7th SUNDAY AFTER PENTECOST


FOR THE REPOSE OF: Estelle & Joseph Star; Anna & John Witkowski; Michael Sr. & Margaret Rusko; Mary, Andrew, Daniel, Michael & Lottie Yakuber; Ross & Margaret Falsetti; Helen, John & Carole Andrayko; Betty Martell; Frances & Todd Smoly; Peter Glover; Irene Adams; Ethel Elizabeth & Wayne Joshua deVyver, David Horka; Michael Rusko; Anna Lichagina, Yelena & Zinaida Korniyevskaya; Joseph Nossal; Michelle Tucker; Todd Comerford; still-born infant Benjamin Garrison

MEMORY Myron Starinshak, whose anniversary of his repose is Friday, 11 August, by cousin, Fr. Roman & Mat. Rose Marie

ETERNAL!

FOR THE HEALTH OF: Archimandrite Seraphim; Priest Daneil, Matushka Debra & Corrina Shirak; Deacon Michael, Matushka Mary Ellen & Julius Comerford; Matushka Mary Donahue; Subdeacon Joshua & Abigail Genig; Reader Robert Latsko, Reader George & Betty Hanoian, Rose Nossal, Mary Glover, Nancy Cupp, Vasiliki Stamoulis, Gerald Martell, Azbehat, Donald Yakuber, Carl deVyver, Jo Anne Nicholas, Joan Rusko, Daria, Joseph Nossal, Ed Manier, Martha Genig; Ben & Jen [Madias], Abbey & Gracie Garrison (loss of baby Benjamin)

ALSO FOR: Marianna Wess, who celebrates his Birthday Today, Sunday, 7 August
Anna Margaret Costa, who celebrates her Birthday on Tuesday, 9 August
Katerina Korniyevskaya, who celebrates her Birthday on Tuesday, 9 August

† MAY GOD GRANT THEM MANY YEARS! †

SCHEDULE FOR THE COMING WEEK (The 2-week Dormition Fast continues, August 1st — 14th)

Saturday 8/13 4pm GREAT VESPERS & CONFESSIONS

Sunday 8/14
9:15am Hours & Akathist &/or Canon; & Confessions
10am DIVINE LITURGY & BLESSING OF FLOWERS; Followed by Coffee Hour
7pm GREAT VESPERS FOR THE FEAST OF THE DORMITION OF THE THEOTOKOS

Monday 8/15 10am DIVINE LITURGY FOR THE FEAST OF THE DORMITION OF THE THEOTOKOS

PROSPHORA FOR TODAY IS OFFERED BY: Sister Ioanna

In Memory Eternal of: Parents: Wayne Joshua (anniv. 8/29) & Ethel Elizabeth (B-day, 9/2); David Horka (anniv. 9/27); Alex Ruggieri (anniv. 7/21); Mother Benedicta (anniv. 8/7); Popadia Vera Nicoloff (anniv. 8/24); Olive Brower (anniv. 7/10); Elise Laney (anniv. 9/4); Met. Christopher (anniv. 8/18); Michelle Tucker (anniv. 8/28); Archim. Roman (Braga); Fr. Photius; & all other departed family & friends; and for the Health of: Brother, Carl; Rdr. Robert (B-day, 9/2); Fr. Roman & Mat. Rose Marie (49th wedding anniv. 9/3); Rose N; Jo Anne N; Abigail G. (B-day, 8/6); new-born Andrew W. (7/15); all family & friends.
CANDLES FOR LAST SUNDAY, 31 JULY

