

St. Innocent Orthodox Church

✙ **Founded in 1967** ✙ **Moscow Patriarchal Parishes** ✙

23300 W. Chicago † Redford, MI 48239 † 313-538-1142 † Fax: 313-538-8126

Church Website: www.stinnocentchurch.com † *E-Mail:* froman@firebirdvideos.com

St. Innocent Monastic Community: 9452 Hazelton, Redford, MI 48239 † 313-535-9080

PASTOR: Rt. Rev. Mitered Archpriest ROMAN STAR † *Cell:* 313-319-0590

Dean, *Central States Deanery, Patriarchal Parishes*

January 17, 2015

ASSISTANT PRIEST: Rev. DANEIL SHIRAK † 313-295-3073

EPISTLE: Colossians 1:12-18 (#250)

DEACON: Rev. Dn. Michael Comerford

GOSPEL: St. Luke 18:18-27 (#91)

SUBDEACON: Dr. Joshua Genig

TONE: 8

ATTACHED: Sister Ioanna

CHOIR DIRECTOR: Elizabeth Star Hatfield

READERS: Robert Joseph Latsko & George Hanoian

✙ **33rd SUNDAY AFTER PENTECOST** ✙

† **9:15am—HOURS, AKATHIST OR CANON; CONFESSIONS** †

† **10am—DIVINE LITURGY OF ST. JOHN CHRYSOSTOM** †

COMMEMORATED TODAY: **Venerable and God-bearing Father Anthony the Great** (356). Ven. Anthony of Dymsk (Novgorod—ca. 1224). Ven. Anthony of Chernoezersk (16th c.).

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; Peter & Theresa Harvilla; Marc Dade; 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

ALSO FOR: Marie Everhardt, whose anniversary of her repose is Friday, 22 January

MEMORY ETERNAL! Anthony Truskowski, whose anniversary of his repose is Saturday, 23 January

FOR THE HEALTH OF: Archimandrite Seraphim; Priest Daneil, Matushka Debra & Corrina Shirak; Deacon Michael, Matushka Mary Ellen & Julius Comerford; Matushka Mary Donahue, Subdeacon Joshua Genig; Reader Robert Latsko, Reader George & Betty Hanoian, Rose Nossal, Mary Glover, Nancy Cupp, Deborah Dade, Vasiliki Stamoulis, Gerald Martell, Azbehat, Donald Yakuber, Carl deVyver, Jo Anne Nicholas (*recuperating from surgery*), Joan Rusko, Daria, Alice Ladhu (*cancer*); Joseph Nossal; Ed Manier, (*recuperating from stroke*)

ALSO FOR: John Harbut, who celebrates his birthday on Tuesday, 19 January

MANY YEARS! John (Ivan/Vanya) Danylov, who celebrates his birthday on Wednesday, 20 January

Fr. Daneil Shirak, who celebrates his birthday on Saturday, 23 January

*** MAY GOD GRANT THEM MANY YEARS! ***

SCHEDULE FOR THE COMING WEEK

| | | | |
|----------|------|--------|---|
| Saturday | 1/23 | 4pm | GREAT VESPERS & CONFESSIONS |
| Sunday | 1/24 | | <i>34th Sunday After Pentecost; Feast of St. Xenia of St. Petersburg</i> |
| | | 9:15am | HOURS. AKATHIST OR CANON; CONFESSIONS |
| | | 10am | DIVINE LITURGY, followed by Coffee Hour |

Feastdays this week: Mon. 1/18, St. Athanasius the Great; Tues. 1/19, Ss. Macarius of Egypt & of Alexandria, St. Mark of Ephesus; Wed. 1/20, St. Euthymius the Great; Thurs. 1/21, Maximus the Confessor, Martyr Agnes; Fri. 1/22 Apostle Timothy; Sat. 1/23, Hieromartyr Clement

