



St. Innocent Orthodox Church

✦ **Founded in 1967** ✦ **Patriarchal Parishes** ✦

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

PASTOR: Rt. Rev. Mitered Archpriest **ROMAN STAR**

Dean, *Central States Deanery, Patriarchal Parishes*

Cell Phone: 313-319-0590

FEBRUARY 15, 2015

ASSISTANT PRIEST: Rev. **DANEIL SHIRAK** ✦ 313-295-3073

DEACON: Rev. Dn. **Michael Comerford**

ATTACHED: Sister Ioanna

CHOIR DIRECTOR: Elizabeth Star

READERS: Robert Joseph Latsko

George Hanoian

EPISTLE: 1st Corinthians 8:8–9:2 (#140)

GOSPEL: St. Matthew 25:31–46 (#106)

TONE: 3

✦ **JUDGMENT & MEATFARE SUNDAY** ✦ **3rd PRE-LENTEN SUNDAY** ✦

✦ **9:15 AM — HOURS & AKATHIST; CONFESSIONS** ✦

✦ **10AM — DIVINE LITURGY OF ST. JOHN CHRYSOSTOM** ✦

COMMEMORATED TODAY: **Sunday of the Last Judgment.** Apostle of the Seventy Onesimus (ca. 109). Ven. Paphnútii (Paphnutius), Recluse, of the Kiev Caves (Far Caves—13th c.). Ven. Paphnutius and his daughter, Ven. Euphrosyne, of Alexandria (5th c.). Ven. Eusebius, Hermit, of Syria (5th c.).

FOR THE REPOSE OF: Estelle & Joseph Star; Ellen Starinshak; 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 Smoly, Todd Smoly; Peter Glover; Irene Adams; Ethel Elizabeth & **MEMORY ETERNAL** Wayne Joshua deVyver; David Horka; Michael Rusko, Anna Lichagina, Yelena & Zinaïda Korniyevskaya, Joseph Nossal, Michelle Tucker, Edwin Rusko, Rose Mary & Dean Hough
Archpriest Paul White (newly departed, Sunday, Jan. 25th)
Fr. Deacon Basil Frenchek (newly departed, Thursday Jan. 15th), *Deacon at St. Paul's, Dearborn Hts.*
Infant Jasper Eliot (Il'ya) Blum (newly departed new-born infant, 2/4/15 – 2/7/15), *son of Olga & Alexander Blum*

FOR THE HEALTH OF: Archimandrite Roman (Braga) (*cancer*); Igumen Seraphim; Archpriest Lawrence Bacik; Archpriest Paul Waters; Archpriest Thomas Hopko; Priest Daneil, Matushka Debra & Corrina Shirak; Deacon Michael, Matushka Mary Ellen & Julius Comerford; Matushka Melanya Sviridov; Matushka Mary Donahue; Reader Robert Latsko (*safe travel*), Reader George & Betty Hanoian, Jordan Manier, Rose Nossal, Mary Glover, Nancy Cupp, Deborah Dade, Vasiliki Stamoulis, Gerald Martell, Jaime Truskowski, Azbehat, Donald Yakuber, Carl deVyver, Jo Anne Nicholas, Joan Rusko, Daria, Alice Ladhu, (*cancer*); Helen Hall (*cancer*), Matushka Barbara Frenchek (*for loss of her husband*), Michael Benton, Mike Rusko, Jr.

ALSO FOR: Archimandrite Il'ya (Barna), who is in the hospital or nursing home
Julia Korniyevskaya & her new-born-child, Daria (2/6/15)
Sister Ioanna, who celebrates her birthday Today, Sunday, 15 February
Trevor Lennon, who celebrates his birthday on Saturday, 21 February

MAY GOD GRANT THEM MANY YEARS!

SCHEDULE FOR THE COMING WEEK *(last day to eat meat till Pascha)*

TODAY, SUNDAY 2/15, after Coffee Hour, Monthly Lunch & Discussion, at St. Innocent Monastic Community

Wednesday	2/18	7pm	NO SERVICE
Saturday	2/21	4pm	GREAT VESPERS & CONFESSIONS
Sunday	2/15		4th Pre-Lenten Sunday (Triodion #4)— Cheesefare & Forgiveness Sunday
		9:00am	Hours & Canon for the day
		9:30am	GENERAL EXAMINATION OF CONSCIENCE, CONFESSIONS & ABSOLUTIONS
		10am	DIVINE LITURGY, FORGIVENESS SUN. VESPERS & RITE OF FORGIVENESS; Coffee Hour;

✦ **CHRIST IS AMONG US!** ✦ **HE IS NOW AND EVER SHALL BE** ✦

LAST JUDGMENT SUNDAY

By Metropolitan Anthony of Sourozh

A Sermon Delivered on 6 March 1994

In the Name of the Father, the Son and the Holy Spirit.

