

St. Jacob Netsvetov, Feast 7/26

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 26, 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

✙ 8th SUNDAY AFTER PENTECOST ✙

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

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

COMMEMORATED TODAY: The Repose of St. Jacob (Netsvetov), Enlightener of the Peoples of Alaska (1864). Hieromartyr Hermolaus and Martyrs Hermippus and Hermocrates at Nicomedia (ca. 305). Ven. Moses the Hungarian, of the Kiev Caves (Near Caves—ca. 1043). Martyr Parasceva of Rome (2nd c.). Ven. Gerontius of St. Anne Skete (Mt. Athos). The "EMVOLON" Icon of the Most-holy Theotokos in Constantinople.

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 19th, in New Jersey), *Aunt of Matushka Rose Marie*

MEMORY Helen Hall (newly departed, 6/29/15), *long-time friend of St. Innocent*

ETERNAL! Helen Lomako (newly departed, 7/9/15), *active with COCC & OCW, long-time friend of St. Innocent*

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*)

Diane & Robert Nossal, who celebrate their anniversary on Tuesday, 28 July

Donald Yakuber, who celebrates his birthday on Tuesday, 28 July

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

SCHEDULE FOR THE COMING WEEK

Saturday	8/1	<i>Dormition Fast begins today and continues through 8/14</i>
	4pm	GREAT VESPERS & CONFESSIONS
Sunday	8/2	9th Sunday After Pentecost
	9:15am	Hours & Akathist or Canon & Confessions
	10am	DIVINE LITURGY, followed by Coffee Hour

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

ON THE 5 LOAVES & 2 FISH

By Metropolitan Anthony of Sourozh

For the 8th Sunday After Pentecost, St. Matthew 14:14-22

A Sermon delivered on August 13, 1989

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

We read the Gospel from year to year, and from generation to generation in new contexts, in the face of now situations, whether they are historical or personal. And every time, a passage or another may strike us in a new way.

Today we have read the passage about the feeding of the multitude by Christ. And more often than not I have read in the Fathers and in the spiritual writers their sense of wonder at the mercy of God and of the power of God Who could feed so many with so little, Who could indeed, work miracles within a world so much estranged from Him, when just a glimpse of faith, a crack in our armor of faithlessness allowed Him to act.

And Christ says to the disciples: No, they need not depart; you give them to eat... How can they feed a multitude of that kind? A thousand men, women, children, and all they have is five loaves of bread and two fishes? And here is a challenge of Christ to them, and of Christ to us. Yes — in a way, God alone can perform this miracle; but not if we do not contribute with openness of heart, and with an open hand. He did not say to His disciples: Keep as much as you need for yourselves, and give the rest, your left-overs to others. He says to them: Take all you have, and give it all...

Isn't it something which the Lord says to us now, in a very special way, in days where we are so secure, so rich, so opulent, and when we hear day after day of the hunger, the misery, the death indeed from starvation of thousands and thousands of people. And what the Lord says to us is simply: Give what you have and let Me act afterwards; do not ask Me to work a miracle where you could do the thing yourselves...

The Apostles could do little; they could share only five loaves and two fishes; but we can share so much! If our hearts were open, and from hearts of stone God had made hearts of flesh within us, if we had learned anything of generosity and of mutual responsibility, if we had learned a little, oh, so little! — about loving our neighbor actively, there would be no hunger in the world.

And what this Gospel says to us today, is, 'look round'; look round at every person who is hungry, every person who is homeless, every person who is in need, and remember that each of these persons is your own responsibility, that all their hunger, all their homelessness, all their misery is ultimately the result of your opulence, your comfort, your richness and your refusal to share, to give. Not to give beyond your means — just to give.

If we only remembered, as one Saint, whose name I can't recall now, says in one of his writings, that whenever he eats a morsel which is not a necessity, whenever he acquires or possesses anything beyond his strict needs, he has stolen it from the hungry, stolen it from the homeless, stolen it from the one who has no clothes — he is a thief.

