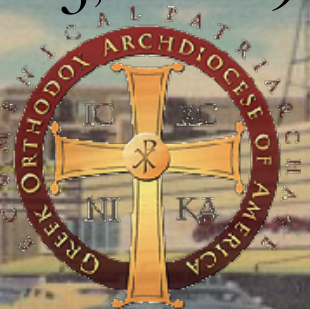




The Witness



Metropolis of Denver

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

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Prayer is...

by Fr. Paul Truebenbach

I also pray that Christ may dwell in your hearts through faith, so that you may be rooted and grounded in love. May you be strengthened to comprehend with all the saints what is the breadth and length and height and depth of Christ's love which is beyond knowledge; and that you may be filled with all the fullness of God.
(Ephesians 3:17-19)

St Paul's words here are a powerful reminder of the great paradox of the Christian life: the love of Jesus Christ is "beyond knowledge," yet our goal is still to "comprehend... the breadth and length and height and depth" of it. We are given over to do the impossible: to converse with, to see, to experience, even to unite with God Almighty. We – raised from the dirt of the ground – have an eternally glorious and exalted future set before us. And we prepare ourselves for such honor and splendor by *acting* as if we were called to such glory.

If you are headed to the garbage dump to rummage through trash and spend hours in and among the filth, you would dress for the occasion; you would wear ratty clothes which held little or no personal value. You certainly would not dress up in a tuxedo or a formal evening gown. Conversely, if you were preparing yourself to meet a great dignitary – say, a great emperor or king at a formal dinner – you wouldn't wear the same clothes that you had worn to the dump but would dress in your very best apparel and spend a great amount of time meticulously preparing yourself.

Our entire life can be viewed as our preparation to comprehend – really, to *experience* – "the breadth and length and height and depth of Christ's love..." If we are without a wedding garment (Matthew 22:12), that is, if we have not spent our lives adorning ourselves with godly virtues, we will be cast out of the Heavenly banquet and deprived of the enjoyment of Christ's perfect and fulfilling loving presence. We will be like someone meeting his King but dressed to visit the dump.

Of what, however, does our soul's adornment consist? How do we obtain the

continued on next page...

virtues which reflect godly honor and glory? How do we scrub out the passions which afflict us and betray our dignity like heavy stains or tears on our wedding garments? In simple terms, how do we overcome sin and attain Grace so that we are filled with the love of Christ that St Paul writes about?

Everything that the Church gives us serves this purpose. All of the Holy Mysteries, the divine services, the Scriptures and writings of the Holy Fathers, and the ascetic teachings are transmitted to us so that we may learn to live Grace-filled lives.

Of the great wealth of gifts that the Church gives and calls us to implement within ourselves, the most fundamental and constant in our Christian lives is prayer. We know, at least as a type of Christian cliché, that prayer is necessary. So why is prayer so hard for us? Why is it that so many of us develop prayer moments but not prayer lives? Why is it that, when we *know* that prayer is good for us, we struggle so much to do it? In this article, we will look at 7 ways that we can complete the sentence “Prayer is...” Within this, we will cover both the nature of prayer and how one best approaches prayer.

Prayer is (and is *not*) Conversation with God

It is not uncommon to hear prayer described simply as “conversation with God.” But what does this really mean? And how far can we take this description? In a conversation, we usually speak *and* listen. In prayer, however, while we speak, it is only in very rare cases (and usually with incredibly holy people) that God’s voice is ever heard speaking back; in fact, the Fathers of the Church often admonish us that, if we ever *do* literally hear a voice speaking back to us, we should recognize our own unworthiness before God and admit that, most likely, if the voice wasn’t just in our heads, it was a demon engaging in some trickery. Rather, when we say that God “speaks” to us, we usually mean that He reveals His will through situations in life, and even with these, we often need the guidance of a Spiritual Father to be certain that we are not misreading things.

Along with this, conversations usually involve the necessary conveyance of information; we often talk to someone to relay information or ideas that they do not already have. But God knows all things. He even knows what we need better than we know ourselves. “[Y]our Father knows what you need before you ask Him” (Matthew 6:8).

In short, we talk about prayer as conversation because this is an understandable place *to start*. When someone asks, “How do I pray?,” we often respond, “Just talk to God like you’re talking to me.” And this is exactly where we *should* start. It is not a “bad” thing to speak of prayer as conversation or prayer as “talking with God.” But once we’ve started – once we begin to develop the concept of having, maintaining, and growing a “prayer *life*” – then prayer begins to take on new dimensions. We see that our “converse with God” is limited and must ripen. A seed has been planted; now it must be watered.