More than once does the Gospel give us a warning on the way in which we shall be judged and on the way in which we can save ourselves from condemnation. There is a passage of the Gospel in which the Lord says: It is not everyone who will have called Me 'Lord, Lord' who will enter the Kingdom of Heaven. There will be such who will come to Me and say, Have we not broken bread in the precincts of Thy Temple? Have we not prayed, have we not sung Thy glory? And I shall say to them: Go away from me doers of iniquity. So, it is not by outward signs of piety that we shall find salvation. The Gospel which we read on the Day of the Publican and the Pharisee already tells us something about this. The pharisee had been faithful in everything outwardly, but inwardly he had remained cold and dead to the only thing that matters — loving. He might have said to the Lord: But have I not prayed so often in Thy Temple? He would have heard the words which I quoted a moment ago, and he might have remembered also a passage from the Old Testament that says that the prayer of one who does not forgive his brother is abomination before the face of the Lord.

And so we are confronted today with the Gospel of the Last Judgement. A day will come, and it may not be after we die, it may be at a moment when we are suddenly illumined, when light comes into our mind, that we will ask ourselves: Where is salvation? Can I hope for anything at all? We have had the first answer to this question in the person of the publican. He could pride himself on nothing, nothing at all. He was a traitor to his nation, he was greedy, he was unworthy of his people, of the Testament that was the rule of the nation. And yet, he realized that he was totally, utterly, hopelessly unworthy, and he stood, not daring even to enter the Temple, because the Temple was the place where the Lord lives, a place as holy as God's presence makes it; and he beat his breast saying: Forgive me; I am a sinner. That is a first step towards forgiveness, towards a healing of our life and soul.

Today we are confronted with something else. It is not strict adherence to forms of life; it is not piety, the kind of piety which one can put in inverted commas; it is not praying if we pray unworthily, that saves us. The Lord at the Last Judgment, as it appears clearly from this passage of the Gospel, will ask us nothing about the tenets of our faith, or about the way in which we have tried outwardly to please Him. He will ask us: Have you been human, or inhuman? When you saw someone who was hungry, did your heart turn to him in compassion and did you give him food? When you saw someone homeless, did you think of a way of providing a roof and a little warmth and safety for him? When we were told that someone, perhaps someone we knew, had disgraced himself and been put into prison, did we overcome the shame of being his or her friend, and go to visit him? When we saw someone to whom we could give the surplus of what we have, the unnecessary coat, the unnecessary object which we possessed — did we turn and do that? That is all the Lord is asking concerning the Last Judgement. As I said before, His only question is: have you been human in the simplest way in which any pagan can be human? Anyone can be human who has a heart that can respond. If you have, then the doors are open for you to enter into the Kingdom and to become by communion with God, not sacramental communion, but a deeper communion even than the Sacrament, become one with Him and grow into being the Temple of the Spirit, the Body of Christ, a place of His incarnate presence.

But if we have been inhuman, how can we think of being divine? How can we think of being partakers of the Divine Nature, of being like Christ, possessed of the Holy Spirit, alive for eternity? None of these can be true. And today, we are confronted with the Judgment, with this clarity, this sharpness and His mercy. Because God is merciful; He warns us in time. It takes one moment to change one's life. It is one moment that is needed, not years, so that the oldest of us can in one moment see the ugliness, the horror, the emptiness, the evil of our lives, and turn to God with a cry, crying for mercy. And the youngest can learn now that it is time, step by step, to be simply human. If we are human, then we become the friends of God, because to be a Christian means to choose Christ for one's friend. And you know what friendship means; it means solidarity, it means loyalty, it means faithfulness, it means being at one in soul, in heart, in action with the one who is our friend. This is the choice we all have made, seemingly, and forgotten so often.

