

SS Peter & Paul Orthodox Church

Volume 14, Issue 7

July 2014

June Council Highlights

- ✘ May's Operating Income was \$9,477.44 and Operating Expenses were \$14,161.95, resulting in a negative balance of **\$4,684.51** for the month.
- ✘ Discussion took place regarding the 2014 Diocese of the West Assembly which SS Peter and Paul will be hosting in October, such as access to high-speed copier, volunteers, etc.
- ✘ Preventive maintenance completed on Hobart Dough Mixer and the Garland Gas Stove in the hall's kitchen.



SS Peter & Paul Orthodox Church

1614 E. Monte Vista Rd.
Phoenix, AZ 85006
602.253.9515

www.sspeterpaulaz.org
www.oca.org
www.orthodoxfellowship.org

Igumen Daniel (Brum)
Rector

480.287.0240 Mobile
frdaniel@sspeterpaulaz.org

Protodeacon Alexis Washington

Andrew Evans
Council President
480.948.7929

Barbara Harp
Choir Director
bharp@vosymca.org

Stephanie A. Homyak
Church School Director
Newsletter Editor
623.869.0470

Stephanie_Homyak@yahoo.com

Mike Wagner
Web Master

Mike@sspeterpaulaz.org

Marty Gala, MBAS
602.803.0280

Mindful Humility

On July 6 the Church honors Saint Sisoes the Great, known for his holy life and deep humility.

Born in Egypt, Sisoes was an admirer of Saint Anthony. After Anthony died, he went to live on the mountain Anthony had once inhabited, and worked for many years to fill his life with prayer, putting aside his own desires and working against temptations.

Like other great saints he was sought out, even in his relative isolation, by earnest Christians who wanted to benefit from his spiritual wisdom. Because his counsel was so highly valued, they wrote down some of his words, and so we have them today.

Sisoes always seems to have stressed two things in speaking with the people who came to him: first, sincere humility, and second, mindfulness, which means doing everything you do thoughtfully and with a clear intention.

One example of his counsel shows how he urged both these important things. A monk came to him, asking his

advice about how to pray. Describing his prayer efforts he said, "Father, I always place

myself in the presence of God."

Sisoes discerned that the man had a good intention, which was to come closer to God. But his answer was: "It

would be much more to your advantage to place yourself below every creature, in order to be sincerely humble."

The saint's personal humility was an object of admiration and even awe. Sisoes rarely spoke, because he regarded silence as one aspect of humility—not placing importance on one's own words and ideas, and being ready to hear what God is saying. Being around him, people noted, was always a strong reminder of the shallowness and needlessness of much of our casual conversation.

But another aspect of humility is self-criticism, and so this silent man said of himself: "I am now thirty years praying daily that my Lord Jesus may preserve me

from saying an idle word, and yet I am always relapsing."

Sisoes died in about the year 429, with his monks around him. He had taught them well how to serve the Lord. With death approaching his face shown like the sun, the monks said, as he prepared to enter the Lord's presence.

On this same day we read Romans 6: 18-23, which might be called an explanation of the way Sisoes believed life should be lived. Saint Paul tells the Romans that they are no longer slaves of sin, but now they are slaves of God. This "slavery" is similar to Sisoes' advice to become truly humble by mindfully, intentionally putting oneself below every creature.

When they were slaves of sin, Paul writes, the Romans were "free in regard to righteousness" or in other words did not have to obey God. But what did this freedom give them?

He answers his own question by saying that the end of that freedom is death. But by being mindfully humble and making oneself a slave of God, "the return you get is sanctification and its end, eternal life."



Rector's Message

Dear Brothers and Sisters in Christ,

July 2nd marked the Twentieth Anniversary of the Glorification of our Father among the Saints, JOHN, Archbishop of Shanghai and San Francisco, the Wonderworker. We are extremely blessed to have an icon of Saint John in our church, showing him beautifully vested in his episcopal vestments.

