



Apostles Saints Peter & Paul: Feast, 6/29

St. Innocent Orthodox Church

✙ Founded in 1967 ✙ Moscow Patriarchal Parishes ✙

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PASTOR: Rt. Rev. Mitered Archpriest ROMAN STAR † Cell: 313-319-0590

Dean, Central States Deanery, Patriarchal Parishes

June 28, 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

✙ 4th SUNDAY AFTER PENTECOST ✙

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

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

COMMEMORATED TODAY: Translation of the Relics of the holy and wonderworking Unmercenaries Cyrus and John (412). Ven. Xenophon, Abbot of Robeiksk (Novgorod—1262). Ven. Sergius and Herman, Wonderworkers of Valaam (ca. 1353). St. Paul the Physician, of Corinth. 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 & Zinaida 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!

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
Reader George & Betty Hanoian, who celebrate their Anniversary Tomorrow, Monday, 29 June

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

SCHEDULE FOR THE COMING WEEK

(Today is the last day of the Apostles Fast: 6/8 – 6/28)

TODAY, Sunday 6/28	6pm	GREAT VESPERS & LITIYA for the APOSTLES PETER & PAUL FEASTDAY
Monday 6/29	9am	DIVINE LITURGY for the APOSTLES PETER & PAUL FEASTDAY
Saturday 7/4	4pm	GREAT VESPERS & CONFESSIONS
Sunday 7/5		5th 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! ✙



THE FAITH OF THE CENTURION

By Metropolitan Anthony of Sourozh

A Sermon delivered on June 26, 1988

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

How great must have been the faith of the Centurion who came to Christ asking for a healing of his servant, whom he loved, who was faithful to him. He heard Christ say, "I shall come and work a miracle in thy home," and he could answer, "Don't come! A word of Thine would be enough to restore the health of my servant!"

This is an event of the life of Christ; it is an event that touched not only the Centurion, not only his servant, but every member of the household. He came without Christ, and the servant was healed.

Who of us, in dire, agonizing pain is capable of turning to the Lord, present to Him his request, ask Him to show mercy and to manifest His power, and when the Lord says to us, in our hearts, "I shall come, I shall work this miracle for you" — who of us would have the courage to say, "No, Lord! Thy word is enough!..."

We have the Gospel, we have the example of the Saints of whom many, many built a life of saintliness on one saying of the Gospel which they took seriously and to which they devoted all their energies, all their life. We have the Gospel, a word, that word that can heal a life, that can transform people, that can transfigure relationships, and human souls, and human lives. Who of us ever said to the Lord, "Thy Gospel is sufficient for me?" And how often we turn to the Lord and say, "Yes, Lord — I have read it all, but come Thyself, speak to me, speak a word which is not written, speak a word that would like iron or fire penetrate into my heart! Speak again, again, again, Lord!" And so, we pass by the whole Gospel, all the message of God, all the example of Christ, all that we see in the Apostles and the later Saints because we want a new revelation, a new word.

And you remember also how, when Christ commanded His disciples to cast a net into the sea and this net brought a multitude of fish, Saint Peter suddenly saw *Who* He was. He had heard it all, he had heard the Sermon on the Mountain, he had been with Christ from the beginning — and he saw only dimly who He was. At that moment, the moment of a material miracle, he realized Who was in his boat, and he said, "Lord, leave this boat! I am a sinner, I am unworthy of Thy presence!"

And again, who of us, at moments when the Lord came close to us, have the thought of saying such words, realizing because of the holiness of Christ, the holiness of God, how unworthy we are of Him, of His life, His teaching, His example, His death, His descent into hell, to the very rock bottom of evil. And this hell is not only an image; isn't it within us? Isn't there in us a darkness that needs more than enlightenment — the Light of God, God, the light of the world.

Let us think of what we hear. I have just come back from Russia, and whenever I come, I am awed by what I see there. Not by great services, but the people who for more than half a century have carried the burden of the cross, and how awe-inspiring — I want to say, how humiliating it is to one who has to speak to people whose life is a preaching of the Gospel, while one's own is a shame of Christ. Yes, it is true what the Gospel says that by our words shall we be judged, saved or condemned. How frightening it is to have by duty, by necessity, to speak words of truth and to know that every word condemns you.

