



# St. Innocent Orthodox Church

✙ Founded in 1967 ✙ Moscow 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 † Cell: 313-319-0590

Dean, Central States Deanery, Patriarchal Parishes

August 2, 2015

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

DEACON: Rev. Dn. Michael Comerford

EPISTLE: 1 Corinthians 3:9 – 17 (#128)

SUBDEACON: Dr. Joshua Genig

GOSPEL: St. Matthew 14:22 – 34 (#59)

ATTACHED: Sister Ioanna

TONE: 8

CHOIR DIRECTOR: Elizabeth Star Hatfield

READERS: Robert Joseph Latsko & George Hanoian

## ✙ 9<sup>th</sup> SUNDAY AFTER PENTECOST ✙

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

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

**COMMEMORATED TODAY:** Translation of the Relics of the Protomartyr and Archdeacon Stephen from Jerusalem to Constantinople (ca. 428), and the finding of the Relics of the Righteous Nicodemus, Gamaliel, and Abibas (ca. 428). Blessed Basil of Moscow, Fool-for-Christ (1552). Bl. Basil of Kubensk (15th c.). Hieromartyr Stephen, Pope of Rome, and those with him (257).

**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 & 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:** Ella Ernest, whose anniversary of her repose is Tuesday, 4 August, by *Nephew, Fr. Roman & Mat. Rose Marie*

**MEMORY** Samuel Kupec, whose anniversary of his repose is Tuesday, 4 August, by *Granddaughter, Mat. Rose Marie & Fr. Roman*

**ETERNAL!** William Costa, Jr., whose anniversary of his repose is Saturday, 8 August

**FOR THE HEALTH OF:** Archimandrite Seraphim; Priest Daneil, Matushka Debra & Corrina Shirak; Deacon Michael, Matushka Mary Ellen & Julius Comerford; Matushka Mary Donahue; 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, Joan Rusko, Daria, Alice Ladhu (*cancer*); Michael Benton; Abigail Genig & her unborn child

**ALSO FOR:** Joseph Nossal (*recovering from 2 hip surgeries*)

Susan Nossal (*recovering from surgery*)

Jason, Marianna, Amilia & Liliana Wess (*safe travel to Russia*)

Abigail Genig, who celebrates her birthday on Thursday, 6 August

Ian Truskowski, who celebrates his birthday on Friday, 7 August

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

### SCHEDULE FOR THE COMING WEEK

*The Dormition Fast, that began yesterday, continues through 8/14*

Wednesday	8/5	7pm	GREAT VESPERS FOR THE FEAST OF THE TRANSFIGURATION
Thursday	8/6	9am	DIVINE LITURGY FOR THE FEAST OF THE TRANSFIGURATION & Blessing of Fruit
Saturday	8/8	4pm	GREAT VESPERS & CONFESSIONS
Sunday	8/9		<b>10<sup>th</sup> Sunday After Pentecost, Sunday After the Transfiguration &amp; St. Herman of Alaska Feast</b>
		9:15am	Hours & Akathist or Canon & Confessions
		10am	DIVINE LITURGY & BLESSING OF FRUIT, followed by Coffee Hour

✙ CHRIST IS IN OUR MIDST! ✙ HE IS NOW AND EVER SHALL BE! ✙



## **AT THE HEART OF THE STORM**

**By Metropolitan Anthony of Sourozh**

A Sermon delivered on August 5, 1990

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

I should like to begin with the words of Saint Paul. He tells us that we all who have heard the life-giving, the creative word of God are building our lives on a sure foundation, not only on the teaching of Christ, but on His presence, both invisible, and communicable in the Sacraments. This is a sure foundation of all life — ours, and that of the whole creation. But what do we build on this foundation? Some, the heroes of the spirit, the Patriarchs, the Prophets, the Apostles, the

Martyrs, the Saints that cannot be shaken even by the storms of the History. Others have build of gold and silver that rust cannot destroy, that rust cannot spoil.

