

SS Peter & Paul Orthodox Church

Volume 17 Issue 7

July 2017

June Council Highlights

- ✘ May's Operating Income was \$12,820.55 and Operating Expenses were \$11,673.14, resulting in a net Operating Income of \$1,147.41 for the month.
- ✘ Volunteer committee worked to clean up classrooms.
- ✘ Church School students spent a week at All Saints Camp.



SS Peter & Paul Orthodox Church

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Christlike Love

During the week of July 19, the Church remembers two saints who showed deep love for Christ by doing things that go far beyond what most people would be willing to do.

The first is Saint Seraphim of Sarov. On July 19 the Church celebrates the transfer of his relics from his original place of burial to the Church of Sts. Zosimus and Sabbatius, and then to the Dormition Cathedral in Sarov. Over 200,000 people paid their respects to the beloved saint, and many healings took place during the procession with his relics.

We know many things about Saint Seraphim, including his wonder-working and his gentle companionship with wild animals. But one of the most unusual things we know is the story of what caused him to walk hunched over during the later years of his life.

Saint Seraphim was working in his garden when he was attacked by robbers. Rather than defend himself or use his heavy garden tools to fight

them off, he allowed them to beat him badly. It was after that incident that his injured back was permanently bent and affected his walk.

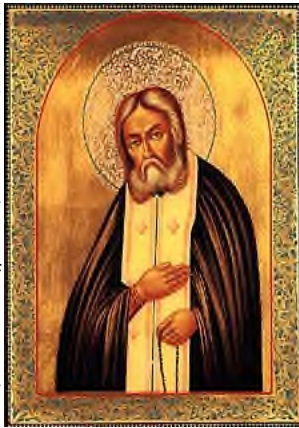
For most people, the idea of not even trying to defend ourselves from an unjust attack is unthinkable. But Saint Seraphim's Christ-like love for God's creatures made him unwilling to harm any of them, no matter what the circumstances.

Saint John Chrysostom comments on a similar episode, when companions of Saint Paul didn't fight back against attackers: "For to endure when insulted is God's part: to be merely abusive, is the part of the devil...to them that beat us, let us return blow for blow, by meekness, by silence, by long-suffering..." The second saint, commemorated on July 21, is the Venerable Simeon of Edessa, Fool-for-Christ. Like Saint Seraphim, though in a different way, he showed Christlike love that would be difficult for most people to manage. He called people to repentance by feign-

ing madness. He would bound around crazily in the streets and approach people, whispering their sins in their ears and urging them to repent. Sometimes he appeared in dreams and reminded the dreamers to repent. To do this, of course, he had to have insight into people's deepest secrets, which he did.

Commenting on Saint Simeon in "The Prologue from Ochrid," Bishop Nikolai Velimirovich writes about Lycerges, the king of Sparta, who set down strict laws and got his citizens to promise to obey them while he was away for a protracted period of time. Having secured their agreement he left, and never returned, thus "binding them to their oath forever."

Lycerges' willingness to leave his country forever was a sacrifice for the good of the Spartan people, Bishop Nikolai writes: "But how much greater a sacrifice it is voluntarily to leave one's mind and always to appear before men as mad! Is not madness the greatest banishment known to man? And to live year after year in that state, and all in order to be of help to one's neighbour!"