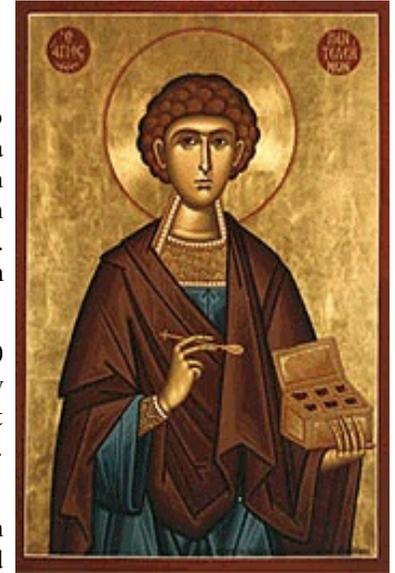
Isn't that addressed to us much more sharply than to this ascetic? We must reflect on this, because we are behaving like bad, unworthy stewards; there is such a thing as stewardship of wealth — intellectual, emotional, moral and material. You remember probably the story of the unworthy, the unfaithful steward who had cheated his master, stolen from him, and when he was to be dismissed by his master who had discovered his dishonesty, he called the people who owed money to his master, and reduced their debt. This is something which we could learn. He turned to people, and gave whatever help he could; we do not. Let us reflect on these words of Christ: They need not depart from My presence to order to eat; you give them what they need... And if we looked round us — not far beyond, but just round us — at the needs of people who are hungry, who are homeless, who are deprived of rights, or simply our neighbors who are at times so lonely, need a word of comfort, need friendship, solidarity, we would begin to fulfill this commandment of Christ.

But let us not deceive ourselves; it is not by words of consolation, by kind gestures that we will have fulfilled it. Christ said: Give all you have... and to us perhaps, taking into account the little faith which we have, and the narrowness and hardness of our heart, He will say: Give what is superfluous in your life — but give true thought to what is superfluous, to what you spend on yourself unnecessarily, without even deriving true joy and pleasure, an advantage from it — give it, and then, leave it to God to fulfill the gift, to do the rest.

This is the judgement of God upon me; it is also the call of God addressed to each of you. Amen!

GREAT MARTYR AND HEALER PANTELEIMON

Feast Day, 27 July



The Great Martyr and Healer Panteleimon was born in the city of Nicomedia in the year 275 into the family of the illustrious pagan Eustorgios, and he was named Pantoleon. His mother St. Eubula (March 30) was a Christian. She wanted to raise her son in the Christian Faith, but she died when the future martyr was just a young child. His father sent Pantoleon to a pagan school, after which the young man studied medicine at Nicomedia under the reknowned physician Euphrosynos. Pantoleon came to the attention of the emperor Maximian (284-305), who wished to appoint him as royal physician when he finished his schooling.

The hieromartyrs Hermolaos, Hermippos and Hermokrates, survivors of the massacre of 20,000 Christians in 303 (December 28), were living secretly in Nicomedia at that time. St. Hermolaos saw Pantoleon time and again when he came to the house where they were hiding. Once, the priest invited the youth to the house and spoke about the Christian Faith. After this Pantoleon visited St. Hermolaos every day.

One day the saint found a dead child on the street. He had been bitten by a great snake, which was still beside the child's body. Pantoleon began to pray to the Lord Jesus Christ to revive the dead child and to destroy the venomous reptile. He firmly resolved that if his prayer were fulfilled, he would become a follower of Christ and receive Baptism. The child rose up alive, and the snake died before Pantoleon's eyes.

After this miracle, Pantoleon was baptized by St. Hermolaos with the name Panteleimon (meaning "all-merciful"). Speaking with Eustorgios, St. Panteleimon prepared him to accept Christianity. When the father saw how his son healed a blind man by invoking Jesus Christ, he then believed in Christ and was baptized by St. Hermolaos together with the man whose sight was restored.

After the death of his father, St. Panteleimon dedicated his life to the suffering, the sick, the unfortunate and the needy. He treated all those who turned to him without charge, healing them in the name of Jesus Christ. He visited those held captive in prison. These were usually Christians, and he healed them of their wounds. In a short time, reports of the charitable physician spread throughout the city. Forsaking the other doctors, the inhabitants began to turn only to St. Panteleimon.