PROSPHORA FOR TODAY IS OFFERED BY: John Andrayko & Sister Ioanna

In Memory Eternal of: (a) *John Andrayko:* Parents: John Andrayko (Anniversary of repose, 28 January) & Helen Andrayko; and sister, Carole Andrayko; and all departed family & friends. (b) *Sister Ioanna:* Parents: Ethel Elizabeth (10th Anniversary of repose, 8 January) & Wayne Joshua deVyver; Robert David Horka; Nina I; Marion Pallas; Mother Benedicta, Fr. Photius, Fr. Roman (Braga), & all departed family & friends; and **For the Health of:** (a) *John Andrayko:* John Andrayko; Fr. Roman & Mat. Rose Marie; Rose Nossal; all St. Innocent Parishioners; all family & friends. (b) *Sister Ioanna:* brother, Carl; Rose; Bob; Ed M; JoAnne N; Fr. Roman & Mat. Rose Marie; all Parishioners, friends & family; Thanksgiving for Anniversary of Chrismation on Theophany & for many blessings.

✙ CHRIST IS IN OUR MIDST! ✙ HE IS NOW & ALWAYS SHALL BE! ✙

CANDLES FOR LAST SUNDAY, 10 JANUARY

CHURCH VIGIL LAMPS:

Royal Doors Lamp: In Memory of Husband Joe; Son Kenneth; parents Michael & Margaret Rusko, & John & Martha Nossal, *by Rose Nossal*

Altar Candles: In Memory of Nicholas and Susan Yakuber, *by son, Donald Yakuber*

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 Pete & Theresa Harvilla, Norman & Monica Holst, & Ricky Ellis, *by Jason & Debra Truskowski*

Nave Reliquary-Icon Lamps: (1) In Memory of Ross & Margaret Falsetti, *by daughters, Margie Martell & Rose Ann Everhardt*

Nave Reliquary-Icon Lamps: (2) In Memory of Edwin Rusko, *by the Nossal Family*

Table of Oblation Lamp: In Memory of parents, Helen & John Andrayko, Sr. & sister, Carole Andrayko, *by John Andrayko, Jr.*

IN MEMORY OF (MEMORY ETERNAL!)

Joseph & Estelle Star, *by son Father Roman and family*

Paul & Alexandra Yupco, 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 Elascat, 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* + + + Pete & Theresa Harvilla, *by Mary Ann Harvilla & Kay Truskowski* + + + My husband, Michael Rusko, *by Joan Rusko*

Parents, Ethel Elizabeth (10th anniv. 1/8) & Wayne Joshua; David H; Alex (b-day, 1/10); Nina I; Marion P; Fr. Photius; Mo. Benedicta; Archm. Roman; Olive; Sally & Edward, *by Sr. Ioanna* + + + Child Lana Wilson, Shirley Troyer, Marsha Olsen, Betty Stelmaszek, *by Becky Jurczynszyn*

Nicholas & Susan Yakuber (Memory Eternal!), *by son, Donald Yakuber*

Sue & Gary Wakefield (Memory Eternal!), *by Donald Yakuber*

John Joe Rock (Memory Eternal!), *by Donald Yakuber*

Ann Nagy (Memory Eternal!), *by Donald Yakuber*

Michael & Lottie Yakuber (Memory Eternal!), *by Donald Yakuber*

Marjorie Perry (Memory Eternal!), *by Donald Yakuber*

Art Leith (Memory Eternal!), *by Donald Yakuber*

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-grandchild; 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 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. Laurence & fam; Fr. Daneil & fam; Dcn.

Michael & fam; Mat. Mary D; Carl; Sdn Fr. Tikhon; Sdn Andrew; Sdn Joshua, Abigail & children; Rdr Robert; Robert M; David Samuel & Sky & new baby (12/31/15); Jo Anne & Nick; Athanasius; John A; Ed (*stroke*) & Tiffany; Vasiliki; Rose; Emil; Billy & Fonda, *by Sister Ioanna*

Jay Nossal, *by Rose Nossal* + + + John Andrayko (May God watch over him), *by Rose Nossal* + + + Rose Nossal, *by John Andrayko*

Joan & Bob Jurczynszyn, Paul Stelmaszek & Paul Jr., Leia & Mike Wilson, Liz Tomechesky & Andrea Faust, Levi Troyer, Damon Trestain, *by Becky Jurczynszyn* + + + Sdn. Joshua Genig, *by Genig Family* + + + Shirley Peponis, *by brother, Nick & JoAnne*

Greg Star, *by parents, Fr. Roman & Matushka Rose Marie*

June Rock (*God bless*), *by Donald Yakuber*

Nancy Cupp (*God bless*), *by Donald Yakuber*

Mark Leith (*Be Well! God bless*), *by Donald Yakuber*

Linda Leith (*God bless*), *by Donald Yakuber*

Mary Leith (*God bless*), *by Donald Yakuber*

ANNOUNCEMENTS

1) THEOPHANY HOLY WATER. Make sure you get your own bottle of Theophany Holy Water to bring home for use throughout the year.

