

St. Innocent Orthodox Church

✠ 50th Anniversary: 1967-2017 ✠ Moscow Patriarchal Parishes ✠
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Church Website: www.stinnocentchurch.com † E-Mail: starfatherroman38@gmail.com
St. Innocent Monastic Community: 9452 Hazelton, Redford, MI 48239 † 313-535-9080
PASTOR: Mitered Archpriest Fr. ROMAN STAR † Cell: 313-319-0590
Dean, Central States Deanery, Patriarchal Parishes

FEBRUARY 4, 2018

ASSISTANT PRIESTS: Fr. DANEIL SHIRAK † 313-295-3073
Fr. JOSHUA GENIG † 630-936-6386

EPISTLE: 1st Corinthians 6:12-20 (#135)

GOSPEL: St. Luke 15:11 - 32 (#79)

TONE: 2

DEACON: Dn. Michael Comerford, *Attached*

ATTACHED: Sister Ioanna

CHOIR DIRECTOR: Elizabeth Star Hatfield

READERS: Robert Latsko, George Hanoian, William Davis, Henry Hancock



Return of the Prodigal Son

✠ **PRODIGAL SON SUNDAY** ✠ **2nd PRE-LENTEN SUNDAY** ✠
✠ **Afterfeast of the Meeting/Presentation of Christ in the Temple** ✠

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

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

COMMEMORATED TODAY: **Afterfeast of the Meeting.** Ven. Isidore of Pelusium (ca. 436-440). Rt. Blv. George, Great Prince of Vladimir (1238). Ven. Kirill (Cyril), Abbot and Wonderworker of Novoezersk (Novgorod—1532). Ven. Abraham and Coprius, of Pechenga (Vologda—15th c.). Martyr Jadorus (3rd c.). Hieromartyr Abramius, Bishop of Arbela in Assyria (ca. 344-347). Ven. Nicholas the Confessor, Abbot of Studion (868).

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; Betty Martell; Frances, Todd, John & Theresa 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, John Manier, Jr.

MEMORY Irene Adams, whose anniversary of her repose is Today, Sunday, 4 February

ETERNAL! Todd Comerford, whose anniversary of his repose is Today, Sunday, 4 February

Mary Kravitz, whose anniversary of her repose is Wednesday 7 February, *by nephew, Fr. Roman*

Lottie Yakuber, whose anniversary of her repose is Wednesday 7 February

Infant Jasper Elliot (Ilya) Blum, whose anniversary of his repose is Wednesday 7 February

FOR THE HEALTH OF: Archimandrite Seraphim; Priest Daneil, Mat. Debra & Corrina Shirak; Priest Joshua, Mat. Abigail, Emma, Clare, Rose & Anna Genig; Deacon Michael, Mat. Mary Ellen & Julius Comerford; Matushka Mary Donahue; Reader Robert Latsko, Reader George & Betty Hanoian, William Basil Davis, Rose Nossal, Mary Glover, Nancy Cupp, Vasiliki Stamoulis, Gerald Martell, Azbehat, Carl deVyver, Jo Anne Nicholas, Joan Rusko, Daria, Joseph Nossal, Ed Manier, Pat Harbut, Iskias Naizghi, Fr. Vasily Kuzmych, Fr. Dimitrie Vincent

ALSO FOR: Levi Troyer, who is recovering from severe hand injury and surgeries (*Becky Jurczyn's 20-year-old son*)

Fr. Roman, who celebrated his Namesday Yesterday and who celebrates his Birthday Today, Sunday, 4 February

Deacon Michael & Mat. Mary Ellen, who celebrate their Anniversary on Tuesday, 6 February

Daniel Shirak, Jr., who celebrates his Birthday on Wednesday, 7 February

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

SCHEDULE FOR THE COMING WEEK (Regular Wednesday & Friday Fasting this Week)

