

St. Innocent Orthodox Church

✙ Founded in 1967 ✙ Moscow Patriarchal Parishes ✙

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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

June 14, 2015

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

EPISTLE: Romans 2:10 – 16 (#81-ctr)

DEACON: Rev. Dn. Michael Comerford

GOSPEL: St. Matthew 4:18-23

SUBDEACON: Dr. Joshua Genig

TONE: 1

ATTACHED: Sister Ioanna

CHOIR DIRECTOR: Elizabeth Star Hatfield

READERS: Robert Joseph Latsko & George Hanoian

✙ ALL SAINTS OF NORTH AMERICA (Regional All Saints) ✙

✙ 2nd Sunday After Pentecost ✙

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

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

COMMEMORATED TODAY: All Saints of North America (All Saints of Russia). Prophet Elisha (9th c. B.C.). St. Methodius, Patriarch of Constantinople (847). St. Mstislav (George), Prince of Novgorod (1180). Ven. Methodius "Peshnosha" (1392). Ven. Elisha of Sumsk (Solovétsky Monastery—15th-16th c.). Ven. Niphon (Mt. Athos—1330).

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, Rose Mary & Dean Hough, Infant Jasper Eliot (Il'ya) Blum, Todd Comerford, Archimandrite Roman (Braga)

ALSO FOR: Archimandrite Il'ya (Fr. Michael Barna) (*newly departed, May 8th; 40th-Day, 6/16*) (St. Michael's Church, Redford, MI)

MEMORY Andrew Volk (*newly departed, Pentecost, May 31st*), (Reader Robert Latsko's uncle, in Cleveland)

ETERNAL! Mary Kupec, for the anniversary of her repose on Friday, 19 June, by Granddaughter Mat. Rose Marie & Fr. Roman
Michelle Shirak Tucker, for the anniversary of her repose on Friday, 19 June, by brother, Fr. Daneil

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, Jordan Manier, Rose Nossal, Mary Glover, Nancy Cupp, Deborah Dade, Vasiliki Stamoulis, Gerald Martell, Jaime Truskowski, Azbehat, Donald Yakuber, Carl deVyver, Jo Anne & Nick Nicholas, Joan Rusko, Daria, Alice Ladhu (*cancer*); Helen Hall (*cancer*), Michael Benton; Abigail Genig & her unborn child

ALSO FOR: Iskias Naizghi, who celebrates his birthday Saturday, June 20th
Fr. Roman & Mat. Rose Marie (Safe travel)

✙ MAY GOD GRANT THEM MANY YEARS! ✙

SCHEDULE FOR THE COMING WEEK

(The Apostles Fast: Monday 6/8 through Sunday 6/28)

Saturday	6/20	4pm	GREAT VESPERS & CONFESSIONS
Sunday	6/21		3rd Sunday After Pentecost
		9:15am	Hours & Akathist or Canon
		10am	DIVINE LITURGY, followed by Coffee Hour
		1pm	Pot-lot lunch & discussion, at St. Innocent Monastic Community

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

ALL-SAINTS SUNDAY AND THE PURPOSE OF LIFE

By Monk Moses the Athonite

Translated by John Sanidopoulos, on mystagogy.com



We just celebrated the Sunday of All Saints, and who thinks about how the main purpose of our life on this earth is to acquire holiness? Yes, we exist to become saints.

The failure of this achievement is the greatest tragedy of human existence. But how is holiness considered today? What is our stance before it? How do we view it? How do we live it? How can we find it and not lose it? How do we use it, perhaps even exploit it?

Holiness does not eliminate the human personality. It does not violate human freedom and will, uniqueness and the sacredness of the human person. Holiness is not unmanned and the manufacturing of an identical statue. Many have a false perception of holiness. The most fragrant books of the lives of saints give us numerous and beautiful examples from the West

to the East, among women and men, young and old, educated and illiterate, married and unmarried, clergy and laity, closed and open types of personalities.

Generally holiness, being divine and sacred, causes awe and respect, admiration and fascination, but we must say that sometimes myths and exaggerations and inauthenticity is sometimes interwoven. A saint is considered completely detached from everything mundane. The source of holiness, self-holiness and self-goodness, is God. By sharing in Him it is offered to us. The early Christians were called saints in order to be reminded of the purpose of their lives. Holiness today is considered remote, otherworldly, impossible. It is a gift to the elite aristocracy of the spirit. Holiness has been given a purely moralistic dimension that does not characterize the status of the substance of a Christian.