2) THEOPHANY HOME-BLESSINGS: Fr. Roman will contact you about scheduling your annual Theophany home-blessing.

3) CHRISTMAS DECORATIONS WILL BE REMOVED ON SUNDAY, JANUARY 31st. Please mark on your calendar to save some time after Liturgy to help take down and put away the Christmas decorations that have been beautifying our temple and parish hall. Thank you

4) PLEASE DONATE TO HELP THE NEEDY HERE IN OUR OWN COMMUNITY.

We continue to buy much-needed underwear & socks for children, youth & adults, which are always needed by the Redford Interfaith Relief (RIR). Please donate so we can help as many people as possible. (See Matushka Rose Marie.) **Many thanks** to all those who have donated.

5) PLEASE HELP THE FAMILY OF AN ORTHODOX DEACON WHO LOST EVERYTHING IN A FIRE. The Reeves family with 2 young children and a 3rd due in March lost almost everything in a fire. They especially need furniture, appliances, all housewares, and children's spring and summer clothes and toys. Read details at: <https://www.gofundme.com/4mhvmbj8>. Bring items to church. Money contributions welcome. Deacon Graham & Mat. Rachel Reeves and their family live in Hillsdale, and he serves at the St. Herman Orth. Church in Lake Odessa.

✠ **GLORY TO JESUS CHRIST!** ✠ **GLORY FOREVER!** ✠

LIFE OF ST. ANTHONY THE GREAT OF EGYPT

Feastday: January 17th



Saint Anthony the Great is known as the Father of monasticism, and the long ascetical sermon in “The Life of St Anthony” by St Athanasius (Sections 16-34), could be called the first monastic Rule.

He was born in Egypt in the village of Coma, near the desert of the Thebaid, in the year 251. His parents were pious Christians of illustrious lineage. Anthony was a serious child and was respectful and obedient to his parents. He loved to attend church services, and he listened to the Holy Scripture so attentively, that he remembered what he heard all his life.

When St Anthony was about twenty years old, he lost his parents, but he was responsible for the care of his younger sister. Going to church about six months later, the youth reflected on how the faithful, in the Acts of the Apostles (4:35), sold their possessions and gave the proceeds to the Apostles for the needy.

Then he entered the church and heard the Gospel passage where Christ speaks to the rich young man: “If you would be perfect, go, sell what you possess and give it to the poor, and you will have treasure in heaven; and come follow Me” (Mt.19:21). Anthony felt that these words applied to him. Therefore, he sold the property that he received

after the death of his parents, then distributed the money to the poor, and left his sister in the care of pious virgins in a convent.

Leaving his parental home, St Anthony began his ascetical life in a hut not far from his village. By working with his hands, he was able to earn his livelihood and also alms for the poor. Sometimes, the holy youth also visited other ascetics living in the area, and from each he sought direction and benefit. He turned to one particular ascetic for guidance in the spiritual life.

In this period of his life St Anthony endured terrible temptations from the devil. The Enemy of the race of man troubled the young ascetic with thoughts of his former life, doubts about his chosen path, concern for his sister, and he tempted Anthony with lewd thoughts and carnal feelings. But the saint extinguished that fire by meditating on Christ and by thinking of eternal punishment, thereby overcoming the devil. Realizing that the devil would undoubtedly attack him in another manner, St Anthony prayed and intensified his efforts. Anthony prayed that the Lord would show him the path of salvation. And he was granted a vision. The ascetic beheld a man, who by turns alternately finished a prayer, and then began to work. This was an angel, which the Lord had sent to instruct His chosen one.