YEARNLY CHURCH VIGIL LAMPS:
Royal Doors Lamp: In Memory of Husband, Joseph; Son, Kenneth; parents, Michael & Margaret Rusko, & John & Martha Nossal, by Rose Nossal
Altar Candelabra: In Memory of Parents, Nicholas and Susan Yakuber, by son, Donald Yakuber
Altar Candles (2): In Memory of Irene Adams, by Goddaughter, Rose Ann Everhardt
Iconostasis Lamps: In Memory of Parents, Ethel Elizabeth & Wayne Joshua; Robert David H, & Health of brother, Carl, by Sister Ioanna
Candles on the Solea: In Memory of Peter & Theresa Harvilla, Norman & Monica Holst, & Ricky Ellis, by Jason & Debra Truskowski
Table of Oblation Lamp: In Memory of Parents, Helen & John Andrayko, Sr. & sister, Carole Andrayko, by John Andrayko, Jr.
Reliquary-Icon Lamps: Sts. Innocent, Tikhon & Herman: Health of Joseph/Sue; Robert/Diane; Pat/John; Joseph B., Jared, Jay; Rachelle/Aaron, Gabriel; Tricia, Lindsey; & In Memory of sisters, Anna, Margaret, Theresa & Irene; & brothers, John, Edwin & Michael by Rose Nossal
Reliquary-Icon Lamps: St. Seraphim & St. Alexis: In Memory of Ross & Margaret Falsetti, by daughters, Rose Ann Everhardt & Margie Martell
Reliquary-Icon Lamps: St. Hilairon & Sts. Alexandra & Martha (AVAILABLE)
Reliquary-Icon Lamps: St. Nestor & St. Gerontius (AVAILABLE)

IN MEMORY OF (MEMORY ETERNAL!)
Joseph & Estelle Star, by son Father Roman and family
Paul & Alexandra Yucpe, Basil & Ellen Starinshak, by grandson, Father Roman and family
John & Anna Witkowski, by daughter, Matushka Rose Marie and family
Samuel & Mary Kupec, by granddaughter, Matushka Rose Marie and family
Parents, Helen & John Andrayko, and sister, Carole Andrayko, by John Andrayko
My husband, Joe; my sisters, Margaret & Ross Falsetti, Anna & Mike Elaschat, Theresa & Pete Harvilla, Irene, & brothers, Michael, John & Edwin Rusko; niece, Rose Mary & Dean Hough; Joe’s brothers, Raymond & Walter Nossal, & sisters, Theresa, Florence & Helen Nossal, by Rose Nossal
My husband; my sisters, Margaret & Ross Falsetti, Anna & Mike Elaschat, Theresa & Pete Harvilla, Irene, & brothers, Michael, John & Edwin Rusko; niece, Rose Mary & Dean Hough; Joe’s brothers, Raymond & Walter Nossal, & sisters, Theresa, Florence & Helen Nossal, by Rose Nossal
My husband; my sisters, Margaret & Ross Falsetti, Anna & Mike Elaschat, Theresa & Pete Harvilla, Irene, & brothers, Michael, John & Edwin Rusko; niece, Rose Mary & Dean Hough; Joe’s brothers, Raymond & Walter Nossal, & sisters, Theresa, Florence & Helen Nossal, by Rose Nossal

FOR THE HEALTH OF: (MANY YEARS!)
Elizabeth & Lawrence, Caitlin & Zachary, by parents & grandparents, Father Roman & Matushka Rose Marie
Gregory & Tamiko Star, by parents, Father Roman & Matushka Rose Marie
Children, Grandchildren & Great-grandchildren; Monk Fr. Sdn. Tikhon (Dade); by Rose Nossal
Father Roman & Matushka & family; Sister Ioanna; John Andrayko; Nancy; Mary G; Jo Anne N; & Grandson Joey (in the Navy Reserves) & all people in the Armed Forces; & all the people of the St. Innocent Church, by Rose Nossal
My Mom, Jaime Truskowski, by Kay Truskowski + + + Family & Friends, by Mary Ann Harvilla & Kay T.
Brother, Greg & Donna; nephew, Gregory & Liz; & nephew, Alex, by Mary Ann Harvilla & Kay + + + Ed Manier, by Mary Ann Harvilla & Kay
Archimandrites Nafanail, Gregory & Seraphim; Fr. Roman & Mat. Rose Marie; Fr. Lawrence & fam; Fr. Daneil & fam; Den. Michael & fam; Mat. Mary D; Carl; Sdn Fr. Tikhon; Sdn Andrew; Sdn Joshua, Abigail & children; Rdr Robert; Robert M; David Samuel, Sky & Avi; JoAnne/Nick; Athanasius; John A; Ed/Tiffany; Kim & fam; Vasiliki; Rose; Emil; Billy/Fonda; Donald Y; Marianna & new-born Andrew, Jennifer & family, by Sr. Ioanna + + + John Andrayko (May God watch over him), by Rose Nossal + + + Rose Nossal, by John Andrayko
Barbara Hanoian (illness); Tim Stolar (cancer), by Betty & Rdr. George Hanoian + + + Sdn. Joshua Genig, by Genig Family
My husband and children, by Debra Truskowski + + + All family and loved ones, by Debra Truskowski

