St. Sergius of Radonezh, feastday 7/5

St. Innocent Orthodox Church

✙ Founded in 1967 ✙ Moscow Patriarchal Parishes ✙

23300 W. Chicago ✝ Redford, MI 48239 ✝ 313-538-1142 ✝ Fax: 313-538-8126
Church Website: www.stinnocentchurch.com ✝ *E-Mail:* frroman@firebirdvideos.com
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*
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

July 5, 2015

EPISTLE: Romans 10:1 – 10 (#103)
GOSPEL: St. Matthew 8:28-9:1 (#28)
TONE: 4

✙ 5th SUNDAY AFTER PENTECOST ✙

✝ 9:15am — HOURS & AKATHIST &/OR CANON; CONFESSIONS ✝
✝ 10am —DIVINE LITURGY OF ST. JOHN CHRYSOSTOM ✝

COMMEMORATED TODAY: Ven. Athanasius, Founder of the Great Lavra and Cœnobitic Monasticism on Mt. Athos, and his six disciples (1000). Uncovering of the **Relics of Ven. Sergius (Sérgii) of Rádonezh (1422)**. Martyr Anna at Rome (304) and Martyr Cyrilla, of Cyrene in Libya, a widow (304). Ven. Lampadus of Hirenopolis (10th c.). Hieromartyr Cyprian of Mt. Athos (1679).

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

MEMORY ETERNAL!
John Witkowski, for the anniversary of his repose Today, Sunday, 5 July, *by daughter Mat. Rose Marie, Fr. Roman & family*
Mary Yakuber, for the anniversary of her repose on Thursday, 9 July
Margaret Rusko, for the anniversary of her repose on Tuesday, 7 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)*; Helen Hall *(cancer),*Michael Benton; Abigail Genig & her unborn child

ALSO FOR: Joseph Nossal *(hip surgery)* & Susan Nossal
Emma Genig, who celebrates her 9th birthday Today, 5 July
Sue & Joe Nossal, who celebrate their Anniversary Tomorrow, Monday, 6 July
Ricky Clark, who celebrates her birthday on Wednesday, 8 July
Breonna Manier, who celebrates her birthday on Thursday, 9 July

❊ MAY GOD GRANT THEM MANY YEARS! ❊

SCHEDULE FOR THE COMING WEEK

Saturday	7/11	4pm	GREAT VESPERS & CONFESSIONS
Sunday	7/12		***6th 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! ✙

DO NOT RESENT – DO NOT REACT – KEEP INNER STILLNESS

By Metropolitan Jonah (Paffhausen)

(Part 2 of 3)

[To read the entire article, go to the Articles section of our church website: http://stinnocentchurch.com/do_not_resent_do_not_react.html]

PART II: SO HOW DO WE DO THIS?

THE PRAYER OF STILLNESS

The foundation of the spiritual process is learning to keep inner silence, the prayer of stillness. On the basis of this, we gain insight into how to stop resenting and to stop reacting. Then the process goes deeper and deeper, rooting out our deeply buried resentments and passions, memories of hurt and sin, so that the silence penetrates our whole being. Then we can begin to think clearly, and to attain towards purity of heart. Before beginning this process, it is important to have an established relationship with a spiritual guide, a father confessor or spiritual mother, to help you. Confession is a central part of the spiritual life, and things that come up in prayer, as well as resolving resentments and other issues, are part of that. It is also valuable to expose obsessive or sinful thoughts to your confessor. Simply exposing them deprives them of their power.

We always need to be accompanied on the journey within. Prayer is always a corporate action, leading to the transcendence of our individual isolation into a state of communion with God and the Other. The Jesus Prayer, "Lord Jesus Christ, Son of God, have mercy on me a sinner," or some form of it, can be used as a vehicle to help us bring our attention into a prayerful state. The Jesus Prayer states the intention of our prayer, and we use it first verbally and then mentally until it goes beyond word and thought and becomes pure intention in deep silence.

A prayer rope is very helpful to get started, not so much as to count prayers, but to keep the physical level of attention. We say one prayer on each knot, going round and round the rope, until our attention is focused in prayer. Then we can stop moving around the rope, and be still. The rope is not important in and of itself; one can pray just as well without it. It is an aid. Another aid is to follow your breath. What is important is not to get caught up in technique, but to pray.

The Prayer can be said standing, kneeling or sitting. If one is ill, lying down is acceptable; but it is hard to preserve focused attention while lying down. Prayer is not relaxation. It may relax you, but that is not the point. Posture is important to help keep your attention focused. If you're sitting, it helps to keep your back straight and your shoulders back. One can also be prostrate on the ground, but it takes practice to let go of the physical distractions.