Holiness is not a championship match, a supernatural feat, an awesome act of prowess, the acquisition of a winning record. Holiness is not an illuminated sign, a glowing halo, a spectacular display, a needed advertisement, the diffusion of applause. Rather, holiness loves to live in obscurity, ingloriousness, forgotten, silence, repentance and humility. Holiness is communion with All-Holy God, not a human achievement. Holiness is true balance, authentic health, a meaningful relationship with God. It is the obedience to His command, that we become holy as God is holy. The will of God is our sanctification.

By holiness is meant following Christ to Gethsemane and Golgotha. Holiness is not transmitted, not earned by merely reading books and having lengthy discussions in living rooms. It calls out that we must give blood, in order to receive the Spirit. We must persistently fight and be patient, to defeat the wild beast with many heads called pride. The saint overcomes selfishness, love for the flesh, ambition and love for money, with love for the divine, love for people, philanthropy, brotherly kindness, philoprogenitiveness, and the virtuous life.

The saints, according to the late Elder Justin Popovich, are the centuries old authentication of the Gospel, the extensions of Christ. They have proved by practice that the virtues of the Gospel are feasible.

Many pilgrims to Mount Athos today seek great saints in order to have their problems solved. In other words, we want the saints and Christ and the Church out of pure self-interest, to spend our lives undisturbed and well. This shows that there is a magical conception to holiness, the holy sacraments and the Church. This is how Orthodoxy becomes “religionized.” Elder Paisios would tell us that the saints would love Christ even if there was no paradise in the afterlife!

True holiness — because unfortunately there is a pseudo-holiness — is not a powerful projector, a loud speaker, lights, clicking, decoys and promotion. It is hidden, whether it be on Athos or in the city or in the village. It thrives in secrecy, humility and in the goodness of the honorable, the loyal, enduring illness, rejection, failure, grief, criticism, irony, and so on. Holiness may be in the minority and the exception, but it exists. This is very important and a message of great hope.

Source: <http://www.johnsanidopoulos.com/2015/06/the-sunday-of-all-saints-and-purpose-of.html>

THE APOSTLES FAST: **REFLECTIONS IN CHRIST**

By: Fr. Stephen Freeman

Source: oca.org and pravoslavie.ru



The Orthodox year has a rhythm, much like the tide coming in and going out – only this rhythm is an undulation between seasons of fasting and seasons (or a few days) of feasting. Every week, with few exceptions, is marked by the Wednesday and Friday fast, and every celebration of the Divine Liturgy is prepared for by eating nothing after midnight until we have received the Holy Sacrament.

It is a rhythm. Our modern world has lost most of its natural rhythm. The sun rises and sets but causes little fanfare in a world powered and lit by other sources. In

America, virtually everything is always in season, even though the chemicals used to preserve this wonderful cornucopia are probably slowly poisoning our bodies.

The Scriptures speaks of the rhythms of the world – “the sun to rule by day... the moon and stars to rule by night...”

The rhythm of the Church does not seek to make us slaves of the calendar nor does it treat certain foods as sinful. It simply calls us to a more human way of living. It’s not properly human to eat anything you want, anytime you want. Even Adam and Eve in the Garden initially knew what it was to abstain from the fruit of a certain tree.

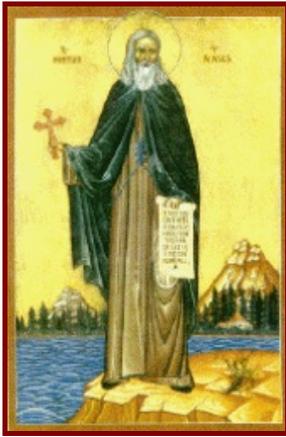
Orthodox do not starve when they fast – we simply abstain from certain foods and generally eat less.

At the same time we are taught to pray more, attend services more frequently, and to increase our generosity to others (alms).

But it is a rhythm – fasts are followed by feasts. The fast of the Apostles begins on the second Monday after Pentecost and concludes on the Feast of Sts. Peter and Paul on June 29. Most of Christendom will know nothing of any of this – that Eastern Christians will have begun a Lenten period while the world begins to think of vacations.

