

# 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

July 12, 2015

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

DEACON: Rev. Dn. Michael Comerford

SUBDEACON: Dr. Joshua Genig

ATTACHED: Sister Ioanna

CHOIR DIRECTOR: Elizabeth Star Hatfield

READERS: Robert Joseph Latsko & George Hanoian



Prince St. Vladimir, Feast 7/15

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

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

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

**COMMEMORATED TODAY:** Martyrs Proclus and Hilary of Ancyra (2nd c.). Ven. Michael of Maleinus (962). Martyrs Theodore and his son, John, of Kiev (983). Ven. Arseny of Novgorod, Fool-for-Christ (1570). Ven. Simon, Abbot of Volomsk (1641). Martyr Golinduc (in Baptism Mary), of Persia (591). Ven. John (998) and Gabriel, of the Holy Mountain (Georgian). Icon of the Most-holy Theotokos, "The Three Hands." (8th 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 & Todd Smoly; Peter Glover; Irene Adams; Ethel Elizabeth & Wayne Joshua deVyver; David Horka; Michael Rusko, Anna Lichagina, Yelena & Zinaïda Korniyevskaya, Joseph Nossal, Michelle Tucker, Todd Comerford

**ALSO FOR:** Margaret Kupec (Newly departed, June 19<sup>th</sup>, in New Jersey), *Aunt of Matushka Rose Marie*

**MEMORY** Ross Falsetti, for the anniversary of his repose Today, Sunday, 12 July

**ETERNAL!** Michael Rusko, for the anniversary of his repose Today, Sunday, 12 July

Michael Latsko, for the anniversary of his repose on Wednesday, 15 July

**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 (*hip surgery*) & Susan Nossal

Rose Ann Everhardt, who celebrates her birthday Today, 12 July

Jordan Manier, who celebrates his birthday on Wednesday, 13 July

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

### SCHEDULE FOR THE COMING WEEK

Saturday	7/18	4pm	GREAT VESPERS & CONFESSIONS
Sunday	7/19		<i>7<sup>th</sup> Sunday After Pentecost &amp; St. Seraphim of Sarov</i>
		9:15am	Hours & Akathist or Canon & Confessions
		10am	DIVINE LITURGY, followed by Coffee Hour

*Feasts this week: Wed. 7/15: St. Vladimir; Fri. 7/17: Tsar Martyrs Nicholas II & family; Sat. 7/18: Martyr Grand Duchess St. Elizabeth*

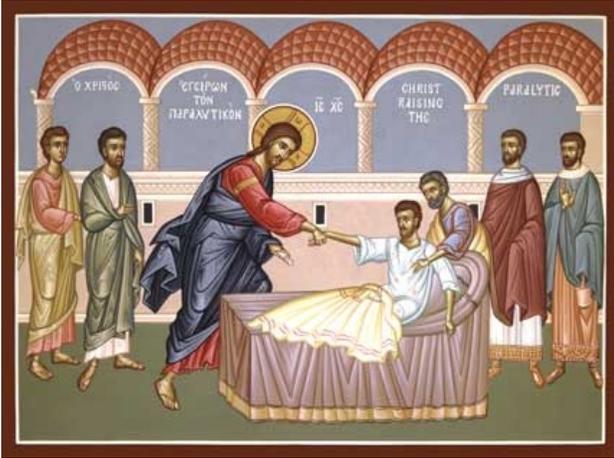
✙ CHRIST IS IN OUR MIDST! ✙ HE IS NOW AND EVER SHALL BE! ✙

## **HEALING OF THE PARALYZED MAN**

By Metropolitan Anthony of Sourozh

For the 6<sup>th</sup> Sunday After Pentecost, St. Matthew 9:1-8

A Sermon delivered on July 14, 1985



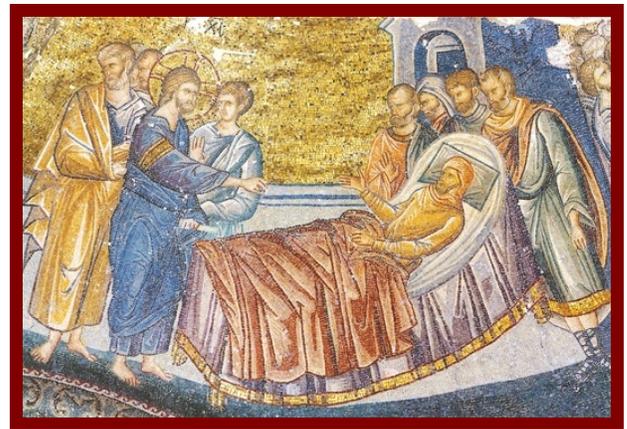
In the name of the Father, the Son and the Holy Spirit.

