



## **CANDLES FOR LAST SUNDAY, 19 FEBRUARY**

### **YEARLY 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 departed family & friends; & Health of family & friends, *by Fr. Protodeacon Daniel & Mat. Irene Sudol*

*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: Sts. Elizabeth & Raphael:* Health of the Genig and the Just Families, *by Fr. Deacon Joshua & Abigail Genig*

*Reliquary-Icon Lamps: St. Seraphim & St. Alexis:* In Memory of Ross & Margaret Falsetti, *by daughters, Rose Ann Everhardt & Margie Martell*

*Reliquary-Icon Lamps: St. Nestor & St. Gerontius;* In Memory of Rusko Family: Grandparents, Anna, Alexandra, Mike, Margaret, John, Mary,

George, Pauline, Pete, Irene, Andrew, Anna, Grandparents Nicklous & Anna Schulik, *by Rose Nossal*

*Reliquary-Icon Lamps: St. Hilarion & Sts. Alexandra & Martha:* In Memory of Parents, Ethel Elizabeth & Wayne Joshua; Robert David H; //

### **IN MEMORY OF (MEMORY ETERNAL!)**

//& Health of brother, Carl, by Sister Ioanna

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, Michael Rusko, by Joan Rusko*

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 + + + Jaimie Truskowski, by daughter Kay T.*

Parents, Ethel Elizabeth & Wayne Joshua; David H; Nina I; Marion P; Fr. Photius; Mo. Benedicta; Archm. Roman; Molly; Olive, *by Sr Ioanna*

Child Lana, Shirley, Betty, Marsha, Paul, *by Becky Jurczynszyn*

Nicholas & Susan Yakuber, *by son, Donald Yakuber*

Betty Sue & Gary Wakefield, *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-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 St. Innocent Church parishioners, *by Rose Nossal + + + Family & Friends, by Mary Ann Harvilla & Kay*

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;

Fr. Dcn. Michael & fam; Fr. Dcn. Joshua, Abigail & children; Mat. Mary D; Carl; Monk Fr. Tikhon; Sdn Andrew; Rdr Robert; Robert M;

David Samuel/Sky & Avi; JoAnne/Nick; Athanasius; John A; Ed/Tiffany & fam; Kim & fam; Vasiliki; Rose; Emil; Billy/Fonda, *by Sr Ioanna*

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

Leia, Mike, Reece & Wyatt Wilson; Bob/Joan Jurczynszyn; Toni /Richard Bussen; Pete, Krista, Jacob, Clair, Matt & Paul Stelmaszek; Damon

Trestain, Levi Troyer, Briana Saylor, *by Becky Jurczynszyn*

Fr. Roman & Matushka Rose Marie, *by Donald Yakuber + + + Happy Birthday to Fr. Roman, by Donald Yakuber*

June Rock & Family, *by Donald Yakuber*

Mark & Linda Leith & Family, *by Donald Yakuber*

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## **ANNOUNCEMENTS**

**(1) SPAGHETTI DINNER TODAY, SUNDAY, FEB. 26<sup>th</sup>.** Another project to raise money for our 50<sup>th</sup> Anniversary celebration is scheduled for TODAY, February 26<sup>th</sup>. Adults, \$5 and Children \$2. Please participate.

**(2) PLEASE ORDER YOUR PIZZA KITS BY TODAY, 2/26:** Another fund-raising project for our 50<sup>th</sup> is selling **Little Caesar's Pizza Kits**. There are a wide variety of choices. Please **place orders by TODAY, Feb. 26<sup>th</sup>**, for delivery on March 4<sup>th</sup>. Contact Kim: 313-550-3222.

**(3) VOLUNTEERS NEEDED TO MAKE PIEROGI, NEXT SATURDAY, MARCH 4<sup>th</sup>.** Please contact Mary Ann or Elizabeth (734-306-1486, voice or text). Different tasks for men & women, teens & youth of all ages. Experience NOT required: come & learn.

**(4) PLEASE PLACE YOUR ORDERS TODAY FOR PIEROGI, FOR NEXT SAT. PIEROGI-MAKING SESSION.** Plus, please get orders from friends, family, neighbors, co-workers —for our very **LARGE, DELICIOUS** sauerkraut or potato & cheese pierogi, at just **\$7 per dozen**. They freeze very well. Sign up on Pierogi Orders sheet on kitchen fridge door, or contact Elizabeth (734-306-1486, voice or text) or Mary Ann.