But do we belong to these? Or are we not rather those who are building on the foundation of Christ, Who is a column and a pillar of truth and of life — are we not building of wood and of straw? As long as we live, as long as a storm doesn't come, both wood and straw seem to be so secure; but then, comes a hurricane, then fire comes — and what is left of it? And it is not only physical fire and physical hurricanes that destroy: History is made of fire, a fire of judgment; and remember the words that the judgment of God begins within His Church, and this Judgment is the judgment by fire. And History is like a storm...

What is left then — is there any hope for us? There is! Because Paul has given us a very stern warning lest we lightmindedly build on a Foundation which is Holy something which is unholy, unworthy of this foundation. St. Paul tells us: Yes, your works may go up in flames, but you may stay... And why? How can we? Aren't we judged simply by the final reckoning on our life, on what we have built? Perhaps today's Gospel can give us some vision of what may happen. The Apostles left Christ to cross the Sea of Galilee/Genesareth. The weather was good, the sea was calm, they hoped for a safe crossing. And then the wind came down, and the storm arose, and the waves raged, and they felt that the little skiff in which they were crossing the Lake had become a possible grave for them — a cold, watery grave. They fought as they could; but they could do nothing against the raging sea and the furious wind.

And at that moment they saw Christ walking on the sea, walking on the waters, at the very heart of the storm, in the eye of the hurricane. And they cried out in horror because they thought this could be nothing but a ghost — God could not be in the midst of the storm, a storm that spelt death to them, destruction. If God was there, there should be peace, stillness, safety for themselves... And yet, God was at the heart of the storm, as He is at the heart of all the historical storms which rage all around us and tosses us about, and frightens us so much, and brings us to the brink of death.

And they cried in terror. And then, they heard a voice; a voice unmistakably that of Christ: It is I! — don't be afraid! And a degree of peace came upon them; and Peter turned to Christ, and said, If it is Thou — let me come to You on the waves!.. And Christ said, 'Come! Enter into the storm, don't try to escape it, don't look for safety in this small, frail skiff that can be broken to pieces by the waves, and drowned — don't count on that! Walk into the storm, walk on the raging waves!..

And as long as Peter was looking at nothing but Christ, to be with Him wherever Christ found Himself, he could walk. But he became aware of himself; at that moment he became aware of the storm, he was aware of the fact that he could die in a moment, helpless, drowned. And terror seized him, and he cried to Christ again, 'Lord, save me!' — and the Lord stretched out His hand.

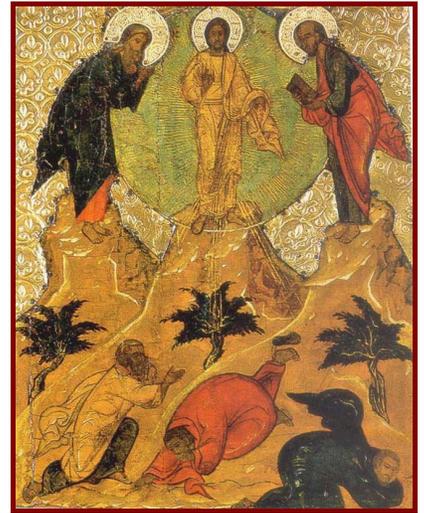
In another passage of the Gospel we are told, 'And at that moment they discovered that they were all near the shore' — they were at the end of the journey, while terror made them think that they were in the power of death...

Isn't that something which we can learn, each of us, from the circumstances of life? Let us ask ourselves whether on the unshakeable foundation of Christ we are building of stone, of gold, of silver — or only of perishable things? Let us ask ourselves whether it is with Christ, with God that we want to be in the midst of the storm, at the heart of the storm, fearless, because that is the place where He is — or whether we look for salvation in the little boat that is being drowned. Let us reflect on this; and let us walk again into life with new hope, with a new sense of responsibility, but with the certainty that all things are possible for us in the power of Christ Who sustains us. Amen.