In beginning to pray, remember that God is "everywhere present and filling all things." In prayer, you make yourself present to God. Open your mind and heart, your awareness of God, so that the sense of God's Presence fills your consciousness. At first, we may not have a sense of God's Presence. But the more disciplined our practice of prayer, the more that conscious awareness of God will fill our mind and heart. This is not an image, a thought "that" God is present (though this is a place to start), or a feeling or physical sensation. It is simply an awareness. This is the beginning of spiritual consciousness, where our awareness moves from the head to the heart, and from God as an object to a sense of being rapt in God's Presence.

HOW TO ENTER THE PRAYER OF STILLNESS

In short, sit down and collect yourself, and remember that God is present. Say the Trisagion Prayers if you wish. Breathe in slowly and deeply a couple of times, following your breath to the center of your chest. Begin to say the Jesus Prayer quietly, slowly, until you have a sense of God's Presence. Then let the Jesus Prayer trail off, and go into silence. Thoughts will come, but simply let them go by. Don't let them grab your attention. But if they do, gently dismiss them and bring your focus back to God's Presence, perhaps using the Jesus Prayer to reestablish your intention to pray. Go deeper within yourself, below the thoughts, into the deeper stillness and awareness of Presence, and simply abide there.

The period of prayer should start out with a few minutes, and may entirely be occupied at first with the Jesus Prayer. Eventually, over a period of weeks or months, as you begin to master keeping your attention focused and dismissing thoughts, let it expand up to twenty or thirty minutes. Two periods of prayer, early in the morning and early in the evening are an excellent discipline.

SURRENDER AND DETACHMENT

The Prayer of Stillness is a process of inner surrender to the Presence and activity of God within yourself. Surrender your thoughts, feelings, emotions, ideas, agendas, plans, images and submit them to the Divine Presence. This is surrender of the ego, and the enkindling of our spiritual awareness. We stop our ego and its thoughts from distracting our attention, and permit God's energy to work within to heal our souls. This is a kind of active and willful passivity, so that God becomes the active partner in prayer.

It becomes obvious that we cannot hold any kind of rancor or resentment, lust or passion, in our minds while trying to enter into silence. In fact, all our attachments to things, people, concepts and ideas have to be surrendered during silent prayer, and thus, they are brought into perspective. The more we connect with God in prayer, the more detached we become. It is a necessity if we are going to progress in prayer and in communion with God. All things that are obstacles to our living communion fall away, if we let them. The key, of course, is to surrender them and let them go.

THE EMPTYING OF THE SUBCONSCIOUS

One critically important process that occurs is the emptying of the subconscious. After we have gotten to a point of stillness, over a period of days or weeks, we will be flooded by memories of past hurts, sins, resentments, images and sensations, and wrongs done to us. At first, we feel like we make progress in the prayer, and it is nice and peaceful.

Then, with the flood of memories, we feel like we are going backwards. This is progress! It is the beginning of the process of the purification of our soul. It is extremely unpleasant, at times, but the key is to not allow ourselves to react. These memories have been suppressed, and are now coming to awareness so that they can be dealt with. This purification is already the action of grace illumining your soul. During prayer, make a mental note of the memory or sin, and then take it to confession. Sometimes these memories and the feelings connected with them can be overwhelming. This is why accompaniment on the spiritual journey is so important.

You need someone who can encourage and reassure you, as well as help you resolve the issues that come to awareness, and forgive your sins. It is extremely distressing when suppressed memories of abuse and violent emotions come up. It can not only be confusing, but it can dominate our consciousness. We have to deal with these issues, as they come up, in order to be purified and open ourselves to God. This means working through forgiveness, accepting forgiveness, and forgiving ourselves and God.

THE IMAGINATION

Another thing that comes up is images, which play on our mind and imagination. There are two main levels here: first, the memory images we have seen that are connected with our passions; the second, images from our imagination. All the images we have ever seen are stored in our brain. They range from the face of our mother from our infancy, and other joyful images, to pornographic and violent images or those who have hurt us.

These images are especially powerful if they are attached to some kind of passionate act, of lust or anger. They can be a strong distraction from awareness of God. What is important is to remember that these are just thoughts, memories, and we can dismiss them. They have no power over us that we do not give them.

The task is to get beneath them, and let them go, and eventually take them to confession. The second level of images is what is produced by the imagination. We quiet down, and start to pray, and go into all sorts of imaginal realms, populated by angels, demons, and any and everything else. Many people take this as spiritual vision. But it is not. It is the realm of delusion, and there is nothing spiritual about it. This is especially dangerous if one has a past with hallucinogens and other psychotropic drugs.

