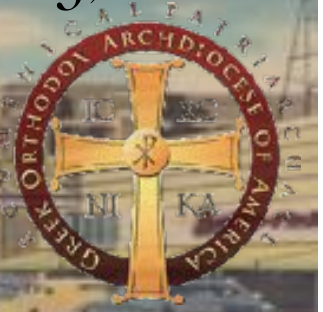


The Witness



Metropolis of Denver

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

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Why Do We Pray for the Departed?

by Fr. Paul Truebenbach

The Christian Church has taught prayer for the departed from Her very beginnings... In fact, praying for the departed was an accepted practice of Judaism even before Christ. But why do we pray for the dead? Do our prayers have any practical effect? What form should our prayers take? In this article, we will answer these and other questions.

Is Praying for the Departed Scriptural?

Around the beginning of the 3rd century, the great Christian writer and apologist Tertullian mentions the practice of praying for the departed, remarking that it is the Christian's duty to do so. In writing about this, Tertullian notes that there is no clear Scriptural authority for the practice but that it is, nevertheless, an "ancient custom." Indeed, an "ancient custom," already at the beginning of the 3rd century! There are two observations we should make about this:

1. When we read that something is without clear Biblical instruction, sometimes we shudder and wonder if the practice is really blessed by God. This confusion, however, comes out of the Western invention of *sola Scriptura*, or the idea that all we do and believe must come from the Scriptures alone. The problem is that the Scriptures *themselves* refute *sola Scriptura*. This is a topic in itself, but we can cite 2 Thessalonians 2:15 in which St. Paul admonishes the Church to "...stand fast and hold the traditions which you were taught, whether by word or our epistle." The Apostle clearly states here that there are some teachings passed on by word that were not written down. This is what we call "Holy Tradition." Things like the structure of the Liturgy, many aspects of the life and Dormition of the Virgin Mary, fasting rules, and other things fall under the label of Holy Tradition, that is, things taught by God which were not explicitly defined in the Scriptures. In fact, the list of books that make up the very Scriptures cannot be found anywhere in the Bible; they were affirmed by the Church in a process of discerning and working through Holy Tradition.

Holy Tradition has been popularly defined as "the life of the Holy Spirit in the Church." Christ promised that the Spirit would do this when He said that He would send the Holy Spirit to the Church: "However, when He, the Spirit of truth, has come, He will guide you into all truth" (John 16:13). Notice the last two words quoted here: **all truth**. This means that, as prayer for the dead was not challenged for nearly 1,500 years (!) in all of Christendom, we can be certain that

continued on next page...

it was a practice established and blessed by God Himself.

2. Tertullian was, in actuality, not entirely correct in his assertion; there are three main Scriptural witnesses to praying for the departed. The first occurs in 2 Maccabees 12:39-45. In these verses, we find a man named Judas Maccabee discovering that some of his soldiers who had died in battle had worn pagan medallions for protection, a direct violation and rejection of the Law and the Lord. Judas and his men, therefore, turn to prayer, begging God to blot out the sins of his slain soldiers. Along with this, Judas took up a collection to send to Jerusalem as a sin offering for these same fallen ones.

This means that prayer for the dead was a Jewish tradition. This also means that, in John 10, when Jesus went to Jerusalem for the Feast of Hanukkah – a Feast dedicated to the commemoration of the Maccabean martyrs in which prayer for the departed was included – He took part in the practice of praying for the dead. This second piece of Scriptural evidence is subtle but significant.

Finally, in 2 Timothy 1:16-18, St. Paul writes the following: “The Lord grant mercy to the household of Onesiphorus, for he often refreshed me, and was not ashamed of my chains; but when he arrived in Rome, he sought me out very zealously and found me. The Lord grant to him that he may find mercy from the Lord in that Day—and you know very well how many ways he ministered to me at Ephesus.”