A man was brought to the Lord Jesus Christ, paralyzed, by four of his friends. And Christ, seeing their faith, said to him that he could be healed.

There are two things in this story which I would like you to think about. The one is that this man was ill, he was in need; perhaps he was unable either to express his need, or to express the faith that he had in the possibility of healing; but his friends had faith: faith in Christ, faith in His power to heal, to make whole. And they took this man and brought him to the Lord.

But their faith would not have been sufficient; many were paralyzed, many were sick who did not find friends who would bring them to the healer. It is not only their faith in Christ; it is also their love to their friend that prompted them to act. And again, it is because this man, in the years when he was whole, was able to call out love, friendship, devotion, faithfulness in their hearts that in the hour of need they came to his rescue.

Here are two lessons for us. The one is that we can bring forth the needs of people — physical, spiritual and other needs; we can bring forth their needs to God if we have faith in His healing power, and our faith can open the gates of salvation for those who perhaps have not enough faith, who might not even be able to say, ‘I believe, Lord, help my unbelief — those who doubt, those who hesitate, those who are uncertain that we can bring them to the Lord. But this is possible only if the person in need has created in us, called out in us love; a love so personal, so faithful that we prove capable of acting. Or perhaps, if our life in Christ is deep enough that God has sawn into our hearts so much of His own compassion, of His own love that we can turn to the unknown, turn to whom we have never heard of, prompted by nothing but by his or her need, and bring him or her to God unto salvation, unto healing.



We must remember both the necessity for us to become capable of love and capable of calling out love around us. And also we must learn to have the daring of faith when we see need around us, and bring it to the Only One Who can resolve it, Who can heal, Who can make whole not only bodies, and minds, and souls, but the complex relationship between people.

Here is a calling, here is a vocation for us; let us pay attention to what God says to us in this Gospel, in this Good News of the power of love, divine and human, and the power of faith to which God's love and mercy responds. Amen.

## **THE BEAUTY OF THE CHURCH: ITS PLACE AND PURPOSE**

By Bishop Anthony of Toledo and the Midwest (Antiochian)

Source: *'The Word,' June 2015*

(<http://www.antiochian.org/the-beauty-church-its-place-and-purpose>)

When you have your wedding photo framed and hung in your home, you probably put that picture in the most expensive and stylish frame you can afford. You do not think of the cost, so much as the memory of the event it preserves and the feelings experienced. In this way, and with all family pictures, something more than paper and ink and color are present for us. It is the sacrament of the moment that counts. Material things become the conveyor or vehicle for an invisible and spiritual reality that is far more precious to us than the expense demanded to express it. Yet, if these special times in our lives are not adorned with the beauty and expense of frames and colors, we might cheapen them, and turn something that was wonderful into a common, forgettable and ordinary thing. The beauty of the material attracts us to the lasting value of the experience which that package *re*-presents.



The icons we see in Church are material things: wood, paint, lamination, and so forth. Through them, however, we find the presence of the wonder-working saint. Material things deliver the presence of the person. Our material bodies, following our Baptism and Chrismation, carry our immortal and beautiful soul, which is invisible to the eye. St. Paul has written of this: "Do you not realize that your body is a temple of the Holy Spirit that is in you?" (1 Cor. 6:19–20). Do we not ask the Holy Spirit to come down upon the bread and wine and make it the Body and Blood of Our Lord Jesus Christ in the Church? Do we not need the material church in order for the priest to say those words? Is not the Church the Body of Christ? Should we not clothe the Body of Christ in beauty? Is not the vested priest the presence sacramentally of the glorified Christ when the Divine Liturgy is served? How helpful would it be to see Christ only in street clothes?

We should read the Scripture which talks about the anointing of Jesus before His Crucifixion:

*Now when Jesus was at Bethany in the house of Simon the leper, a woman came up to him with an alabaster flask of very expensive ointment, and she poured it on his head, as he sat at table. But when the disciples saw it, they were indignant, saying, "Why this waste? For this ointment might have been sold for a large sum, and given to the poor." But Jesus, aware of this, said to them, "Why do you trouble the woman? For she has done a beautiful thing to me" (Matthew 26:6–11).*

Did Jesus ever condemn the beauty of the Temple or comment on the wealth it contained? No, He knew that the beauty of the material Temple produces the presence of heavenly worship. He even praised the poor widow who loved God so much in His material sanctuary that she gave all her money to keep it beautiful: "He looked up and saw the rich putting their gifts into the treasury; and he saw a poor widow put in two copper coins. And He said, 'Truly I tell you, this poor widow has put in more than all of them; for they all contributed out of their abundance, but she out of her poverty put in all the living that she has'" (Luke 2:1–4).