The task is, first, to stay with the Jesus Prayer. Then, after much practice, go into silence and be absolutely resolute to allow no images, even of Jesus or the saints, into one's mind during prayer. The imagination is still part of the mind, not the spirit *(nous)*.

Even icons are not to be contemplated in an objective sense, bringing the image into the mind. As St John Chrysostom wrote, somewhere, "When you pray before your icons, light a candle and then close your eyes!" The icon is a sacrament of the Presence. Spiritual work is very serious business. If we do not work through the issues that arise in a healthy way, they can literally drive us crazy. It takes a deep commitment to the spiritual process, so as not to be distracted by the emptying of our subconscious, and led into despondency or despair. The task is to persevere, and let the process take its course. This means confessing our thoughts and resolving our resentments, and receiving absolution of our sins. Eventually, it works itself through, though it may take months or years to do so. As Metropolitan Anthony Bloom said, somewhere, when it gets too heavy, sit back and have a cup of tea! God is going to be there; it is we who have to work through our issues so we can be present to Him.

DEALING WITH RESENTMENTS

Resentment and reaction are deeply interrelated. Resentment is an impassioned reaction, based on a judgment of a person (or the self), where our passions are ignited. Resentment is a reaction which we hold within ourselves, and allow ourselves to nurture. It comes from and feeds off our passions, from judgment of others. Resentment is judgment and objectification of a person according to his actions, which have offended us.

The real key to resolving resentment is to realize that it is not the other person who is causing it, but that it is our own reaction. The actions of the other person may have precipitated the reaction, his words or deeds, his sin; but the reaction to those sins, words or deeds is purely our own.

We can only control what belongs to us; we cannot control another person. It is our decision to allow ourselves to be possessed by our passions and reactions, or to take control over our own lives. It is our decision to take responsibility for our own reactions, or to allow ourselves to be caught in the vicious cycle of blaming the other person, in resentment and self-righteousness. Blame and resentment lead nowhere, except to bitterness and unhappiness. They make us into helpless victims, which, in turn, robs us of the power to take responsibility for ourselves.

Resentment comes when we refuse to forgive someone, justifying ourselves by our self-righteous indignation at being hurt. Some of these hurts can be very deep: abuse, abandonment, betrayal, rejection. Sometimes they can be very petty. We keep turning the hurt over and over in our minds, and refuse let it go by justifying our anger. Then we feel justified in hating or despising the person who hurt us. Doing this, we continue to beat ourselves up with someone else's sin, and compound the other person's sin by our own resentfulness.

We blind ourselves to our own sin, focus only on the sin of the other, and in so doing, we lose all perspective. We have to put things into perspective, and realize that the other person's actions are only part of the equation, and that our own reaction is entirely our own sin. To do this, we have to move towards forgiveness. To forgive does not mean to justify the other person's sin. It does not mean that we absolve the other person—not hold them responsible for their sin. Rather, we acknowledge that they have sinned and that it hurt us. But what do we do with that hurt? If we resent, we turn it against ourselves. But if we forgive, we accept the person for who he is, not according to his actions; we drop our judgment of the person. We realize that he is a sinner just like me. If I am aware of my own sins, I can never judge anyone. We can begin to love him as we love ourselves, and excuse his falling short as we forgive ourselves. It helps when the person who hurt us asks for forgiveness, but it is not necessary. We must always forgive: not only because God forgave us; but also because we hurt ourselves by refusing to forgive.

Our resentments can also be extremely petty. Sometimes we resent because we cannot control or manipulate someone to behave according to our expectations. We become resentful of our own frustration, where the other really had nothing to do with it. All our expectations of other people are projections of our own self-centeredness. If we can let other people simply be who they are, and rejoice in that, then we will have tremendous peace!

We have to be watchful over ourselves, so that we do not allow ourselves to project our expectations on others, or allow resentment to grow within us. This kind of awareness, watchfulness, is nurtured by the practice of cutting off our thoughts and practicing inner stillness. By this, we practice cutting off our reactions, which all start with thoughts. We can come to see what is our own reaction, and what belongs to the other.

Eventually, we see that our judgment of the other is really about ourselves, our own actions, words, attitudes and temptations, which we see reflected in the other person. To face this means to face our own hypocrisy, and to change. If we judge and condemn someone for the same sins, thoughts, words and deeds that we have ourselves, then we are hypocrites. We must repent from our hypocrisy. This is real repentance: to recognize and acknowledge our own sin, and turn away from it towards God and towards our neighbor.