St Anthony tried to accustom himself to a stricter way of life. He partook of food only after sunset, he spent all night praying until dawn. Soon he slept only every third day. But the devil would not cease his tricks, and trying to scare the monk, he appeared under the guise of monstrous phantoms. The saint however protected himself with the Life-Creating Cross. Finally the Enemy appeared to him in the guise of a frightful looking black child, and hypocritically declaring himself beaten, he thought he could tempt the saint into vanity and pride. The saint, however, vanquished the Enemy with prayer.

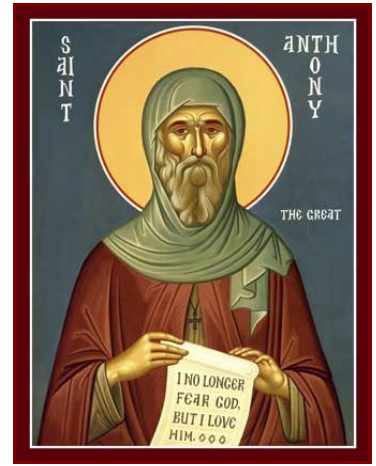
For even greater solitude, St Anthony moved farther away from the village, into a graveyard. He asked a friend to bring him a little bread on designated days, then shut himself in a tomb. Then the devils pounced upon the saint intending to kill him, and inflicted terrible wounds upon him. By the providence of the Lord, Anthony’s friend arrived the next day to bring him his food. Seeing him lying on the ground as if dead, he took him back to the village. They thought the saint was dead and prepared for his burial. At midnight, St Anthony regained consciousness and told his friend to carry him back to the tombs.

St Anthony’s staunchness was greater than the wiles of the Enemy. Taking the form of ferocious beasts, the devils tried to force the saint to leave that place, but he defeated them by trusting in the Lord. Looking up, the saint saw the roof opening, as it were, and a ray of light coming down toward him. The demons disappeared and he cried out, “Where have You been, O Merciful Jesus? Why didn’t You appear from the very beginning to end my pain?” The Lord replied, “I was here, Anthony, but wanted to see your struggle. Now, since you have not yielded, I shall always help you and make your name known throughout all the world.” After this vision St Anthony was healed of his wounds and felt stronger than before. He was then thirty-five years of age.

Having gained spiritual experience in his struggle with the devil, St Anthony considered going into the Thebaid desert to serve the Lord. He asked the Elder (to whom he had turned for guidance at the beginning of his monastic journey) to go into the desert with him. The Elder, while blessing him in the then as yet unheard of exploit of being a hermit, decided not to accompany him because of his age.

St Anthony went into the desert alone. The devil tried to hinder him, by placing a large silver disc in his path, then gold, but the saint ignored it and passed by. He found an abandoned fort on the other side of the river and settled there, barricading the entrance with stones. His faithful friend brought him bread twice a year, and there was water inside the fort.

St Anthony spent twenty years in complete isolation and constant struggle with the demons, and he finally achieved perfect calm. The saint's friends removed the stones from the entrance, and they went to St Anthony and besought him to take them under his guidance. Soon St Anthony's cell was surrounded by several monasteries, and the saint acted as a father and guide to their inhabitants, giving spiritual instruction to all who came into the desert seeking salvation. He increased the zeal of those who were already monks, and inspired others with a love for the ascetical life. He told them to strive to please the Lord, and not to become faint-hearted in their labors. He also urged them not to fear demonic assaults, but to repel the Enemy by the power of the Life-Creating Cross of the Lord.



In the year 311 there was a fierce persecution against Christians, in the reign of the emperor Maximian. Wishing to suffer with the holy martyrs, St Anthony left the desert and went to Alexandria. He openly ministered to those in prison, he was present at the trial and interrogations of the confessors, and accompanied the martyrs to the place of execution. It pleased the Lord to preserve him, however, for the benefit of Christians.

At the close of the persecution, the saint returned to the desert and continued his exploits. The Lord granted the saint the gift of wonderworking, casting out demons and healing the sick by the power of his prayer. The great crowds of people coming to him disrupted his solitude, and he went off still farther, into the inner desert where he settled atop a high elevation. But the brethren of the monasteries sought him out and asked him to visit their communities.