Saturday 2/10 10am **SOUL SATURDAY MEMORIAL DIVINE LITURGY #1**

4pm **GREAT VESPERS & CONFESSIONS**

Sunday 2/11 **Last Judgment & Meatfare Sunday** — Pre-Lenten Sunday #3

9:15am Hours & Akathist/Canon; Confessions

10am **DIVINE LITURGY**, followed by Coffee Hour

Feastdays this week: Tues. 2/6: St. Photius; Thurs. 2/8: Great Martyr Theodore Statelates; Fri. 2/2: **St. Innocent of Irkutsk, Patronal Feast #2**, Transfer of his relics

PROSPHORA FOR TODAY IS OFFERED BY: Fr. Roman & Matushka Rose Marie

In Memory Eternal of: Joseph & Estelle Star; Paul & Alexandra; Basil & Ellen; John & Anna; Samuel & Mary; Thomas & Rose; Olga, Joseph, Marsha, Richard, Tom, Julia, George, Olga, Joseph, Ellen, and all departed family members & parishioners of St. Innocent; and

For the Health of: Fr. Roman (B-day, 2/4), Mat. Rose Marie (B-day, 2/23), Elizabeth (B-day, 2/23), Larry, Caitlin, Zachary, Thomas (B-day, 3/12), Barbara, Harry, Gregory, Tamiko; all family members & parishioners of St. Innocent.

CANDLES FOR LAST SUNDAY, 28 JANUARY

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 my Parents, John & Anna Witkowski & Fr. Roman's Parents, Joseph & Estelle Star, *by Matushka Rose Marie*

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. Joshua & Matushka 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 Nickolas & 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; Archm. Roman; Mo. Benedicta, Molly, Olive, *by Sr. Ioanna*

Thelma Ratcliff, Louis Pitts, Gloria Robinson, Reginald Bell, Lessie Favor, Lois Hamby, John Manier III, *by Manier family*

Shirley Troyer, Child Lana Wilson, Betty & Paul Stelmaszek, Marsha Olson, Keith Hansen, *by Becky J + + + Elijah (newly departed), by Henry*

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 & unborn-baby; & nephew, Alex, *by Mary Ann & Kay + + + Ed Manier, by Mary Ann H. & Kay*

Archimandrites Nafanail, Gregory & Seraphim; Fr. Roman & Mat. Rose Marie; Fr. Lawrence B & fam; Fr. Laurence L & fam; Fr. Daneil & fam;

Fr. Dimitrie V; Fr. Dcn. Michael & fam; Mat. Mary D; Carl; Monk Fr. Tikhon; Sdn Andrew; Rdr Robert; Robert M; David Samuel/Sky &

Avi; JoAnne/Nick; Athanasius; John A; Ed/Tiffany; Kim/Mark & fam; Frances/Ken; Deborah H; Rose; Vasiliki; Levi; Elaine, *by Sr. Ioanna*

Rose Nossal, *by John Andrayko + + + John Andrayko (May God watch over him), by Rose Nossal + + + Mark Borensik, by Kim Hancock*

Levi Troyer, Leia, Mike, Reece & Wyatt Wilson; Bob & Joan Jurczynszyn; Toni & Richard Bussen; Liz Tomachewski; Andrea & Nathan Faust;

Pete, Krista, Jacob, Claire, Matt & Paul Stelmaszek; Damon Trestain, Briana Saylor, Gussie Salvaggio, Steve Evans, *by Becky Jurczynszyn*

ANNOUNCEMENTS

(1) THEOPHANY HOME BLESSINGS: Fr. Roman has been busy doing many Theophany home-blessings while the weather has been cooperating. After he returns from Alabama on Monday, he will continue contacting people about blessing their homes, in order to finish home-blessings before Great Lent starts in 2 weeks.