We have to see how our sins distract us from loving our neighbor, and from loving God. Our love of our brother is the criterion of our love of God. St John tells us, "How can we love God whom we have not seen, if we can't love our neighbor whom we can? If you say that you love God and hate your brother, you are a liar". If we love God, then we will forgive our neighbor, as God has also forgiven us. The conscious awareness of our own reactions and judgments, of our attachment to our passions of anger and our own will, is the first level of spiritual awareness and watchfulness. We have to move beyond self-centeredness (oblivious to others), to becoming self-aware, aware of our own inner processes through watching our thoughts and reactions.

(To be concluded in the next bulletin with reflections on Repentance and Confession.)

PAGE 5

On page 5 of the printed bulletin is the **JULY SCHEDULE**. Please click on this link to view the monthly schedules:
http://stinnocentchurch.com/calendar.html

ADDITIONAL ITEMS OF INTEREST:

Today, July 5th, is the feast of the discovery of the incorrupt relics of **St. Sergius of Radonezh**. To read about it, go to: http://oca.org/saints/lives/2015/07/05/101910-uncovering-of-the-relics-of-the-venerable-sergius-of-radonezh

To read about the Life of St. Sergius, read it here on our church website, under "Articles":
http://stinnocentchurch.com/lifeofstsergiusofradonezh.html

Yesterday, July 4th, was the feastday of the great iconographer, **St. Andrei Rublev** (pronounced 'roob-lyov'). To read about his **Life**, read it here on our church website, in our Articles section/ Saints Lives:
http://stinnocentchurch.com/lifeofstandreirublev.html

To read the complete article **by Metropolitan Jonah, "Do Not Resent, Do not React, Keep Inner Stillness,"**go to the articles section of our church website, where you can also print it from the PDF file:
http://stinnocentchurch.com/do_not_resent_do_not_react.html

To read the homily, entitled **"Seek First His Kingdom and Fear Not,"** delivered by our Subdeacon, Dr. Joshua Genig, on Sunday, June 21st, go to the Articles section of our church website:
http://stinnocentchurch.com/seek_first_his_kingdom_and_fear_not.html

Here are 5 Orthodox statements about this week's **Supreme Court decision legalizing same-sex "marriage":**
By the Assembly of Canonical Orthodox Bishops in the USA:
http://assemblyofbishops.org/news/2015/response-of-assembly-of-bishops-to-obergefell-v.-hodges

Encyclical Letter of the Holy Synod of Bishops of the Orthodox Church in America on Marriage

http://domoca.org/files/news/2015/2015-0626-same-sex-marriage.pdf
http://www.aoiusa.org/homosexual-marriage-at-the-dusk-of-liberty/
http://www.russianorthodoxchurch.ws/synod/eng2015/20150626_enchicagosamesex.html

CANDLES FOR LAST SUNDAY, 28 JUNE

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 Elaschat, 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; SchemaNun Benedicta, Olive B.
Recently Departed: Margaret Kupec (6/19); Andrew Volk (5/31); Archimandrite Roman; Archimandrite Il'ya; SchemaNun Theodora-Amphilochia; Frederico Cain; Mat. Melanya Sviridov, *by Sr Ioanna*
Shirley Troyer, Betty Stelmaszek, Child Lana Wilson, Marsha Olson, *by Becky Jurczyszyn & 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 Nossa*l
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 *(safe travel)*; 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, Meggins Olson, *by Becky Jurczyszyn & Levi* + + + Shirley Peponis, *by brother, Nick & JoAnne N.*

PROSPHORA FOR TODAY IS OFFERED BY: Matushka Rose Marie

In Memory Eternal of: John & Anna, Joseph & Estelle, 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.

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.

ANNOUNCEMENTS

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.

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 those who finished weeding, trimming the bushes in front of the church & cleaning up**.**

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 July gathering will be on Sun, July 19th.

MAY-JUNE "GOOD WORKS" NOW AVAILABLE: The latest issue (May-June) of the excellent bi-monthly 20-page, 8½x11 publication of the COCC (Council of Orthodox Christian Churches of Metro-Detroit) is now available. Printed copies are at church in the left front pew, or ask Sr. Ioanna to mail one to you. It is also available in full-color on-line as a PDF file at: http://coccdetroit.com/goodworks.html

LIFE OF ST. SERGIUS OF RADONEZH: Today, July 5th, is the feastday of one of the most wonderful, beloved and influential saints, St. Sergius (Sergei/Sergii). Read his Life, with 6 icons & photos, on our church website at: http://stinnocentchurch.com/lifeofstsergiusofradonezh.html

LIFE OF ST. ANDREI RUBLEV: Yesterday, July 4th, was the feastday of the great iconographer, St. Andrei (Andrew) Rublev. Read his life, with 5 icons & photos, on our church website at: http://stinnocentchurch.com/lifeofstandreirublev.html

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

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