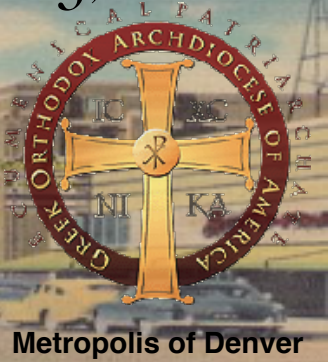




The Witness



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

Contents:

Pn "Closed Communion"	1-5
Community Work Day.....	5
AHEPA Scholarship Golf Trny.....	6
AHEPA Scholarship BBQ.....	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
Auto-Pay for Stewardship form... ..	13
Parish Feastday plans.....	13
Holy Week pics.....	14
Summer Spirit Day.....	15
Adult Education Opportunity.....	15
A Note of Office Hours.....	15
Future Dates to Keep in Mind.....	15
June Calendar.....	16
July Calendar	17

Does the Orthodox Church Practice "Closed Communion"?

by Fr Paul Truebenbach

Becoming holy

In chapter 2 of St. Paul's First Epistle to St. Timothy, we read: "Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men, for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence. For this is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth" (v. 1-4).

This final line expresses a great truth about the extreme loving nature of our Lord: He desires that *all men* would be saved and come to the knowledge of truth. This directly opposes any Calvinist theology of predestination, that is, the idea that God foreordains some to salvation and others to condemnation. God could not force someone into eternal death in Hell while simultaneously desiring that person's salvation. If someone is condemned to eternal death, it is not because God so desired it; it is because that person chose this fate in rejecting God and foregoing repentance. Thus, the human will must necessarily conform to God's plan for salvation to find the eternal joy of Heaven. God respects man's free will, including the will to love God and the will to reject Him. Salvation, while offered to all, is up to man to accept or reject.

In the Church of Christ, established on Pentecost, we find the entire plan of salvation in its fullness, with nothing left out or lacking. Baptism, Chrismation, Repentance (including Holy Confession), and the Eucharist instill Grace in the heart of the Christian, while prayer, fasting, and the entire ascetic (that is, actions of self-denial) life till the soil of the heart so that it is receptive to that Grace.

The entire purpose of Grace is to sanctify us by making us holy. And we become holy when He Who is holy – God – comes to dwell within us. Just as

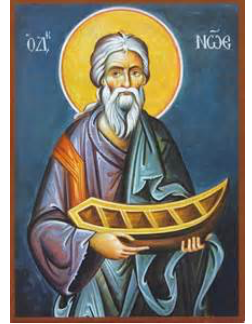
continued on next page...

we can't get a certain food's nutrients without taking that food into our bodies, so we can't get the holiness found in God without bringing God into our souls. Apart from God, there is no holiness.

The Church as the Body of Christ

In Genesis 6-9, we read the story of Noah and the Great Flood. Noah and his family, being the only righteous people left on Earth, build an Ark to save them from a worldwide flood. While chaos reigns outside of the Ark, the Ark itself remains the refuge of salvation.

We can see, then, why the Fathers of the Church would see in the Ark an image of the Church. Amidst a world of sin, sickness, and death, the Church becomes the new Ark of Salvation, preserving man from the chaos of sin, darkness, and destruction. But how is the Church a saving vessel?



As we said above, God is the Source of holiness. If we wish to have holiness dwell within us – if we wish to *become* holy – then we must have God dwell within us. So we must seek God. While God is everywhere, He is revealed most perfectly in His Church.

Throughout many of his Epistles, St Paul defines the Church as “the Body of Christ” (c.f. Romans 12:5, 1 Corinthians 12:27, Ephesians 5:32, Colossians 1:18, and others). This definition *equates* the Church with Christ Himself. Just as you cannot talk to a man apart from his body, so we cannot properly seek Christ outside of *His* Body; without the Church, Christ does not have a body... He becomes a floating Head only. This is how connected Jesus Christ and the Church are. When we find the Church, we find Christ; when we seek Christ, we must seek the Church.