# **THE TRANSFIGURATION OF OUR LORD**

By Metropolitan Anthony of Sourozh

A Sermon delivered on August 19, 1990



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

There are blessed or tragic moments when we can see a person revealed to us in a light with a depth, with an awesome beauty which we have never suspected before.

It happens when our eyes are open, at a moment of purity of heart; because it is not only God Himself Whom the pure in heart will see; it is also the divine image, the light shining in the darkness of a human soul, of the human life that we can see at moments when our heart becomes still, becomes transparent, becomes pure.

But there are also other moments when we can see a person whom we thought we have always known, in a light that is a revelation. It happens when someone is aglow with joy, with love, with a sense of worship and adoration. It happens also when a person is at the deepest point, the crucifying point of suffering, but when the suffering remains pure, when no hatred, no resentment, no bitterness, no evil is mixed to it, when pure suffering shines out, as it shone invisibly to many from the crucified Christ.

This can help us to understand what the Apostles saw when they were on the Mount of Transfiguration. They saw Christ in glory at a moment when His total surrender to the will of the Father, His final and ultimate acceptance of His own human destiny, became revealed to them. Moses and Elijah, we are told, stood by Him; the one representing the Law and the other one representing the Prophets: both have proclaimed the time when salvation would come, when the Man of suffering will take upon Himself all the burdens of the world, when the Lamb of God, slain before all ages, would take upon Himself all the tragedy of this world. It was a moment when in His humanity Christ, in humble and triumphant surrender, gave Himself ultimately to the Cross.

[In another Gospel] we hear Christ say that the Son of God will be delivered into the hands of men, and they will crucify Him, but on the third day He will rise. At that moment it became imminent, it was a decisive point, and He shone with the glory of the perfect, sacrificial, crucified love of the Holy Trinity, and the responsive love of Jesus the Man, as Saint Paul calls Him. The Apostles saw the shining, they saw the divine light streaming through the transparent flesh of Christ, falling on all the things around Him, touching rock and plant, and calling out of them a response of light. They alone did not understand, because in all the created world man alone has sinned and became blind. And yet, they were shown the mystery, and yet, they entered into that cloud which is the divine glory, that filled them with awe, with fear, but at the same time with such exulting joy and wonder!

Moses had entered that cloud and was allowed to speak to God as a friend speaks to a friend; he was allowed to see God passing by him, still without a name, still without a face; and now, they saw the face of God in the Incarnation. They saw His face and they saw His glory shining out of tragedy. What they perceived was the glory, what they perceived was the wonder of being there, in the glory of God, in the presence of Christ revealed to them in glory. They wanted to stay there forever, as we do at moments when something fills us with adoration, with worship, with awe, with unutterable joy, but Christ had told them that the time has come to go down into the valley, to leave the Mount of Transfiguration because this was the beginning of the way of the Cross, and He had to be merged into all that was tragic in human life. He brought them down into the valley to be confronted with the agony of the father whose child could not be cured, with the inability of the disciples to do anything for this child, with the expectation of the people who now could turn to no-one but Him — that is where He brought them.

And we are told that He had chosen these three disciples because together, in their togetherness they held the three great virtues that make us capable of sharing with God the mystery of His incarnation, of His Divinity, of His crucifixion, to face His descent into hell after His death and to receive the news of His Resurrection: the faith of Peter, the love of John, the righteousness of James.

There are moments when we also see something which is beyond us, and how much we wish we could stay, stay forever in this blissful condition; and it is not only because we are incapable of it that we are not allowed to stay in it, but because the Lord says, You are now on the Mount of Transfiguration, you have seen Christ ready to be crucified for the life of the world — go now together with Him, go now in His name, go now, and bring people to Him that they may live!