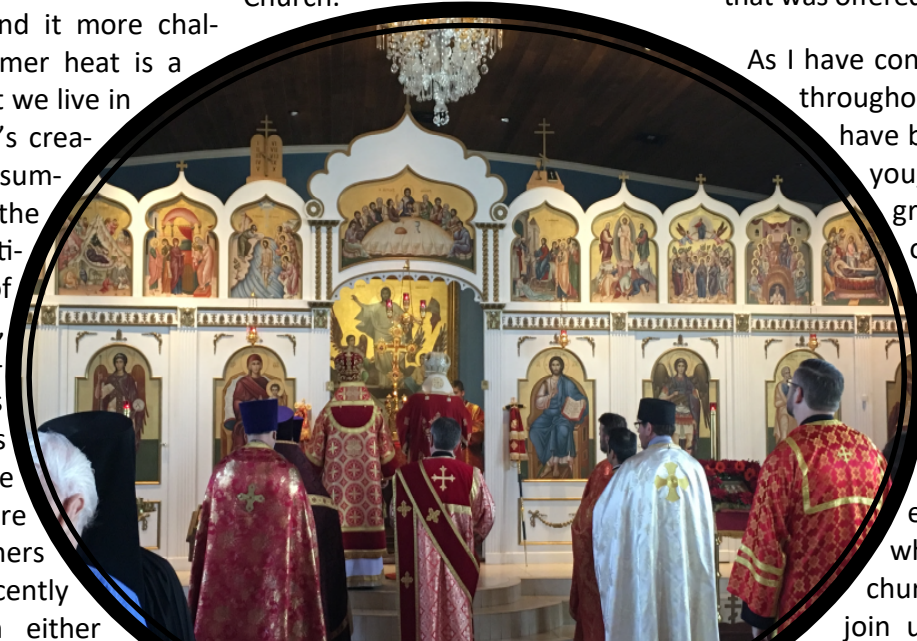
Rector's Message

Dear Brothers and Sisters in Christ,

As I write these few words, it's 117 degrees outside. Much hotter it cannot be. Some of us like this weather, others find it more challenging. The summer heat is a reminder to us that we live in this corner of God's creation, where the summers are hot and the winters are beautiful. As we think of living in Arizona, we might also consider that this is where the Lord has placed us. Some have been here many years, others have only recently moved here. In either case, this is the place where the Lord has placed us—to abide in His love, to fulfill His will, to work out our salvation. And the Lord has also

brought us together as Orthodox Christians, to live our faith, to celebrate it, and to grow in it, as members of Saints Peter and Paul Church.

Christ Himself. And they blessed us with their presence and their prayers and, in return, they were touched and uplifted by the loving welcome that was offered them.



SS Peter and Paul's Festal Divine Liturgy on June 29, 20167 Archbishop BENJAMIN and local clergy joined us in our festal celebration. Blessed Feast to all!

As I have consistently emphasized throughout the eleven years I have been blessed to serve you, a key to our growth and a key to our evangelization is the offering of hospitality. And you all do it so well! May the Lord bless you all for the gift you have of making others feel welcomed when they enter our church and when they join us for weekly coffee hours and other various activities throughout the year. May your commitment to this aspect of our parish life continued to be

The recent celebration of our "Altar Feast," the feast of our holy patrons, Saints Peter and Paul, was a wonderful reminder of the blessings we enjoy as members of this parish community. A key feature of the feast (in addition to and yet part of) the Divine Liturgy and the festal meal which followed was the hospitality which was offered by our community to dozens of guests from the other Orthodox parishes here in the Phoenix metropolitan area. We opened our doors and welcomed our brothers and sisters in Christ. We offered them hospitality, welcoming our guests as we would welcome

With love in the Lord,

+ *Bishop Daniel*



Children and the Divine Liturgy

Father Paul Gassios

There are different practices and viewpoints regarding child attendance at the Divine Liturgy. During my childhood I was used to attending half of the service and spending half of it in Sunday School. Young kids spent the first half in church, and then went to Sunday school after the sermon. The older kids began Sunday school when the Liturgy began, and then came to church for the last half of the liturgy. This practice continues today in some Orthodox parishes. In other Orthodox parishes, children attend the entire liturgy and go to Sunday school either before or after the service. It does seem as if the trend is moving more towards children being in church for most of the liturgy and not half of it. For some this idea may be hard to accept because one might believe that children can't handle being in church for an hour and twenty minutes. Kids get antsy, bored, and restless. They complain that church is too long and might even cause a scene. This is not an easy issue for parents to deal with. It is not uncommon to see parents remove kids from church because they have become too disruptive. Parents may consciously come late to church so the kids don't have to be there as long. They may also bring toys with them to church for kids to play with to keep them quiet. The problem with these approaches is they do nothing to help the child connect with worship and to pay attention to what is going on. Some might conclude our worship is irrelevant and too abstract for children to embrace. I would like to speak some on this issue and talk about some things parents can do to help their children in this area.