When the Hebrew slaves left Egypt following the plagues, the Egyptians gave them enormous wealth – as though paying them reparations for all the slave labor that built the pharaohs' monuments. "Speak now in the hearing of the people that they ask, every man of his neighbor and every woman of her neighbor, jewelry of silver and of gold" (Exodus 11:2). We know that this wealth was used exclusively for the building of the Tabernacle in the wilderness, and for the Ark of the Covenant, the mercy seat and the furnishings of the Tabernacle. (See Exodus 25:1–9, the rest of Chapter 25, and all of Chapters 26–31.) See Exodus 35 and 36 for the generosity and expense of the Old Testament Tabernacle, and how the people understood the purpose of their private wealth: it was for sacred and public worship! The building of Solomon's Temple in the books of Kings also makes this point.

Finally, the depiction of paradise after the Second Coming of Christ in the Book of Revelation describes the beauty of the New Jerusalem – in which we participate already here, in anticipation, in the Church, the Kingdom of God on earth, according to our theology (Revelation 21:9–21).

If we are receiving for dinner the most important person we know, the person we love and need the most, wouldn't we put out our best china, utensils and tablecloth, and seat them at the polished dining room table, if we could? Don't we want to give Jesus our Savior, who comes to visit us in His Church and to give us His Holy Body and Blood, the best we have, our very best? It cost Him everything He is to save us. Should it not cost us something – much less than He gave for us – to receive Him? Doesn't love demand that?

# **DO NOT RESENT – DO NOT REACT – KEEP INNER STILLNESS**

By Metropolitan Jonah (Paffhausen) ✚ (Part 3 of 3)

## **REPENTANCE AND CONFESSION**

Awareness of our sins and hypocrisy, our short comings and falls, leads us to repentance and the transformation of our life. Repentance, conversion, the transformation of our mind and our life, is the core of the Christian life. Repentance does not mean to beat ourselves up for our sins, or to dwell in a state of guilt and morose self-condemnation. Rather, it means to confront our sins, and reject and renounce them, and confess them, trying not to do them again. What this does is, that to the extent we renounce and confess our sins, they no longer generate thoughts, which accuse us or spur passionate reactions.

Sometimes we have to confess things several times, because we only repent of, or are even conscious of, aspects of the sin. Things that make us feel guilty, provoke our conscience, or that we know are acts of disobedience all should be confessed. We have to train our conscience, not by memorizing lists of sins, but by becoming aware of what breaks our relationship with God and other people. We need to be conscious of God's presence, and realize what distracts us from it. These things are sins. Of course, we are experts at deluding ourselves, when we really want to do something, and we know that it is not blessable.

Confession is not only Christ's first gift to the Church, the authority to forgive sins in His Name; but is one of the most important means of healing our souls. Sins are not sins because they are listed in a book somewhere. They are sins because they break our relationship with God, other people, and distort our true self. Sins are sins because they hurt us and other people. We need to heal that hurt, and revealing the act or thought or attitude takes away the shame that keeps it concealed, and prevents healing.

We need to confess the things that we are the most ashamed of, the secret sins, which we know are betrayals of our true self. If we don't confess them, they fester and generate all sorts of despondency, depression and guilt, shame and despair. The result of that is that we identify ourselves with our sins. For example, same-sex attraction becomes gay identity. Failure in some area becomes a general self-identification with being a failure.

What is critically important is that we are not our sins, thoughts or actions. These things happen, we sin, have bad thoughts and do wicked and evil things. But we are not our thoughts or actions. Repentance means to stop and renounce not only the actions, but to renounce the identity that goes with it. Thoughts are going to come. But we can learn, through practicing inner stillness, to let our thoughts go. They will still be there, but we can learn to not react to them, and eventually, simply to ignore them.

The process of purifying our self is hard and painful, at first; but becomes the source of great joy. The more we confess, honestly and nakedly, the more we open ourselves to God's grace, and the lighter we feel. Truly the angels in heaven (and the priest standing before you bearing witness to the confession) rejoice immensely when a person truly repents and confesses their sins, no matter how dark and heinous. There is no sin so grievous that it cannot be forgiven. NOTHING! The only sin not forgiven is thinking that God cannot forgive our sin. He forgives. We have to forgive our self, and accept His forgiveness.

Preparing for confession is an important process. It means to take stock of our life, and to recognize where we have fallen, and that we need to repent. The following should help to prepare for confession, but it is not a laundry list. Rather, it should help to spur our memory, so that we can bring things to consciousness that we have forgotten. It is more of an examination of conscience.

### **THE PASSIONS**

Gluttony  
Lust  
Avarice  
Anger  
Envy  
Despondency  
Vainglory  
Pride

### **THE COMMANDMENTS**

Love the Lord your God with all your heart, with all your soul and with all your mind; and love your neighbor as yourself.