This is our vocation. May God give us faith, and the purity of heart that allows us to see God in every brother and sister of ours! Didn't one of the Desert Fathers say, 'He who has seen his brother has seen God'? — and serve one another with love sacrificial, with the exulting joy of giving our lives to one another as Christ gave His life for us. Amen.

## **THE METHOD OF PRAYER**

by Archimandrite Fr. Roman (Braga)

From: *“Life Transfigured:” A Journal of Orthodox Nuns*, Vol. 47 #2, Summer 2015

We receive many letters from throughout the country and overseas, from the old and the young, from married couples and singles, and sometimes even from children, asking the same question, “How shall we pray — what is the method?”

There must be something in the air, since the same question revolves in the minds of Christians of all denominations. There seems to be a general preoccupation with this subject. We hope that it is not just a fad but a real need. It is, as we know, the Holy Spirit Who dwells in our hearts and urges us to cry out: “Abba, Father” (Gal 4:6 and Rom. 8:15). It is the Holy Spirit Who bears witness that we are the sons of God. Even the disciples one day asked Jesus, “Lord, teach us to pray (Lk. 11-1).

On certain occasions the sisters are invited to parishes and college campuses to speak on prayer, and the same question always come up. “Teach us to pray — what is the method?” It seems that, in today’s technological society, people have become weary and tired of material civilization which does not provide the comfort it had promised. It is more that simply a desire to change routine, or escape from their everyday lives, that motivates people to turn to prayer — it is the realization that only God can fill the emptiness in man’s heart.

### **The Art of Prayer**

Prayer is a permanent communication between man and God, whether one uses words, music or silence. The Holy Fathers ascertain that prayer is the presence of God within us. One has to feel this presence as a pregnant woman feels the presence of the babe in her womb. Prayer is not a ready-made or a recited formula, but it is a state of spirit. Sometimes we may pray, but the mind is not at home and the spirit does not participate. But if we live in the presence of God and walk with Him daily, we are in a state of prayer, even if we don’t say any words. People too concerned with methodology will miss the point. The methodologists, being too fascinated with mental gymnastics, incur the risk of ending up in Buddhism, Transcendental Meditation, or some other cult. The Church does not offer any cheap psychological recipe. Prayer is not a fascination or an illusion. It is a “drama in real life!” Jesus agonized when He prayed in Gethsemane, “Father, if Thou art willing, remove this cup from me,” and on the Cross, “My God, my God, why hast Thou forsaken Me?” (cf. Mt. 26 and 27). Agony is also an indication that God is with us. Many times God inspires awe and sacred fear and trembling, not only sweet and comfortable feelings. Many times we have to cry out in despair.

Being asked by the disciples, “Lord, teach us to pray,” Jesus answered by giving them a text, not a method. There is no trick, no technical skill to prayer. Just pray, and the Holy Spirit will reveal your own way to you.

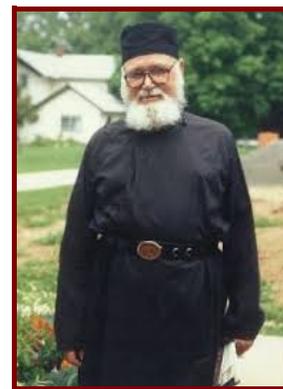
### **Physical Condition of Prayer**

It is true that the Fathers of the *Philokalia* often spoke the physical condition of prayer, in the sense that we must involve the body in prayer. Man is body and soul, and it will remain so even in eternity, after the resurrection. The body is part of our person — not something added. If, in the act of prayer, we split the person, abnormal situations may develop. If there is a physical condition of prayer, or a certain method, it belongs only to you. There are no two persons exactly alike.