[So today we are confronted with this Gospel of the Judgement. But we can do something now to face it. After the Service, at the doors, there will be a collection for "Crisis". "Crisis" is an organization which looks after those who are homeless and have to live on the streets, who depend on the passer-by to have a chance to eat, who depend on the mercy of people. Well, face today's reading of the Gospel. Face it not only emotionally but in fact, and when you are confronted with a plate at the doors of the Church, give, give generously, give with your whole heart, give as you would wish to be given if you were in the street, unprotected, alone, hoping beyond hope, or having lost all hope in human charity.]

We have got a few moments to do a thing which is infinitely simple. Let us do it, and may God's blessing be upon anyone who will have done something, not just a little, but as much as possible, to enable another person to stay alive, to breathe, not to collapse.

AGAIN AND AGAIN IN PEACE

By: Fr. Vladimir Berzonsky

“Again and again in peace, let us pray to the Lord” (Little Litany)

Again I was asked, “*Why is there so much repetition in our prayers?*” And again I responded the way I always had before — our worship includes certain themes and terms that bear repeating, because they remind us to pay attention to something significant on the way, or else to waft us upwards into the rarefied spiritual atmosphere of the Kingdom, lest we drift back down to the temporal and mundane area where we more normally spend our mental time.

Peace is among the most prominent; **wisdom**, another; and **mercy**, a third. **Peace** is the spiritual state that liberates us from the environment of distractions at minimum, angst, depression, hostility and self-destruction at worst. More than thirty times one hears the term “*peace*” throughout the Divine Liturgy, and at each hearing one should revive within oneself the aura of serenity. Think of it as an intake of mystical oxygen that clears the head and heart from lethargy and heaviness. Let it remind you of Who it is that is blessing you with peace, the price He paid to present it to you, and the moment *par excellence* when by the glorious mystical contact you have with the Apostles, you are there with them in the Upper Room of the dwelling of St. Mark’s gracious mother that traumatic evening when He appeared. He greeted you also with peace. You remember that He said: “My peace I give to you; My peace I leave with you – not as the world gives, do I give to you.” (John 14:27)

“**Wisdom!**” is another power-packed word you hear “*again and again.*” Snap out of your daydreams, it insists. This is not the time for reveries – mooning over something disturbing or planning your afternoon. You are here and now. Make the most of it. Something ponderous, wise and precious for your soul is about to be set forth. “**Attend!**” Pay attention. Focus your wandering thoughts and listen attentively. You may have heard it before, you may even know it by heart; nevertheless, even if the words of the gospel or prayer haven’t changed, you have. You are not the same person who listened in previous times of worship. Maybe then the phrases or parables didn’t mean much because it did not relate to your perceived needs at the time. Today you are another person from that stage of life. See now what you can make of it and apply it to your present situation.

The Divine Liturgy is in a sense much like classical music, an opera perhaps, a symphony – or better yet, a concert where one human “instrument,” the priest, is played against the response, the choir or congregation. It has modulated into its present form. A classic treatise on that development is called “*The Shape of the Liturgy,*” by Dom Gregory Dix. It has indeed taken shape from a time when the people of Christ gathered, the bishop entered and said, “*Peace be with you,*” and all responded, “*And also with you.*” They all sat or stood, heard and discussed the sacred scriptures, then continued with Eucharist. That basic outline has been enhanced through the centuries into its present form. Indeed, it is challenging to absorb and assimilate its divine beauty, then to apply it to oneself. More formidable a venture when offered in a foreign tongue, but even in English it remains a study in constant progress. One must first love it to be comfortable in prayer. It goes without saying, of course, one must first love God with all one’s heart, soul and mind even to make the effort to immerse one’s self into the Liturgy. Granted, it’s not a simple matter to develop an appreciation for the way we pray. We live at a time when people lack the ability to focus or concentrate. They expect instant gratification, entertainment, and quick responses to their felt “needs.” Orthodox Christianity challenges its children to grow in grace, develop a mind and soul able to comprehend the value of the treasures offered to us and expressed in our sacred worship, and to return our affection to the Holy Trinity “*again and again.*”

MINISTERING TO THE FAITHFUL AND UNFAITHFUL ALIKE, by Chris Andreas

". . . Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me." (Matt 25:40)

Matt. 25:40 indicates the complete and perfect lifestyle of a Christian. Throughout Holy Scriptures, we find our Lord and Savior Jesus Christ declaring the importance of giving to all who are in need. It is not enough to show love only toward those who love us but to all of the Father's children. Accordingly, we are exhorted to do what we can in ministering to others. We are also reminded that all that we have are gifts from Him. Our times, talents and treasures, literally our very lives were all given to us by our Creator.

