold."

2) "Don't worry too much about how spiritually poor you are: God sees that, but for you it is expected to trust in God and pray to Him as best you can, never to fall into despair and to struggle according to your strength. If you ever begin to think you are spiritually 'well off,' then you can know for sure that you aren't! True spiritual life, even on the most elementary level, is always accompanied by suffering and difficulties. Therefore you should rejoice in all your difficulties and sorrows."

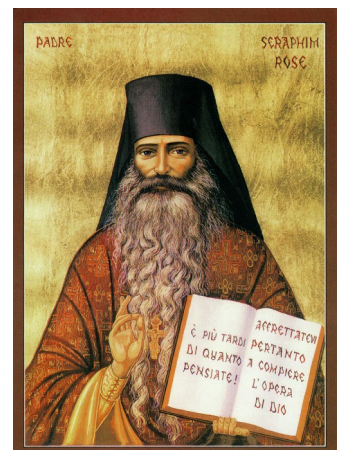
3) "Everything in this life passes away – only God remains, only He is worth struggling towards. We have a choice: to follow the way of this world, of the society that surrounds us, and thereby find ourselves outside of God; or to choose the way of life, to choose God Who calls us and for Whom our heart is searching."

4) "Why do men learn through pain and suffering, and not through pleasure and happiness? Very simply, because pleasure and happiness accustom one to satisfaction with the things given in this world, whereas pain and suffering drive one to seek a more profound happiness beyond the limitations of this world."

5) "When conversion takes place, the process of revelation occurs in a very simple way – a person is in need, he suffers, and then somehow the other world opens up. The more you are in suffering and difficulties and are 'desperate' for God, the more He is going to come to your aid, reveal Who He is and show you the way out..."

5) "It is later than you think! Hasten, therefore, to do the work of God."

6) "Let not us, who would be Christians, expect anything else from it than to be crucified. For to be Christian is to be crucified, in this time and in any time since Christ came for the first time. His life is the example – and warning – to us all. We must be crucified personally, mystically; for through crucifixion is the only path to resurrection. If we would rise with Christ, we must first be humbled with Him – even to the ultimate humiliation, being devoured and spit forth by the uncomprehending world."





**You are invited to an
Applebee's® Flapjack Fundraiser Breakfast
to support
Holy Apostles Orthodox Christian Church Youth Group**

**Tickets are \$7.00 per person and will be available for
purchase
during fellowship each Sunday
or by texting your request to
Jared at 307-757-7544 or Katherine at 307-221-0075**

WHEN: Saturday, July 30, 2016, 8:00 am to 10:00 am

**WHERE: Applebee's Neighborhood Grill & Bar
1401 Dell Range Blvd.
Cheyenne, WY 82009**



Project Mexico & St. Innocent Orphanage
www.projectmexico.com

Dear Holy Apostles Church Family,

From July 14 – 20, 2016, we will have the privilege of traveling to Tijuana, Mexico to participate in a home building work trip with Project Mexico & St. Innocent Orphanage.

During this trip, our primary goal will be to help construct a home for a needy family in Tijuana. We will also have the opportunity to spend time with the local people, sharing our faith.

In order for us to participate in the mission trip, we will need to raise \$750.00 each, which will pay for our registration, transportation, food and lodging, supplies, and materials needed for our work trip. Would you prayerfully consider helping to support this endeavor to serve those in need in Mexico?

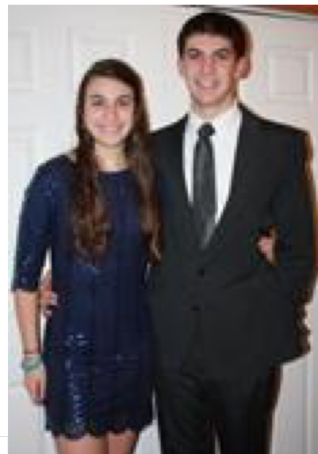
If you generously choose to support our work trip, checks should be made payable to Holy Apostles Orthodox Christian Church. Please write our name (Marquardt Project Mexico) on the memo line of the check and mail to Holy Apostles, 9505 Hynds Blvd., Cheyenne, WY 82009, or give to Jamie Pullos, Holy Apostles Treasurer. Anything you can contribute in support of this important ministry of hope will be greatly appreciated.

In order to participate in this work trip, we will especially need your spiritual support. Please keep us in your prayers as we prepare for this trip, as well as while we're there. Thank you for your prayers and for any financial help you might be able to offer. When we return, we would like to share our experience with you.

Thank you for your support.

In Christ,

Quinn & Jared Marquardt



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 19th,
9:30-12noon : Lessons, Crafts, Games
12-1pm: Lunch & Play Outside

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

**BRING A
FRIEND!**



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:
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JULY

sun	mon	tue	wed	thu	fri	sat
26	27	28	29	30	 1	2 9:00am Akathist and Canon to St John of San Francisco
3 8:30 Orthros 9:30 Liturgy	4 Fr. Paul leaves	5 7:00am Men's Group	 6	7 Fr. Paul returns	 8	9 Western Boots and Ancient Roots
10 8:30 Orthros 9:30 Liturgy	11 5:30pm Conversing with the Fathers	12 7:00am Men's Group	 13 6:00pm Paraklesis	14	 15	16
17 8:30 Orthros 9:30 Liturgy Chanting Class - Grave Mode	18 12:30pm Women's Study Group	19 7:00am Men's Group	 20 8:45 Orthros, 9:30 Liturgy - Prophet Elias 6:00pm Paraklesis	21	 22	23
24 8:30 Orthros 9:30 Liturgy	25	26 7:00am Men's Group 8:45 Orthros, 9:30 Liturgy - St Paraskevi	 27 9:30 Liturgy - St Panteleimon (at SCH)	28	 29	30 Applebee GOYA fundraiser
31 8:30 Orthros 9:30 Liturgy	1	2	3	4	5	 = strict fast  = wine/oil allowed  = fish allowed  = dairy, eggs, fish allowed

AUGUST

sun	mon	tue	wed	thu	fri	sat
31	 1 6:00pm Paraklesis	 2 7:00am Men's Group 6:00pm Paraklesis	 3 6:00pm Paraklesis	 4 6:00pm Paraklesis	 5 6:00pm Great Vespers	 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 7:00am Men's Group 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	15 8:45 Orthros 9:30 Liturgy - Dormition of the Theotokos	16 7:00am Men's Group	 17 6:00pm Paraklesis	18 Summer Spirit Day	 19	20
21 8:30 Orthros 9:30 Liturgy Parish picnic to follow Liturgy	22	23 7:00am Men's Group	 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 7:00am Men's Group	 31 Men's Retreat ends 6:00pm Paraklesis	1	2	3  = strict fast  = wine/oil allowed  = fish allowed  = dairy, eggs, fish allowed