This is why, when Christ appeared to St. Paul when he was still called “Saul” and was persecuting the Church, Jesus said, “Saul, Saul, why are you persecuting Me?” (Acts 9:4). Notice: Jesus did not say, “Why are you persecuting *My Church*?,” but “What are you persecuting *Me*?” For Christ, the Church and He are One.

The Body and Blood of Christ

It is clear from these and other verses of the Scriptures that that image of the Church being the “Body of Christ” is not just a poetic metaphor; it expresses something real. It expresses the reality of what the Church actually is. It shows a unity between Christ and the Church which is inseparable. How, then, *is* the Church able to be defined as the Body of Christ?

The Church is made up of people. But we know that Jesus Christ is a full man, in and of Himself. Christ walked the Earth. He could be seen, spoken with, touched. So how is it that we, as Orthodox Christians, can collectively be called Christ's Body, when He already had a body of His own?

The answer takes us back, once again, to our principle that becoming holy means having He Who is holy dwell within us. God dwelling within man is absolutely a *spiritual* truth, but since God became man in Jesus Christ, it is also a *physical* reality. Jesus had a physical body, and so His union with us is also a physical union.

Sometimes we get hung up on the physical aspect of God's blessings, but has God not used physical means with which to bless man throughout the entire history of salvation? Moses was given a physical staff to display

God's power (Exodus 4); the bones of the Prophet Elisha raised a man from the dead (4 Kingdoms 13); handkerchiefs and aprons of Paul's were used to heal the sick (Acts 19); the hem of Jesus' garment even healed the woman with the issue of blood (Matthew 9).

Perhaps the most important image for us at the moment, however, occurred when the assembly of Judeans led by Moses in the desert began to hunger. Hearing their pleas, God then spoke to Moses, telling him that He would rain bread upon the people from the Heavens. This special bread was called "Manna," or "What is it?"

Could God have satiated the hunger of the Israelites without any food? Of course! And yet, He chose to rain down upon them an unknown substance with which to sustain them. This Manna, after the coming of Christ, was revealed to be an image of Holy Communion. Jesus Christ explains, however, the superiority of His Body and Blood with these words:

"Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. For My flesh is food indeed, and My blood is drink indeed. He who eats My flesh and drinks My blood abides in Me, and I in him. As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me. This is the bread which came down from heaven—not as your fathers ate the manna, and are dead. He who eats this bread will live forever." (John 6:53-58)



With this, we can begin to understand that the Church is called the "Body of Christ" by virtue of the fact that Her members all partake of Christ's Body and Blood in Holy Communion. If a Christian can have Christ – both physically and spiritual – dwelling in him, then when all such Christians join together, the Body of Christ is truly present. Without the Eucharist – that is, without us partaking of the Body and Blood of Christ – we can be a worshipping community, but we cannot be the true Body of Christ. Christ must be present: spiritually *and* physically, and Holy Communion makes that possible.

How Many Bodies Does Christ Have?

How can we be certain, however, that the Church that we call the "Body of Christ" truly is the Church of Christ, the Church founded on Pentecost? And is this really limited to only one Church?

In order to discover where the Church of Christ is, we have to know what it is we are looking for, and this means knowing the attributes of the Church. So how do the Scriptures describe the Church?

In Matthew 16, Jesus says that, upon the rock of Peter's confession, "...I will build My church, and the gates of Hades shall not prevail against it." (v. 18). Christ also promises, at the end of the Gospel of Matthew, "lo, I am with you always, even to the end of the age." (28:20)

These two verses alone tell us that the Church will not cease to exist in this present time. Neither the "gates of Hades" can prevail against the Church, and the Church, because it is the Body of Christ, will be with us as long as Christ is with us, i.e. "to the end of the age." So the true Church must have had Her beginning on Pentecost and no later. The Church furthermore must have been continually present until even today.

Next, in John 16:13, Jesus tells His Disciples, "However, when He, the Spirit of truth, has come, He will guide

you into all truth..." Thus, when the Holy Spirit descended on Pentecost, He enlightened the Apostles with "all truth." Not partial Truth to be expanded upon or changed later, but "all truth." This means that the true Church of Christ, with Her beginnings found on Pentecost, must have a Faith that has been preserved unchanged for 2,000 years, without additions or subtractions.