And so, when a priest comes out, makes a sign of the Cross, putting himself under the protection of the Crucifix, the death, the sacrificial love of Christ — pray for him who is to declare the Gospel, perhaps unto judgment and condemnation of himself — and for the salvation of your souls. And then perhaps this prayer will sustain the preacher, and the preacher speaking God's own words, helped by the grace of God, may sustain your life and help you to reach Christ, not him: suddenly to realize that the preacher does not exist — there is only a message. Remember! Saint John the Baptist was not called a 'preacher who proclaimed the word of God'; it is said of him [that he was] 'a Voice, shouting in the wilderness.' It was not a man, it was a message. Receive the message, pass by the messenger, and receive the message as Christ describes, as good earth that engulfs the seed, feeds it and brings fruit, fruit of life: not of feelings, not of thoughts, but a

life which is that of God incarnate, Christ's life in us. Amen.

CALLING OF THE APOSTLES

By Metropolitan Anthony of Sourozh

From a Parish Talk delivered on December 5, 1972

[Feastday of Ss. Peter & Paul, & the Apostles, Monday, June 29th]



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

It is essential for us to realize the link there is between Christ and the apostles. <...> If you read the Gospels you will see that the apostles and the Lord Jesus Christ were born and lived in the same area. Christ came to live in Nazareth as a child; the apostles lived all around the place of His abode. We know nothing about the early years of these men, but if we think that Cana of Galilee was less than 4 miles away from Nazareth, if we think that all the cities and all the villages in which Peter and Andrew, John and James and others lived were around the same place, we can imagine that they had met and seen and heard the Lord Jesus Christ as a child, as a youth.

We know nothing about the impact of His personality growing harmoniously into the fullness of His human stature, but links of personal knowledge and familiarity existed. The disciples of John the Baptist, Andrew and John, were the disciples of a cousin of the Lord. James was the brother of John, Peter was the brother of Andrew. When they first met Christ, they sought out their friends Nathaniel and Phillip. Even the words of Nathaniel ‘Can anything good come out of Nazareth?’ is not a mysterious saying. What would any one of us say if he was told that God Himself had become man in a village four miles away from his own village?

And then there is a whole process which we can trace in the Gospels in which one can see how, gradually, the disciples discover the Lord Jesus Christ, how He becomes gradually more and more to them. And one day their relatedness to Him is such that they could not leave Him even if they wanted to. When most of Christ’s disciples abandoned Him the Lord said to the Twelve: ‘Are you also going to go?’ And Peter answers: ‘Where should we go? Thou hast the word of eternal life’. This relatedness between the disciples and Christ that began perhaps in friendship, then in admiration grew to the relationship of disciples and Master, on the way to Caesarea Philippi becomes a recognition, proclaimed by one of them as a gift of God, of what He truly is: ‘Thou art the Christ, the Son of the Living God’.

It is a relationship so deep, so perfect and complete that they cannot leave Him even if terror comes upon them. When Christ tells His disciples that He is going to Bethany because Lazarus has died, His disciples say: ‘Are you going back into Judea? Were not the Jews about to kill you?’ And one of them says, ‘Let us go with Him and die with Him’. And that one is Thomas, the one who so often is thought as a doubter. No, he is not a doubter. He is ready to live and to die with his Master, but he is not prepared credulously to receive the news of Christ’s Resurrection with all its resurrecting impact and life-giving power without being sure — because when Christ died on the cross His disciples scattered, afraid, in hiding, and yet, attached to Him with all the fibers of their heart and mind and soul, they felt that life had gone out of the world, life had gone out of their lives. That happens to us when someone who is infinitely dear dies. Then we discover that because this person has died everything which is shallow, trivial, small, too small to be as great as life and death, becomes irrelevant. We turn away from it, we become as great as our perception of life and death can make us.

That is what happened to them, but then there was no life, there was only crushing, destructive death. They could no longer live because life had gone out of their lives, but they could continue to exist. And all of a sudden they discovered that Christ was alive and that they could live and, more than this, that in a mysterious way because they had died so deeply and completely through love and oneness with Him, they could, through love and oneness — both His and theirs — be alive, but alive with an unshakable certainty that no death can deprive them of life any more, no kind of death; death was defeated. This is what we sing at Easter, this is what we proclaim as the Gospel. Life has triumphed, death has no power over us. Our body has no power to kill us when it dies. This is one of the essential witnesses of the apostles: not simply that they are so faithful in their love for Christ that they are prepared to die, but that they are so certain from inner certainty, from the welling up of eternity within them, from the victory within them of the life of Christ, that death is no more. One can peacefully let go of temporariness, as St Paul says. For him death does not mean divesting himself of temporary life, it means to be clad with eternity, eternity fulfilled, what it was incipiently, germinally, fighting for the fulfillment in what

he calls his body of corruption.