Before His crucifixion, Jesus said that we will always have the poor among us. Talk about a prophecy come true! Here we are in America approaching the 21st century, and what do we see: poverty, hunger, a growing welfare system, the homeless in our streets, and crime waves that have literally blown statistics from previous generations into oblivion. Despite all of the programs at the national, state and local levels to alleviate these problems, we see that the results have fallen far short of their desired goals. Nothing seems to have worked despite all of the billions that have been thrown into major programs. The social and moral crisis in this great nation of ours has continued to grow steadily worse.

Part of the problem may very well be that America's church groups have permitted the federal, state and local governments to acquire too much of the burden at the purely economic and secular levels what we as churches should have been doing at the spiritual and social levels. Are we conveniently allowing government to usurp our own responsibilities in ministering to others? I offer this as a challenge to all of us including my own Orthodox brethren.

History reveals that the Church, the Orthodox Church, has had a very illustrious, successful history in the area of ministries. You might recall that in the Early Church, all things were held in common, and that the first deacons were appointed to assist the poor (see opening chapters of the Acts of the Apostles). At the time of Constantine the Great, the Church was finally "legalized" within the Roman Empire. It literally became the Empire's principal, dominant faith. Constantine understood that the foremost administrators who could be relied upon not only to get the job done, but also in terms of personal integrity and sincerity were the Christians. The Empire began to be built around their beliefs.

History also shows that almost all the ministries of, first the Roman, then the Byzantine Empire, were run not only by Christians in general but by the Church in particular. The poor, the elderly and even the incarcerated, that they might be saved in the end, were ministered to by the Church. Institutions such as the schools, hospitals, orphanages, libraries and many others were administered by the Church, and not merely by the state. The ministries were, of course, highly successful. The poor, the naked and the hungry were well cared for, and the institutions well run.

In our understanding of service, the church is all inclusive. In reading Matthew 25, vs. 31-46, we see our Lord and Savior focusing in on the Last Judgement. Here, we are admonished to show our love through good works, such as feeding the hungry, giving shelter to the stranger, clothing the naked, visiting the imprisoned, etc.; in short to do all we can for others who are in need. Jesus promises us the reward of eternal life if we do it "even unto the least" of His brethren. Failing to carry out His commandments of love "even unto the least" of His brethren when we have the capabilities of doing so, we can only look to everlasting punishment. These are the promises, (and warning) of God Himself.

Yet today, there does seem to be a growing antagonism with respect to the poor and the imprisoned. We have heard so much of the welfare state and the problems of crime that we have become an angry nation when we speak of these issues. And we have begun to forget that, whatever the reasons behind these problems, these are indeed human beings we are talking about. Every child or young adult who breaks a law is most likely to be one who has either no person or the wrong person to guide his or her everyday life. Every adult as well as child that is homeless or who goes to bed hungry is the responsibility of the Church. It is irrelevant as to whose fault it is that he or she is in this situation. True, we don't want to be assaulted for our money, but nonetheless the Church, which is made up of people like all of us, has this grave responsibility to administer to people who are in need. This is the ministry of love that our Lord and Savior so often spoke about. And it is through the ministry of good works that our love is manifested.

I do not profess a social gospel here. Yet, at the same time, can the Gospel of Jesus Christ be effectively preached without the good works of love? I can only conclude that the answer is "no", it cannot.

We read in the Epistle of James, Chapter 2, ". . . show me your faith without your works, and I will show you my faith by my works" and that, ". . . faith without works is dead." He also says, ". . . that by works a man is justified, and not by faith only." We see here that we must always keep our attention focused upon the good works that our Lord Jesus Christ intended for us to do even unto the least of His brothers. This is meant not only for the spiritual and physical well being of others but for ourselves as well. For with the good works, we preach a more sincere gospel, one that is, through our example, our orthopraxia, more acceptable to others. We read in Matt. 5:16, "Let your light so shine before men, that they may see your good works and glorify your Father in heaven." Our good works have much to do in preaching an effective gospel thus bringing people closer to the Holy Trinity. Let us also remain wary of Paul's admonition in his Epistle to Titus in 3:8, ". . . that those who believe in God should be careful to maintain good works. These things are good and profitable to men." And as for ourselves, God makes us complete in every good work we do, for we do it by His will which is within us through Jesus Christ, and it is pleasing in His sight (Heb. 13:21).