This is precisely why it is normative for Orthodox Christians to have a rule of prayer and use prayer books. If prayer were *only* “conversation with God,” then it would make little sense to use a book full of prayers written by other people. What other conversation in life do we have with other in which we use primarily – or even exclusively – words written by other people... and words that are mostly many hundreds of years old, at that?

This is not to say that it is *wrong* to use our own words in prayer; we absolutely should. This should be done, however, in addition to using *Orthodox* prayer books. Why is it so important to use books? And why does it matter that they be Orthodox?

This gets to right to the heart of what prayer is.

Prayer is Life for the Soul

The word “life” has two meanings: we could mean physical life (that is, that we have been brought into existence and have not yet biologically died) or spiritual life (that is, God dwelling and working in us). This second kind of life is the most important. It is what we strive to obtain and have flourish so that we can be with God in eternity.

Prayer helps us to achieve this true life. We seek for God to dwell within us, but we are so full of the darkness and dirt of sin that God has no fitting place to set His throne. Prayer is part of the process of cleansing our souls and preparing for God. In other words, prayer is less about simply communicating with God than it is about *preparing ourselves for divine visitation...* for purifying ourselves in order to be filled with the Grace of God. This is what it means for prayer to bring Life to the soul. Simply put: It is not God Who requires prayer; rather, *we* need prayer.

In order to move prayer beyond simple “conversation,” then, we need to move from “saying” prayers to truly “*praying*” prayers... from standing before our icons and reciting some words or requests to standing in a *state* of prayer. This begins when we develop the proper awareness in prayer.

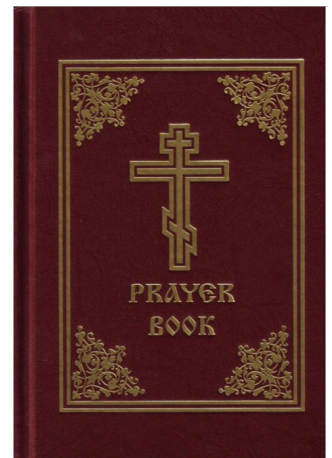
Prayer is Awareness

Sometimes, when listening to someone, we are so focused on other things that we don’t hear a single word that’s being said. When this happens, it is not uncommon to say, “My head was somewhere else.” To be “aware” during prayer means firstly that we are aware of what we are doing, that we are fully *present* in what we are doing (more on this later). We are not casually talking to a friend on the phone, but we are consciously standing before the all-seeing God and recognizing that we are in His presence.

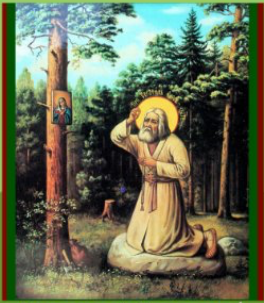
This awareness that we are engaged in is a holy act that brings about the second awareness: awareness that God sees us at all times and that, as we speak to Him, He hears us. This awareness takes a conscious effort. It is why the Morning Prayers of the Jordanville Prayer Book begin by instructing a person, before doing anything else, to make the Sign of the Cross and to collect himself and all of his senses, reminding himself that he stands before the all-seeing God. In order to move beyond just talking before our icons to speaking and standing before a God Who is indeed entirely present with us in our room, we need to make ourselves aware of this fact. Our senses tell us when someone is standing before us; we see and hear them. But the presence of God is not knowable in the same way. We need to make a conscious effort to be aware of His presence.

Finally, a third awareness to develop is an awareness of our own spiritual state. It is great to know that God is present; it is better to know that He is present and that we *need* Him. If we pray without humility – without an awareness of our own sinfulness and need for God – we weigh down our prayer and our own hearts in pride and lethargy. Our prayer is never free or light... and it is certainly never urgent or focused. Because of this, we fall back into just “talking” at God and are unable to keep the awareness of His presence and the holiness of the act of speaking to Him alive. Thus, these three “awarenesses” – being aware of our own words and the holiness of what we are doing, being aware of the presence of God, and being aware of our need for Him in our sins – all intertwine and rely on one another.

This, of course, is difficult. It takes great effort and struggle. And this begins to answer the question of why we need Orthodox prayer books to assist us. It seems, at first, that a prayer book will *detract* from our ability to be fully aware, as we are using sometimes unfamiliar words and the feelings of others. And yet, Christ, through the Church, still



SERGEI SVESHNIKOV



Prayer: A Personal Conversation with God?