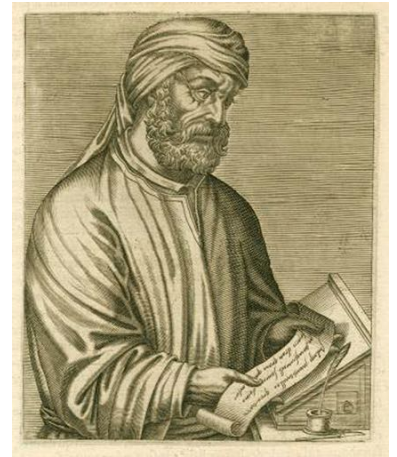
St. Paul, then, begs that his prayers for Onesiphorus will benefit him “in that Day,” that is, at the time of the Judgment; this is clearly a prayer meant to benefit Onesiphorus after his death. Beyond even this, however, there is an interesting grammatical structure to these verses. St. Paul writes in the *present tense* when referring to the “household of Onesiphorus” but in the *past tense* when speaking about Onesiphorus himself, and St Paul offers prayers for him only “in that Day.” That is, the prayers for Onesiphorus’ household are made now while the prayer for Onesiphorus is reserved for the Day of Judgment. The Patristic witness of these verses, then, is that Onesiphorus had already died by the time St. Paul wrote this epistle. As further evidence, in 4:19 of the same letter, St. Paul writes, “Greet Prisca and Aquila, and the household of Onesiphorus,” again speaking only of Onesiphorus’ household, even after naming two individuals just prior to that; this seems to further support the idea that Onesiphorus had already died; yet, St. Paul still clearly offers prayers on his behalf. This is an incredible Scriptural witness!

What is the State of a Soul after Death?

Prayers for the dead aid the departed in different ways, depending on their state. The state of the soul is dependent on God’s judgment of that soul. The Church teaches that the soul will undergo two judgments after death: the particular judgment and the Final Judgment. The particular judgment, taking place right after a person has died, describes when a soul is placed in a state of torment or blessedness, according to its spiritual condition. In either state, the soul awaits – with either fear or anticipation – the Final Judgment in which the permanent state of the soul TOGETHER WITH the resurrected body will be decided.

The two places that a soul can go to after the particular judgment are Hades and Paradise. Hades is a place in which the torments of Hell are experienced, though only in a “foretaste,” that is, to a lesser degree than what will be experienced in Hell. Paradise is a place where a soul resides, receiving similarly a foretaste of what will be experienced in Heaven. After the Final Judgment, again, the souls in Hades and Paradise will receive their resurrected bodies and receive the full measure of their punishment or reward, being punished in Hell or rewarded in Heaven. But why is there need of a Final Judgment if souls are already sent to places in which they await Heaven or Hell? The reason is that, while a soul placed in Paradise surely awaits the fullness of Heaven, a soul in Hades is not guaranteed a future of eternity in Hell. How is this so? Let’s examine the three possible “states” for a soul after death.

The first possible state for a soul after death but before the Final Judgment is a soul that is in Hades with no



Tertullian

possibility of salvation; such a soul is one who lived a life devoid of repentance and love. Hell most certainly awaits such a soul.

The second possible state for a soul after death is one in which the soul is placed in Hades “as if imprisoned” temporarily but can ultimately be placed in Paradise. This state occurs with those who die with minor unconfessed sins or have confessed their sins but have not had time to cultivate the full fruits of their repentance. Such souls are not placed in Hades temporarily as a punishment but are placed there rather because they have not been fully cleansed of their sins; they require prayers on their behalf.

Finally, a soul which has been cleansed of sin and united with Christ will be placed in Paradise where it will await the glory of Heaven; such a soul has no fear of being placed in Hell.

How do Prayers Benefit the Souls in Each of These States?

In each of these states, the prayers of the Church aid souls in different ways. Here, we will provide some stories from the Lives of the Saints to help illustrate the effects.

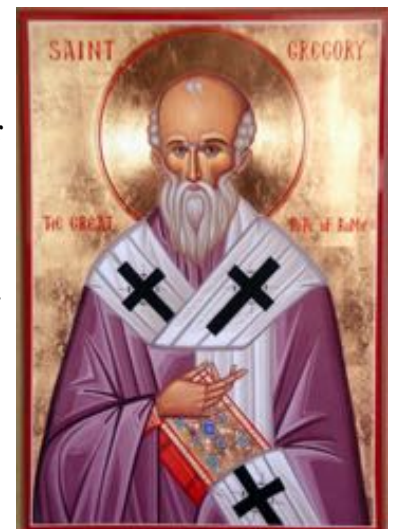
Regarding souls of those in Hades with no hope of salvation, there is a story of St. Macarius of Egypt who came across the skull of a former pagan priest in the desert. He asked the skull where his soul was now residing, and the skull responded that he was being tormented in Hades. St. Macarius then asked what it was like, and the skull answered that it was a place of great torments and a place with such a dark mist that one could not see the face of another (As I read it, the meaning here is that one could not give or receive love, as seeing the face of another cannot be done by those who are always looking inward and feeding their egos). St. Macarius then asked if there was any respite for such souls. The skull responded that, when the Church prayed for those in Hell (Hades), the mist cleared slightly, and they could barely begin to make out the faces of others as their torments were relieved a little. This tells us that, even for those without hope of salvation, the prayers of the Church can still bring some comfort or relief to their suffering.