To begin, I believe it is in our created being to worship. At all ages it is in our very being to give glory to the One who made us. I remember when I was at seminary in

the early 1990's I would watch the young children of married students who were attending seminary. It was amazing to see two year old kids going up to icons, or to the crosses on the table vestments and kissing them with no prompting from their parents. I remember seeing a four year old swinging around a play censer (made for him by his parents) imitating the priest. When I was five or six years old, I would wrap a blanket around me and stand in front of our RCA Victor Black & White TV thinking that was the altar and act like I was serving the liturgy. I have also seen these same behaviors in parish life. So I do not accept the notion

"The shaping and forming of Christian habits and behaviors begins in the home."

that young children are incapable of attending the Divine Liturgy or Vespers and to worship God. We don't need 20 minute kid services, or to turn the Liturgy into a Disney DVD to "get the kids to be interested." So, what can be done to connect our kids to worship in the Orthodox Church?

The first thing that can be done is once an infant is baptized in the Church, regular attendance at Liturgy needs to begin immediately. When I say regular, I mean weekly. One to four times a year is not regular or frequent. Some may think that since an infant can't rationally understand the liturgy, that it is best to wait until the child is older and until Sunday school begins before attending church services. In fact some might believe Sunday school is the key thing that needs to happen to teach the child about church. Sunday school is a good thing but for cen-

tures the Orthodox Church went about its business without the idea of a "Sunday school." The shaping and forming of Christian habits and behaviors begins in the home. If it is not happening there, no Sunday school program will be able to make up for what needs to be happening in the family home which is to be a small icon of the Church. If these habits aren't being formed in a child's early upbringing it will negatively impact on their being able to connect with the Divine Liturgy.

When we anoint infants with Chrism at their Baptism, we anoint their eyes, ears, nostrils, mouth, chest, hands, and feet saying "The seal of the gift of the Holy Spirit." These are the senses that the Holy Spirit empowers so that we learn about the world we live in and the One who made it. That learning process doesn't begin at the "age of reason." It begins at birth and it is an ongoing process. Young children take in what is around them. As we accommodate to them, they learn to adapt to the world they live in. I think there is a difference between a three year old child who has been to church regularly since Baptism, and one who has been there only once or twice. The latter is more likely to have difficulty because they are reacting to a new environment that they don't know and thus can't trust. They are not being bad or misbehaving they are reacting to a strange situation and their behavior is perfectly understandable.

Unfortunately regular attendance at services is still no guarantee. There is a qualitative issue also that needs to be addressed. What are we doing while we are in the liturgy and to what end? We are reminded of the Pharisee and Publican and how the Pharisee was a great temple person who did all the right things but for the wrong reasons. He was prideful, arrogant, and had no love for his brother.

(Continued on page 4)

Children and the Divine Liturgy

(Continued from page 3)

Being in the temple on a regular basis did him no good. If we are going to help young children to get in touch with that God-given desire to give glory to God, we adults need to be coming to Church with that same desire. Worship is the time to “lay aside all earthly cares that we may receive the King of All who comes invisibly up borne by the angelic hosts.” Worship is the time where Martha needs to take a nap or needs to serve Mary so that Mary can be allowed to shine forth to ponder the things of God and “keep them in her heart.” Worship is to be an encounter with our Lord Jesus Christ. But when we come to church after the sermon, bring toys, and spend a lot of time in the narthex, this serves only to pacify the child and make others happy because they don’t hear the noise. These activities don’t help connect a child to worship. I am not just speaking of our church in Rossford; this is something that I have observed in many churches so I am not trying to pick on any particular person. When I hear the “holy noise” of children in Church it makes me very happy because it tells me the parish has a future. We should be worried when we no longer hear that noise!

Neither should we expect young children to sit there quietly and act like adults; because they aren’t adults. For a child, waiting for one minute is like ten minutes. Most children six years old and under have short attention spans and they do require more attention and support from their parents during the service to help them connect with what is going on. So what can a parent do as they come to church on a regular basis? Here are some suggestions.