What is prayer and why we pray

encourages us to primarily use prayer books in tandem with our own words. So why are prayer books and a rule of prayer so important within this? The Russian Orthodox Priest Fr. Sergei Sveshnikov, in his excellent booklet *Prayer: A Personal Conversation with God?*, (available as an ebook on Amazon.com) provides three useful images to help explain this. Firstly, he describes prayer as a “safe path.” What he means by this takes us to our next “Prayer is...” statement:

Prayer is Struggle and Warfare

Prayer can be difficult. It is often a struggle. It can even be dangerous. We must be cognizant and prepared for the fact that, while Christ calls to us and sends Angels and Saints to encourage us and aid in our salvation, the devil sends his demons out to discourage us, to trap us, to frustrate us, and to lead us into perdition. And the demons will do this, all the while trying to look innocent and even blessed as agents of God. They are crafty enough to even appear as Angels of Light (2 Corinthians 11:14). Christian

history is replete with examples of people who, in prayer, believed they were following a holy path but were actually being deceived by the demons.

Even without the threat of demonic deception, prayer is a struggle. If prayer were always easy, we would have no motivation to increase our love for God. This is the same as going to the gym and spending all your time lifting 5-lb weights; new muscle never grows, because the workout is too easy. When we pray, we need periods of dryness and difficulty to work through and thus strengthen our spirit... and our love for God.

In this difficulty – and with the danger of demonic deception – we use the path of the Saints who have gone before us. This is our “safe path.” The words of our prayer books give us the language of those in union with God; it is, in other words, the language of those who have already learned *God’s language*. It teaches us the proper disposition we ought to have before God and thus avoids pride or a casual familiarity that can be dangerous to our relationship with God. We learn, through Orthodox prayer, what things to focus on and what things not to focus on... how to speak and thus how not to speak. And we learn it from those who have already mastered discernment, who have already learned how not to be deceived by the devil. This is why Orthodox prayer books provide us with a “safe path.” They teach us how to walk the sure path of salvation by teaching us what our disposition toward God and toward ourselves ought to be.

Prayer is Peace

How strange that we would call prayer “peace” immediately after proclaiming that it is “struggle and warfare.” And yet, true peace can only occur when enemies have been overcome. God often gives us small periods of peace in prayer, but these small periods are meant mainly to help guide us along toward the true peace of an ultimate victory over sin and the passions.

There is another element, however, to this peace. Even when prayer is a struggle, it helps set us on that “safe path” already mentioned. This safe path is not only a path of prayer but a path of one’s entire life. This is why many Fathers state that, when our prayer life is good, all of life is good; when our prayer life is bad, all of life is bad. Here, “good” prayer life doesn’t necessarily mean “easy,” but consistent, conscious, dedicated, and full... even when it is a struggle. When our prayer life is like this, then a peace overshadows all of our life... even in life’s turmoil. We are able to “weather the storm” without faltering in frustration or despair. A calm overshadows even life’s difficulties.

Thus, Fr. Sergei describes prayer as a “tuning fork.” What does this mean? If you have ever heard to discordant musical notes being played at the same time, you probably cringed at the sound. This describes our life. God, in His presence, “hums” at a certain frequency, but our lives are out of tune with that frequency. Prayer – especially when done in holy language (i.e. with good, Orthodox prayer books) – helps to “tune” our souls and bring them into harmony with God. This brings about peace and beauty... not only in prayer, but in all of life.

Prayer is the Art of Arts and the Science of Sciences

Finally, Fr. Sergei describes prayer as a “guide to playing a musical instrument.” We all know the sound made when children sit at a piano or pick up a violin or a trumpet for the first time, and it’s *not* pretty. To master a musical instrument takes time. It takes dedication and practice and growth. Yes, we begin with simple pieces like “Hot Cross Buns,” but nobody goes to a professional concert to hear such beginner’s songs. We expect professionals to have progressed to the masterpieces of Bach and Beethoven and Tchaikovsky.

Listening and working towards and eventually playing and practicing those masterpieces does two things: firstly, it helps us master the *methods* of playing until, after much practice, we can put our own interpretation and own feelings in the music; until we have the basics, this just doesn’t work. Second, if we wish to compose our own music, we must first be familiar with the greatness and the technicalities of the music we wish to emulate. Thus, with prayer, while we pray in our own words, we hope to eventually match our words to those who were in the intimate counsel of God... those to Whom God revealed His greatest wonders, including visions of Him and the ability to work miracles.