Source: <http://www.goarch.org/resources/sermons/sermons/sermon6>

CANDLES FOR LAST SUNDAY, 8 FEBRUARY

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 Irene Adams, by daughter, Eileen Adams

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 & Kay + + + My husband, Michael Rusko, by Joan Rusko

Parents, Ethel Elizabeth & Wayne Joshua deVyver; David Horka; Olive B; Nina I; Marion P; Fr. Photius; Mo. Benedicta; Dn. Basil, by Sr. Ioanna

Newborn, Jasper Eliot (Il'ya) Blum, by Fr. Roman & Mat. Rose Marie + + + Infant Jasper Eliot, by parents, Olga & Alex Blum

Child Lana Wilson, Shirley Troyer, Wendell Philips, by Becky J. & Levi

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; Monk Fr. 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 T.

Family & Friends, Aunt Rose, by Mary Ann H. & Kay + + + Brother, Greg & Donna, Gregory & Liz & Alex, by Mary Ann H. & Kay

Archimandrites Roman, Nafanail & Gregory; Igumen Seraphim; Fr. Roman & Mat. Rose Marie; Fr. Lawrence & fam; Fr. Daneil & fam; Dcn. Michael & fam; Mat. Melanya Sviridov; Mat. Mary Donahue; Carl; Fr. Tikhon; Sdn Andrew; Rdr Robert; Robert M; David Samuel & Sky; Jo Anne & Nick;

Martha; Athanasius; John A; Lena N; Jillian J; Ed & Tiffany; Vasiliki; Rose; Emil & fam; Azbehat; Yulia & new-born baby; Mat. Barb F. by Sr. Ioanna

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

Joan Jurczyszyn, Betty Stelmaszek, Leia & Mike Wilson, Andrea Faust, by Becky Jurczyszyn & Levi + + + Shirley Peponis, by Brother Nick & Jo Anne

Stelmaszek, Leia & Mike Wilson, Andrea Faust, by Becky Jurczyszyn & Levi + + + Shirley Peponis, by Brother Nick & Jo Anne

PROSFORA FOR TODAY IS OFFERED by: Matushka Rose Marie & Fr. Roman

in Memory Eternal of: Joseph & Estelle Star; Paul & Alexandra; Basil & Ellen; John & Anna; Samuel & Mary; Thomas & Rose; Olga, Joseph, Marsha, Richard, Tom, Julia, George, 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

PROSFORA SCHEDULE:

2015: *February:* Matushka Rose Marie; *March:* Libby Glover-Booher; *April:* Deborah Hartz; *May:* Vasiliki Stamoulis; *June:* John Andrayko; *July:* Matushka Rose Marie; *August:* Sister Ioanna; *September:* Deborah Hartz; *October:* John Andrayko; *November:* Sister Ioanna; *December:* Nicholas Family. Thank you to Prosfora donors for 2015.

ANNOUNCEMENTS

(1) MONTHLY CALENDARS FOR FEB. & MARCH AVAILABLE ON WEBSITE at <http://www.stinnocentchurch.com/calendar.html>

(2) THE JAN-FEB ISSUE OF THE COCC'S BEAUTIFUL BI-MONTHLY MAGAZINE, "GOOD WORKS," IS NOW AVAILABLE IN FULL-COLOR ON-LINE. VIEW IT AT <http://coccdetroit.com/goodworks.html> Printed copies of the Jan-Feb issue are now available. Get them in person on the front pew. If you want a copy mailed to you, contact Sister Ioanna.

(3) THE COCC SUNDAY EVENING LENTEN VESPERS SCHEDULE IS AVAILABLE. See the PDF flyer at <http://coccdetroit.com/files/Flyers/2015-event-flyers/COCC-2015-Lenten-Vespers-flyer-1.pdf> OR page 8 of the Jan-Feb "Good Works," for a simpler, easily printable format: <http://coccdetroit.com/files/Good%20Works/COCC-Good-Works- Jan-Feb-2015.pdf>

(4) NEXT SUNDAY IS THE LAST DAY BEFORE GREAT LENT STARTS. To help prepare yourself to enter the Great Fast, + + + participate in the GENERAL EXAMINATION OF CONSCIENCE, 9:30 am, (NEXT SUNDAY) and + + + participate in Forgiveness Sunday Vespers and the Rite of Forgiveness, immediately after Liturgy (NEXT SUNDAY)