The contemporary God is much the same as the contemporary diet – we want as much of Him as we want – anytime, anywhere. There is no rhythm to our desire, only the rise and fall of passions. There is no legalism in the Orthodox fast. I do not think God punishes those who fail to fast. I believe that they simply continue to become less and less human. We will not accept the limits and boundaries of our existence and thus find desires to be incessant and unruly. It makes us bestial.

For those who have begun the fast – may God give you grace! For those who know nothing of the fast – may God give you grace and preserve from a world that would devour you. May God give us all the mercies of His kindness and help us remember the work of His blessed apostles!



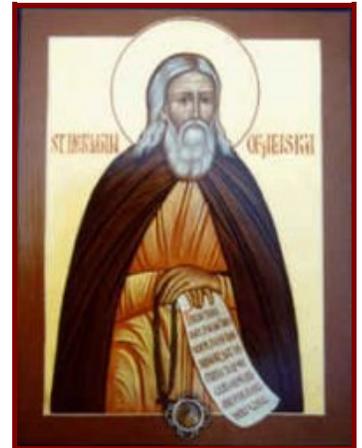
LIFE OF ST. HERMAN OF ALASKA

(c.1756 - 1837)

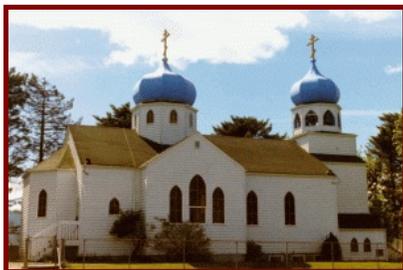
Feast Days: August 9th (canonization) & December 13th (repose)

In 1994 the 200th anniversary of Orthodoxy in America was celebrated — the bicentennial of the establishment of a Russian Orthodox mission on Kodiak Island, Alaska. On September 24, 1794, ten missionaries from the Valaam Monastery ([see our website article on Valaam](#)) in the St. Petersburg (Russia) diocese, who had traveled for a year across 7,000 miles, finally reached their harsh new mission land in Alaska, or "Russian America," which had been a part of the Russian Empire until its sale to the United States in 1867. Only one of these original missionaries survived and remained in America—Holy Father St. Herman.

American Orthodoxy today owes a great debt to these ten missionary monks, most especially to the simple and humble ascetic monk, Father Herman. Truly the "North-Star of Christ's Holy Church," and the last survivor of the original 1794 mission, he worked among the Alutiiq people for 43 years, teaching them by word and by the example of his holy life and great deeds. For most of those years he lived on Spruce Island—his "New Valaam"—teaching and caring for the natives as his beloved children, frequently defending them against the exploitation of the Russian fur traders. The people quickly grew to love him and came to him with all their problems. He lived the most ascetic life possible, eating and sleeping little, wearing the same ragged clothes year-round, feeding the birds and wild animals (even bears), and in continual prayer with his constant companions — God, the saints and the angels. When smallpox, brought by the European ships, ravaged the native Alaskans, Father Herman personally ministered to them, and brought all the orphans to his New Valaam, where he took care of them. He built an orphanage, school and chapel. He grew food in his garden, caught fish and baked cookies for the children. He taught them in his school, and showed them by his example how to live a godly life. Indeed, the children and adults loved their dear *Apa* (grandfather), and the Alaskan native people, most of whom are Orthodox, have maintained their devotion to their beloved holy man until today. St. Herman was a clairvoyant wonder-worker, who saw into people's hearts and into the future. Once, when a tidal wave (*tsunami*) threatened the island, the saint put an icon near the sea, and said that the water would not come past the icon. It didn't. Another time there was a similar experience with a forest fire.



He told the people that after his death outsiders would forget about him for 30 years. Indeed, 30 years later, in 1867, at the time of the sale of Russian America to the United States, Bishop Peter of Alaska began the formal investigation of St. Herman's life, which led to the publication of his *Life* in 1894 and eventually, to his glorification in 1970. Blessed Father Herman has worked countless miracles since his repose in 1837, as he continues to guide those who follow the Orthodox way in America.



St. Herman's relics were brought from Spruce Island to the Resurrection Church on Kodiak (*photo to the left*) at the time of his glorification on August 9, 1970. This Resurrection Church is the successor of the 1794 Resurrection Church founded by St. Herman and his fellow missionaries upon their arrival on Kodiak.