The envious doctors told the emperor that St. Panteleimon was healing Christian prisoners. Maximian urged the saint to refute the charge by offering sacrifice to idols. St. Panteleimon confessed himself a Christian, and suggested that a sick person, for whom the doctors held out no hope, should be brought before the emperor. Then the doctors could invoke their gods, and Panteleimon would pray to his God to heal the man. A man paralyzed for many years was brought in, and pagan priests who knew the art of medicine invoked their gods without success. Then, before the very eyes of the emperor, the saint healed the paralytic by calling on the name of Jesus Christ. The ferocious Maximian executed the healed man, and gave St. Panteleimon over to fierce torture.

The Lord appeared to the saint and strengthened him before his sufferings. They suspended the Great Martyr Panteleimon from a tree and scraped him with iron hooks, burned him with fire and then stretched him on the rack, threw him into a cauldron of boiling tar, and cast him into the sea with a stone around his neck. Throughout these tortures the martyr remained unhurt, and denounced the emperor. By order of the emperor they brought the Great Martyr Panteleimon to the circus to be devoured by wild beasts. The animals, however, came up to him and licked his feet. The spectators began to shout, "Great is the God of the Christians!" The enraged Maximian ordered the soldiers to stab with the sword anyone who glorified Christ, and to cut off the head of the Great Martyr Panteleimon.

They led the saint to the place of execution and tied him to an olive tree. While the martyr prayed, one of the soldiers struck him with a sword, but the sword became soft like wax and inflicted no wound. The saint completed his prayer, and a Voice was heard from Heaven, calling the passion-bearer by his new name and summoning him to the heavenly Kingdom. Hearing the Voice, the soldiers fell down on their knees before the holy martyr and begged forgiveness. They refused to continue with the execution, but St. Panteleimon told them to fulfill the emperor's command, because otherwise they would have no share with him in the future life. The soldiers tearfully took their leave of the saint with a kiss.

When the saint was beheaded, the olive tree to which the saint was tied became covered with fruit. Many who were present at the execution believed in Christ. The saint's body was thrown into a fire, but remained unharmed, and was buried by Christians. St. Panteleimon's servants Lawrence, Bassos and Probus witnessed his execution and heard the Voice from Heaven. They recorded the life, the sufferings and death of the saint. St Panteleimon gave his life for Christ on 27 July 304 AD.

Portions of the holy relics of the Great Martyr Panteleimon were distributed throughout all the Christian world. His venerable head is now located at the Russian monastery of St. Panteleimon on Mt. Athos. St. Panteleimon is venerated in the Orthodox Church as a mighty saint, a healer and the protector of soldiers. This latter aspect of his veneration is derived from his first name Pantoleon, which means "a lion in everything". His second name, Panteleimon, given him at Baptism, which means "all-merciful," is manifest in the veneration of the martyr as a healer. The holy Great Martyr and Healer Panteleimon is invoked in the Mystery of Anointing the Sick, at the Blessing of Water, and in the Prayers for the Sick. *[From: OCA web site, slightly abbreviated and edited]*

“IT IS ALL GRACE”

By Fr. Thomas Hopko

From “*LIFE TRANSFIGURED*”: A Journal of Orthodox Nuns

Vol. 47 #2; Summer 2015

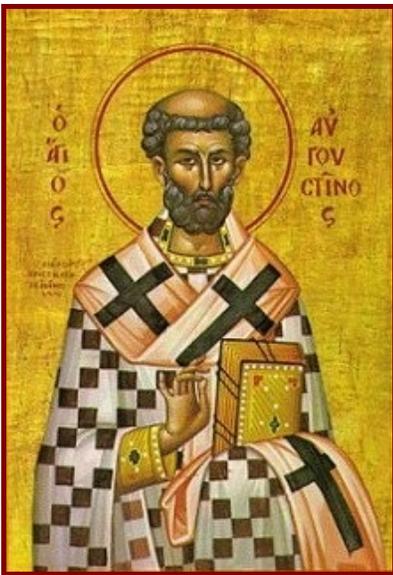
*Fr. Thomas gave his last homily on Forgiveness Sunday, February 22, 2015, in our chapel
[Transfiguration Monastery, Ellwood City, PA].*

While he needed a walker to stand, he needed no sermon notes.