If we understand this comparison of praying to learning and mastering a musical instrument, we begin to see that there are fundamental truths about prayer. One of the most important and essential of these is this: We should constantly be *growing in* prayer. Prayer is something we may already do, but it is also something we practice and attempt to master and perfect. It is not easy. But practice pays off. With the proper guides in that practice – Orthodox prayer books and a Spiritual Father – our prayer won’t remain stagnant but will be an ever-growing entrance into the mystery of God’s presence and love.



Prayer is Love

With all that has been said, we can begin to see that prayer is love in two senses: prayer is both a product of love and a creator of love. Prayer is a product of love because, as prayer teaches us to be in the presence of God, the more we love God, the more we desire and struggle for that presence. Thus, the more we love God, the more we wish to prayer; conversely, the less fervently we love God, the less we wish to spend time with Him in prayer.

But prayer also creates love. The more we pray – over a great deal of time – we can begin to see that our love for God has grown. We usually can’t see this from day to day or week to week or even month to month. Over the course of many years, however, we can see how prayer transforms us. We see that, by utilizing basic rules like consistency and the guidance of a Spiritual Father and the use of Orthodox prayer books and the fervency of our efforts, we were able to take the basics that we understood about prayer, and God was able to teach us – even without our knowing it – what was lacking. And this is something that cannot be overemphasized: if we pray with humility, we will seek for God to fill what is lacking and, seeing our genuine desires and efforts, He will provide it.

Conclusion

In order to learn the art of prayer, it is again important that we be fully present in prayer. I had promised that we could get back to this topic, so we will end with a couple words about it. In order to truly pray, we must pray not only with our mouths but with our minds and hearts. This type of prayer – especially when it seeks to remain focused for a long period of time – takes years and years of experience (and a great deal of Grace) to achieve. It is, however, essential. To pray without the attention of the mind but to allow our minds to wander and ignore the prayers is not beneficial to us. And, as when we do this when a friend is talking, it is also just plain rude. While we can't avoid a wandering mind, to choose not to struggle against our wandering minds at all is to greatly offend our loving Lord.

When we begin to see how prayer is all of what we have said it is, we can easily understand how much work prayer is... but we can also see why that work is so worthwhile. We often avoid prayer, despite knowing how necessary it is, because we aren't trying to move forward, to master our prayer. We become bored with it because we began with step #1 and never even attempted to make it to step #2. We must, then, "fire ourselves up" for prayer. How one does this varies from person to person. Whether it is through doing some spiritual reading of a life of a Saint or the Scriptures, or contemplating the fear of eternal punishment in Hell, or dwelling upon the greatness of the glory that awaits the saved in Heaven, or simply setting our love for God aflame through gratitude for all that He has done for us... whatever the method, find one that works and *do it*. For when we take our final breath, we will regret every time we chose not to pray; we will never regret, however, the times that we *did* pray. May God fill us with zeal and strengthen us for this holy work!



Orthodox Christian Church Monday, September 19th

HELP EARN 10% - 15% PROFIT FOR ORTHODOX CHRISTIAN YOUTH

You must identify yourself with your Spirit Day at the time of order:

you are welcome to dine-in, carry-out or come through the drive-thru as everything is electronic. Come support Orthodox Christian Church Youth at Chick-fil-A Dell Range (4435 Windmill Rd., next to Menards).



Chick-fil-A open 6:00 am-10:00 pm
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BONUS OFFER:
*Earn double dollars for your Organization
during breakfast hours 6:00 am - 10:30 am*

A Few Quick Items...

Women's Study Group: Women's Study is kicking off their new sessions with a lunch on Monday, September 12 at noon at the Plains Restaurant. We will be discussing our new format so if you cannot make it, please email Christine with suggestions at dcpalbania@yahoo.com.

Sunday School: Sunday School will kick off on September 11 after Liturgy with the first lessons and special treats. All children ages 4 and up are welcome to attend.

GOYA/HAYA: GOYA's first meeting of the new Ecclesiastical/School year will be Sunday, September 11 after Liturgy and Sunday School. GOYA will also participate in Epic Escape Game on September 25. We will have lunch after Liturgy and ride together to the location for the 1:00pm start.

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



Assisting in Upcoming Services...