A beautifully carved wooden reliquary in the Resurrection Church contains the coffin with Father Herman's relics (*photo to the right*). On top of the reliquary are: a large icon of the saint (center); as well as the "paramon" cross and metal chains (on the left) that he wore (shown in the icon at the top); and his *klobuk* (monk's hat), in the glass box on the right. Also to be found at this church is Father Herman's hand cross, which he is shown holding in the icon at the top.



By: Sister Ioanna, St. Innocent Monastic Community, Redford, Michigan

See this article on our church website at: <http://stinnocentchurch.com/lifeofsthermanofalaska.html>

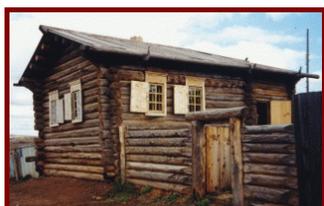
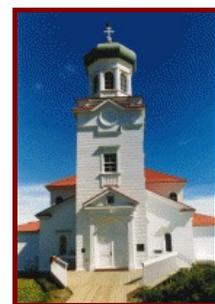
LIFE OF ST. INNOCENT OF ALASKA

ENLIGHTENER OF AMERICA & SIBERIA & METROPOLITAN OF MOSCOW

(1797 - 1879) ✝ Feast Days: March 31st & October 6th



In 1824, 30 years after the establishment of the Russian Orthodox mission on Kodiak Island, a new phase of mission work among the Alaskan people commenced. At that time Fr. John Veniaminov, a 27-year old priest, arrived on the Aleutian Island of Unalaska, Alaska, with his wife and family, thus beginning the 37 years of missionary work in Alaska of St. Innocent, Apostle to America. On Unalaska the young Fr. John built the Holy Ascension Church (*photo to the right*).



Fr. John was born in 1797 in the small village of Anga, near Irkutsk, Siberia, seven years before the glorification of St. Innocent of Irkutsk. After his father reposed, the future saint lived with his uncle, the parish deacon, in the family house in Anga (*photo to the left*). Then, for eleven years the boy attended the school that St. Innocent had established in Irkutsk. Thus, it was very appropriate when Fr. John later received his monastic name in honor of St. Innocent of Irkutsk, the "Holy Man of Siberia."

The brilliant future saint and bishop had numerous gifts in addition to his zeal and love of God. Besides being a scholar, linguist, scientist and writer, he also had many practical and technical skills. In Alaska he worked tirelessly on behalf of the people. He learned the Aleut and other native languages and created written alphabets for them, so he could translate the catechism, liturgical books and Bible for the natives and teach them to read. His famous book, *The Indication of the Path to the Kingdom of Heaven* has gone through countless editions in many languages (*a photo on our website shows an 1899 edition*), and is an Orthodox spiritual classic. An original copy of his translation of the Gospel of St. Matthew into the Aleut language (*see photo on website*), that includes some of his own hand-written notes, is still in Unalaska's Ascension Cathedral.

Throughout his 43-years of missionary work in Alaska and Siberia, the saint traveled extensively, teaching and preaching to the people, who loved him for his gentleness and compassion. As Fr. Herman also had done, Fr. John taught the natives practical skills: construction, carpentry, gardening, animal husbandry, metalworking. He built churches, orphanages and schools, where trades were taught along with religion and traditional studies.

While on a trip to Moscow on behalf of his Alaskan mission work, Fr. John's wife died, and in 1840, he was tonsured a monk, given the name "Innocent," in honor of the first Bishop of Irkutsk who was glorified in 1804, and consecrated as the first resident Bishop of Alaska. Bishop Innocent traveled throughout his large, new diocese, preaching and serving in the native languages, expanding his prior work. His diocesan center was in Sitka, where he built the St. Michael Cathedral (*photo to the right*), and established a seminary to train native clergy. (This work is continued today at the St. Herman Seminary on Kodiak Island.)



The seminary was located in the Bishop's House (*photo to the left*) which St. Innocent built, and where he lived. [The Bishop of Alaska continued to live in that house until about 1970, when the State of Alaska bought the historic building, restored it, and converted it into a museum. The second floor has been restored to its appearance when St. Innocent lived there, including the still functioning Chapel and bishop's quarters, and includes one of the clocks and some of the furniture that St. Innocent made.]