Another time St Anthony left the desert and arrived in Alexandria to defend the Orthodox Faith against the Manichaean and Arian heresies. Knowing that the name of St Anthony was venerated by all the Church, the Arians said that he adhered to their heretical teaching. But St Anthony publicly denounced Arianism in front of everyone and in the presence of the bishop. During his brief stay at Alexandria, he converted a great multitude of pagans to Christ.

People from all walks of life loved the saint and sought his advice. Pagan philosophers once came to Abba Anthony intending to mock him for his lack of education, but by his words he reduced them to silence. Emperor Constantine the Great (May 21) and his sons wrote to St Anthony and asked him for a reply. He praised the emperor for his belief in Christ, and advised him to remember the future judgment, and to know that Christ is the true King.

St Anthony spent eighty-five years in the solitary desert. Shortly before his death, he told the brethren that soon he would be taken from them. He instructed them to preserve the Orthodox Faith in its purity, to avoid any association with heretics, and not to be negligent in their monastic struggles. "Strive to be united first with the Lord, and then with the saints, so that after death they may receive you as familiar friends into the everlasting dwellings."

The saint instructed two of his disciples, who had attended him in the final fifteen years of his life, to bury him in the desert and not in Alexandria. He left one of his monastic mantles to St Athanasius of Alexandria (January 18), and the other to St Serapion of Thmuis (March 21). St Anthony died peacefully in the year 356, at age 105, and he was buried in the desert by his disciples.

The Life of the famed ascetic St Anthony the Great was written by St Athanasius of Alexandria. This is the first biography of a saint who was not a martyr, and is considered to be one of the finest of St Athanasius' writings. St John Chrysostom recommends that this Life be read by every Christian.

"These things are insignificant compared with Anthony's virtues," writes St Athanasius, "but judge from them what the man of God Anthony was like. From his youth until his old age, he kept his zeal for asceticism, he did not give in to the desire for costly foods because of his age, nor did he alter his clothing because of the infirmity of his body. He did not even wash his feet with water. He remained very healthy, and he could see well because his eyes were sound and undimmed. Not one of his teeth fell out, but near the gums they had become worn due to his advanced age. He remained strong in his hands and feet.... He was spoken of everywhere, and was admired by everyone, and was sought even by those who had not seen him, which is evidence of his virtue and of a soul dear to God."

In the year 544 the relics of St Anthony the Great were transferred to Alexandria, and after the conquest of Egypt by the Saracens in the seventh century, they were transferred to Constantinople. The holy relics were transferred from Constantinople in the tenth-eleventh centuries to a diocese outside Vienna. In the fifteenth century they were brought to Arles (in France), to the church of St Julian.

(Source: www.oca.org)

SUFFERING CALLS US TO TRUST IN THE GOODNESS OF THE LORD

By Archpriest Antony Hughes

St. Mary Orthodox Church, Cambridge, MA



Now He was teaching in one of the synagogues on the Sabbath. And behold, there was a woman who had a spirit of infirmity eighteen years, and was bent over and could in no way raise herself up. But when Jesus saw her, He called her to Him and said to her, "Woman, you are loosed from your infirmity." And He laid His hands on her, and immediately she was made straight, and glorified God. But the ruler of the synagogue answered with indignation, because Jesus had healed on the Sabbath; and he said to the crowd, "There are six days on which men ought to work; therefore come and be healed on them, and not on the Sabbath day." The Lord then answered him and said, "Hypocrite! Does not each one of you on the Sabbath loose his ox or donkey from the stall, and lead it away to water it? So ought not this woman, being a daughter of Abraham, whom Satan has bound—think of it—for eighteen years, be loosed from this bond on the Sabbath? And when He said these things, all His adversaries were put to shame; and all the multitude rejoiced for all the glorious things that were done by Him. (Luke 13:10-17)

God reaches out to everyone personally. He knows what we need and how to meet our needs. We have no need to be afraid. God is always near. All He had to do was speak a few words as in this Gospel reading, and the woman was healed. God loves each of us. He knows us better than we know ourselves. Every wound, manifest and secret, is known to Him.