For souls in the second category (that is, who are placed in Hades for a time “as if imprisoned”), we are taught by such Fathers as St. Mark of Ephesus that the prayers of the Church can actually help cleanse and sanctify the person and bring them out of that state and into Paradise. We see this with the life of Elder Ephraim of Katounakia (+1998) who had an extremely harsh Elder named Nikeforos. When Elder Nikeforos died, Elder Ephraim saw in a vision the soul of his former Spiritual Father perishing in the flames of Hades, separated from God. Elder Ephraim, out of his great love, spent the next *four* years (!) in continuous prayer for his Elder, frequently seeing in visions his soul raise higher and higher, very slowly, over the years. Eventually, his soul was completely liberated and granted Paradise.

The thing to remember here is that the Church can aid **ONLY** in progressing a repentance that has already begun in this life; the Church can only push further what we began for ourselves, in other words. If someone dies without any repentance or love, they fall within the first category of a soul with no hope for salvation.

Perhaps the most famous story of a soul being delivered from the fires of Hades, however, regards the Emperor Trajan, someone who actually persecuted the Church during his life. St. Gregory the Great, in the late 6th century, learned a story about Emperor Trajan, who reigned during the early 2nd century. Emperor Trajan, on his way into battle, was stopped by a widow who was begging his help in seeking justice for the death of her son. Trajan remarked that he would help her on his return from battle, but the widow cried out that there was no guarantee he would survive the fight. Trajan then consented, sought justice for the widow, and only then left for the battle.

St. Gregory was distressed that the Emperor Trajan was perishing in the fires of Hades. He believed that Trajan could be excused for rejecting and even persecuting Christianity as, at the time of Trajan's life, there was a great deal of false information about Christians (i.e. they were cannibals, practiced incest, etc...). Further, the story about Trajan and the widow proved that there was certainly at least *some* good in his heart. So St. Gregory began to pray incessantly for the soul of Emperor Trajan until, one day deep in prayer, God informed him that his prayer had been heard; Trajan had been released from Hades and Gregory could finally stop asking!



We see here, then, that prayers for the departed are certainly efficacious and can even raise a soul into Paradise. What a great comfort these stories provide for us Christians!

Finally, we have the third category: those who died in righteousness and are with God in Paradise. Even for these, the prayers of the Church help. When we pray for the saved, they pray for us in return (so there is what we might call a holy, "selfish" aspect to this), but the souls of the righteous also grow in glory unceasingly. What do we mean by this? We understand that God is *infinitely* perfect, so a person's glory in Paradise can continue to grow. This is how the Fathers understand Christ's saying that "in My Father's house are many mansions" (John 14:2); that is, there are many levels of glory in Heaven – some greater and some lesser – with each soul being rewarded according to his works. So prayers for those in Paradise help such souls to increase in glory.

While the Church *rarely* makes judgments about those who are condemned, it often makes judgments about who is saved; it does this whenever someone is glorified as a Saint. At this point, the Church stops formally praying for the soul of that person and instead seeks his/her intercessions. Still, however, in being commemorated once a year, the Church *hymns* the Saint, and that Saint continues to increase in glory.

How Should We Pray for the Dead?

Prayer for the departed occurs just as we would pray for ourselves. In our personal prayers, we ask God to grant forgiveness and rest in Paradise to the souls of His servants. It is customary to keep two lists of our departed loved ones, praying for each list separately: a list of Orthodox and a list of non-Orthodox.

As Elder Ephraim discovered from the story related above, pray for the departed can also take place on the prayer rope using a version of the Jesus Prayer (for example: "Lord Jesus Christ, Son of God, have mercy on the soul of the servant of God _____").

Another way that we benefit the departed is by giving alms in their name. The Patristic witness is unquestioningly clear that, in giving alms on behalf of one who has reposed, the benefit of our loving and selfless gifts directly and immediately passes on to the soul of the one for whom we are giving. 2 Maccabees also grants witness to this truth.

The greatest benefit we can give the souls of the departed, however, is by offering their names for a Liturgy. This, it should be noted, is reserved for Orthodox Christians alone.