We pray with our mind, but we also pray with our body. St. Paul says, “Do you not know that your body is the temple of the Holy Spirit within you which you have from God, and that you are not your own?” (1 Cor. 6:15). The body with all of its vital functions must participate in the act of prayer, because, “if we then, whether we live we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord’s” (Rom 14:8). Our whole life is a liturgy. God wants us to come to Him in the act of prayer, as He has created us. Christ tells us, “Take up your cross and follow me” (Mk. 8:34) — not someone else’s cross. The two axis of the cross determine our position in God, a position which is only ours. Every individual is unique.

### **Man is the Temple of God** (2 Cor. 6:16 and 1 Cor. 3:16)

If God dwells within us, according to the Scriptures, we are consecrated to Him. He made us members of the “mystical body of Christ” which is the Church. He is the head of His Body and the Holy Spirit is the life of the Church (Eph. 4). Being parts of the body, we pray with the whole Church continuously, even though we may not realize it (1 Thess. 5:15). The Church is a worshipping Body. In fact, our membership in the Church, and the regular participation in the Sacraments, are a permanent prayer. As members of the Church, there cannot be moments in our life when we pray and moments when we do not pray. Christian life is a “liturgy.” Jesus said to His disciples, “Abide in Me and I in you....I am the vine and you are the branches” (Jn. 15:4-5). For a Christian, this unity with Christ is vital, and the awareness that God is within us makes our life a prayer. There is no need for methods. God is in our hearts and always will be. He is not subject to our artificial technical skills.



## **ON PRAYER**

**By Metropolitan Hilarion (Alfeyev), 25 August 2014**

*The following thirty-two part series on prayer was transcribed and translated from television episodes presented on Russian television in the spring of 1999 by Igumen (now Metropolitan) Hilarion (Alfeyev) with the blessing of His Holiness, the late Patriarch Alexy II of Moscow and All Russia. Source: <http://www.pravmir.com/prayer>*

### **PART 14 (of 32): FAMILY PRAYER**

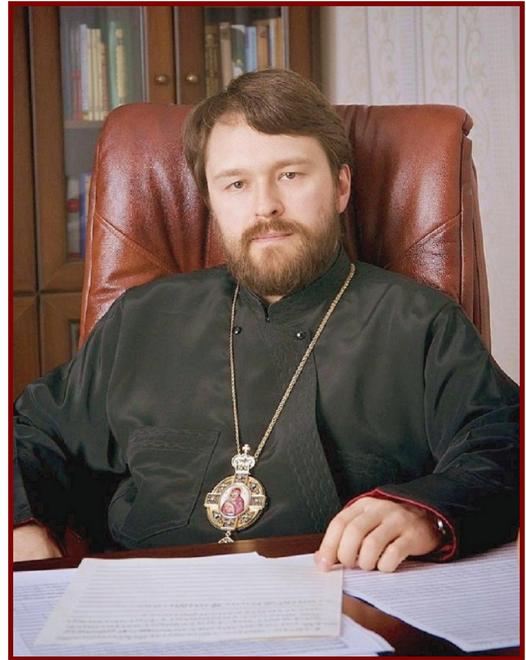
Until now we have spoken primarily about personal, individual prayer. Now I would like to say a few words about prayer in the family circle.

The majority of our contemporaries live in such a way that family members gather fairly rarely, at best twice a day: in the morning for breakfast and in the evening for dinner. During the day, parents are at work, children at school, and only preschoolers and pensioners remain at home. It is very important that, in the daily routine, there be some moments when everyone can gather together for prayer. If a family gathers for dinner, then why not pray for a few minutes together beforehand? One can also read prayers and a selection from the Gospel afterwards.

Common prayer strengthens the family, because family life can only be truly full and happy when its members are joined not only by family ties, but also by spiritual kinship and a common understanding and outlook. Common prayer, moreover, has beneficial effects on every member of the family, and is particularly helpful for children.