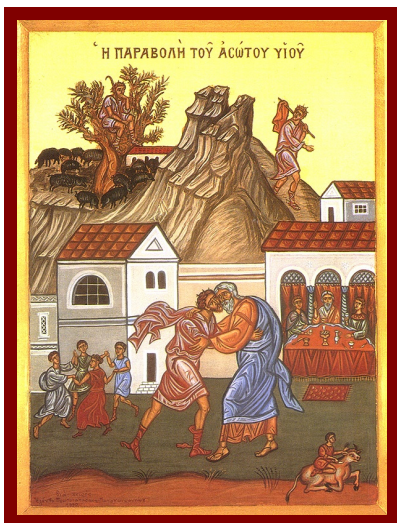
(2) FR. ROMAN IS IN ALABAMA THIS WEEKEND. Unless storms are predicted, as Dean of the Central States Deanery, Fr. Roman left on Friday, February 2nd, to drive to Brookside (Birmingham), Alabama, for the official retirement of its long-time Pastor, Mitered Archpriest Benedict Tallant, today, Sunday, February 4th (which also is Fr. Roman's 80th birthday).

(3) URGENT NEED FOR NON-PERISHABLE FOOD: Please continue to bring canned goods and other non-perishable food for our St. Innocent Food Pantry. We need to have a food pantry, as we have had at various times in the past, to help those having tough times who call or come for help, and who are not eligible to receive help from Redford Interfaith Relief.

(4) VIEW MONTHLY CALENDARS FOR FEBRUARY – APRIL (through Pascha) at: <https://www.stinnocentchurch.com/calendar.html>

(5) OCW 25th ANNIVERSARY CELEBRATION LUNCHEON, TODAY, SUNDAY, FEB. 4th, AT 2:00. The Orthodox Christian Women (OCW) of Michigan are celebrating their 25th Anniversary TODAY, Feb. 4th, at 2:00, with a catered luncheon at St. George Romanian Cathedral on 9 Mile, west of Lodge & Southfield. The OCW was founded here at St. Innocent by one of our parishioners, 25 years ago in February 1993. Tickets are \$25/\$30 for members/non-members. Speaker: Presvytera Helen Karamanos; Topic: "What is an Ideal Woman?" All are welcome.

(6) PLEASE CONTINUE TO PRAY FOR: Fr. Dimitrie Vincent, Pastor of St. Thomas Church in Farmington, who is in rehab, recuperating from a very severe neck injury that paralyzed him. He's making good progress & has been moved to Mary Crest, Livonia—see 2-minute news video at: <https://www.clickondetroit.com/news/metro-detroit-priest-not-giving-up-after-breaking-neck-becoming-paralyzed-during-hockey-game>. And **Levi Troyer**, who is recovering from a very severe hand/finger injury — it was great to have him with us at Liturgy last Sunday.



“I NEVER LEFT” NOT TRUE!

By Fr. Stavros Akrotirianakis

Source: pravoslavie.ru & Orthodox Christian Network, 2/26/16

[The Older Son] answered his father, “Lo, these many years I have served you, and I never disobeyed your command; yet you never gave me a kid, that I might make merry with my friends. But when this son of yours came, who has devoured your living with harlots, you killed for him the fatted calf!” And he said to him, “Son you are always with me, and all that is mine is yours. It was fitting to make merry and be glad, for this your brother was dead, and is alive; he was lost, and is found.”

(Luke 15: 29-32, Gospel on the Sunday of the Prodigal Son)

In the Parable of the Prodigal Son, there are three main characters— **the younger son**, who made a mess of his life, but then returned and repented; **the father**, who acquiesced to the wishes of his younger son, gave him his share of the inheritance, and who was ready to forgive and restore his son when he came home; and **the older son**, the one “who never left.”

The Parable leads us to surmise that the father was a farmer, as the older son was working out in the field. Presumably, the younger son was sharing the burden of the work prior to his leaving. The older son had plenty of reason to be angry at his brother—His brother had first and foremost, insulted their father. Secondly, he had cut his father’s wealth in half by taking his inheritance early. Third, he had left the older brother to do the work of both brothers, so he had increased his labor. As if this wasn’t enough, when the younger brother came home, the father not only forgave him, but threw a party in his honor. Yet, when we read the parable, it is the older son who we end up with a bad picture of, not the younger son.