1. Sit up front when you come to Church: When you sit up front, it enables a child to see more clearly what is

going on in the service. For young kids between two and five we have books in the pew to describe what is going on during worship. Read that with your child as the service is going on and point out how what they see in the book is actually going on in church. For older children (eight to twelve) we have Divine Liturgy books for youth in the pews that they can follow which do an excellent job of explaining the liturgy with words and images.

2. Feel free to move around in the Church: Instead of removing a child from church because they are noisy, walk

“Most children six years old and under have short attention spans and they do require more attention and support from their parents during the service to help them connect with what is going on.”

around with them in the nave and show them the church. This is a very good thing you can do with children between six to eighteen months old. I have no problem with parents roaming in the space of worship and showing their children the icons on the iconostasis and on the walls of the church. Young children will drink this up and love it. This is not avoidance; this is encounter. Let them see, let them touch the icon, kiss the icon yourself, and eventually your child will kiss it. Tell them these are holy people in our church who followed Jesus. Remind your young child who has been baptized that Jesus lives inside him or her.

3. Appropriate items to bring with you to Church: I am OK with parents bringing

in a coloring book with biblical or liturgical themes in it. As a child is coloring it quiets his or her soul and it allows one to listen to what is happening on another level. Whatever items you bring they should be relevant to worship and have a Christian theme to it. However the coloring or other diversion should not go on the entire service. There are certain times that children need to stop and focus on the service. Have them pay attention to the Little Entrance, the Scripture readings, the Sermon, the Great Entrance, the reciting of the Creed, the consecration of the Bread and Wine, and the reciting of the Lord’s Prayer. Encourage your child to sing along with the choir responses to the service. Be an example and sing along with the choir as well! Remind them when they should be making the sign of the Cross during the service. As your children get older, have them get involved in being a greeter and passing out the bulletin, passing the collection tray, or to go up to the choir loft and to sing with the choir. As the boys get older they may desire to serve in the altar. Finally as children do get older, the expectations for their attention to the service itself should be higher.

4. Is it OK for young children to have food? Our understanding of preparation to receive Communion on Sunday is that we fast from midnight on (except for health reasons). This rule applies to those who are developmentally capable of doing this. I see no reason why children seven and older cannot observe this rule. For children under 18 months old, I have no problem with parents having a small zip lock bag of cheerios to feed them during the course of the service and for them to still come to communion. But as they do get older they do need to be weaned from this.

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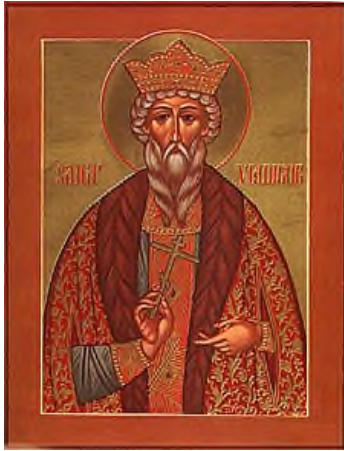
God Uses the Imperfect

July 15 is the feast day of Great Prince Vladimir, Equal to the Apostles and Enlightener of the Russian Lands.

Knowing about Saint Vladimir's great work of bringing the Russian lands to Orthodox Christianity gives us part of his story. But what adds to the story's significance is to discover the people and events that God used to enable him to do his great work.

Vladimir, born in 956, was not of illustrious birth; his mother was a pagan servant, and he himself was raised as a pagan. Most accounts say that he indulged in all the pleasures of pagan life without restraint, giving lavish parties, drinking and carousing with friends, and enjoying the attentions of several wives and concubines.

He was also a warrior, and fought in bloody battles. He had to fight his own two brothers for control of the divided empire, and once he achieved that control he expanded



the empire by military conquests.

Some people look at Vladimir's important place in the history of Russian Orthodoxy and ask whether a person whose life has included so much licentious living and violence can ever rightly be declared a saint of the Church.

But even leaving aside the examples of Old Testament saints from similar backgrounds, we can see how God was preparing Vladimir. First there was the influence of his grandmother Olga, who was a Christian and a strong woman.