Then, in St. Paul's Letter to the Ephesians, we see the Church described as "the fullness of Him who fills all in all." (1:23) This incredible verse tells us that the fullness of Christ should be found in the Church with all that Christ promised. And what did Christ promise for man? We find the fulfillment of His promises (people lead into all truth [John 16:13] and able to do great works like Jesus [John 14:12], as just two examples) in the Apostles. So the Church of Christ ought to produce people who are like the Apostles, filled with the Holy Spirit, workers of wonders, and bold teachers of the truth. These are what we call "Saints."

These attributes are just a few that we should find in the True Church: Apostolic origins, doctrines preserved unchanged, and holy figures to witness to the efficacy of living the Faith... who prove that Christ can be found there.

But people sometimes ask, "Can't these attributes exist in more than one denomination?" Again, the Scriptures provide the answer: Ephesians 4:5 states that there is "one Lord, one faith, one baptism." The Church is the Body of Christ; it is not the "Bodies" of Christ. Jesus Christ had and has one Body, not many. This doesn't mean that there are not Christians who struggle to be faithful outside of the Church, nor that they can't display true virtue. To find the fullness of Christ, however, it must be found within His One Body, and there can only be One.

The Question of "Closed" Communion

To be united with Christ, then, we need His true Body and Blood. And to find that true Body and Blood, we need to find Christ in His fullness, that is, in the true Church.

This is why the word "Communion" is so important. In order to all receive the same Communion together, we must first have accepted communion with one another by confessing the same Faith. We must be taken in to the same Body of Christ (the Church) to receive that Body (Holy Communion) together.

The phrase "closed Communion," however, is a bit misleading. It implies that someone is being *denied* the saving Body and Blood of Christ. But this is not the way to look at things. As we began with, God desires that *all men* be saved and come to the knowledge of the truth. Thus, Holy Communion – as part of that salvation – is open to all, but in order to receive it, one must accept the context in which Holy Communion is offered. One must believe that the Orthodox Church is the true Church of Christ and accept that the teachings of the Church are the teachings of Christ. And Christ, through the Church, has established a process through which one is received into the Church. This includes renouncing one's former false beliefs (if entering as an adult), receiving education in the Faith, being received into the Church through Baptism and Chrismation, and continuing to engage the life of repentance through the Christian life of prayer, fasting, and Holy Confession. To believe in the Church as the Body of Christ and as the continuation of Christ's ministry on this Earth is to embrace this process and all that the Church teaches.

This is all, therefore, about relationship. It is about our relationship with Christ and, through Christ, our relationship with one another. Thus, it would be more appropriate to say that we believe in *open* Communion, as Communion is offered to all who seek to receive Christ in the way He commanded: through His Body and

Blood. The only reasons one cannot receive that Body and Blood is if they have not accepted that the Orthodox Church really is the Body of Christ (and thus, the relationship with the “fullness of He Who fills all in all” has not been fully initiated) or if someone, having once accepted this, is an unrepentant sinner and has therefore cut off his proper relationship with Christ.

Thus, if a non-Orthodox visitor ever wonders why he/she cannot receive Communion, the simplest answer is this: Holy Communion is what unites Orthodox Christians. It binds us to become the One Body of Christ. And in order for that unity to be true, we must be united not only in the practice of receiving Communion but a fully unity in the Faith: a unity of practice (how we live the Christian life) and faith (what we believe.)

It is not, therefore, a question of the Church not accepting a person; it is a question of whether that person accepts the Church. And once a person *does* accept the Church, then the practices of the Church must be followed... including practices concerning the proper preparation for receiving Holy Communion (i.e. being received into the Church, praying, fasting, and continue a life of repentance with Holy Confession).