So, what is the lesson here? First, when the older brother said to his father “I never disobeyed your command,” that was not a true statement. No child can ever say that he never disobeyed his father. I was a relatively good child, but I wasn’t perfect. I’m sure there were plenty of times I disobeyed my father. And if, in the Parable, **the Father represents GOD our Father**, then to say we never disobey God is not a true statement for any of us. In fact, it is the height of arrogance.

In some sense, **we are all the Prodigal Son**. We all “waste” our inheritance when we sin. We all “go away” to a “far country” when we sin because we estrange ourselves from God. Like the Prodigal Son, however, we hopefully have moments where we “come to ourselves” and repent, we come back to God. And God our Father forgives us and restores us when we come back to Him.

So, **when are we like the older son?** There are two instances— **first**, when we are so arrogant as to think we never do wrong. This puts us in the same place as the Pharisee, in the Parable of the Publican and the Pharisee. It fails to show humility. And **second**, when we look on those “who come back” with contempt, rather than joy. This happens more than we think. When a person makes a mistake and owns up for it, we sometimes think about retribution and punishment before we think about forgiveness. When we feel that a person has been too easily forgiven and hasn’t been thoroughly punished, we tend to become indignant with them. We fail to show mercy.

There is nothing wrong with the loyalty of the older son. The fact that he was obedient to his father, at least most of the time, was a good thing. But no one is obedient all the time. And when a lost soul has returned home, we should be rejoicing.

In practical terms, periodically we see someone come back to church after a long absence. What is our reaction? Are we contemptuous, like “where have you been?” Or are welcoming, without interrogating? How many times in life does someone who has wronged you try to make amends, perhaps even after a long time—it probably doesn’t happen often but it does happen. Are we easy to forgive and easy to entreat, like the Father in the story? Or are we filled with anger and contempt, like the older son?

If God our Father is ready and happy to restore us, we should be happy to restore one another. After all, no one has sinned against me **MORE** than I have sinned against God. So, if I expect God to forgive **ALL** of my sins, then I should be willing to forgive the sins of others. And I should rejoice, rather than resent, when someone “comes back” and “makes it right.”

I have exhausted the wealth of my father’s holdings, and have consumed them; I have become destitute, dwelling in the land of wicked citizens. No longer able to bear their company, I return and cry to You, the compassionate Father, “I have sinned against heaven and before You, and I am not worthy to be called Your son. Treat me as one of Your hirelings, O God, and have mercy on me. (From the Praises in Matins for Prodigal Son Sunday)

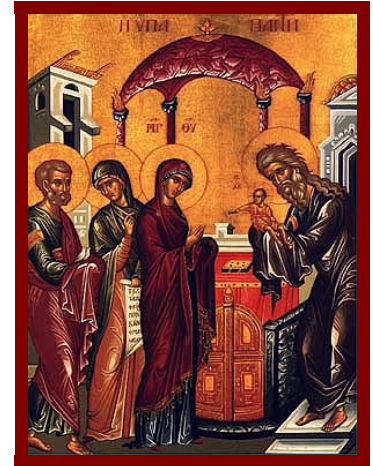
See the good in people today!

THE MEETING OF OUR LORD AND SAVIOR JESUS CHRIST IN THE TEMPLE

A Major Feast, Celebrated on February 2nd

On February 2nd, (this past Friday) the Church commemorates an important event in the earthly life of our Lord Jesus Christ (Luke 2:22-40). Forty days after His birth the God-Infant was taken to the Jerusalem Temple, the center of the nation's religious life. According to the Law of Moses (Lev. 12:2-8), a woman who gave birth to a male child was forbidden to enter the Temple of God for forty days. At the end of this time the mother came to the Temple with the child, to offer a young lamb or pigeon to the Lord as a purification sacrifice. The Most Holy Virgin, the Mother of God, had no need of purification, since she had given birth to the Source of purity and sanctity without defilement. However, she humbly fulfilled the requirements of the Law.