ANNOUNCEMENTS

1) A LONG-OVERDUE BIG THANK YOU TO MARY ANN HARVILLA. Every Sunday when we go downstairs for coffee hour after Divine Liturgy, we just “assume” that everything for coffee hour will have been set up. But do we stop to think about who sets it up? Probably not. So let’s take a moment to express our hearty MANY THANKS to Mary Ann Harvilla who has made the sacrifice of leaving Liturgy early to go and prepare for coffee hour for at least the last 30 years. (She also takes care of the Pascha and Christmas bows and flowers, and handles all the parish bookkeeping as the parish Treasurer.) Do take a moment to personally thank Mary Ann for all that she does for us. MANY, MANY THANKS!!!

2) MARIANNA & JASON WESS’ NEW-BORN SON, ANDREW-VLADIMIR JASON WILL BE BAPTIZED & CHRISMATED ON SUNDAY, SEPTEMBER 11th AT 9AM, prior to the usual 10am Divine Liturgy, and then will receive his first Holy Communion during Liturgy.

3) GOOD NEWS! OUR PARKING LOT WILL BE RE-PAVED SOON! At long last, our dreadful, crumbling 25-year-old parking lot is going to be re-paved soon — by late summer or early Fall (prior to our 50th Anniversary year of 2017). Whenever Fr. Roman gets the call that the company is ready to come, they will begin on a Monday morning, and intend to finish so the parking lot can be used the following weekend. It is a big, expensive job: the existing asphalt will be entirely removed, the ground leveled and a many-inch deep foundation laid, and then the asphalt will be laid over that. The lowest of 3 bids is $21,000. Any assistance offered would be most welcome, whether a one-time offering, or monthly.

4) WEEKLY “ST. INNOCENT ORTHODOX STUDY GROUP,” led by Subdeacon Dr. Joshua Genig, meets on most Wednesday Evenings, 6:30-7:30 at St. Innocent Church hall.

5) PLEASE VIEW AUGUST CALENDAR ADDED TO OUR CHURCH WEBSITE. http://stinnocentchurch.com/calendar.htm

6) MANY ON-GOING THANKS to John Andrayko and Rdr. George Hanoian for mowing & weed-wacking the lawn every week; and to all those who regularly help maintain the church’s property — its beautiful church flower gardens & bushes, etc. Volunteers always needed.

7) LISTEN EVERY SUNDAY TO THE COCC’S DETROIT’S OWN ORTHODOX RADIO HOUR [DOOR] ON WNZK 690-AM, 4-5 pm, or on your computer/smart-phone, live, at http://www.doorradio.org. This website also has an archive of all its previous programs. Excellent!

*CHRIST IS IN OUR MIND! *HE IS NOW & ALWAYS SHALL BE! *
Come to us again, O Jesus—do not listen to Peter! Come down from Tabor and come to our homes, into our hearts! Come here, where we are suffering and laboring for our daily bread! Come here, where we are crucified by people, demons, and passions! If Peter does not want to come down, leave him on the mount and come to us, to our hearts!

Teach us how to be saved, show us how to endure. Train us to carry our life’s cross. Teach us how to be crucified. Come and suffer for us, Thou Thyself be crucified instead of us, Thyself first taste the cup of death, show us a new way to salvation through suffering.

O, how we would have liked to stay with Peter on Mount Tabor! But we bear a body, gasping from sickness, lusts and passions. In our breasts are hearts burning with hatred. At home our children are waiting for us, asking us for a piece of bread!...