The fact that he reposed only in 1966 and was glorified and listed among the saints only 20 years ago reflects how close he

is to us in time. His title when he reposed, "Archbishop of San Francisco," indicates how close he is to us in terms of physical distance. And the example of his life, his dedication to his archpastoral ministry as a bishop, his powerful intercession, and his title "Wonderworker" reveals that he is spiritually present with us even today, even here in this corner of the Lord's Vineyard.

Saint John's incorrupt relics are enshrined at Holy Virgin Cathedral (Joy of All Who Sorrow) on Geary Street in San Francisco. I recently had the opportunity to pray before his relics and remember all of you as I asked his prayers and intercession for our parish family. Perhaps there are some who are unaware of the life of this modern-day bishop, saints, and wonderworker. I am presenting the following brief biography with the prayer that Saint John will be an example of dedication to Christ and an intercessor for all those who approach him asking his prayers.

With love in the Lord,

Father Daniel

LIFE OF OUR FATHER AMONG THE SAINTS, JOHN, ARCHBISHOP OF SHANGHAI AND SAN FRANCISCO

Early Life Saint John was born Mikhail Borisovich Maximovitch in 1896 in the village of Adamovka in the Kharkov Governorate (in present-day southern Ukraine). He came from the same family of Serbian origin as that of St. John of Tobolsk whom he was said to resemble in several respects. From 1907 to 1914 he attended Poltava Military School. He received a degree in law from Kharkov Imperial University in 1918. His family brought him to Belgrade in 1921, where in 1925 he graduated from Belgrade University with a degree in theology.

In 1926 he was tonsured a monk and ordained a hierodeacon by Metropolitan Anthony (Khrapovitsky), who gave him the name of John after his saintly relative. Later that same year, he was ordained to the priesthood by Bishop Gabriel of Chelyabinsk. For several years afterward he worked as an instructor and tutor at the seminary in Bitol. In 1934 he was ordained a bishop by Metropolitan Anthony and assigned to the diocese of Shanghai.

Shanghai In Shanghai, Bishop John found an uncompleted cathedral and an Orthodox community deeply divided along ethnic lines. Making contact with all the various groups, he quickly involved himself in the existing charitable institutions and personally founded an orphanage and home for the children of indigents. It was here that he first became known for miracles attributed to his prayer, and as a public figure it was impossible for him to completely conceal his ascetic way of life. Despite his actions during the Japanese occupation, when he routinely ignored the curfew in pursuit of his pastoral activities, the Japanese authorities never harassed him. He was elevated to the rank of archbishop in 1946.

When the Communists took power in China, the Russian colony was forced to flee, first to a refugee camp on the island of Tubabao in the Philippines and then mainly to the United States and Australia. Archbishop John travelled personally to Washington, D.C. to ensure that his people would be allowed to enter the country.

Western Europe In 1951 Archbishop John was assigned to the archdiocese of Western Europe with his cathedral first in Paris, then in Brussels. Thanks to his work in collecting lives of saints, a great many pre-Schism Western saints became known in Orthodoxy and continue to be venerated to this day. His charitable and pastoral work continued as it had in Shanghai, even among a much more widely scattered flock.

San Francisco In 1962 Archbishop John was once again reassigned by the Holy Synod to the see of San Francisco. Here too, he found a divided community and a cathedral in an unfinished state. Although he completed the building of Holy Virgin Cathedral and brought some measure of peace to the community he became the target of slander from those who became his political enemies, who went so far as to file a lawsuit against him for alleged mis-handling of finances related to construction of the cathedral. He was exonerated, but this was a great cause of sorrow to him in his later life. His untiring dedication to the wellbeing of his flock gained the admiration of all those who came to know him.