There is a wonderful story concerning St. Theodosius of Chernigov (+1896) that illustrates the immense benefits of offering names in the Liturgy:

Before the uncovering of the relics of St. Theodosius, the priest who was conducting the re-vesting of the relics became tired and dozed off next the Saint. St. Theodosius appeared to him in his sleep and said, "I thank you for laboring for me. I beg you also, when you serve the Divine Liturgy, to commemorate my parents, the Priest Nikita and Maria." The Priest responded, "How can you, O Saint, ask my prayers, when you yourself stand before the Heavenly Throne and grant to people God's mercy?" "Yes, this is true," St. Theodosius replied, "but the offering at the Liturgy is more powerful than my prayer."

We see, then, that giving the Priest the name of a departed loved one to be read at the preparation for Divine Liturgy benefits the soul even more than the prayers of a Saint!

These three methods of seeking benefits for our departed ones – personal prayer, almsgiving, and offering their names for a Liturgy – are the most common ways proven by the Lives of the Saints to aid and profit such souls.

* * *

From all that has been written, it should be clear that praying for the departed is taught, blessed, and encouraged by God, that it clearly benefits souls in both Hades and Paradise, and that it is a practice which we should therefore never neglect. May we keep all of our departed loved ones in our prayers at all times as we ask for their prayers in return!



HOLY APOSTLES

ORTHODOX CHRISTIAN
CHURCH OF CHEYENNE

*You are invited to the 3rd annual open house of
Holy Apostles Orthodox Christian Church of Cheyenne*

9505 Hynds Blvd.

(corner of Hynds Blvd. and Riding Club Rd.)

Saturday, November 12, 2016

1:00 pm—4:00 pm

Cadillac Chance Raffle Drawing at 3:00 pm

(Need not be present to win)

Church tours, kids activities, refreshments,

meet and greet with

members of our church community and

Presiding Priest, Father Paul Truebenbach

Haven't purchased your Cadillac Chance raffle tickets yet?

Go to www.cadillacchance.com today!

www.holyapostlescheyenne.com

307-514-5347

Assisting in Upcoming Services...

(October & November)



Prosforo

10/2/16 – Nick Bellack

10/9/16 – Adrienne Johansen

10/16/16 – Stacey Galeotos

10/23/16 – Fay Zaharas

10/26/16 (Wednesday) – Pres. Lavinia Truebenbach

10/30/16 – Jamie Pullos

11/1/16 (Tuesday) – Angie Galeotos

11/6/16 – Laura Smith

11/8/16 (Tuesday) – Estelle Haefele

11/9/16 (Wednesday) – Estelle Haefele

11/13/16 – Stephan Pappas

11/14/16 (Monday) – Stephan Pappas

11/20/16 – Christine Pappas

11/21/16 (Monday) – Christine Pappas

11/25/16 (Friday) – Lexie Garrett

11/27/16 – Kelly Zaharas

11/30/16 (Wednesday) – Nick Bellack

Fellowship

10/2/16 – Stewardship Sunday & Parish Assembly

10/9/16 – Kathy Joannides & Angela Schamber

10/16/16 – Alexis & Nick Bellack

10/23/16 – Andrea & Jordan Hanslovan

10/30/16 – Kelly & Steve Zaharas

11/6/16 – Philoptochos Sunday

Lexie Garrett, Corrina Etchepare & Fay Zaharas

11/13/16 – Daughters of Penelope Founders Day

Adrienne Johansen (and others as assigned)

11/20/16 – Kay & Stephan Pappas (fasting)

11/27/16 – Christine & Driko Pappas (fasting)

Greeter

10/2/16 – George Zaharas

10/9/16 – Rob Marquardt

10/16/16 – Dave Johansen

10/23/16 – Greg Pappas

10/30/16 – Estelle & Jim Haefele

11/6/15 – Tyler Garrett

11/13/16 – Tim Joannides

11/20/16 – Driko Pappas

11/27/16 – Dave Johansen

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

Building Cleaning...

(October & November)

Interior Cleaning.

Week of 10/2/16 – Etchepare Family

Week of 10/9/16 – Stacey Galeotos & Jenni Jackson

Week of 10/16/16 – Driko & Christine Pappas & Family

Week of 10/23/16 – Nick Bellack

Week of 10/30/16 – Etchepare Family

Week of 11/6/16 – Stacey Galeotos & Jenni Jackson

Week of 11/13/16 – Driko & Christine Pappas & Family

Week of 11/20/16 – Nick Bellack

Week of 11/27/16 – Etchepare Family



Please keep an eye out for
updated lists!!!