**(5) PROFORA DONORS FOR 2017 NEEDED: PLEASE SAVE YOUR MONTH IMMEDIATELY.** \$25 for a month.

**(6) SEE NEW SLIDE-SHOW & ARTICLE ON CHURCH WEBSITE**, about Fr. Jerome's visit to our parish on Sat & Sun, Feb. 11<sup>th</sup> & 12<sup>th</sup>: [http://stinnocentchurch.com/2017\\_fr\\_jerome\\_at\\_st\\_innocent.html](http://stinnocentchurch.com/2017_fr_jerome_at_st_innocent.html)

**(7) SEE 2 NEW WEB-PAGES ON CHURCH WEBSITE:** "50<sup>th</sup> Anniversary" [http://stinnocentchurch.com/50th\\_anniversary.html](http://stinnocentchurch.com/50th_anniversary.html) & "Icon Cards" [http://stinnocentchurch.com/icon\\_cards.html](http://stinnocentchurch.com/icon_cards.html) — Both are sub-pages in the "About Our Parish" section.

**(8) CHILDREN 7– HS, BRING ICON & PARTICIPATE IN ICON PROCESSION, TONIGHT, 5:45 at St. Clements**

## **FORGIVENESS SUNDAY**

By Fr. Alexander Schmemmann

In the Orthodox Church, the last Sunday before Great Lent – the day on which, at Vespers, Lent is liturgically announced and inaugurated – is called Forgiveness Sunday. On the morning of that Sunday, at the Divine Liturgy, we hear the words of Christ:

*"If you forgive men their trespasses, your heavenly Father will also forgive you,  
but if you forgive not men their trespasses, neither will your Father forgive your trespasses..."* (Mark 6:14-15)

Then after Vespers – after hearing the announcement of Lent in the Great Prokeimenon: *"Turn not away Thy face from Thy child for I am afflicted! Hear me speedily! Draw near unto my soul and deliver it!"*, after making our entrance into Lenten worship, with its special memories, with the prayer of St. Ephraim the Syrian, with its prostrations – we ask forgiveness from each other, we perform the rite of forgiveness and reconciliation. And as we approach each other with words of reconciliation, the choir intones the Paschal hymns, filling the church with the anticipation of Paschal joy.

What is the meaning of this rite? Why is it that the Church wants us to begin Lenten season with forgiveness and reconciliation? These questions are in order because for too many people Lent means primarily, and almost exclusively, a change of diet, the compliance with ecclesiastical regulations concerning fasting. They understand fasting as an end in itself, as a "good deed" required by God and carrying in itself its merit and its reward. But, the Church spares no effort in revealing to us that fasting is but a means, one among many, towards a higher goal: the spiritual renewal of man, his return to God, true repentance and, therefore, true reconciliation. The Church spares no effort in warning us against a hypocritical and pharisaic fasting, against the reduction of religion to mere external obligations. As a Lenten hymn says:

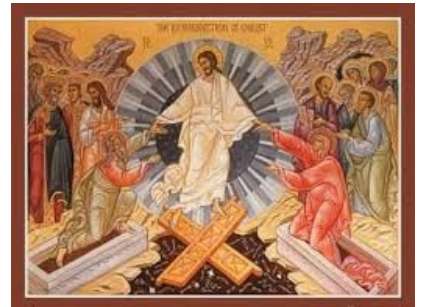
*In vain do you rejoice in no eating, O soul!  
For you abstain from food,  
But from passions you are not purified.  
If you persevere in sin, you will perform a useless fast.*

Now, forgiveness stands at the very center of Christian faith and of Christian life because Christianity itself is, above all, the religion of forgiveness. God forgives us, and His forgiveness is in Christ, His Son, Whom He sends to us, so that by sharing in His humanity we may share in His love and be truly reconciled with God. Indeed, Christianity has no other content but love. And it is primarily the renewal of that love, a return to it, a growth in it, that we seek in Great Lent, in fasting and prayer, in the entire spirit and the entire effort of that season. Thus, truly forgiveness is both the beginning of, and the proper condition for the Lenten season.

One may ask, however: Why should I perform this rite when I have no "enemies"? Why should I ask forgiveness from people who have done nothing to me, and whom I hardly know? To ask these questions, is to misunderstand the Orthodox teaching concerning forgiveness. It is true, that open enmity, personal hatred, real animosity may be absent from our life, though if we experience them, it may be easier for us to repent, for these feelings openly contradict Divine commandments. But, the Church reveals to us that there are much subtler ways of offending Divine Love. These are indifference, selfishness, lack of interest in other people, of any real concern for them – in short, that wall which we usually erect around ourselves, thinking that by being "polite" and "friendly" we fulfill God's commandments. The rite of forgiveness is so important precisely because it makes us realize – be it only for one minute – that our entire relationship to other men is wrong, makes us experience that encounter of one child of God with another, of one person created by God with another, makes us feel that mutual "recognition" which is so terribly lacking in our cold and dehumanized world.