This also explains why Orthodox Christians are absolutely not to receive any form of Communion in a non-Orthodox parish; to do so is a denial of the Orthodox Church being the One Body of Christ and also a dishonest statement of unity with a body with whom there does not actually exist unity of faith and practice. In other words, receiving Communion (again, the name “Communion” is important!) with those we are not properly united with in faith and worship is not truthful; it declares a unity (a communion, in other words) that does not exist.

We seek union with all; that union, however, must go beyond outward symbols but exist truly. And out of love, we pray always that such a union will be fulfilled.

(New) Community Work Day!

Be sure to mark your calendars for Saturday, June 4: our Community Work Day!

We hope to see as many parishioners as possible come to set up children’s play equipment, garden, and give the entire building a deep scrub down!

Sign-up sheets for the various tasks are in the fellowship hall. Breakfast will be at 8:00 with work starting at 9:00. Let’s get as much help as we can to make this fun, fast, and successful!





9th
Annual

AHEPA | Cheyenne Cowboy
Chapter #211

SCHOLARSHIP GOLF TOURNAMENT



SUBARU

JUNE 17, 2016

**AIRPORT GOLF COURSE
CHEYENNE, WYOMING**

WIN A NEW 2016 Subaru!!

HOLE-IN-ONE PRIZE

DONATED BY HALLADAY MOTORS

Win Other Great Hole Prizes Too!

BREAKFAST AT 8 A.M.

SHOT GUN START: 9 A.M.

AWARDS LUNCHEON AFTER GOLF

HALLADAY
AUTO GROUP

SEND YOUR TEAM OR INDIVIDUAL INFO

(HANDICAP, ENTRY FEE ETC.)

TO: TIM JOANNIDES C/O HALLADAY MOTORS

P.O. BOX 1164

CHEYENNE, WY 82003-1164

or Phone Tim at 1-307-634-1511

\$125 PER PERSON
GREEN FEES, CART & MEALS





You are invited to attend a

Western Style Barbecue

Where we will honor our 2016 Cowboy Chapter No. 211
Scholarship Winners

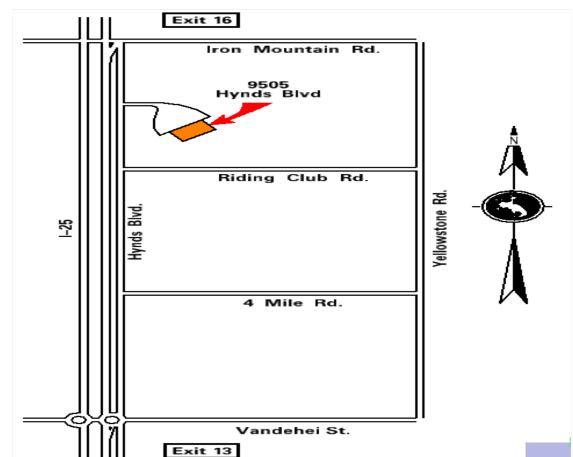
The Barbecue will be held at 5 p.m. on Thursday, June 16, 2016
at

Holy Apostles Orthodox Christian Church

9505 Hynds Blvd. Cheyenne, Wyoming

Please RSVP by June 10th to:

Adrianne Johansen 635-6824 or Jim Haefele 632-3120



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



Prosforo

6/5/16 – Stacey Galeotos
6/8/16 (Wednesday) – Stephan Pappas
6/9/16 (Thursday) – Stephan Pappas
6/18/16 (Saturday) – Lexie Garrett
6/19/16 – Kelly Zaharas
6/20/16 – Pres. Lavinia Truebenbach
6/26/16 – Sarah Pullos
6/29/16 (Wednesday) – Fay Zaharas
6/30/16 (Thursday) – Fay Zaharas
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

Fellowship

6/5/16 – Kathy Joannides & Angela Schamber
6/19/16 – Father's Day Celebration (Stacey Galeotos & others as assigned)
6/26/16 – Alexis & Nick Bellack
7/3/16 – Adrienne & Dave Johansen
7/10/16 – Kelly & Steve Zaharas
7/17/16 – Jenni & Mike Jackson
7/24/16 – Corrina & John Etchepare
7/31/16 – Fay & George Zaharas

Greeter

6/5/16 – Tim Joannides
6/19/16 – Estelle & Jim Haeefe
6/26/16 – Dave Johansen
7/3/16 – Sarah Pullos
7/10/16 – Zoe Christopulos
7/17/16 – George Zaharas
7/24/16 – Rob Marquardt
7/31/16 – Greg Pappas

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

Building Cleaning and Lawn Maintenance...