Though she was never able to convert her pagan son, Vladimir was affected by her example.

Also, Christianity had quietly been spreading in the Russian lands ever since Sts. Cyril and Methodius converted the eastern Slavs years earlier. Though Vladimir continued to erect altars to the pagan gods and to follow pagan beliefs, he knew that some Christians were willing

to witness decisively to their faith even when threatened. He was impressed enough by their example to investigate the teachings of Christianity, along with those of other faiths. The envoys he sent out came back with the definite opinion that Orthodoxy was the most appealing of them all, and that they "could not forget" the beauty of Orthodox worship.

In the year 988, Prince Vladimir proposed an alliance with the Byzantine emperor Basil, and asked to marry his sister Anna. Basil would not agree unless the pagan prince accepted baptism, which he did.

Back at home with his wife, Vladimir took his new life as a baptized Christian seriously, disciplining himself and giving his best efforts to the formation of "Orthodox Rus."

One of this day's readings is I Corinthians 1: 1-9. Paul greets the Corinthian Christians lovingly, but in the very next verses he addresses serious problems that are already cropping up in this still-young church. The Corinthians, who were taught by Paul himself, are far from perfect, just as Saint Vladimir was.

Children and the Divine Liturgy

(Continued from page 4)

5. Is there a time when it is appropriate to remove a child from the service? This should always be a last resort when all other attempts that I have suggested above don't seem to be helping. The noise and the disruption of the child need to be of such a magnitude that it is clearly rebellious in nature and mean spirited. Most parents will know when that point has come. When a child needs to be removed they need to know they are being disciplined for their behavior in church. I don't think they need to be spanked, but neither should their time in the narthex

be a time for fun and amusement. If you want to put him or her on time out on the stairs (if they are developmentally able use this as a learning experience) and explain to your child they must sit there until they can tell mom or dad they will be good in church, this seems to be a good thing to do. You may need to tell them what being good means by describing how they need to behave. I would also encourage people in our church who don't have to deal with kids to be tolerant and merciful in their attitude when children become disruptive at times.

Please don't take the above as hard and fast rules. There are exceptions to the above. I would be glad to further discuss this topic with parents who have concerns in this area. I realize we are doing the best we can with what talents God has given us. I do ask forgiveness if any of my words have offended anyone. I hope my words will be received as helpful and informative.

Reprinted from St. George Orthodox Cathedral web site, <http://www.stgeorgecrossford.org/parish-life-and-ministries/reflections/4-reflections-sub/109-children-and-the-divine-liturgy>

Letting Go of Keeping Score

The Gospel reading for July 29 is **Matthew 20: 1-16, the Parable of the Laborers in the Vineyard.**

This parable can have several layers of meaning. It has been seen, for example, as a description of the various times in life, represented by the hours of the day it mentions, at which people might come to know God. Some have faith from their early youth, some find it in adulthood, and some discover it when they reach old age.

We can also look at the parable as Christ's direct challenge to us and to our attitude toward other people. In verses preceding the parable (19: 27), Peter has asked the Lord: "Lo, we have left everything and followed You. What then shall we have?" Jesus answers that everyone who has left anything for His sake will have it restored a hundredfold. He adds, "But many that are first will be last, and the last first." The parable follows.

Jesus compares the kingdom of heaven to a

householder who hires laborers to work in his vineyard early in the day, offering to pay one denarius to each. A few hours later, he hires more workers and tells them they will receive "whatever is right." He does the same with other groups of workers as the day goes on.

When the day ends, the householder's steward pays the laborers, beginning with those who started at the latest hour. They each receive a denarius. Seeing this, those who started at the earliest hour protest: "These last worked only one hour, and you have made them equal to us..."

The householder reminds them they have received the agreed-upon wage. He adds, "Am I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity?" (This last sentence is also translated, "Or is your eye evil because I am good?") Then again comes the statement, "So the last will be first, and the first last."

The question is there to consider: "Do you begrudge My generosity?" To begrudge is to keep score, to resent the fact that someone we consider less deserving gets as much as we do. The parable calls us to give up keeping score.