At this time the righteous Elder Simeon (February 3) was living in Jerusalem. It had been revealed to him that he would not die until he should behold the promised Messiah. By inspiration from above, Saint Simeon went to the Temple at the very moment when the Most Holy Theotokos and Saint Joseph had brought the Infant Jesus to fulfill the Law.



The God-Receiver Simeon took the divine Child in his arms, and giving thanks to God, he spoke the words repeated by the Church each evening at Vespers: *“Lord, now lettest Thou Thy servant depart in peace, according to Thy word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people, a light to enlighten the Gentiles, and the glory of Thy people Israel”* (Luke 2:29-32). Saint Simeon said to the Most Holy Virgin: *“Behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against. Yea, a sword shall pierce through your own soul also, that the thoughts of many hearts may be revealed”* (Luke 2:34-35).

At the Temple was the 84-year-old widow Anna the Prophetess, daughter of Phanuel (February 3), *“who did not leave the temple, but served God with fasting and prayers night and day. She arrived just when Saint Simeon met the divine Child. She also gave thanks to the Lord and spoke of Him to all those who were looking for redemption in Jerusalem”* (Luke 2:37-38). In the icon of the Feast she holds a scroll which reads: *“This Child has established Heaven and earth.”*

Before Christ was born, righteous men and women lived by faith in the promised Messiah, and awaited His coming. The Righteous Simeon and the Prophetess Anna, the last righteous people of the Old Testament, were deemed worthy to meet the Savior in the Temple.

The Feast of the Meeting of the Lord is among the most ancient feasts of the Christian Church. We have sermons on the Feast by the holy bishops Methodius of Patara (+ 312), Cyril of Jerusalem (+ 360), Gregory the Theologian (+ 389), Amphilocius of Iconium (+ 394), Gregory of Nyssa (+ 400), and John Chrysostom (+ 407). Despite its early origin, this Feast was not celebrated so splendidly until the sixth century.

In 528, during the reign of Justinian, an earthquake killed many people in Antioch. Other misfortunes followed this one. In 541 a terrible plague broke out in Constantinople, carrying off several thousand people each day. During this time of widespread suffering, a solemn prayer service (Litia) for deliverance from evils was celebrated on the Feast of the Meeting of the Lord, and the plague ceased. In thanksgiving to God, the Church established a more solemn celebration of this Feast.

Church hymnographers have adorned this Feast with their hymns: Saint Andrew of Crete in the seventh century; Saint Cosmas Bishop of Maium, Saint John of Damascus, and Saint Germanus Patriarch of Constantinople in the eighth century; and Saint Joseph, Archbishop of Thessalonica in the ninth century.

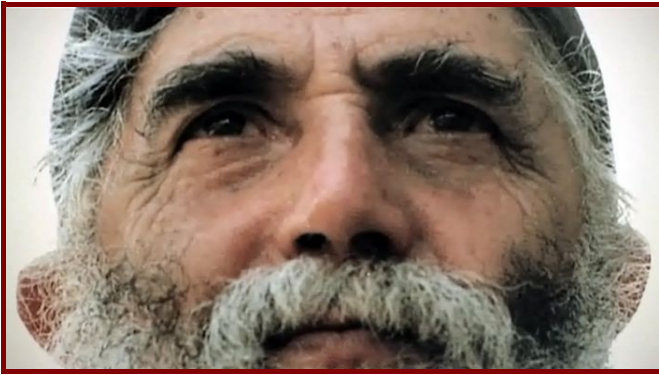
On this day we also commemorate the icon of the Most Holy Theotokos known as “the Softening of Evil Hearts” or “Simeon’s Prophecy.” The Mother of God is depicted without Her Child, with seven swords piercing her breast: three from the left side, three from the right, and one from below.

A similar icon, “Of the Seven Swords” (August 13) shows three swords on the left side and four from the right.

The icon “Simeon’s Prophecy” symbolizes the fulfillment of the prophecy of the righteous Elder Simeon: *“a sword shall pierce through your own soul”* (Luke 2:35).