(June & July)

Interior Cleaning.

Week of 6/5/16 – Nick Bellack

Week of 6/12/16 – Etchepare Family

Week of 6/19/16 – Stacey Galeotos & Jenni Jackson

Week of 6/26/16 – Driko & Christine Pappas & Family

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



Lawn Care

Week of 6/5/16 – Mike Jackson & John Etchepare

Week of 6/12/16 – Chris Karajanis

Week of 6/19/16 – Tyler & Jackson Garrett

Week of 6/26/16 – George & Steve Zaharas

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

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

Week of 7/17/16 – Chris Karajanis

Week of 7/24/16 – Tyler & Jackson Garrett

Week of 7/31/16 – George & Steve Zaharas



Please keep an eye out for
updated lists!!!

Many Years!!!

Happy Birthday to...

Estelle Haefele (6/7)

Zoe Christopulos (6/10)

Kendra Yusten (6/10)

Bubba McWhirter (6/11)

Stacey Galeotos (6/13)

Alexis Bellack (6/14)

Kristina Zaharas (6/16)

Curtis Olson (6/20)

Isaiah Ornelas (6/22)



Happy Anniversary to...

Elias & Angie Galeotos (6/16)

Tyler & Alexis Garrett (6/23)

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)

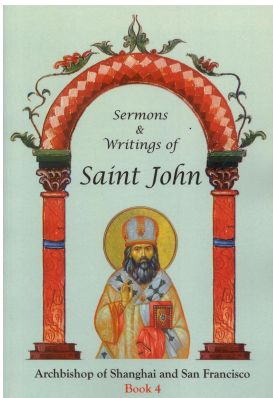
(If you don't see your birthday or anniversary here, please forgive me for missing it, and let me know when it is! - Fr. Paul)

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...

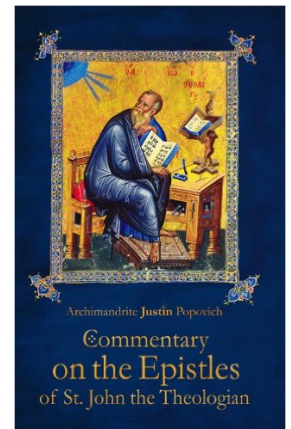
May selection (to be read in May and discussed at the June meeting):



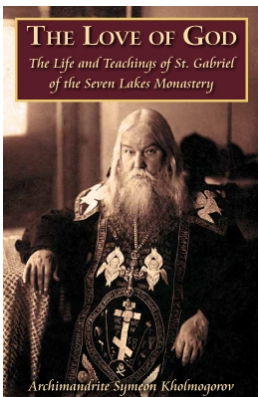
The fourth and final volume of St John of San Francisco’s homilies and writings in English. This volume contains, among other things, some of the pastoral letters of St John, his homily on the Feast of the Transfiguration, instructions on how best to honor friends and relatives who have departed, an inspiring homily given before the construction of the cathedral in San Francisco, and a homily on what it means to call oneself a Christian. In these homilies, you will hear Christ speaking to OUR generation!

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.

Some Words from Modern Saints & Elders...

Elder Philotheos Zervakos (+1980)



1) "The work that you do is spiritual, but force yourself to study one or two chapters from the Holy Scriptures, the Lives of the Saints, the writings of the Fathers, and other teachers of the Church. Also do not neglect the duty of prayer and, as much as possible, fast and be temperate, but above all, have forcefulness, for the Kingdom of Heaven is gained by force and given to those who have forced themselves upon it..."