It is hard for us to understand sometimes why tragedies occur, diseases and the like, but we believe, because God is love, that nothing can touch us that does not contribute to our good.

St. John of the Cross was a Spanish saint who experienced much personal tragedy as nearly all mystics do. Once he was imprisoned and beaten nearly to death with his guard's shoes. He suffered a great deal, but in all of it he found God. He wrote a beautiful poem in which he imagined a dialogue with God. St. John asks God, "What is grace?" And God replies, "Everything that happens."

Our lives are filled with suffering and since that is so, our loving Lord turns the suffering into good. God is not the author of suffering, but He is its Master. When it comes, He uses it to wake us up, or as a call to prayer, or as fertilizer for the spiritual life.

When suffering comes we must remember that it almost always reveals that there is important work to be done. Perhaps the message is that we must take better care of ourselves or, perhaps, practice more compassion for our neighbor. Maybe the message is that there is still something deep us within subverting our joy and we need to wake up and do something about it. Whatever the case, suffering calls us to open our eyes to its cause, and to whatever good the suffering calls us to do, and usually, that is to open up, let go, and trust in the Goodness of the Lord.

The spirit of infirmity that caused the woman's distress brought her mysteriously into the presence of Jesus. If we open our hearts to God, then we will also find ourselves led as she was to a healing that surpasses the limitations of our minds and imaginations. We will discover the meaning behind it all and find rest in the midst of the storm. "Everything that happens is grace."

"He laid His hands on her." What a beautiful image! God touched her, graciously. Lovingly He embraced her. **The Lord proclaimed her to be greater than the Sabbath!** How could He, Who crafted the Law, be bound by it? He Who gave the Law, broke the law, for the sake of one diseased woman. Since God is love, and the distillation of the entire Law is love, then there is nothing that can supersede it. Laws, Sabbaths, rites are all intermediary things, all fingers pointing at the moon. When the Moon comes near and touches the earth, finger pointing is no longer necessary.

From: www.pravmir.com

ON VIOLENCE AND THE CROSS

By Bishop Alexander, *Antiochian Orthodox Archdiocese*
From: *International Orthodox Christian Charities' (IOCC)*

PRIEST TO PRIEST, Winter 2016

(A Quarterly Publication for Orthodox Clergy)

The World stood in shock recently when violence shattered Paris, one of the most charming cities of the world. A few days before Paris, Beirut [Lebanon], once a jewel of the Mediterranean, experienced similar attacks, leaving dozens of people dead, and several injured.

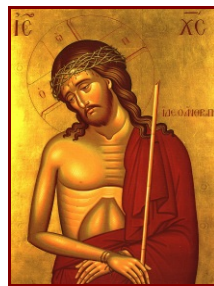


It seems all we hear about is violence. We hear people weeping: Children for their mothers; mothers for their children; husbands for their wives; siblings weeping, and the list goes on. We recall the prophecy of Jeremiah: *A voice is heard in Ramah, mourning and great weeping, Rachel weeping for her children and refusing to be comforted, because her children are no more.* There is so much sorrow in the world,

sometimes more than we can truly bear. Who will comfort us?



Amidst all this sorrow stands the Cross of Christ, world. Once an instrument of torture and death, it is for those seeking comfort. In the cross of Jesus Christ, suffers alongside of us. There, on a hill, stripped naked when we suffer, as we will through all that life brings God Who loves has been there too. We learn to see God also in the faces of the suffering of the world.



stretched out to embrace the entire now a symbol of victory and a refuge we experience an emphatic God Who and killed, is God suffering, so that us, we are not alone in knowing that not only in the beauty of nature, but



The people of IOCC, a Christian Orthodox charitable organization, see God in the faces of the suffering of the world. They are mobilized in all the devastated areas of the world, to give shelter to the displaced and bring food to the hungry. Instead of the vinegar that the soldiers give to Christ when He cries on the cross, "I thirst," they give fresh water to cool the lips of those

who are thirsting under the desert sun. They put their lives in danger to help those who run away from danger.



May God bless this ministry of the Church, so that "your light may so shine before men, that they may see your good works and glorify your Father Who is in heaven."