(September & October)



Prosforo

9/1/16 (Thursday) – Angie Galeotos
9/4/16 – Stephan Pappas
9/8/16 (Thursday) – Estelle Haefele
9/11/16 – Kelly Zaharas
9/14/16 (Wednesday) – Christine Pappas
9/18/16 – Laura Smith
9/25/16 – Kathy Joannides
9/26/16 (Monday) – Kathy Joannides
10/2/16 – Nick Bellack
10/9/16 – Stacey Galeotos
10/16/16 – Adrienne Johansen
10/23/16 – Fay Zaharas
10/26/16 (Wednesday) – Pres. Lavinia Truebenbach
10/30/16 – Jamie Pullos

Fellowship

9/4/16 – Lexie & Tyler Garrett, Kendra Yusten
9/11/16 – Christine & Driko Pappas

9/18/16 – Kay & Stephan Pappas

9/25/16 – Tina & Rob Marquardt

10/2/16 – Stewardship Sunday & Parish Assembly

10/9/16 – Kathy Joannides & Angela Schamber

10/16/16 – Philoptochos Sunday

Lexie Garrett, Corrina Etchepare & Fay Zaharas

10/23/16 – Andrea & Jordan Hanslovan

10/30/16 – Kelly & Steve Zaharas

Greeter

9/4/16 – Driko Pappas

9/11/16 – Tim Joannides

9/18/16 – Zoe Christopoulos

9/25/16 – Dave Johansen

10/2/16 – George Zaharas

10/9/16 – Rob Marquardt

10/16/16 – Tyler Garrett

10/23/16 – Greg Pappas

10/30/16 – Estelle & Jim Haefele

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

Building Cleaning and Lawn Maintenance...

(September & October)

Interior Cleaning.

Week of 9/4/16 – Etchepare Family

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

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

Week of 9/25/16 – Nick Bellack

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



Lawn Care

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

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

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

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

Week of 10/2/16 – Mike Jackson & John Etchepare

Week of 10/9/16 – Tyler & Jackson Garrett

Week of 10/16/16 – George & Steve Zaharas

Week of 10/23/16 – Rob & Jared Marquardt



Please keep an eye out for
updated lists!!!



Many Years!!!

Happy Birthday to...

Jarrold Turner (9/3)

Fay Zaharas (9/5)

Tina Marquardt (9/8)

Andrea Hanslovan (9/12)

Alexis Zaharas (9/12)

Katie Zaharas (9/12)

David Johansen (9/19)

Greg Pappas (9/20)

Rebecca Pullos (9/22)

Charlie Radich (9/24)

John Etchepare (9/25)

Blessed Nameday to...

Estelle Haefele
(Elevation of the Holy Cross - 9/14)

Curtis Olson
(Elevation of the Holy Cross - 9/14)

Steve Zaharas
(Elevation of the Holy Cross - 9/14)

Jamie Pullos
(Holy Martyr Sophia - 9/17)

Sophia Schamber
(Holy Martyr Sophia - 9/17)

Jennie Joannides
(Polyxeni - 9/23)

Happy Anniversary to...

Dr. Take & Jamie Pullos (9/6)

Sam & Stacey Galeotos (9/10)

Andy & Barbara Andrikopoulos (9/27)



(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)

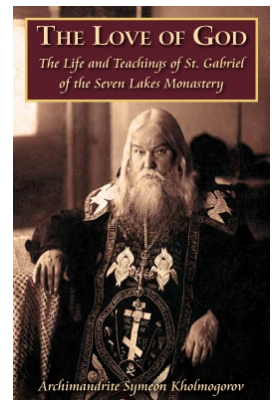
Conversing with the Fathers...



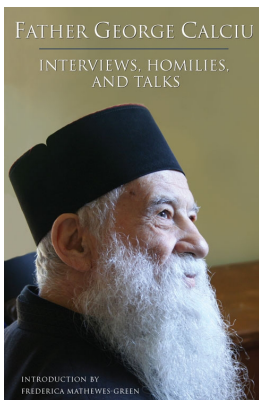
Each month, our "Conversing with the Fathers" class will meet to discuss one of the works of a Holy Father of Orthodoxy. This is a wonderful opportunity to read, study, and converse about the Divinely-breathed words of the Saints of our Church. The class usually meets the first Tuesday of each month.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

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

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



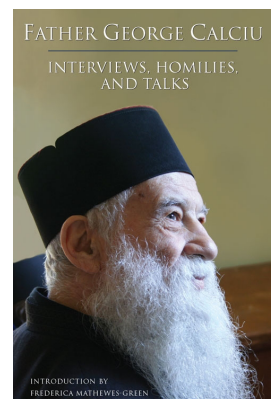
September selection (to be read in September and discussed at the October meeting):



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

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.