2) "As sickness is to the physical body, so sin is to the soul. Just as a person becomes sick in his body and goes to a doctor and reveals to him all his symptoms and pains in order to be treated by the doctor with necessary medicine to effect a cure, so it is also with sins. These are the

ills of the soul, and one must go to a spiritual physician similarly revealing to him all their sins in order to receive the necessary medicine and treatments for the healing of the soul.

"The sickness of the body a doctor cannot always heal, because there are diseases that are incurable while all the sickness of the soul can be cured by the Spiritual Father easily, quickly, and without payment. It is sufficient that the sinner confessed and be repentant to be cured and restored to righteousness.

"I advise you, [just] as you look for a good and competent doctor to take care of your physical ills, so do the same in choosing a spiritual physician."

3) "Why is it that today the people are not becoming holy? They do not seem to want to. They do not force themselves, nor do they love God and heavenly things. They do not keep His commandments. God wants all to become holy. 'Become,' He says, 'holy, as I am holy,' and again, 'I said you are gods and sons of the Most High.' If it were not possible for us to become holy or gods by Grace and sons of God, then God would not have said so, because God does not desire the impossible. The fault then lies with us. First because of our indifference, second because of our laziness, third because we have little or no love of God and the heavenly rewards, and forth because of our... love for this temporary materialistic world. We have been taught to become sons of God, says John at the Damascene, but we cannot unless we bridle our passions and sins."



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



Parish Feast Day Celebration!

A parish's Feast Day is properly treated like a 2nd Pascha; it is a period in which to glorify our Patrons and thank them for their year-round intercessions and protection with celebrations second only to the joy of the Holy Resurrection of our Lord, God, and Savior, Jesus Christ.

This year, we will celebrate Great Vespers (Wednesday, 6/29) at 5:30pm to be followed by a (hopefully outdoor) fish dinner.

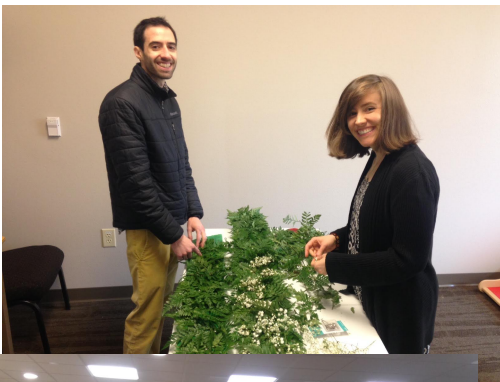
Orthros and Divine Liturgy will follow the next day at 8:45am and 9:30am, respectively.





Holy Week!

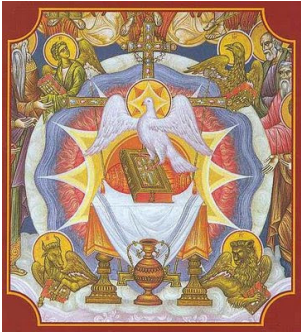
(and one random picture of Dave and Rob in the Community Garden!)



Summer Spirit Day

When: Thursday, August 18, 2016

Who: For all 4-12 year olds

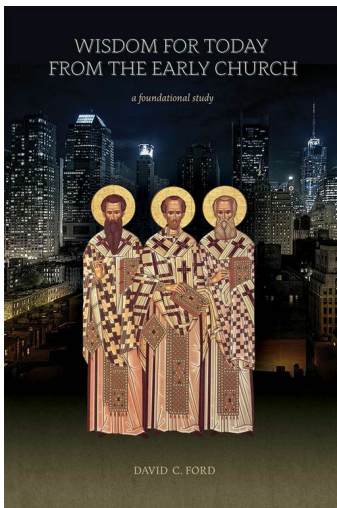


Come and learn about the fruits of the Holy Spirit, bring your friends! Older kids are welcome to come help!

More information to follow, contact Christine Pappas if interested.

Adult Education Opportunity!

Throughout the Summer months, we will be continuing our adult catechism class in which we will study the book *Wisdom for Today from the Early Church Fathers*. This book, by St Tikhon's Seminary's professor of Church history, David C Ford, is THE BEST introduction to Orthodoxy I have ever read.