On this day we remember a saint who didn't keep score. The martyr Callinicus was a Christian native of Cilicia, in Asia Minor, who was arrested for refusing to worship idols. The pagan governor saw that people admired Callinicus' courage, so he exiled him, not wishing to risk the crowd's anger by executing him.

The soldiers guarding Callinicus on the arduous journey into exile became overwhelmed with thirst. He might have let these pagan servants of a pagan governor suffer, considering them unworthy of the mercy of his God. Instead he prayed, and God sent water trickling from a rock to refresh them.

Callinicus didn't begrudge God's kindness, and perhaps that day some pagan soldiers saw for the first time what the true God is like. Perhaps they also saw that a Christian, even when life seems unfair, doesn't keep score.



Around SS Peter & Paul

JULY BIRTHDAYS & ANNIVERSARIES

- July 14 Barbara Harp
Azariah Merriwether
- 16 John Yavornitzky
- 20 Wesley Holmes
Matushka Mary Balmer
Fr David/Matushka Mary Balmer
- 22 Nadya Moriarty
- 23 Nicholas Enoch Sr.
- 27 Phil O'Brien

Многая лета! Many Years!

CONGRATULATIONS

July 1st marks

Bishop Daniel's

eleventh anniversary at

SS Peter and Paul!

Many years!

Многая лета!

PRAYER LIST

May Our Lord Jesus Christ, the Physician of our souls and bodies, reach out his healing hand and bless these, His servants.

We offer prayers to all of our parishioners who are ill or unable to attend services:

Ann Carroll
Ann Garza
Rose Kurowski
Tillie (Tatiana) Kulek
Anna Michkofsky

If you know of anyone else in need of our prayers, please contact Bishop Daniel.

Bits and Pieces

THANK YOU!

The hall cleaning held on 1 July was a very successful endeavor. A lot of storage and cabinet space was freed up by removing items that were no longer in use. Items that still had value were put out, on a table in the hall, for parishioners to take. Many of those items are now gone.

Many thanks to Nicholas Bock for coordinating this project. This endeavor could not have happened without the help from Dan, Barbara, Alex, Tikhon, Joe, Irina, Teresa & Father David. Everyone contributed and worked diligently to straighten up much of the space in the hall, classrooms, and office. It might not seem like much but these little successes make a big difference. Thank you to all!

MARY KELEMEN – 40th DAY

The 40th Day Prayers for Mary Kelemen, of blessed memory, will be prayed at the end of the Divine Liturgy on Sunday, July 16th.

SS PETER AN PAUL FEAST DAY CELEBRATION

THANK YOU to each and every one who contributed in any way to making our annual patronal celebration in honor of the Holy Apostles Peter and Paul to be a truly memorable occasion. From music, to food, to flowers, to serving in the Altar, to coming together for prayer, to offering hospitality to our brothers and sisters from other communities from throughout the Valley, many members of our parish family came together to honor our Heavenly Patrons and to give glory to God for their example, teaching, and intercession. We were especially blessed by the presence of His Eminence, Archbishop Benjamin. Clergy from several other parishes also came together at the Holy Altar to add to the prayerful joy of the feast. Thank you to all who made it possible!

MID-YEAR STATEMENT OF CONTRIBUTIONS

A statement of your contributions year-to-date through June 30, 2017 will be available on the table at the back of the church.

BLESSING OF VEHICLES

It is our parish custom to bless vehicles on the Sunday nearest to the Feast of the Holy Prophet Elijah. This year, that commemoration falls on Sunday, July 23. Cars and other vehicles will be blessed that day, following the celebration of the Divine Liturgy.



BOOKSTORE

Summer reading starts and ends at the church bookstore and parish library!

Don't fill your free days with senseless drive! Redeem the time! Nourish and refresh your soul! There is something for everyone! Advice for everyday living, stories from centuries ago to present day, history, adventure . . . you name it, we've got it.

And if we don't have it, I can get it for you. So don't fill your head with ridiculous romance or vitriolic political prattle that only infuriates . . . instead satiate yourself with hope, joy and wonder!

All to be found in our humble little bookstore and library.