In Soviet times it was forbidden to raise children in a religious spirit. This was motivated by the fact that children were to grow up first, and only later to make an independent choice about whether to go the religious way. There was a deep lie within this argument, because before one can have the opportunity to choose, one must have learned something. And the best age for learning is, of course, childhood. It is very difficult for someone who has learned to live without prayer from childhood to learn to pray. Someone who has been raised from childhood in a prayerful, blessed spirit, who from his earliest years knows about the existence of God and how one can always turn to God, even if he later departs from the Church, will still preserve somewhere in the deep recesses of his soul the skills of prayer and the religious charge obtained in childhood. It often happens that people who have departed from the Church return to God at some stage in their life because in childhood they had become accustomed to prayer.

There is another point. Today in many families there are relatives of the older generation, grandmothers and grandfathers, who were raised in a non-religious environment. Even twenty or thirty years ago one could say that the Church was a place for “grandmas.” Now it is grandmothers who represent the very most irreligious generation, having been brought up in the thirties and forties, in the era of “militant atheism.” It is very important that older people find their way to church. It is not too late for anyone to turn to God, but those young people who already know this path should tactfully, gradually, but consistently engage their older relatives in the orbit of the spiritual life. Through daily family prayer one can do this particularly well.



## CANDLES FOR LAST SUNDAY, 26 JULY

### 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 & Wayne Joshua deVyver; David Horka; Nina I; Marion P; Fr. Photius; Mo. Benedicta; Archim. Roman, *by Sister Ioanna*

Child Lana Wilson, Shirley Troyer, Marsha Olson, *by Becky Jurczyszyn & Levi*

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

Nana Josephine Wess, *by Wess Family* + + + Nana Maria, *by Wess Family* + + + Lev Chernuhin, *by Wess Family*

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*

Michael Barno (Newly Departed), (Memory Eternal), *by cousin, Donald Yakuber*

Irene & Stan Mueller (Memory Eternal), *by Donald Yakuber*

Florence & Bill Newton (Memory Eternal), *by Donald Yakuber*

Pam Wright (Memory Eternal), *by Donald Yakuber*

Megan Madaffer (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; 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 Truskowski* + + + Family & Friends, *by Mary Ann Harvilla & Kay T.*

Brother, Greg & Donna, nephew, Gregory & Liz & nephew, Alex, *by Mary Ann Harvilla & Kay* + + + Sue Nossal, *by Mary Ann H. & Kay*

Archimandrites Nafanail, Gregory & Seraphim; Fr. Roman & Mat. Rose Marie; Fr. Lawrence & fam; Fr. Daneil & fam; Dcn. Michael & fam;

Mat. Mary D; Carl; Sdn. Fr. Tikhon; Sdn Andrew; Rdr Robert; Robert M; David Samuel & Sky; Jo Anne & Nick; Martha; Athanasius &

Angelica; John A; Elaine R; Ed & Tiffany; Vasiliki; Rose; Emil; Azbehat; Fr. Martin & Parish; Genig Family & unborn-child, *by Sr. Ioanna*

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

Joan & Bob Jurczyszyn, Leia & Mike Wilson, Andrea & Liz Tomechewsky, *by Becky Jurczyszyn & Levi*

Karen Phillips (cancer of lower abdomen), *by Tiffany Manier* + + + Salvation of Manier Children & Family, *by Tiffany*

Barbara & Harold (Safe Travel), *by Sister, Brother & Brother-in-law*

Jason, Marianna, Amilia & Liliana Wess (Safe Travel) + + + Galina Chernuhina & Oleg Chernuhin, *by Wess family*

### PROSPHORA FOR TODAY IS OFFERED BY: Matushka Rose Marie

**In Memory Eternal of:** John & Anna, Joseph & Estelle, Margaret (newly departed, 6/19), Olga, Joseph, Marsha, Richard, Tom, Samuel & Mary, & all other departed family; and **for the Health of:** Fr. Roman, Matushka Rose Marie, Elizabeth, Larry, Caitlin, Zachary, Gregory, Tamiko, Thomas, Barbara, Harold & all other family members.