Death and veneration On July 2, 1966 (June 19 Old Style) St. John died while visiting Seattle at a time and place he was said to have foretold. He was entombed in a sepulchre beneath the altar of the Holy Virgin Cathedral he had built in San Francisco dedicated to the Theotokos, Joy of all who Sorrow on Geary Boulevard in the Richmond district. In 1994 he was solemnly glorified on the twenty-eighth anniversary of his death. His unembalmed relics now occupy a shrine in the cathedral's nave. His feast day is celebrated on the Saturday nearest to the 2nd of July.

Holy Hierarch JOHN, pray to God for us!



Too Busy NOT to Pray!

Fr. Steven Kostoff

While looking through a catalogue recently from a Christian publishing company, I came across a rather intriguing title: *Too Busy Not to Pray*. I say intriguing because this is a theme that I think about often and one that I have raised with others before. Read that title again carefully, because it does not say *Too Busy to Pray*, but precisely *Too Busy Not to Pray*. Either title could serve as an invitation to a book that assumedly addresses the contemporary Christian's struggle to maintain a regular prayer life amidst his or her busy schedule. However, the title as it stands captures the *urgency* of the issue much more effectively. I would express that urgency in the following manner: If we are indeed "too busy," then the only way that we can prevent our lives from spinning out of control—or of losing a God-directed orientation or reducing prayer to moments of danger and stress—is for the "busy person" to be ever-vigilant about praying with regularity to guard such spiritual catastrophes from occurring.

We always need to pray with regularity—"pray without ceasing" [1 Thessalonians 5:17]. But it strikes me that the busier we are, the more urgent it becomes for us to pray. In other words, the busy person cannot afford not to pray. Busy people indeed need the nourishment of prayer. Otherwise, the spiritual dangers are immense. The "business" of our lives make us too busy to ... do what? We are certainly not "too busy" to socialize, to seek entertainment, pleasure and diversion—all necessary to one degree or another because of the pressures of work and other responsibilities. And these diversions are layered onto lives that already feel the strain of "multi-

tasking" the endless activities that keep our children educated, developing, healthily-preoccupied, etc. (A social commentator recently wrote that mothers have been reduced to the roles of domestic caretakers and chauffeurs. And is this why we still read such nonsense about the very "need" of fathers?) Therefore, most people carefully construct their schedules so that these extra social and diversionary activities are not terribly neglected. We can cast this under the rubrics of "leisure time" or "recreational time." (This all gets a bit

"But it strikes me that the busier we are, the more urgent it becomes for us to pray. In other words, the busy person cannot afford not to pray. Busy people indeed need the nourishment of prayer. Otherwise, the spiritual dangers are immense. "

sloppy when we go further and speak of "vegging out"). It is the careful, calculated and natural integration of such activities into our lives that leaves us with the overwhelming certainty that we are "too busy." And "too busy" leaves us "too tired."

And at that point, we just may be. The question then arises again, now with a certain persistence: to busy to ... do what? To pray, to read the Scriptures, to assist a needy neighbor, to visit someone who really needs a visit, or even to call someone we know who is lonely? We are "too busy" to integrate the life of the

Church into our lives beyond Sunday mornings. We are "too busy" for Vespers, Bible Studies, Feast Days, etc. Perhaps, finally, we are "too busy" for God! How often do we postpone our relationship with God until we have more time? "If only my life would slow down a bit, then I could turn my attention to God, beyond the perfunctory rushed prayer of my busy, daily life—if I even get to it."

Is this dilemma unavoidable and irresolvable? Every Christian who does face—or *face-up*—to this dilemma must search his or her heart and ask, "how is it that I am 'too busy' to pray?" Whatever honest answers we come up with, I am convinced that we, indeed, are *too busy not to pray*.

Father Steven Kostoff is rector of Christ the Savior-Holy Spirit Church, Cincinnati, Ohio. He is also a member of the adjunct faculty of the theology department at Xavier University in Cincinnati, where he has taught various courses on Orthodox theology.

Reprinted from the Orthodox Church in America web site, *Reflections in Christ*, June 20, 2014, <http://oca.org/reflections/fr.-steven-kostoff/too-busy-not-to-pray>*

From the Fathers . . .