WELCOME

We welcome all visitors to SS Peter & Paul. We hope your visit was enriching and enlightening. Please join us in the Cultural Center, behind the church, for our Fellowship Hour. It's a chance to meet some of our members, other visitors, and enjoy some coffee and fellowship. We invite you to visit our website at www.sspeterpaulaz.org.



CHURCH HUMOR: GOOD SAMARITAN

A Sunday school teacher was telling her class the story of the Good Samaritan. She asked the class, "If you saw a person lying on the roadside, all wounded and bleeding, what would you do?"

A thoughtful little girl broke the hushed silence, "I think I'd throw up."

SUMMER STEWARDSHIP

Throughout the summer months, many of our parishioners will be taking vacations, seeking cooler climes, or visiting family and friends throughout the country and world. It is also during the summer, when church attendance decreases because of vacations, that our parish expenses rise, due to the greater use and higher cost of electricity in the heat of the summer. However, the life and work of your parish community continues even when you are traveling and away and enjoying your vacation. You are asked to kindly remember this and to maintain—and even increase—your stewardship during the summer months. May the Lord bless your travels and bring you safely home.



IDEAS FOR ORTHODOX BUMPER STICKERS (Theologic principles that would fit on a bumper sticker)

- ✘ Love Jesus? Honk 40X
- ✘ Orthodoxy: The Church of Acts!
- ✘ Lord have Mercy! (40X)
- ✘ Orthodoxy: Proclaiming the Truth since 33AD
- ✘ Orthodox Christianity: Not New, Not Improved
- ✘ "Of All Holy Works, The Education of Children is The Most Holy." – St. Theophan the Recluse
- ✘ "The Cross is the gate of mysteries" – St. Isaac the Syrian
- ✘ "The way to God is a daily Cross." – St. Isaac the Syrian
- ✘ "Go East young man go East.
- ✘ If God is your co-pilot, switch seats.
- ✘ Opportunity may knock once, but temptation bangs on your front door forever
- ✘ When in doubt, cross yourself!
- ✘ Orthodox Christianity: Kickin' it old school since 33AD

July 2017

Sun	Mon	Tue	Wed	Thu	Fri	Sat
 St. Elijah—Blessing of Cars Vehicles will be blessed immediately following Divine Liturgy on Sunday, July 23, 2017						I
2 8:30am Hours 9:00am Divine Liturgy	3 Milk-Giver Icon at Mt. Athos	4 Galatian Icon	5 Ven. Athanasius of Mt. Athos Relics Ven. Sergius of Radonezh	6	7 Blachernæ Icon	8 Kazan, Sitka-Kazan Icons and others 5:00pm Vespers
We welcome all of our guests and visitors. Please join us in the Cultural Center for Fellowship Hour following Divine Liturgy each Sunday.						5:00pm Vespers
9 8:30am Hours 9:00am Divine Liturgy	10 Konevskaya Icon Ven. Anthony of the Kiev Caves	11 6:00pm Council Mtg	12 "Three Hands" Icon	13 "Axion Estin" Icon	14	15 Great Prince Vladimir, Equal to the Apostles, Enlightener of the Lands of Rus 5:00pm Vespers
16 Fathers of the 1st Six Ecumenical Councils 8:30am Hours 9:00am Divine Liturgy MARY KELEMEN 40 th Day Prayers	17	18	19 Relics Ven. Seraphim of Sarov	20 Holy Prophet Elijah	21 Amatia Icon	22 5:00pm Vespers
23 Pochaev & Joy of All Who Sorrow Icons 8:30am Hours 9:00am Divine Liturgy Blessing of Cars	24 Martyrs Boris & Gleb, Passionbearers	25	26 Repose of St. Jacob, Enlightener of the People of Alaska	27 Greatmartyr & Healer Panteleimon	28	29 5:00pm Vespers
30 8:30am Hours 9:00am Divine Liturgy	31 Forefeast Procession of the Lifegiving Cross	1 Procession of the Lifegiving Cross Beginning of Dormition Fast	2	3	4	5 Forefeast Transfiguration 5:00pm Vespers