(5) OCW PRESENTATION, MONDAY, MARCH 16TH, 7PM, "ASK FATHER, Part 2" with Fr. Lev Kopistiansky, Fr. Laurence Lazar and Fr. Angelo Maggos. This is a 2nd part to their first presentation, due to the excellent response to their previous "Ask Father," and desire for more. It will be held at the St. Nicholas Romanian Church, 5353 Livernois in Troy (just north of Long Lake Rd/18 Mile Rd.) They will address questions that people ask. Fr. Lev and Laurence are excellent and popular speakers in our Metro-Detroit Orthodox community.

SCHEDULE OF UP-COMING SERVICES, FEASTS & EVENTS

(In addition to regular weekly: 7pm Wednesday Service; 4pm Saturday Great Vespers; 10am Sunday Liturgy)

- ◆ Saturday, February 14th, 10am, SOUL-SATURDAY MEMORIAL DIVINE LITURGY FOR THE DEPARTED (#1 of 4)
- ◆ Sunday, February 15th, Last Judgment & Meatfare Sunday *(last day to eat meat until Pascha; fish & dairy allowed Wed. & Fri. this week)*
After Coffee Hour (1:00), Monthly Pot-luck Lunch & Discussion, at St. Innocent Monastic Community
- ◆ Sunday, February 22nd, Cheese-fare / Forgiveness Sunday *(last day to eat fish, eggs and dairy products until Pascha)*
9:30am, GENERAL EXAMINATION OF CONSCIENCE, CONFESSIONS & ABSOLUTIONS
Immediately after Liturgy: Forgiveness Sunday Vespers
- ◆ Monday, February 23rd, THE GREAT LENTEN FAST BEGINS
6:30pm, CANON OF ST. ANDREW OF CRETE & GREAT COMPLINE
- ◆ Tuesday, February 24th, 6:30pm, CANON OF ST. ANDREW OF CRETE & GREAT COMPLINE
- ◆ Wednesday, February 25th, 6:30pm, PRESANCTIFIED LITURGY #1, at St. Paul's, Beech Daly, Dearborn Hts., *pot-luck meal follows*
- ◆ Thursday, February 26th, 6:30pm, CANON OF ST. ANDREW OF CRETE & GREAT COMPLINE
- ◆ Sunday, March 1st, 1st Sunday of the Great Fast: Triumph of Orthodoxy
6pm, COCC LENTEN VESPERS #1, St. Mary's, Livonia, *Speaker: Fr. Michael Aleksa (from Alaska)*
- ◆ Wednesday, March 4th, 6:30pm, PRESANCTIFIED LITURGY #2, at St. Innocent, *pot-luck meal follows*
- ◆ Saturday, March 7th, 10am, SOUL-SATURDAY MEMORIAL DIVINE LITURGY FOR THE DEPARTED (#2 of 4)
- ◆ Sunday, March 8th, 2nd Sunday of the Great Fast: St. Gregory Palamas
9:30am, GENERAL EXAMINATION OF CONSCIENCE, CONFESSIONS & ABSOLUTIONS
6pm, COCC LENTEN VESPERS #2, St. Stefan Decanski, Warren, *Speaker: Fr. Radomir Obsenica*
- ◆ Wednesday, March 11th, 6:30pm, PRESANCTIFIED LITURGY #3, at St. Paul's, Beech Daly, Dearborn Hts., *pot-luck meal follows*
- ◆ Saturday, March 14th, 10am, SOUL-SATURDAY MEMORIAL DIVINE LITURGY FOR THE DEPARTED (#3 of 4)
- ◆ Sunday, March 8th, 3rd Sunday of the Great Fast: Veneration of the Holy Cross
6pm, COCC LENTEN VESPERS #3, St. Thomas, Farmington Hills, *Speaker: Fr. Michael Butler*
- ◆ Monday, March 16th, 7pm, OCW Presentation, "Ask Father," with Fr. Lev Kopistiansky & Fr. Laurence Lazar, St. Nicholas Rom., Troy
- ◆ Wednesday, March 18th, 6:30pm, PRESANCTIFIED LITURGY #4, at St. Innocent, *pot-luck meal follows*
- ◆ Saturday, March 21st, 10am, SOUL-SATURDAY MEMORIAL DIVINE LITURGY FOR THE DEPARTED (#4 of 4)
- ◆ Sunday, March 22nd, 4th Sunday of the Great Fast: St. John Climacus (of the Ladder)
9:30am, GENERAL EXAMINATION OF CONSCIENCE, CONFESSIONS & ABSOLUTIONS
6pm, COCC LENTEN VESPERS #4, Ss. Constantine & Helen, Westland, *Speaker: Fr. Stratton Dorozenski*
- ◆ Wednesday, March 25th, GREAT FEAST OF THE ANNUNCIATION *(Services TBD)*
- ◆ Wednesday, March 25th, 6:30pm, PRESANCTIFIED LITURGY #5, at St. Paul's, Beech Daly, Dearborn Hts., *pot-luck meal follows*
- ◆ Thursday, March 26th, 6:30pm, CANON OF ST. ANDREW OF CRETE & GREAT COMPLINE, W/ LIFE OF ST. MARY OF EGYPT
- ◆ Sunday, March 29th, 5th Sunday of the Great Fast: St. Mary of Egypt
6pm, COCC LENTEN VESPERS #5, Descent of the Holy Ghost, Warren, *Speaker: Fr. John Fenton*
- ◆ Wednesday, April 1st, 6:30pm, PRESANCTIFIED LITURGY #6, at St. Innocent, *pot-luck meal follows*
- ◆ Saturday, April 4th, 10am, GREAT FEAST OF LAZARUS SATURDAY, DIVINE LITURGY
- ◆ Sunday, April 5th, GREAT FEAST OF PALM/WILLOW SUNDAY
9:30am, GENERAL EXAMINATION OF CONSCIENCE, CONFESSIONS & ABSOLUTIONS