“IT IS NOT A JOB THAT MAKES YOU INTO A HUMAN BEING”.
OR HOW A DOCKER BROUGHT A MAN BACK TO LIFE

St. Paisios the Hagiorite



—*Geronda [the Greek word for “an elder”], if somebody becomes anxious at work, what is the reason for this?*

—Maybe he does not really love his job? If he has a positive attitude towards his work, then, regardless of his job, it will be like a feast day for him.

—*Geronda, but if a person feels upset because he has to do some hard or dirty labor (for example, he works at a construction site, washes canteen cauldrons or does some similar kind of work), then what attitude should he develop?*

—If he remembers that Christ washed His disciples’ feet (see Jn. 13:4-14), it won’t upset him any more. Christ did what He did,

as if saying to us, “You should act this way.” Whatever you might do—wash cauldrons, or clean pots and pans, or dig the earth—you must be happy with it. After all, some people have to work with sewage because they cannot find any other jobs. They, poor things, have to work amidst filth and germs every day. But aren’t they human beings? Aren’t they images of God? One head of the family who worked as a sewer-cleaner achieved a high spiritual level. He eventually caught tuberculosis but, despite this, never gave up his work (though he could have done it) because he did not want others to be tormented by it like he was. This man preferred a low-level life, despised by everybody, and for that the grace of God was poured out on him abundantly.

It is not a job that makes you into a human being. I knew one ordinary docker who brought a dead man back to life. When I lived at the Iveron Skete, one day a man aged about fifty-five came to me. Having arrived late in the evening, he decided not to knock at the door and disturb the fathers; instead, he lay down outside to sleep. When the skete brethren saw him lying there, they immediately let him in and informed me about his arrival. “Why did you not ring the bell? We would have opened the door and accommodated you in a room of our guesthouse,” I asked him. “Don’t say so, father! How dare I bother the brethren?” he answered. Then I saw the radiance of his face and realized that he had achieved a high spiritual level.

After that this man told me that he had lost his father in his childhood and so he was very attached to his father-in-law after he had married. Every day after work he would first call on his in-laws’ house and only then would go home. However, the man felt worried about his father-in-law as the latter had a foul mouth. The man pleaded with his father-in-law to stop using foul language, but the latter would take no heed of what was said. Once the father-in-law fell seriously ill. He was taken to a hospital and several days later died. The docker was not with his father-in-law on the latter’s deathbed as he was unloading cargo from a ship at that time. When the hospital informed him about his father-in-law’s death, he went to the mortuary and offered up his prayer to God with aching heart, “O Lord my God! Please, bring him back to life so that he could repent! And then take him back!”

In the same instant the “dead man” opened his eyes and began moving his hands. At the sight of this miracle the mortuary staff workers ran out in terror. Our docker took his relative back home and the latter recovered completely. And he lived in repentance for five more years thereafter. “Oh father! I am so thankful to the Almighty for His inexhaustible mercies! But who am I to receive such grace of God?” the man told me.

This man was very simple-hearted. And he also had such humility that the thought that he had brought a dead man back to life never came into his mind. He was profuse in his thanks to God for the great miracle that He had performed.

Many people feel unhappy and torment themselves as they fail to achieve vain glory and acquire vain riches in this world. They don’t take into account that this vain fame and wealth will be of no use in the true life—that is, in eternity. Moreover, it will be impossible to take all these things with us to eternity. What we will take to that true eternal life is our deeds (performed by us on earth), through which we will be granted the “foreign passports” for our future great and everlasting journey.

From: the book *Spiritual Counsels* by St. Paisios the Athonite, vol. 4, “On Family Life.”

Translated from the Russian version by Dmitry Lapa. Pravlife.org. 1/24/2018

CHARITABLE FOUNDATION "SAINT JOHN GIVE HOPE" **OPENED HOMELESS SHELTER IN NEW YORK**



The charitable foundation "Saint John Give Hope," working closely with the Patriarchal Parishes of the Russian Orthodox Church in the United States and with the Orthodox Church in America, opened its own homeless shelter in New York. On November 11, the building was consecrated by the cleric of St. Nicholas Cathedral in New York City, Igumen Nikodim (Balyasnikov).