O, how we would like to delight with Peter there, on Mount Tabor! But we see ourselves surrounded by fog, by sin. Do not abandon us, O Jesus, but come down to us in a sharp wind, to the foot of the mount. Here we are waiting for Thee, along with the other disciples: Thomas and Andrew, James and Matthew, Jude and Bartholomew, Simon and Thaddeus. Hungry and naked, wanderers and orphans, the young and the old, widows and beggars, the sick and the suffering—we are all waiting for Thee, thirsting for Thee. Come and make peace with us.

Come down even further, to the shore of the sea, where life is tossed about in the waves, where ships are wrecked against the rocks and so many sails are torn, so many oars are broken, so many souls are carried down to the bottom by the rebellious force of the waves. We know that the mount with its quiet and solitude call Thee to prayer, but nevertheless look down to the sea with pity. There, in the distance, the waves cast up their mist, tearing at the shores with such fury… And this, is the world. But on the waves the ships battle with the sea, wind, and night. And this, is man.

Come down to that place, to the sea’s abyss, to the heart of man, to the hearth of the family. Come there, where the light is mixed with the darkness, life with death, joy with sighing, bread with dust, truth with lies, honey with poison, love with hate, wine with vinegar, time with eternity. Come here, where we people are suffering; make peace with us, transform the face of the world, calm the sea, assuage our hearts, and unite the thoughts of our souls into one.
Upon Mount Tabor, Jesus revealed to his disciples a heavenly mystery. While living among them he had spoken of the kingdom and of his second coming in glory, but to banish from their hearts any possible doubt concerning the kingdom and to confirm their faith in what lay in the future by its prefiguration in the present, he gave them on Mount Tabor a wonderful vision of his glory, a foreshadowing of the kingdom of heaven. It was as if he said to them: “As time goes by you may be in danger of losing your faith. To save you from this I tell you now that some standing here listening to me will not taste death until they have seen the Son of Man coming in the glory of his Father.” Moreover, in order to assure us that Christ could command such power when he wished, the evangelist continues: Six days later, Jesus took with him Peter, James and John, and led them up a high mountain where they were alone. There, before their eyes, he was transfigured. His face shone like the sun, and his clothes became as white as light. Then the disciples saw Moses and Elijah appear, and they were talking to Jesus.

These are the divine wonders we celebrate today; this is the saving revelation given us upon the mountain; this is the festival of Christ that has drawn us here. Let us listen, then, to the sacred voice of God so compellingly calling us from on high, from the summit of the mountain, so that with the Lord’s chosen disciples we may penetrate the deep meaning of these holy mysteries, so far beyond our capacity to express. Jesus goes before us to show us the way, both up the mountain and into heaven, and – I speak boldly – it is for us now to follow him with all speed, yearning for the heavenly vision that will give us a share in his radiance, renew our spiritual nature and transform us into his own likeness, making us for ever sharers in his Godhead and raising us to heights as yet undreamed of.

Let us run with confidence and joy to enter into the cloud like Moses and Elijah, or like James and John. Let us be caught up like Peter to behold the divine vision and to be transfigured by that glorious transfiguration. Let us retire from the world, stand aloof from the earth, rise above the body, detach ourselves from creatures and turn to the creator, to whom Peter in ecstasy exclaimed: Lord, it is good for us to be here.

It is indeed good to be here, as you have said, Peter. It is good to be with Jesus and to remain here for ever. What greater happiness or higher honor could we have than to be with God, to be made like him and to live in his light?

Therefore, since each of us possesses God in his heart and is being transformed into his divine image, we also should cry out with joy: It is good for us to be here – here where all things shine with divine radiance, where there is joy and gladness and exultation; where there is nothing in our hearts but peace, serenity and stillness; where God is seen. For here, in our hearts, Christ takes up his abode together with the Father, saying as he enters: Today salvation has come to this house. With Christ, our hearts receive all the wealth of his eternal blessings, and there where they are stored up for us in him, we see reflected as in a mirror both the first fruits and the whole of the world to come. 