"Troubles are usually the brooms and shovels that smooth the road to a good man's fortune; and many a man curses the rain that falls upon his head, and knows not that it brings abundance to drive away hunger."

St. Basil the Great

Freely Did You Receive, So Freely Give

Protodeacon Peter Danilchick

We are born into a specific place and time and into a family with established values and customs. We develop and grow within this reality but also with our very own God given personalities and tal-



ents. God also gives us personal mentors and examples, from our earliest days, who impart their wisdom and their own life lessons to us. If we are receptive and sensitive to these opportunities, our lives are enriched and our personalities develop into adults who not only strive to achieve great things in our own lives, but also strive to share and care for others in need.

Growing up I attended church regularly, serving as an altar boy for many years. At school I was good in mathematics and science and was encouraged to study engineering, which I did. My undergraduate college department of electrical engineering had adopted an unusual team-based approach to education in which individual study and student team problem solving was the norm. The professors did not lecture; rather, they posed tough problems and asked probing questions. As a result, I became very interested in inter-personal dynamics and management processes, without losing focus on technology.

While in graduate school, I was very fortunate to get to know Fathers Alexander

Warnecke, John Kozak and Alexander Schmemann. They were to me the very icons of the Church's challenge to the world (and herself) through the Gospel, the Liturgy and action. Their initiatives and passion for the Church inspired me and encouraged me to become more active in church life. At the age of 24 I attended my first NY NJ Diocesan Assembly as a parish delegate. That was the start of my interest and active participation in the organizational side of the church. I worshipped regularly and met my wife at a university OCF meeting. We were both very committed to our church community and church sponsored activities. We volunteered at a church camp, taught Sunday school, and remained very involved.

Following graduate study in electrical engineering, I was offered a position at Exxon in the very new area of information technology. My career with Exxon rapidly segued into general operations management, strategic planning, and new business development. By then we had three children. Soon after that, I was encouraged to enter the late vocations program at



St. Vladimir's Seminary. I studied and completed the program and was ordained deacon. Not very long after ordination we started moving around the world with my job at Exxon, spending sixteen years overseas in Japan, Hong Kong, Singapore,

Germany and Australia. In all these places, we worked to build up the local Orthodox parish community (and established the first legally-registered Orthodox Church in Singapore).

We were so very thankful for the church communities we found in many of the places we lived. When there were no established churches, like in Singapore and Hong Kong, we simply knew that we had to do all we could to serve the Orthodox Christians in those countries. We felt that we had been so blessed by all those who had come before us and dedicated their lives to the church that we, in our own way, had to do what we could where there was need. Although it was often a lot of work, it was extremely rewarding and we met so many wonderful people along the way.

In retirement, we continue working in the Church with St Vladimir's Seminary as a member of her Board, with the OCA in various governance and advisory positions, and with the Assembly of Bishops Secretariat, trying to help the bishops to bring about Orthodox unity in America. Many of the skills that I learned with my career with Exxon, such as management best practices, financial accountability, organizational development, and strategic planning have been very useful in my service to the Church. As well, my experience working with people in varied international cultures has enabled me to better relate to the different ways people approach problems and relationships. Serving in churches of Russian, American, Antiochian, Japanese, Greek, and Romanian traditions around the world have given me the gift of experiencing the fundamental Gospel ties which bind

(Continued on page 5)

Freely Did You Receive, So Freely Give

(Continued from page 4)

us together and which supersede language, custom and rubrics.



I have, for as long as I can remember, been amazed and challenged by Jesus' sending out of the twelve disciples as recorded in Matthew 10. He gave them seemingly impossible tasks: heal the sick, raise the dead, cast out demons, witness without fear before authorities, and expect hatred and persecution in return.

How could this be possible? I think that Jesus gave the key in two simple commands: firstly, freely give what you have freely received and, secondly,



don't worry about what you will say at times of trial, those words will be given to you then. We thus come out of ourselves and place ourselves in the hands of God.