On that unique evening, listening to the joyful Paschal hymns we are called to make a spiritual discovery: to taste of another mode of life and relationship with people, of life whose essence is love. We can discover that always and everywhere Christ, the Divine Love Himself, stands in the midst of us, transforming our mutual alienation into brotherhood. As I advance towards the other, as the other comes to me – we begin to realize that it is Christ Who brings us together by His love for both of us.

And because we make this discovery – and because this discovery is that of the Kingdom of God itself: the Kingdom of Peace and Love, of reconciliation with God and, in Him, with all that exists – we hear the hymns of that Feast, which once a year, "opens to us the doors of Paradise." We know why we shall fast and pray, what we shall seek during the long Lenten pilgrimage. Forgiveness Sunday: the day on which we acquire the power to make our fasting – true fasting; our effort – true effort; our reconciliation with God – true reconciliation.



Source: <http://www.schmemmann.org/byhim/forgivenesssunday.html>



## **TAKING LENT SERIOUSLY**

**By Fr. Steven Kostoff**

*Pastor, Christ the Savior-Holy Spirit Church, Cincinnati, Ohio*

*The gateway to divine repentance has been opened. Let us enter eagerly, purified in our bodies and observing abstinence from food and passions, as obedient servants of Christ, Who has called the world into the heavenly Kingdom. Let us offer to the King of all a tenth part of the whole year, that we may look with love upon His Resurrection. — (Sessional Hymn, Matins of Cheesefare Week)*

Great Lent is the “School of Repentance.” It is roughly equivalent to an “annual tithe” in which we offer ourselves back to God so as to be received with love, as was the prodigal son. As such, Great Lent is a gift from God, guiding us toward a way of life we may be reluctant to assume on our own, suffering as we often are from spiritual apathy or a simple lack of focus. Great Lent is also goal-oriented, for it leads us on a spiritual pilgrimage of preparation toward the “night brighter than the day” of Pascha and the Risen Lord. Great Lent is “sacred” and “soul-profitting.” It is a key component in the Orthodox Way of living out the Christian life to which we have been committed in Holy Baptism.

During Great Lent we will recover the essential practices of prayer, fasting and almsgiving. These practices are the tools that can assist us in returning and remaining close to God. Liturgical services unique to Great Lent immerse us in a way of communal prayer that is solemn and penitent, but which also lighten and unburden the soul through the mercy and grace of God so abundantly poured out upon us through these inspired services. You leave the church tired in body perhaps, but brighter inside – in the mind and heart. Great Lent invites us to see our neighbors as children of God and of equal value in the eyes of God, and thus deserving of our attention, patience and care. Charity can be distributed through material means or through an encouraging and warmly-spoken word. Great Lent liberates us from the excessive appetites of our bodies through the discipline of fasting. Our diet essentially becomes “vegan” as we seek to be less weighed down by a body overly satiated with food and drink. This is healthy for both soul and body. The human person does not live by bread alone as the Lord taught us, as He Himself fasted in the desert for forty days. We also fast from entertainment, bad habits, obsessions, useless distractions, vulgar language and the like. We try to simplify life and redeem our new-found time through more focused and virtue-creating tasks. If approached seriously, perhaps we will be able to carry some of this over into the Paschal season – and beyond.

What can we do? How do we not squander this time set aside for God?

**Prayer** - Make provision to be in church for some of the Lenten services. Start with the first week of Great Lent and the Canon of Repentance of Saint Andrew of Crete. Assume or resume a regular Rule of Prayer in your home. Read the psalms and other Scripture carefully and prayerfully. Pray for others.

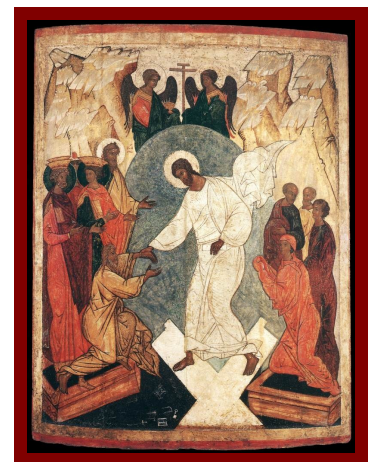
**Charity** – Open your heart to your neighbor. If you believe that Christ dwells within you, then try to see Christ in your neighbor. Make your presence for the “other” encouraging and supportive. Restrain your “ego” for the sake of your neighbor. Help someone in a concrete manner this Great Lent.