In 1852 Bishop Innocent's diocese was enlarged to an archdiocese, to include the northeastern areas of Siberia. When he moved the center of his activity to Yakutsk in Siberia, he appointed an auxiliary bishop for Alaska. In spite of his requests to retire due to ill health, in 1869 (just two years after Russia sold Alaska to the United States), St. Innocent was made Metropolitan of Moscow (the Head of the entire Russian Orthodox Church), from where he continued to watch over his former mission fields. When St. Innocent reposed in 1879, he was buried at the Trinity-St. Sergius Lavra Monastery in Sergiev Posad, about 45 miles north of Moscow. He was glorified as a saint in 1977, and now his relics are in a very prominent place, in front of the left front pillar in the Dormition Cathedral at the Lavra (*photo to the right*).



As a result of the missionary work of St. Herman and St. Innocent, many thousands of native Alaskans came to know the Lord, and Orthodoxy was established in America, of which all Orthodox people in America are heirs today.

By: Sister Ioanna, *St. Innocent of Alaska Monastic Community, Redford, Michigan* (Article slightly abridged to fit on 1 page.)

See complete article with additional & larger photos on our website at: <http://stinnocentchurch.com/lifeofstinnocentofalaska.html>

CANDLES FOR LAST SUNDAY, 7 JUNE (All-Saints)

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 Horoka; Nina I; Marion P; Fr. Photius; SchemaNun Benedicta; Andrew Volk (5/31);

Archimandrite Il'ya; Archimandrite Roman; SchemaNunTheodora-Amphilochia; Frederico Cain; Mat. Melanya Sviridov, *by Sister Ioanna*

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

Nicholas & Susan Yakuber (Memory Eternal), *by son, Donald Yakuber*

Sue & Mary Wakefield (Memory Eternal), *by Donald Yakuber*

John Joe Rock (Memory Eternal), *by Donald Yakuber*

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

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

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

Megan Madoffer (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*

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*

PROSPHORA FOR TODAY IS OFFERED BY: John Andrayko

In Memory Eternal of: sister, Carole Andrayko (6/5); parents, Helen (10/24) & John Andrayko, Sr. (1/28); and all other departed family, friends & loved ones; and **for the Health of:** John Andrayko, Fr. Roman & Matushka Rose Marie; Rose Nossal; Fr. Daneil & all parishioners.

ANNOUNCEMENTS

REDFORD INTERFAITH RELIEF REQUESTS donations of bath-towels, plus socks & underwear for children, men & women, all sizes.

FR. ROMAN & MATUSHKA ROSE MARIE WILL BE AWAY THIS WEEK. If there is an emergency, call Fr. Daneil.

MAY-JUNE "GOOD WORKS" NOW AVAILABLE: The latest issue 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>

MONTHLY LUNCH & DISCUSSION FOR JUNE WILL BE NEXT SUNDAY, JUNE 21st.

FOR MORE INFO ABOUT 11 NORTH AMERICAN SAINTS' LIVES, GO TO: <http://www.antiochian.org/north-american-saints>

COMING SCHEDULE: Apostles Fast: Monday, **6/8 thru Sunday, 6/28**. Next Sunday, **6/21**, after Coffee Hour – Monthly Lunch & Discussion. Wednesday, **6/24**, 9am, Divine Liturgy for Birth of St. John the Baptizer feastday. Sunday, **6/28**, 6:00pm, Great Vespers for Ss. Peter & Paul Feastday. Monday, **6/29**, 9:00am, Divine Liturgy for the Ss. P&P Feastday.

DETROIT ORTHODOX RADIO HOUR IS BACK: After many years, the COCC has now revived its Orthodox weekly radio program. Tune in every Sunday between 5 – 6pm to the COCC's Orthodox Radio Hour, on WNZK 690 AM.

HEARTY CONGRATULATIONS TO ATHANASIOS & ANGELICA FOR THEIR ENGAGEMENT!

We are delighted to express our joyous congratulations to our Altar Server and Chanter, Athanasios Phillips, for his recent engagement to Angelica. Angelica has been attending Orthodox Church Divine Services for almost 2 years, and likes what she has found in Orthodoxy so much that she has decided to become Orthodox, and is now studying as a Catechumen. It is great to have Athanasios back with us regularly now, having changed jobs so he no longer has to work on Sunday mornings.

THANK YOU to Reader George Hanoian & John Andrayko for mowing & edging the lawn, and to Fr. Roman and Mat. Rose Marie for taking care of the beautiful flower-gardens.

MONTHLY LUNCH & DISCUSSION GATHERINGS.

Our parish monthly fellowship gatherings will 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. Next gathering: Sunday, June 21st

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