Man is a Eucharistic being, in the words of Fr Alexander Schmemmann. Our destiny is to receive the gifts given us by God and to give thanks for them. By giving thanks, we

recognize that they do not come from us, neither do we deserve them, but they are a free gift from God. And part of giving thanks for a gift is making the best use of that gift and sharing it with others. All of us have gifts, whether of knowledge and expertise, wisdom and insight, compassion and love, to name a few. God presents us each day with opportunities to share these gifts. It is up to us to seize those chances to be a transmitter of God's gifts to others, in whatever life environment we find ourselves.

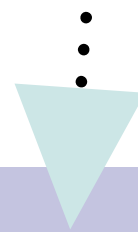
Sometimes we do not think that we are up to the task involved in these opportunities. We do not think we have sufficient knowledge or expertise, or wisdom and insight, let alone compassion and love. But Jesus said that we shouldn't worry about these imagined inadequacies; remember his words that we should not worry about what we will say in times of trial. Conversely, he said that his power is made perfect in weakness, precisely because

that is where we cease to rely upon ourselves and rely upon the Lord's power at work within us. Our problems come when we hold back because we are afraid of what others will think of us, or that we will fail and appear weak and foolish.

In the simplest terms, we need to do what we need to do, instead of worrying about what we should do or what we might do. If there is an opportunity to learn, to serve, to help, seize it! Seize it in faith that God will help you. "Freely did you receive,

so freely give." And do not worry about results. Have faith that God will perfect his strength in your weakness. And in all things, give thanks for each other and everything!

Reprinted from *Wonder*, a publication of the Department of Youth, Young Adult, and Campus Ministries of the Orthodox Church in America, <http://ocawonder.com/2014/05/08/freely-did-you-receive-so-freely-give/>



From the Fathers . . .

"All of us sin constantly. We slip and fall. In reality, we fall into a trap set by the demons.

The Holy Fathers and the Saints always tell us, 'It is important to get up immediately after a fall and to keep on walking toward God'. Even if we fall a hundred times a day, it does not matter; we must get up and go on walking toward God without looking back.

What has happened has happened – it is in the past. Just keep on going, all the while asking for help from God."

Elder Thaddeus of Vitovnica,
Our Thoughts Determine our Lives

The Uncrowned King of Georgia

On July 21 the Church remembers the prophet and priest Ezekiel, known as a visionary who had many vivid dreams.

But he was also stern and unyielding in his insistence on Israel's responsibility to God, having been given a forehead "like adamant harder than flint" by the Lord (3: 9). He would need to be adamant in the first years of his ministry because, as God told him, he would be dealing with "all the house of Israel", who were "of a hard forehead and of a stubborn heart" (3: 7).

One of Ezekiel's famous visions came as he began his ministry. He saw a kind of chariot or wagon on four wheels, full of brightness and flashing fire, drawn by four fantastic-looking creatures. It came from the north, in a great cloud and driven by a rush of wind. The chariot was topped by a throne, on which was a seated figure. Ezekiel couldn't describe any of this in clear terms; he could only say, "Such was the appearance of the likeness of the glory of the Lord" (1:28).



Ezekiel is so overwhelmed that he falls on his face, but God graciously calls him to rise so that they can speak face to face.

Ezekiel needs help from the Spirit to be able to stand up, but he does so, and is told that he must go and prophesy to the "impudent and stubborn" people of Israel.

The prophet spent the years from 593 to 586 in Jerusalem.

He saw shocking things going on in the Temple itself: people were worshipping the pagan sun-god and practicing other pagan rites. When Jerusalem fell to the Babylonians in 586, Ezekiel was devastated but hardly surprised. He had warned the people that God would let it happen; they had not listened.