**Fasting** – Set domestic goals about the manner in which you will observe the fast. Test yourselves. Resist minimalism. If you “break” the fast, do not get discouraged or “give up,” but start over. Assume that your Orthodox neighbor is observing the fast. Seek silence. Allow for a different atmosphere in the home.

Jesus set the example of fasting for forty days. We imitate Him for the same period of forty days. If it was hard for Him, it will be hard for us— but not as hard as it was for Him. Jesus went to the Cross following His “holy week” in Jerusalem. We follow Him in our holy week observance and practices. Jesus was raised from the dead following His crucifixion, death and burial. We seek the resurrection of our spiritual lives here and now as we await our own death at the appointed time and the resurrection of the dead at the end of time.

“Taking Lent seriously”—Father Alexander Schmemmann’s phrase—is a concrete sign of taking God seriously. Our surrounding culture is not serious about taking anything too seriously. When serious issues arise, however, people have a difficult time dealing with them. Yet Jesus was very serious, especially when it came to issues of life and death – and God and salvation, and so forth. Great Lent helps us to focus on these very themes, thereby making it meaningful and important for our lives.

Source: <http://oca.org/reflections/fr.-steven-kostoff/taking-lent-seriously>



# **2017 SCHEDULE OF LENTEN & HOLY WEEK SERVICES**

**St. Innocent Orthodox Church**

**✠ 23300 W. Chicago ✠ Redford, MI 48239 ✠ 313-538-1142 ✠ www.stinnocentchurch.com ✠**

**Note: All weekday evening Lenten Services begin at 6:30pm; Sat. at 4pm; Sun. at 6pm (Holy Week at 7pm); Liturgies at 10am**

Sat.	2/25	4pm	Great Vespers for <i>Cheesefare &amp; Forgiveness Sunday</i>
Sun	2/26	10am	Divine Liturgy & Forgiveness Sunday Vespers & Rite of Forgiveness; [ <i>Spaghetti dinner follows</i> ]
Mon	2/27		<b><u>BEGINNING OF THE GREAT FAST (GREAT LENT)</u></b>
		6:30pm	Great Canon of St. Andrew of Crete & Grand Compline
Tues	2/28	6:30pm	Great Canon of St. Andrew of Crete & Grand Compline
Wed	3/1	6:30pm	Presanctified Liturgy & pot-luck supper #1 ( <i>at St. Innocent Church</i> )
Thurs	3/2	6:30pm	Great Canon of St. Andrew of Crete & Grand Compline
Sat	3/4	4pm	Great Vespers & Confessions for <i>1<sup>st</sup> Sunday of Great Lent</i> [ <i>8AM—Pierogi-making</i> ]
Sun	3/5	10am	Divine Liturgy of St. Basil & Icon Procession ( <i>1<sup>st</sup> Sunday of the Great Fast—Orthodoxy Sunday</i> )
		6pm	Inter-Orthodox Lenten Vespers #1, at St. Clement Macedonian-Bulgarian Church, 19600 Ford Rd, Dearborn <i>Homilist: Fr. Gabriel Bilas</i> Children's Procession of Icons, will process w/clergy; ages 7 – H.S.; bring icons; meet 5:45 in vestibule
Wed	3/8	6:30pm	Presanctified Liturgy & pot-luck supper #2 ( <i>at St. Innocent Church</i> )
Sat	3/11	10am	Soul Saturday Memorial Divine Liturgy for the Departed #2
		4pm	Great Vespers & Confessions for <i>2<sup>nd</sup> Sunday of Great Lent</i> [ <i>Move clocks ahead 1 hr: daylight savings time</i> ]
Sun	3/12	10am	Divine Liturgy of St. Basil ( <i>2<sup>nd</sup> Sunday of the Great Fast—St. Gregory Palamas Sunday</i> )
		6pm	Inter-Orthodox Lenten Vespers #2, at Assumption Greek Church, 21800 Marter Rd., St. Clair Shores <i>Homilist: Fr. James King</i>
Wed	3/15	6:30pm	Presanctified Liturgy & pot-luck supper #3 ( <i>at St. Innocent Church</i> )
Sat	3/18	10am	Soul Saturday Memorial Divine Liturgy for the Departed #3
		4pm	Great Vespers & Confessions for <i>3<sup>rd</sup> Sunday of Great Lent</i>
Sun	3/19	9:30am	General Examination of Conscience & Absolutions
		10am	Divine Liturgy of St. Basil ( <i>3<sup>rd</sup> Sunday of the Great Fast—Cross Veneration Sunday</i> )
		6pm	Inter-Orthodox Lenten Vespers #3, at St. George Romanian Cathedral, 18405 W. 9 Mile, Southfield <i>Homilist: Fr. Teodor Petrutiu</i>
Wed	3/22	6:30pm	Presanctified Liturgy & pot-luck supper #4 ( <i>at St. Innocent Church</i> )
Fri	3/24	6:30pm	Great Vespers & Litiya, for the <i>Great Feast of the Annunciation</i>
Sat	3/25	10am	Divine Liturgy of St. John Chrysostom, for the <i>Great Feast of the Annunciation</i>
		4pm	Great Vespers & Confessions for <i>4<sup>th</sup> Sunday of Great Lent</i>
Sun	3/26	10am	Divine Liturgy of St. Basil ( <i>4<sup>th</sup> Sunday of the Great Fast—St. John of the Ladder [Climacus]</i> )
		6pm	Inter-Orthodox Lenten Vespers #4, at Holy Trinity Church, 20500 Anglin, Detroit (on 8 Mile, E of I-75) <i>Homilist: Fr. Dimitrie Vincent</i>
Wed	3/29	6:30pm	Presanctified Liturgy & pot-luck supper #5 ( <i>at St. Innocent Church</i> )
Thurs	3/30	6:30pm	Great Canon of St. Andrew of Crete & Grand Compline, with reading of the complete Life of St. Mary of Egypt
Sat	4/1	4pm	Great Vespers & Confessions for <i>5<sup>th</sup> Sunday of Great Lent</i> [ <i>8AM—Pascha-Bread-making</i> ]
Sun	4/2	10am	Divine Liturgy of St. Basil ( <i>5<sup>th</sup> Sunday of the Great Fast—St. Mary of Egypt Sunday</i> )
		6pm	Inter-Orthodox Lenten Vespers #5, at Holy Transfiguration OCA Church, Livonia <i>Homilist: Fr. Michael Manos</i>
Wed	4/5	6:30pm	Presanctified Liturgy & pot-luck supper #6 ( <i>at St. Innocent Church</i> )