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**POEM BY GRAND DUKE KONSTANTIN KONSTANTINOVICH**

I knock and wait at the door of your inn,
Open the door and let Me in.
I’m naked, weak, the lowest of low.
My road is hard. Far must I go.
Penniless beggar through the world I roam,
Knock and wait at many a home.
Who’ll hear My voice? Who’ll take My load,
And bid Me enter his abode?
To such a one I’ll come and call him Mine,
Break bread with him and share the wine.
You’re weak, exhausted from labors and strain.
With Me your strength you will regain.
With My hand I shall dry your tears of pain
And you will never cry again.
I shall console you, your pain I’ll feel,
And share with you your evening meal.
I knock and wait at the door of your inn.
Open the door and let me in.
7 July, SVOTS — On July 6, 2016, St. Vladimir’s Orthodox Theological Seminary [SVOTS] sent $15,000 worth of theological books on a 7,000-mile journey to the Orthodox Patriarchal Ecclesiastical School of Makarios III in Nairobi, Kenya. The African seminary is the recipient of a tithe of St. Vladimir’s most recent #GivingTuesday Campaign, which took place on December 1, 2015. The Campaign raised a grand total of $148,764, and St. Vladimir’s pledged 10% of that sum to supply the African seminary’s library with much needed books.

“We are thrilled to share the blessing God has given us with our sister seminary in Nairobi,” said the Very Reverend Dr. Chad Hatfield, CEO at St. Vladimir’s. “Our #GivingTuesday donors gave generously to support our campaign, and we want to thank them and others for helping us to spread this blessing abroad.

“For example,” he continued, “we soon realized that including books from other Orthodox publishers—besides our own SVS Press—would greatly benefit the African seminarians, so our bookstore staff contacted St. Tikhon’s Monastery Press, Ancient Faith Publishing, Sebastian Press, Holy Cross Seminary Press, and the Orthodox Christian Education Commission (OCEC), who generously provided their books to us at wholesale cost.

Moreover,” Fr. Chad went on, “we are enormously indebted to our fellow Orthodox Christian, Jacob Matthew, president of National Air Cargo (Middle East and Pacific Rim region), the company that took the responsibility of moving these books from the United States to Africa without any cost, as a kind gesture in support of this great initiative for the right cause.

“Every year on #GivingTuesday we are grateful for our donors’ charitable hearts,” he concluded, “and we are finding every year that their gifts keep multiplying as we share them with our Orthodox Christian brothers and sisters around the world.”

MISSION, VISION AND VALUES OF SVOTS

Mission: St. Vladimir’s Orthodox Theological Seminary serves Christ, his Church, and the world through Orthodox Christian theological education, research, and scholarship, and the promotion of inter-Orthodox cooperation. In this way, the Seminary prepares students for ministry as bishops, priests, deacons, lay leaders, and scholars so that they may build up Orthodox communities, foster Church growth through mission and evangelism, teach the Orthodox faith, and care for those in need.

Vision: With God’s help and with the guidance of the Holy Spirit, the Seminary aspires to be the premier center of Orthodox Christian scholarship and pastoral education and to operate as an exemplary Orthodox Christian institution.

Values: In every aspect of its life and work, the Seminary is guided by the following principles:

To believe in the gospel of Jesus Christ, and to adhere to his commandments, as expressed in the life and teachings of the Orthodox Christian Church;

To acknowledge our responsibility to communicate Orthodox Christianity to the world and to invite all to partake of the fullness of the faith;

To take a holistic approach to theological education and spiritual formation—integrating study, work, worship, and personal discipline;

To manifest Orthodox Christian love, service, worship, and learning in the life of the seminary community;

To teach the critical appropriation of the Orthodox tradition in order to proclaim the unchanging gospel today;

To be committed to Orthodox unity in North America and inter-Orthodox cooperation at all levels of Church life;

To be open, transparent, and responsible stewards of the resources entrusted to us;

To expect all members of the seminary community to hold the highest standards of professional ethics and personal integrity;

To aspire to excellence through continuous and ongoing improvement.