Rather than offering a systematic introduction which goes through various topics concerning Orthodoxy, Ford simply goes through the history of the first few centuries of the Church, starting with the Book of Acts and going through to the Apostolic Fathers, the first heresies, the martyrs, and the beginnings of monasticism. Ford writes in an incredibly engaging way, while also picking out themes which show the relevance of what we discover in the early Church for today's Orthodox Christians. The class meets Mondays at 5:30. You can just come and listen, or order a book to follow along (www.stspress.com).

A note on Parish Office Hours...

Please note that, while Fr. Paul is *usually* at the parish Monday - Thursday from 10:00am-2:00pm, if you wish to meet with him, it is *imperative* that you call/text/email ahead to schedule an appointment, as situations frequently arise which can interfere with these office hours. Fr. Paul can be reached at ptruebenbach@gmail.com or 307-331-5197.

Future Dates to Keep in Mind...

Saturday, 6/4 - Community workday

Thursday, 6/9 - Brunch and community outing to following Liturgy

Sunday, 6/12 - No Liturgy at Holy Apostles

Wednesday, 6/29 - 5:30pm Feastday Great Vespers and fish dinner

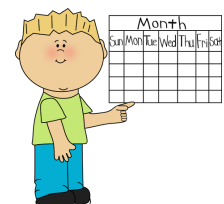
Thursday, 6/30 - 8:30 Orthros, 9:30 Liturgy - Synaxis of the Holy Apostles

Saturday, 7/9 - WBAR

Sunday, 8/21 - Parish picnic

Sunday, 10/2 - General Assembly

Thursday, 10/20 - Metropolis Webinar #3



JUNE

sun	mon	tue	wed	thu	fri	sat
29	30	31	 1 6:00pm Paraklesis	2	 3	4 8:00am Community Work Day 5:30pm Great Vespers
5 8:30 Orthros 9:30 Liturgy	6 12:30pm Women's Study Group 5:30pm Adult Catechism	7 7:00am Men's Group 5:30pm Conversing with the Fathers	 8 9:10 Pre-Communion Prayers 9:30 Liturgy - Apodosis of Pascha 6:00pm Great Vespers	9 8:30 Orthros, 9:00 Liturgy - Holy Ascension Brunch and community outing to park to follow Fr. Paul leaves	 10	11
12 No Liturgy Fr. Paul returns	13 5:30pm Adult Catechism	14 7:00am Men's Group	 15 6:00pm Paraklesis	16	 17	18 8:45 Orthros, 9:30 Liturgy - Saturday of All Souls
19 8:30 Orthros 9:30 Liturgy Chanting Class - Tone 3	20 8:45 Orthros, 9:30 Liturgy - Monday of the Holy Spirit 12:30pm Women's Study Group 5:30pm Adult Catechism	21 7:00am Men's Group	22 6:00pm Paraklesis	23	24 9:30 Liturgy - Nativity of John the Baptist (at SCH)	25
26 8:30 Orthros 9:30 Liturgy	 27 5:30pm Adult Catechism	 28 7:00am Men's Group	 29 8:45 Orthros, 9:30 Liturgy - Sts Peter & Paul 5:30pm Great Vespers - fish dinner to follow	30 8:45 Orthros, 9:30 Liturgy - Synaxis of the Holy Apostles	1	2  = strict fast  = wine/oil allowed  = fish allowed  = dairy, eggs, fish allowed

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 5:30pm Great Vespers
3 8:30 Orthros 9:30 Liturgy	4 Fr. Paul leaves	5 7:00am Men's Group	 6	7	 8 Fr. Paul returns	9
10 8:30 Orthros 9:30 Liturgy	11 5:30pm Adult Catechism	12 7:00am Men's Group 5:30pm Conversing with the Fathers	 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 5:30pm Adult Catechism	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 5:30pm Adult Catechism	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
31 8:30 Orthros 9:30 Liturgy	1	2	3	4	5	 = strict fast  = wine/oil allowed  = fish allowed  = dairy, eggs, fish allowed