FR. ROMAN'S ADDITIONAL SCHEDULE

Thursday, February 19th, noon–2:00, Monthly Meeting, Redford Ministerial Alliance, at Our Lady of Loretto Church

Friday, February 27th, 6:30pm, Presanctified Liturgy, at St. George Romanian Cathedral, Southfield

Monday, March 2nd, Clergy/Monastics Lenten Retreat with Fr. Michael Aleksa, at St. George Romanian Cathedral, Southfield

Friday, March 6th, 6:30pm, Presanctified Liturgy, at St. George Romanian Cathedral, Southfield

Friday, March 13th, 6:30pm, Presanctified Liturgy, at St. George Romanian Cathedral, Southfield

Mon–Wed, March 16th–18th, Clergy Lenten Retreat (PP & ROCOR), St Alexander Nevsky ROCOR Cathedral, Howell, NJ

Tues & Wed, May 5th & 6th, Spring Meeting of the Central States Deanery's Clergy, at St. John Chrysostom Church, Grand Rapids

CONGRATULATIONS TO JULIA & ALEKSEY FOR THE BIRTH OF THEIR BABY GIRL, DARIA

We congratulate and rejoice with Julia and Aleksey Korniyevskiy, for the birth of their third child, a daughter, Daria (nickname–Dasha), who was born 10 days ago, on Friday, February 6th, weighing in at 8 lbs, 2 oz. Both mother and daughter are doing well. Daria joins her older sister, Katerina (Katya), who is 13, and her brother Nikolai, who is 7. The children's paternal grandparents are our long-time parishioners, Tatiana and Vladimir Kornievsky, who recently retired and moved from Troy, MI, to their new home on the Atlantic coast of northern Florida.

OUR SYMPATHY AND CONDOLENCES TO OLGA AND ALEX BLUM FOR THE LOSS OF THEIR INFANT SON

We extend our deepest sympathy and condolences to Olga and Alexander Blum, for the loss of their 4-day-old son, Jasper Eliot (Il'ya). The baby was born on Fr. Roman's birthday, Wednesday, February 4th. Fr. Roman Baptized the new-born in the hospital on Friday the 6th. On Saturday the 7th the infant had surgery, but passed away the same day. On Tuesday, Fr. Roman served the Funeral for an Infant at St. Innocent Church. Fr. Roman had previously Baptized and Chrismated the Blum's 3-year-old daughter Seraphima, and the children's father, Alexander, at St. Innocent. May Jasper Eliot's Memory Be Eternal! And may the Lord give strength and comfort to Olga and Alexander for their loss.