As sinful human beings, we acknowledge that we will inevitably fall short of these high ideals. As Christians, we will constantly seek forgiveness for our mistakes and do our best to correct them. (Slightly abridged to fit space)

To learn more about St. Vladimir’s Orthodox Theological Seminary, visit: http://www.svots.edu
The faithful lifting their voices in praise in Ixcan.

Humble and heartfelt worship in the remote village of San Miguel.

The faithful lifting their voices in praise in Ixcan.

Fr. Evangelos will deliver these icons to one of his 72 communities.

Newly-installed icon-screen in Malaga.

The Word from Guatemala, June 16, 2016 — The experience of worshipping with the indigenous people in their small churches made of baked mud and clay or wooden planks defies description. These are the cathedrals of the poor, every bit as magnificent as the hallowed shrines of Orthodoxy in the great centers of the world. What a great mystery our faith contains. In the least likely places the bliss of paradise comes upon the humble of heart. Through numerous pastoral visits to remote villages such a world of infinite possibilities and promise unfolds before us as we celebrate the Divine Liturgy, but not before hearing many confessions, which in itself is a unique and intimate pastoral encounter. For example, as shy and reserved as the women usually are, adhering to the custom of not eating with nor serving food to visiting men, the floodgates of emotion pour out as they tearfully whisper their sins into our attentive ears. Orthodox Church communities like this exist all over Guatemala. New communities are being added to the fold on a regular basis as they learn of an apostolic church that offers them the holy sacraments.

Because of liturgical and pastoral encounters like this, in places where other missionaries have not gone or will not go, Orthodoxy continues to grow, not only near the Pacific coast and the Highlands of Western Guatemala, but also in Southern Mexico. They come to us by word of mouth, not one or two persons at a time, but whole
communities, guided by their elders into the loving care of Archbishop Athenagoras and the Guatemalan clergy. They follow the example of the late Fr. Andres Giron (+2014), their church founder and former leader in the agrarian land reform movement. He greatly benefitted the indigenous population of Guatemala with his advocacy of their spiritual and material needs, both as a priest and senator in the congress. As beautiful as these men of God are who tirelessly preach the gospel of peace, even more beautiful are the humble folk who receive it with love and purity of soul. These are the real treasures of the Orthodox Church in Guatemala. The sound of their voices continue to fill the heavens.

Now, inspired by the witness of their newfound faith, many communities are asking to renovate or build houses of worship that reflect the beauty and theology of the Orthodox Church. Where once open altars were the norm, simple icon screens are becoming the new focus of worship. Domes or cupolas are crowning church structures, and icons instead of statues are adorning the interior spaces of many sanctuaries. All of these changes are shaping a new mind-set and orientation towards worship and the church. The intense power of their Christ-centered individual and corporate faith remains the same, but now it finds full expression in their communion with all the saints in a heavenly world without end.

Mission Statement of the Guatemalan Orthodox Ministry:

Our mission is to help the emerging Guatemalan Orthodox Christian Church and its leaders evangelize their faithful as they enter into full communion with the canonical Orthodox Church through the sacraments. We will do this by catechizing the faithful, translating the needed liturgical and theological books into Spanish and local dialects, establishing a seminary, recruiting and training candidates for the Holy Priesthood, sending missionaries and mission teams, teaching the sewing of clergy vestments and other liturgical coverings, equipping the parishes with icons and liturgical utensils and assisting in the social outreach to the less fortunate members of the church.

Fr. John and Presvytera Sandy Chakos say about themselves:

“As a retired clergy couple from the Greek Orthodox Archdiocese of America, we have heeded the call of God to serve as missionaries to the newly emerging Guatemalan Orthodox Church. The journey to this point in our lives, has been long, but steady in its focus on the will of God....We feel both honored and blessed to be a part of this tremendous growth in the Orthodox Church. As long as God gives us strength, we will continue to serve Him wherever He sends us.”

For more very interesting information about the Americans, Fr. John & Presvytera Alexandra Chakos and their Orthodox mission work in Guatemala, visit their website: [http://www.thewordfromguatemala.com/](http://www.thewordfromguatemala.com/)