*While his voice was soft and raspy due to medication, his message was strong and clear,
the message he had been preaching his whole life.*

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

Those of us who have some knowledge of the history of the Christian faith and of Christianity in this world will recognize right away the important place that the epistle we just heard (*Romans 13:11-14:4*) holds in the history of the Church. St. Augustine and his friend Olympius, before they were Baptized, while they were searching for the Truth, ran into St. Ambrose, Bishop of Milan, who was a very good friend of Augustine’s mother, St. Monica. Monica [had] begged and begged Ambrose that her son would be converted from his licentious life that he was leading and he said to her, “Be at peace, God will not take lightly all of your tears.”



St. Augustine of Hippo

One day, Augustine and his friend Olympius were sitting in a garden, and they were actually reading the sayings of St. Anthony the Great. And then St. Augustine testified in his book called *The Confessions* — where he begins by saying, “Too late have I sought you, O Love of my life,” — that at that moment it was as if he heard the voice of a child saying the following words in Latin, “*tolle, lege,*” which mean, “take and read.” Take and read. So he just opened up the New Testament, and these words from the Epistle to the Romans were what he heard: “Not in debauchery or licentiousness, not in reveling and drunkenness, but put on the Lord Jesus Christ, and make no provision for the flesh to satisfy its desires.” Then he went and got Baptized. And we know St. Augustine became the greatest of the Western Church Fathers. The Eastern Church has quite a bit of trouble with some of the teachings of St. Augustine, but we have no quarrel and have only honor for the conversion of his life, giving his whole life to God, and writing so much about the Christian faith. There was a saying also in Latin, that anyone who has said that they have read all of St. Augustine is a liar, because he wrote so much. In any case, he is a huge figure in the history of Christianity, especially in the Western

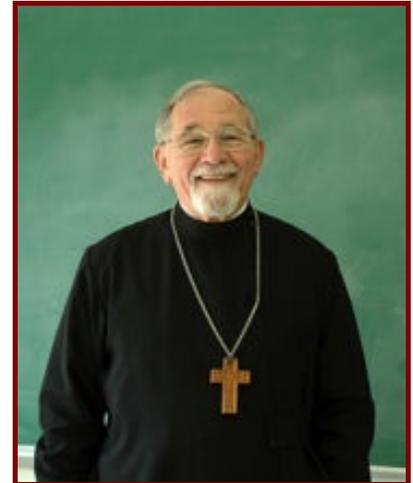
Church.

Today, we begin the Great Lenten season, called the tithing of the year, because it’s almost literally one-tenth of the year. In the Bible, the *tithe*, the *10 percent*, especially of harvest and things like that, was always given to God, given to the poor, or at least, at that time of year, for the sake of forgiveness of sins and to make a new beginning. So now begins the tithing of the year, the 10 percent that we are supposed to offer completely and totally and whole-heartedly as much as we can to God. As Fr. Nicholas [Solak] said in his sermon last Sunday, “Lent and repentance are about God, not about us.” It’s about God; it’s about coming to know God.

St. John Cassian said that the whole of life, especially monastic life, is the life of acquiring purity of heart,

because the pure at heart see God. “Blessed are the pure in heart, for they shall see God.” So we want to purify our heart. How often in the Psalms that expression about the hearts is there — and I have to say, with my condition, I pay attention to it a lot more than I used to. In fact, I love that sentence in the Septuagint translation where it says, “I will run in the way of Your commandments, O God, when you enlarge my heart.” So I have an enlarged heart, physically at least. But we pray that the Lord says, “My son, my daughter —give Me your heart.”

Your heart— in the Hebrew Bible the heart was the center of the person; there was even no separate word for mind. The heart is where you willed, where you thought, where you made your decisions. It was the center of a person’s being. To purify the heart is the way that we come to see God. Now [regarding] the purification of our heart, we can go a little further and say, “What is it? How does it look?” And perhaps one of the answers would be that it is purified when it is broken. When it is broken — You know we pray for the enlargement of our heart, we pray for purification of heart, we pray for new and clean heart, we make those prayers all the time. But one line that is so, so famous to all church-people is the line from the most-used Psalm in Christian worship, the 50th/51st Psalm, (“Have mercy on me, Oh God, according to Thy great mercy”), the penitential Psalm of David after he had sinned. It says a sacrifice acceptable to God is “a broken spirit, a contrite and a humble heart, O God, You will not despise.”