A Few Quick Items...

Women's Study Group: All ladies are welcome to come October 3 & 17 from 10-11 am in the bookstore to listen to a podcast and discuss.

Boulder Retreat: Sts Peter & Paul is hosting a retreat on Saturday, October 22 from 9-1:00 with Fr. Paul Costopoulos speaking.

GOYA: GOYA's next meeting will be Sunday, October 23rd, after the Divine Liturgy when we will plan out much of the rest of the year. Also, the Front Range Youth Retreat is scheduled for November 18-20 in Granby, CO at Snow Mountain Ranch YMCA of the Rockies. GOYAns, ages 11-18, are welcomed. The registration fee for the retreat for both advisors and goyans is \$65, and online registration will close at midnight on November 8, 2016. Check the Denver Metropolis Youth website for more info and for registration.

Parish Christmas Party: The parish Christmas party will be on December 26, 5:30- 7:30pm. Please plan on bringing unwrapped layette items for Life Choice Center; more details to follow in November.



Many Years!!!

Happy Birthday to...

Nektarios Truebenbach (10/7)

George Zaharas (10/8)

Angela Schamber (10/10)

Chad Schamber (10/16)

Catherine Sias (10/19)

Gina McWhirter (10/20)

Nicolette Galeotos (10/22)

Lillianna Sias (10/29)

Blessed Nameday to...

Giles Rafsnider
(Luke the Evangelist - 10/18)

Jim Haefele
(Demetrios the Myrrh-Streaming, 10/26)

Happy Anniversary to...

Steven & Kelly Sias (10/29)



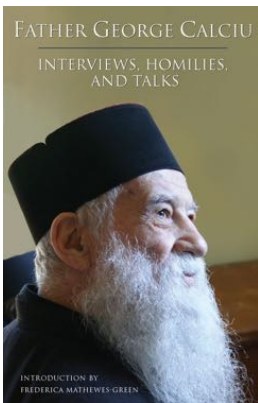
(If you don't see your birthday, nameday, or anniversary here, please forgive me for missing it, and let me know when it is! - Fr. Paul)

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...

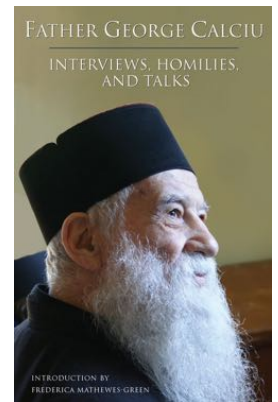
September selection (to be read in September and discussed at the October meeting):



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.

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

Continuing with last month's selection, *Father George Calciu: Interviews, Homilies, and Talks*, we will finish out the book with Parts IV and V, containing various other talks, homilies, and interviews with Fr. George, including more on the Light that Christ shone upon him during his dark years of imprisonment in Communism Romania. For those interested, Fr. George already has icons of him that have been made, one of which can be purchased at UncutMountainSupply.com.



November selection (to be read in November and discussed at the December meeting):



A Little Corner of Paradise by Archimandrite Ioanichie Bălan is the newest offering of St Herman Press. The book is the first English text concerning the life and teachings of Elder Paisius Olaru of Sihla (+1990), a figure known as the Elder to Elders, since so many of Romania's famous Elders were his spiritual children. As with the previous couple of books, we will cut this book into halves, reading the first part in November and the 2nd in December.

Be sure to continue selling your tickets! Flyers and posters are available in the Narthex and fellowship hall, and more tickets are always available! We need EVERYONE'S help!

Win* a NEW 2017 Cadillac XT5 Luxury AWD

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



**TICKETS ON
SALE NOW!**



**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

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By



**HOLY
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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.



Some Words from Modern Saints & Elders...

Fr. George Calciu (+2006)



1) "Between our bodies and our souls, there exist a relationship that it's never lost. Even if the body returns to earth, this connection between the body and the soul is not disbanded, as something that will be fulfilled at the last judgment."