## Loving God

Do I love God?  
Do I really believe in God, or just go through the motions?  
Do I pray, and when I do, do I connect, or is it just mechanical?  
Do I rush through prayers, Scripture readings, and spiritual literature?  
Do I seek the will of God in all things?  
Do I rebel against what I know to be God's will, and the Christian life?  
Do I try to be obedient, and constantly surrender my life to God?  
Do I go to church, go to Confession and Communion regularly, keep the fasts?  
Do I try to be conscious of God's Presence, or not?  
Do I try to sanctify my life? Or do I give in to temptation easily? Thoughtlessly?

## Loving our Neighbor

How do I treat the people around me?  
Do I allow myself to judge, criticize, gossip about or condemn my neighbor?  
Do I put people down? Do I look for their faults?  
Do I condescend and talk down to others?  
Do I treat others with kindness, gentleness, patience? Or am I mean, rough and nasty?  
Do I try to control others, manipulate others?  
Do I regard others with love and compassion?  
Do I bear anger or resentments against others? Hatred, bitterness, scorn?  
Do I use and objectify others for my own pleasure or advantage? For sex, for profit, or for anything else which de-personalizes him/her?  
Do I envy and bear jealousy towards my neighbor? Do I take pleasure in his misfortunes?  
Do I act thoughtlessly, oblivious to the feelings or conscience of the other?  
Do I lead my neighbor into temptation intentionally?  
Do I mock him or make fun of him?  
Do I honor the commitments I have made? Marriage vows? Monastic vows?  
Do I honor my parents? Am I faithful in my relationships?  
Do I have stability in my commitments?  
Am I conscious of how my words and actions affect others?  
Have I stolen anything, abused or hurt anyone?  
Have I committed adultery?  
Have I injured or killed someone?  
Do I covet other people's things? Do I lust after possessions or money? Does my life revolve around making money and buying things?

## Loving Our Selves

How am I self-centered, egotistical, self-referenced?  
Do I take care of myself, physically, emotionally, mentally, spiritually? Am I obsessed about my self, my image, my appearance, my desires and agenda?  
Do I indulge in laziness? Do I get despondent, depressed, despairing?  
Do I beat myself up, indulge in self-hatred or self-pity?  
Do I injure myself? Do I have low self-esteem, or think myself worthless?  
Do I blame other people for my reactions? Do I feel myself a victim?  
Do I take responsibility for my own reactions and behaviors?  
Do I engage in addictive behaviors, abusing alcohol, food, drugs, sex, pornography, masturbation? How do I try to console myself when I'm feeling down?  
Do I have anger and resentment, rage, and other strong emotions and passions suppressed within me? Do I act out on them? How do they affect my behavior? Can I control them or do I abuse other people?  
Am I conscious of how my words affect people?  
How am I a hypocrite? Can I face my own hypocrisy? Am I lying to and deluding myself?  
Do I have a realistic idea of myself? Am I honest with myself and others? What kind of façade do I put up?  
Have I done things that I don't want to or am too ashamed to admit? Abuse of others or animals, incest, homosexual acts, perverse actions? Have I abused drugs, sex or other things that I don't want to acknowledge? Am I afraid that I am those things—an alcoholic, drug addict, gay, child abuser? Am I afraid to confess them?  
Can I forgive myself for these things? What do I feel guilty about? Does guilt control my life?  
Am I being faithful to myself, to God, to others? Does my life have integrity?

## CANDLES FOR LAST SUNDAY, 5 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 Elashat, 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 Sr Ioanna*

Child Lana Wilson, Shirley Troyer, Betty Stelmaszek, *by Becky Jurczyszyn & Levi*

Helen Hall (newly departed), *by Fr. Roman & Matushka Rose Marie*

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*

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

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

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

Megan Madaffer, (Memory Eternal), *by Donald Yakuber*

Fr. Michael Barna (Archimandrite Il'ya), (Memory Eternal), *by Donald Yakuber*

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### **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*

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

Mat. Mary D; Carl; Fr. Sdn. 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; Genig Family & unborn-child, *by Sister Ioanna*

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

Joan Jurczyszyn, Leia & Mike Wilson, Andea Faust, Liz Tomechewsky, *by Becky Jurczyszyn & Levi*

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

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

Pat & Jerry Wright (God Bless), *by Donald Yakuber*

Tom Trail (God Bless), *by Donald Yakuber*

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

**In Memory Eternal of:** John & Anna, Joseph & Estelle, Michael & 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 & other family members.

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### **ANNOUNCEMENTS**

**THANK YOU** to Reader George Hanoian &/or John Andrayko for mowing & edging the lawn each week, and to Fr. Roman and Mat. Rose Marie for taking care of the beautiful flower-gardens; and also to Becky for working on the church grounds, and to Thomas for cleaning the church. **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.**

**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 July gathering: **next Sunday, July 19<sup>th</sup>.**

**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)

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