In the services of the past week that prepare us for the beginning of Great Lent today (I haven’t been able to come up to the church here, but I have the book at home), there is a wonderful expression called “the grace of Lent.” There is a special Lenten grace, a gift, a special power for those who make the effort of praying, fasting, being kind, and forgiving, of course—we begin with forgiveness. St. Theophan the Recluse said: “Of course we have to make this effort, we have to really make this effort of will, but you know once you have made this effort and have come to some type of purification or illumination through it, you realize that even that was grace.” Even the grace of making that effort was a gift from God, was the power of God—it wasn’t just something that **WE** did by clenching our fists or gnashing our teeth, or whatever. In fact, it is not a revving up, it’s a quieting down.

One of the things especially that Great Lent can teach us is how true the saying of Jesus is in the Sermon on the Mountain: don’t be anxious about tomorrow, for the trouble, the bad things (κακία in Greek, actually, literally means “the bad things of the day”) are enough. If we begin Lent by thinking: how in heaven’s name are we going to live through these 40 days and still have Lazarus Saturday, Palm Sunday and Holy Week to go through — this thinking will plague us all the time. It will take our attention and we shouldn’t put our attention there. Lent is probably one of the best times to learn to live one day at a time and not to be anxious about tomorrow; just get through the day. For you nuns, it could be a very difficult thing: doubling the Psalter, having the extra services, doing the Great Compline, all of those kinds of things. But if we do it one day at a time—just do it when we have to do it, and not think about it too much, but just open ourselves to it, then we will know that special grace that Augustine finally learned.

You know, he was the great Doctor of Grace. His main teaching against Pelagius was: it is all grace. That is what we learn during Lent, hopefully to have a broken and contrite heart, and to come to realize that it is all grace. And then come to know that double mystery, the mercy of God and the misery of human beings. How miserable we are — look at our world — but do we do these things as a gift from the crucified Christ as the service says? Then we realize the truth of all the truths: that we are really capable of sharing the life of God, because by His grace this is what He created us to do. Amen.

CANDLES FOR LAST SUNDAY, 19 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; Helen Hall & Helen Lomako (newly departed), *by Sister Ioanna*
Child Lana Wilson, Shirley Troyer, Marsha Olson, *by Becky Jurczynszyn & Levi*
Thelma Ratcliff, Louis Pitts, Gloria Robinson, Reginald Bell, Lessie Favor, Lois Hamby, *by Manier Family*
Shirley Troyer, Betty Stelmaszek, Child Lana Wilson, *by Becky Jurczynszyn & Levi*
Michael Barno (Newly Departed), (Memory Eternal), *by cousin, 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; 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; 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 Jurczynszyn, Leia & Mike Wilson, Andea Faust, Liz Tomechewsky, *by Becky Jurczynszyn & Levi*
Susan Nossal (who had surgery 7/16/15), *by Fr. Roman & Mat. Rose Marie* + + + Shirley Peponis, *by brother Nick & Jo Anne Nicholas*

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; and also to Becky Jurczynszyn for working in the church 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

PLEASE HELP FR. ROMAN & ST. INNOCENT FILL THEIR QUOTA OF SELLING 5 RAFFLE TICKETS FOR A TIGERS BASEBALL GAME SUITE + 20 TICKETS + BUFFET + PARKING. Fr. Roman & St. Innocent has sold 4 of its 5 raffle tickets. It would be greatly appreciated if 4 people would offer to donate \$25 each (or 5 people donate \$20 each), (or multiples of \$20 or \$25) for the remaining raffle ticket (contact Fr. Roman or Sister Ioanna). This is a major annual 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. 4th. Drawing on August 11th. 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 3rd Sunday of each month after coffee-hour, for a pot-luck lunch and discussion, at the St. Innocent Monastic Community. The August gathering: **August 16th.**