By 587, Ezekiel had joined the Babylonian exiles. He felt compassion for them, and took very seriously the Lord's words: "So you, son of man, I have made a watchman for the house of Israel; whenever you hear a word from my mouth you shall give

them warning from me" (33: 7). Ezekiel reminded the exiles that his job was to watch and warn, but that each person was personally responsible before God.

Ezekiel also reassured the exiles that the foreign conquest of Jerusalem did not mean that God had abandoned His people, as some of them feared. His visions continued, including the vision of a valley full of dry bones that are renewed to life by God's word. This is a prophecy of the restoration of Israel, but also a foretelling of the new life given by Jesus Christ, which is why it is part of the Orthodox Church's worship during Holy Week.

Ezekiel had a vision of Israel once again living in its land, and worshipping God in the restored Temple. He also prophesied in a way that anticipates Christ's loving words: "I will bring back the strayed, and I will bind up the crippled, and I will strengthen the weak, and the fat and the strong I will watch over" (34: 16).

This weekly bulletin insert complements the curriculum published by the Department of Christian Education of the Orthodox Church in America. This and many other Christian Education resources are available at <http://dce.oca.org> ✱

Around SS Peter & Paul

JULY BIRTHDAYS & ANNIVERSARIES

| | | |
|------|----|----------------------|
| July | 7 | Stephen Sedor |
| | 14 | Barbara Harp |
| | | Azariah Merriweather |
| | 16 | John Yavornitzky |
| | 18 | Dan Sieckman |
| | 20 | Wesley Holmes |
| | 22 | Nadya Moriarty |
| | 23 | Nicholas Enoch Sr. |
| | 25 | Protodeacon Alexis |

Mnogaya Leta! Many Years!

CONGRATULATIONS

July 1st marks
 Father Daniel's
 eighth anniversary at
 SS Peter and Paul!
 Mnogaya Leta!
 Many Years!

PRAYER LIST

*"I was sick and you visited me."
 Matt 25:36*

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

Ann Garza
 Rose Koval

If you know of anyone else in need of our prayers, please contact Father David.

Bits and Pieces

NEW AIR CONDITIONERS

We recently needed to replace one of the two church air conditioning/heating units—the one on the east side of the church. This unit was approximately fifteen years old and was barely functioning. The other unit was also recently evaluated and it can be expected that it, also about fifteen years old, will need replacement soon—most likely at the height of the summer heat when we're most in need of cooling, as happened with the east unit. While we have already replaced the one unit, we will need to prepare to replace the other sometime soon. The benefit to replacing these units is that new units will be much more efficient and, it is hoped, will reduce our monthly utility bill, particularly in the summer months.

The cost of the unit which was just replaced is 10,876.00. We can anticipate the same cost for the unit that will most likely need replacement in the near future. Thus, we need to raise approximately \$22,000.00 to assure that our church is efficiently and effectively air conditioned in the summer months and heated in the cooler months of winter. Please note that this expense is not reflected in our annual budget.

Everyone in our parish community is asked to make a responsible decision concerning what can be contributed to this endeavor. Pledge forms are available in the entrance to the church. Please complete them and return them soon to Father Daniel or David Homyak, Church Treasurer. Your commitment to our parish family is deeply appreciated. Thank you.

PARKING

It has recently been noted that, on occasion, people are not "staying between the lines" when they park their cars in the church parking lot, essentially taking up two parking spaces and making it impossible or extremely difficult for others to park safely. Please do your best to help utilize the parking spaces in a safe and responsible manner.

CONGRATULATIONS and MANY YEARS!

Congratulations and Many Years! to Joseph and Rachel Peck, crowned in marriage on June 1st, and to Alexander and Caitlin Homyak, crowned in marriage on June 29th, the Feast of the Holy Apostles Peter and Paul. May the Lord crown the newlywed couples with glory and honor and grant them His abundant blessings!



THANK YOU

Thank you to the members of the Myrrhbearers Altar Society for hosting the luncheon on the Feast of the heavenly patrons of our church, the Holy Apostles Peter and Paul.