### ANNOUNCEMENTS

**THANK YOU** to Reader George Hanoian &/or John Andrayko for mowing & edging the lawn each week, and to Fr. Roman, Mat. Rose Marie & Thomas for taking care of the beautiful flower-gardens. Fr. Roman appeals for others to offer to come and help with the enormous amount of yard work necessary to maintain the beauty of our church grounds.

**LISTEN TO DETROIT'S OWN ORTHODOX RADIO HOUR EVERY SUNDAY, 5-6 PM ON WNZK 690 AM.** For more info, see: [http://coccdetroit.com/2015\\_4\\_7\\_doortolaunch.html](http://coccdetroit.com/2015_4_7_doortolaunch.html)

**PLEASE HELP FR. ROMAN & ST. INNOCENT FILL OUR QUOTA OF SELLING 5 CHARITY RAFFLE TICKETS FOR A TIGERS BASEBALL GAME SUITE + 20 TICKETS + BUFFET + PARKING.** Tigers vs. Cleveland game, Fri. Sept. 4<sup>th</sup>. Drawing on August 11<sup>th</sup>. Please offer to buy 1/4 of a ticket at \$25. **See flyer with full info:** <http://coccdetroit.com/files/Flyers/COCC-TigersSuiteRaffle2015.pdf>

If 4 people would offer to donate \$25 each, (or multiples of \$25) for the remaining raffle ticket, contact Fr. Roman or Sister Ioanna. This is a major annual charity fund-raiser by the COCC (Council of Orthodox Christian Churches) that enables the COCC to support its charitable and educational programs, including now the new Radio Hour each Sunday. By buying a \$100 raffle ticket, your odds of winning are very good, because only 100-150 tickets are to be sold. Tigers vs. Cleveland game, Fri. Sept. 4<sup>th</sup>. Drawing on August 11<sup>th</sup>. See Fr. Roman for details. **See flyer with full info:** <http://coccdetroit.com/files/Flyers/COCC-TigersSuiteRaffle2015.pdf>

**MONTHLY LUNCH & DISCUSSION GATHERINGS:** Our parish monthly fellowship gatherings continue to meet on the 3<sup>rd</sup> Sunday of each month after coffee-hour, for a pot-luck lunch and discussion, at the St. Innocent Monastic Community. The August gathering: **August 16<sup>th</sup>**.

**JULY-AUGUST "GOOD WORKS" NOW AVAILABLE:** The latest issue (July-August) of the excellent bi-monthly 20-page, 8½x11 publication of the COCC (Council of Orthodox Christian Churches of Metro-Detroit) is now available. If and when we can get some more printed copies, (we ran out of them and haven't been able to get more yet, but we are hopeful) will at church in the left front pew, or ask Sr. Ioanna about them. Next week it is supposed to be available in full-color on-line as a PDF file at: <http://coccdetroit.com/goodworks.html>

**PROSPHORA SCHEDULE FOR 2015:** *July:* Matushka Rose Marie; *August:* Sister Ioanna; *September:* Deborah Hartz; *October:* John Andrayko; *November:* Sister Ioanna; *December:* Nicholas Family. **Thank you to Prosfora donors.**

**REDFORD INTERFAITH RELIEF (RIR) REQUESTS DONATIONS** Please bring in bath-towels, plus socks & underwear for children, men & women, all sizes, to help the needy in our own local community. The RIR was founded by Redford clergy. Fr. Roman now serves on its Board.

**ST. INNOCENT CHURCH AGAIN RECOGNIZED BY REDFORD TOWNSHIP FOR ENHANCING THE CITY'S BEAUTY.**

**AUGUST PARISH CALENDAR WILL BE READY ON-LINE SHORTLY, HOPEFULLY ON Fri or Sat. Check it out.**

**✙ CHRIST IS IN OUR MIDST! ✙ HE IS NOW AND EVER SHALL BE! ✙**

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