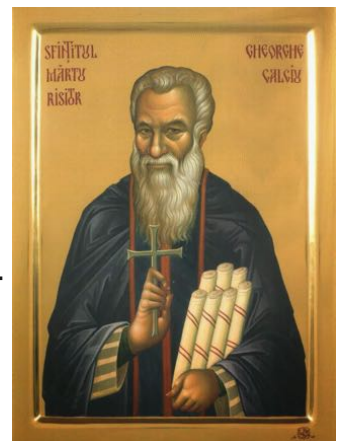
2) "The power of Orthodoxy is that, she had not changed anything in the canons set by the Holy Ecumenical Councils after its separation from Catholics, while Catholicism consists in number and organization. The power of Catholicism wears out today, the strength of Orthodoxy remains. If Orthodoxy falls, it's through the sins of the people inside her,

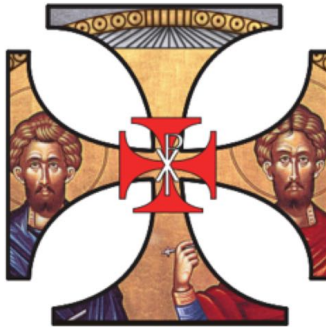
not by other means. Because Orthodoxy in itself is unbeatable."

3) "Someone asked me if my suffering in prison have helped me in any way. I answered: 'No, they have not helped me, but I'm the result of this suffering. If I do something, if I am anything, if you see something in me, know that is because of suffering. Without this suffering, I have nothing!'"

4) Even after I was liberated from prison, I held within me this imprint of the pain, which seemed to mark my whole life thereafter. After the second imprisonment, I immigrated to the West and traveled through every country in Europe and America speaking about the result of communism. My intention was this: I could not keep silent as long as suffering, injustice, communism, the destruction of churches and the destruction of human personality took place in my country. In my wanderings I came upon a monastery and slept in its library. It was a Catholic monastery. In its library I found, among many books, a small booklet with Christian sayings. I opened it randomly at a page where I saw a reflection of Paul Claudel, a famous French writer. He said this: 'Christ did not come into the world to eliminate suffering, Christ has not even come into the world to explain it. Rather, He came to fill human suffering with His presence.'"

5) "So everything that Jesus did, was to strengthen the hearts of the faithful. He often worked miracles, more precisely for our human weakness in thirst for a miracle. Even today we are thirsty for miracles, but a miracle is no substitute for faith. Faith, as the Apostle Paul says, is entrusted things unseen. This faith makes us see – if the tools are spiritual – what the eyes of the body cannot see and the mind cannot reason."





*Greek Orthodox Ladies'
Philoptochos Society of
Holy Apostles Orthodox Christian*

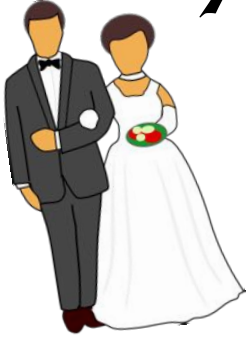
The Greek Orthodox Ladies Philoptochos Society, Inc. is the philanthropic arm of the Greek Orthodox Archdiocese of America that has offered 85 years of philanthropy through a multitude of programs that make a difference in the lives of people in the United States and throughout the world. The Society was established in November 1931, by the late Ecumenical Patriarch Athenagoras I, who was then serving as Archbishop of North and South America.

Philoptochos fulfills its mission to “help the poor, the destitute, the hungry, the aged, the sick, the unemployed, the orphaned, the imprisoned, the widowed, those with disabilities and the victims of disasters through its National and Metropolis Boards and its 26,000 members and more than 400 active chapters, nationwide. Philoptochos responds immediately to needs and crises and its philanthropic outreach extends to each area of the country and throughout the world. In 2015, National Philoptochos distributed \$1.74 million in philanthropic aid.

His Eminence Archbishop Demetrios call Philoptochos, “an army of nobility and the jewel of our church. Philoptochos must continue to do what God does by loving people.”

Our local Philoptochos, even in our infancy, has supported our Archdiocese and Metropolis philanthropic efforts. Locally we have a partnership with St. Mark's Episcopal Church with providing meals for the Family Promise Program. Several members organized clothing at “Beyond the Rack,” a non-profit organization that provides men in the community appropriate attire for interviews and prepares them for the first full week of employment. We collected funds for Orthodox Prison Ministry and purchased Bibles for the Laramie County Jail Ministry. A collection of personal hygiene items was gathered to assist the unaccompanied youth of Cheyenne.

Please join in celebrating Saints Cosmas and Damianos, the Patron Saints of Philoptochos, on November 6 with a brunch provided by our local chapter.