"A person sometimes does not have the right to medical care, being in the United States with an expired visa, and often is simply afraid to turn to a medical or rehabilitation center. And for this we and all our compatriots should be ashamed. For the fact is, that next to us, especially in the area of Brighton Beach and Coney Island, a lot of people live and die on the streets," commented Fr. Nikodim.

According to him, representatives of other communities are much more concerned about each other, and the Russian-speaking community in this sense is only getting on its feet. This is what determines the priority for Russian-speaking homeless people: Others have long had someone to turn to.

"Often we see people who are lying on the streets, and they may not have the means to return to their homeland, although they want to return. We plan to resolve these issues by helping financially and legally to leave for home for those who see this as a way out of their deplorable situation. However, we should not generalize and think that we will be sending everyone to Russia, nothing of the kind. Every time we are determined to provide targeted and individual assistance. For one person, that's to find work, for another—to eat, shower or wash clothes," Igumen Nikodim summarized.

A touching story was published on social networks about a person, who became the first resident of this homeless shelter: "In the photo, the elder brother George tightly holds the cross. We found him in a miserable tent near the Kennedy airport. Once he started drinking, unable to withstand the indifference of others to the difficult circumstances of his life. He says that he was struck by the indifference of fellow Christians, broke down and started drinking. Now he takes steps towards God, working and struggling in the homeless shelter. Before returning from living on the street, he asked us with hope: 'Will the Lord restore us from the ashes? I'm with you!' The photo was taken after the first evening prayer at the shelter." George lived on the street for 15 years, but this did not stop him from passing the necessary examinations and getting the US citizenship.

Treasurer of the foundation "Saint John Give Hope," Julia Manin has shared her thoughts on the new project: "At last we have a place for housing, a house in which everyone can be accommodated. However, full implementation of our plans is still far away. According to my calculations, we will have to work a couple more years. We already have a very clear vision of how the shelter will be. There will be two on-duty psychologists, during the day and night shifts. These will be different people who will alternate with each other, and under whose control the homeless will be able to spend the night and receive the necessary consultation, and moral and spiritual support. In addition, the very shelter itself, the fact of its existence will give us an opportunity to talk with state authorities, city authorities and other funds in the official language."

The "Saint John Give Hope" foundation was established in 2015. For more than two years, volunteers have been feeding homeless people in the Brighton Beach area. Every Tuesday, Friday and Sunday they bring hot soup, other food, and clothes. Those homeless who wish to be baptized in the Orthodox Church are helped to do so. On Mondays and Thursdays, volunteers from the Georgian Orthodox Church come to Brighton to feed the homeless. Together with the parishioners, the priests Zachary and Spiridon from the Georgian Church of the Nativity of the Blessed Theotokos in Brooklyn personally take part.

The activities of the volunteers received the blessing and support of the Bishop John, Administrator of the Patriarchal Parishes in the USA. Volunteers regularly hold meetings at St. Nicholas Cathedral in Manhattan. "We need helpers, especially building specialists, donations of tools, building materials, clothes and, of course, money is needed," Eugenia, who just recently joined the team of volunteers and is glad that she found an opportunity to do a good deed for God and others, said, summing up the results of the last meeting. "I have found a family and I am ready to learn and help," she said, summarizing her impressions on the foundation's website.

Following the blessing of the Russian Orthodox Church, the foundation "Saint John Give Hope" received the support of the Archbishop Michael of New York and New Jersey (Orthodox Church in America). The Holy Trinity Cathedral of the OCA in Brooklyn is also actively involved in helping the homeless.

Source: https://mospatusa.com/news_171219_2.html

Tel.: 1-917-902-0636 (English), 1-347-500-6119 (Russian).

Web: <http://homelessny.org/>. Facebook: <https://www.facebook.com/pg/GivingHopeNYC/>