## **GREAT & HOLY WEEK OF OUR LORD'S PASSION & PASCHA — THE FEAST OF FEASTS**

Sat	4/8	10am	<b><u>LAZARUS SATURDAY:</u></b> Divine Liturgy for today's Great Feast
		4pm	Great Vespers for <i>Palm/Willow Sunday</i> & Confessions
Sun	4/9	9:30am	General Examination of Conscience & Absolutions
		10am	<b><u>PALM/WILLOW SUNDAY:</u></b> Blessing of Palms & Willows; Divine Liturgy of St. John Chrysostom
		7pm	Bridegroom Matins ( <i>at St. Innocent</i> )
Mon	4/10	7pm	<b><u>HOLY MONDAY:</u></b> Bridegroom Matins [ <i>Confessions during Holy Week by appointment only</i> ]
Tues	4/11	7pm	<b><u>HOLY TUESDAY:</u></b> Bridegroom Matins
Wed	4/12	7pm	<b><u>HOLY WEDNESDAY:</u></b> Sacrament/Mystery of Holy Unction ( <i>Only Orthodox Christians may be anointed</i> )
Thurs	4/13	10am	<b><u>HOLY THURSDAY:</u></b> Vesperal Liturgy of St. Basil
		7pm	Matins with the 12 Gospel-Readings of Christ's Passion; <i>decorating Christ's Tomb</i>
Fri	4/14	3pm	<b><u>HOLY FRIDAY:</u></b> Vespers & Burial of Christ
		7pm	Matins, Lamentations, Procession with Shroud & Prophecy of Ezekiel
Sat	4/15	10am	<b><u>HOLY SATURDAY:</u></b> Vesperal Liturgy of St. Basil, with 15 Old Testament Readings/Prophecies
		11:30pm	<b><u>PASCHA: RESURRECTION SERVICE:</u></b> Nocturns, Procession, Matins & Liturgy; Blessing of baskets; Meal
Sun	4/16	11am	<b><u>PASCHA:</u></b> Pascha Vespers, with Gospel read in different languages, & Agape Fellowship

## **COCC'S INTER-ORTHODOX LENTEN VESPERS SCHEDULE**

This page in the printed version of this bulletin has a black & white printed version of the COCC's Inter-Orthodox Lenten Vespers schedule.

For a color version of the schedule (on the COCC website), click here:

[http://coccdetroit.com/2017\\_2\\_20\\_cocclentenvespers.html](http://coccdetroit.com/2017_2_20_cocclentenvespers.html)

Also note the announcement on the back of the page about children and youth, 7 through high school participating in the icon procession with the clergy.