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!**



Cadillac

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



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

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

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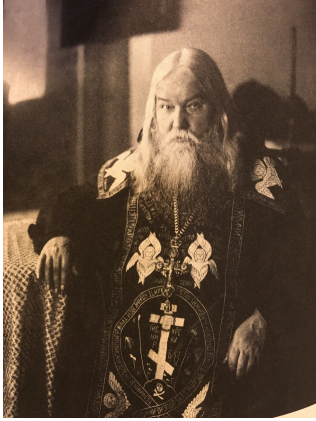
9505 Hynds Blvd., Cheyenne, WY 82009 • 307-514-5347 • E-mail: cadillacchance@gmail.com

*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...

St Gabriel of the Seven Lakes Monastery (+1915)



1) "I tell you, laborers in Christ's vineyard who are working out your salvation in the lord, do not think that you will ever exhaust all the Lord's sweetness. No! He is an inexhaustible abyss of sweetness. If the entire heavenly and earthly worlds were to strive persistently to know Him, even then He would only reveal to them, more and more, His Wisdom and Love, which would ascend from strength to strength, from perfection to perfection; and, out of rapture and reverence, people would cry out eternally like the angels: 'Holy, holy, holy is the Lord; heaven and earth are full of His glory. Alleluia!'"

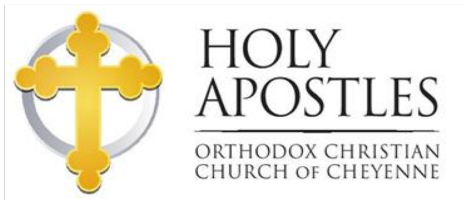
2) "For every Christian soul, its daily bread is prayer, united to a heart burning for God. The Lord Himself says, *My son, give me thine heart* (Prov. 23:26), and again, *This people draweth nigh unto Me with their mouth, and honoreth Me with their lips; but their heart is far from Me. But in vain they do worship me* (Matt. 15:8-9). I will give a broad example: set an empty clay vessel on the fire without pouring anything into it, and it will stink. In the same way, prayer, without the participation of the heart, without love, without a burning heart, will emit a noetic stench from the one praying. Therefore it is necessary for us to purify our heart from attachments to worldly things and to love God more than anything that is in the world..."

3) "...[I]f we are not at peace, the reason for this is within ourselves. We have within us the imperfections of corrupted nature - a heart that beats weakly and intermittently - when come indisposition and lethargy of spirit."

4) "During His earthly life, [Jesus] healed all those sick with infirmities of soul and body by His touch and His word, and now He heals us through the Mysteries of Confession and Communion. For this the Church was established here on earth by the Lord, with all authority, with the right to forgive and remit, and through the grace-filled Mysteries to cleanse us of spiritual and bodily impurities."

5) "Man was created according to God's image and likeness - to be free and not dependent on the rest of creation - but dependent on God. he was to be obedient to God, faithful and thankful to Him to the end. But it was precisely this that man lost, and he became self-loving, proud, and morose."





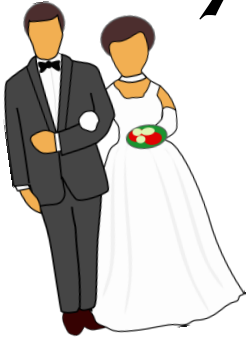
Bookstore & Library



Don't forget to check out our bookstore and library.

There are cards, jewelry, calendars, journals, icons, and of course . . . books for all ages. If you would like something ordered, please contact Adrienne Johansen.





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. There is a \$35 fee per couple for the retreat to cover books and supplies (fee can be reduced for special circumstances). Lunch will be provided.

Future Dates to Keep in Mind...

Thursday, 9/8 – 5:30pm Next PC meeting

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

Monday, 9/12 – 5:00pm Fundraising meeting

Sunday, 9/25 - GOYA Epic Escape event

Sunday, 10/2 – General Assembly and Stewardship Sunday

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

Sunday, 11/6 – Stewardship Cards due

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

Sunday, 11/20 – Budgetary General Assembly



SEPTEMBER

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

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	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	10	11	12 NO Paraklesis	13	14	15
16 8:30 Orthros 9:30 Liturgy	17	18 9:30 Liturgy - St Luke the Apostle (at SCH)	19 Fr. Paul returns NO Paraklesis	20	21	22
23 8:30 Orthros 9:30 Liturgy	24	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	1	2	3	4	5  = strict fast  = wine/oil allowed  = fish allowed  = dairy, eggs, fish allowed