Renewing the Mystery of Marriage...

A One-Day Marriage Retreat



On Saturday, October 29th, from 9am-3pm (tentative), we will have a single-day retreat/workshop designed for engaged, newly-married, or “experienced” couples meant to:

1. Educate on the meaning and purpose of marriage as espoused by the Orthodox Church
2. Find the proper place of Orthodox spirituality within a marriage
3. Strengthen relationships by providing couples with the spiritual understanding and tools necessary for a more successful marriage

Couples must register by email Fr. Paul at ptruebenbach@gmail.com BEFORE October 22nd. There is a \$35 fee per couple for the retreat to cover books, lunch, & supplies (fee can be reduced for special circumstances). Lunch will be provided. Babysitting services can be set up if needed.

Future Dates to Keep in Mind...

Wednesday, 10/5 – 10/19 – Fr. Paul on vacation

Monday, 10/10 – 5:00pm fundraising meeting

Thursday, 10/20 – 4:30pm PC meeting
6:00pm Metropolis webinar

Saturday, 10/29 – Marriage retreat

Sunday, 11/6 – Stewardship Cards due

Saturday, 11/12 – Annual Open House & Cadillac Chance drawing

Sunday, 11/20 – Budgetary General Assembly



OCTOBER

sun	mon	tue	wed	thu	fri	sat
25	26	27	28	29	30	1 5:30pm Great Vespers
2 8:30 Orthros 9:30 Liturgy General Assembly and Stewardship Sunday	3 10:00am Women's Study Group No Adult Catechism Class	4 5:30pm DOP meeting 5:30pm Conversing with the Fathers	5 Fr. Paul leaves NO Paraklesis	6	7	8
9 8:30 Orthros 9:30 Liturgy OCF Sunday	10 5:00pm Fundraising Meeting	11	12 NO Paraklesis	13	14	15
16 8:30 Orthros 9:30 Liturgy	17 10:00am Women's Study Group	18 9:30 Liturgy - St Luke the Apostle (at SCH)	19 Fr. Paul returns NO Paraklesis	20 4:30pm PC Meeting 6:00pm Metropolis Webinar	21	22
23 8:30 Orthros 9:30 Liturgy Leadership 100 Sunday GOYA meeting after Liturgy	24 5:30pm Adult Catechism Class	25	26 8:45 Orthros, 9:30 Liturgy - St Demetrios 6:00pm Paraklesis	27	28	29 9:00am - 3:00pm Marriage workshop retreat
30 8:30 Orthros 9:30 Liturgy	31 5:30pm Adult Catechism Class	1	2	3	4	5  = strict fast  = wine/oil allowed  = fish allowed  = dairy, eggs, fish allowed

NOVEMBER

sun	mon	tue	wed	thu	fri	sat
30	31	1 8:45 Orthros, 9:30 Liturgy - Sts Cosmas & Damien	 2	3	 4	5 5:30pm Great Vespers
6 8:30 Orthros 9:30 Liturgy Philoptochos brunch to follow	7 10:00am Women's Study Group 5:30pm Adult Catechism	8 7:00am Men's Group 8:45 Orthros, 9:30 Liturgy - Archangels 5:30pm DOP meeting 5:30pm Conversing with the Fathers	 9 8:45 Orthros, 9:30 Liturgy - St Nektarios 6:00pm Paraklesis	10 5:30pm PC meeting	 11	12 Open House and Cadillac Chance Raffle
13 8:30 Orthros 9:30 Liturgy DOP basket raffle	14 8:45 Orthros, 9:30 Liturgy - Apostle Philip 5:30pm Adult Catechism	 15 7:00am Men's Group	 16 6:00pm Paraklesis	 17	 18	 19
 20 8:30 Orthros 9:30 Liturgy	 21 8:45 Orthros, 9:30 Liturgy - Entrance of the Theotokos Women's Study Group to follow 5:30pm Adult Catechism	 22 7:00am Men's Group	 23 No Paraklesis	 24 Thanksgiving	 25 8:45 Orthros, 9:30 Liturgy - St Katherine the Great Martyr	 26
 27 8:30 Orthros 9:30 Liturgy	 28 5:30pm Adult Catechism	 29 7:00am Men's Group	 30 8:45 Orthros, 9:30 Liturgy - Apostle Andrew 6:00pm Paraklesis	1	2	3  = strict fast  = wine/oil allowed  = fish allowed  = dairy, eggs, fish allowed