DIOCESAN ASSEMBLY OCTOBER 7-9, 2014

The 2014 Diocesan Assembly is fast approaching. Our parish has the honor of hosting this annual diocesan meeting, October 7-9 of this year. We will welcome clergy and lay delegates from throughout the Diocese of the West. Of course, offering hospitality will mean some additional work on the parish of all our parishioners. In order to help organize this event, a meeting will be held on Thursday, July 17, at 7:00 p.m. in the parish hall. Please mark your calendar and plan on attending this organizational meeting... and plan on being the part of one of the committees. **ALSO**, it was recently confirmed that **HIS BEATITUDE, METROPOLITAN TIKHON**, has accepted Archbishop Benjamin's invitation and will attend the Assembly and will preside at the celebration of the Divine Liturgy on Thursday, October 9, the Feast of Saint Tikhon of Moscow. This will be an additional blessing to all those in our commu-

nity.

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 20. Cars and other vehicles will be blessed that day, following the celebration of the Divine Liturgy.



Elijah.

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

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.



SUMMER READING

If you're looking for reading material for those long hot summer afternoons or for summer trips and vacations, don't forget to visit our parish library. We have about 300 titles in various topics relating to the Orthodox Christian life.



July 2014

| Sun | Mon | Tue | Wed | Thu | Fri | Sat |
|--|------------------|---|---|--|---|---|
|  <p>St. Elijah—Blessing of Cars Vehicles will be blessed immediately following Divine Liturgy on Sunday, July 20, 2014</p> | | 1 | 2 Milk-Giver Icon at Mt. Athos | 3 Milk-Giver Icon at Mt. Athos | 4 Galatian Icon | 5 Ven. Athanasius of Mt. Athos Relics Ven. Sergius of Radonezh 5:00pm Vespers |
| 6 8:30am Hours 9:00am Divine Liturgy | 7 Blachernæ Icon | 8 Kazan, Sitka-Kazan Icons and others 6:00pm Council Mtg | 9 Kolochskaya Icon | 10 Konevskaya Icon Ven. Anthony of the Kiev Caves | 11 | 12 5:00pm Vespers |
| 13 Fathers of the First 6 Ecumenical Councils 8:30am Hours 9:00am Divine Liturgy | 14 | 15 Great Prince Vladimir, Equal-to-the-Apostles | 16 | 17 7:00pm Organizational Meeting: 2014 DOW Assembly | 18 | 19 Relics Ven. Seraphim of Sarov 5:00pm Vespers |
| 20 Holy Prophet Elijah 8:30am Hours 9:00am Divine Liturgy Blessing of Cars | 21 Amatia Icon | 22 | 23 Pochaev & Joy of All Who Sorrow Icons | 24 Martyrs Boris & Gleb, Passionbearers | 25 Emvolon Icon | 26 St. Yakov, Enlightener of the People of Alaska 5:00pm Vespers |
| <p style="text-align: center;">We welcome all of our guests and visitors. Please join us in the Cultural Center for Fellowship Hour following Divine Liturgy each Sunday.</p> | | | | | | |
| 27 Greatmartyr & Healer Panteleimon 8:30am Hours 9:00am Divine Liturgy | 28 | 29 | 30 | 31 Forefeast Procession of the Lifegiving Cross | 1 Procession of the Lifegiving Cross Beginning of Dormition Fast | 2 5:00pm Vespers |
| <p style="text-align: center;">MARK YOUR CALENDARS! Organizational Meeting for 2014 DOW Assembly Thursday, July 17, at 7:00 p.m. in the parish hall All are invited!</p> | | | | | | |
| 3 8:30am Hours 9:00am Divine Liturgy | 4 | 5 Forefeast Transfiguration 6:00pm Vespers | 6 Transfiguration 9:00 Divine Liturgy Blessing of Fruit | 7 Valaam Icon | 8 Tolga Icon | 9 Ven. Herman of Alaska 5:00pm Vespers |