DO NOT RESENT – DO NOT REACT – KEEP INNER STILLNESS

By Metropolitan Jonah (Paffhausen) ✝ (Part 1 of 3)

When I was in seminary I had the great blessing of becoming the spiritual son of a Greek bishop, Bishop Kallistos of Xelon. He ended his life as the bishop of Denver of the Greek Archdiocese. It was he who taught me the Jesus Prayer. The whole spiritual vision of Bishop Kallistos had three very simple points.

Do not resent.

Do not react.

Keep inner stillness.

These three spiritual principles, or disciplines, are really a summation of the Philokalia, the collection of Orthodox Christian spiritual wisdom. And they are disciplines every single one of us can practice, no matter where we are in life – whether we're in the monastery or in school; whether we're housewives or retired; whether we've got a job or we've got little kids to run after. If we can hold on to and exercise these three principles, we will be able to go deeper and deeper in our spiritual life.

DO NOT RESENT

When we look at all the inner clutter that is in our lives, hearts and souls, what do we find? We find resentments. We find remembrance of wrongs. We find self-justifications. We find these in ourselves because of pride. It is pride that makes us hold on to our justifications for our continued anger against other people. And it is hurt pride, or vainglory, which feeds our envy and jealousy. Envy and jealousy lead to resentment.

Resentfulness leads to a host of problems. The more resentful we are of other people, the more depressed we become. And the more we are consumed with the desire to have what they have, which is avarice. Often we'll then engage in the addictive use of the substance of the material world – whether it's food or alcohol or drugs or sex or some other thing – to medicate ourselves into forgetfulness and to distract ourselves from our resentments.

One of the most valuable and important things that we can thus do is look at all of the resentments that we have. And one of the best ways of accomplishing this is to make a life confession. And not just once, before we're baptized or chrismated. In the course of our spiritual life we may make several, in order to really dig in to our past and look at these resentments that we bear against other people. This will enable us to do the difficult work that it takes to overcome these resentments through forgiveness.

What does forgiveness mean? Forgiveness does not mean excusing or justifying the actions of somebody. For example, saying "Oh, he abused me but that's O.K., that's just his nature," or "I deserved it." No, if somebody abused you that was a sin against you.

But when we hold resentments, when we hold anger and bitterness within ourselves against those who have abused us in some way, we take their abuse and we continue it against ourselves. We have to stop that cycle. Most likely that person has long gone and long forgotten us, forgotten that we even existed. But maybe not. Maybe it was a parent or someone else close, which makes the resentment all the more bitter. But for the sake of our own soul and for the sake of our own peace, we need to forgive. We should not justify the action, but we should overlook the action and see that there's a person there who is struggling with sin. We should see that the person we have resented, the person we need to forgive, is no different than we are, that they sin just like we do and we sin just like they do.

Of course, it helps if the person whom we resent, the person who offended us or abused us in some way, asks forgiveness of us. But we can't wait for this. And we can't hold on to our resentments even after outwardly saying we've forgiven. Think of the Lord's Prayer: "Forgive us our trespasses as we forgive those who trespass against us." If we don't forgive, we can't even pray the Lord's Prayer without condemning ourselves. It's not that God condemns us. We condemn ourselves by refusing to forgive. We will never have peace if we don't forgive, only resentment. It is one of the hardest things to do, and our culture does not understand it. It is to look at the person we need to forgive, and to love them – despite how they may have sinned against us. Their sin is their sin, and they have to deal with it themselves. But we sin is in our reaction against their sin.

DO NOT REACT

So this first spiritual principle – do not resent – leads to the second. We must learn to not react. This is just a corollary of "turn the other cheek." When somebody says something hurtful, or somebody does something hurtful, what is it that's being hurt? It's our ego. Nobody can truly hurt us. They might cause some physical pain, or emotional pain. They might even kill our body. But nobody can hurt our true selves. We have to take responsibility for our own reactions. Then we can control our reactions.

There are a number of different levels to this principle. On the most blatant level, if someone hits you don't hit them back. Turn the other cheek – that's the Lord's teaching. Now, this is hard enough. But there is a deeper level still. Because if somebody hits you, and you don't hit them back – but you resent them, and you bear anger and hatred and bitterness against them, you've still lost. You have still sinned. You have still broken your relationship with God, because you bear that anger in your heart.

One of the things which is so difficult to come to terms with is the reality that when we bear anger and resentment and bitterness in our hearts, we erect barriers to God's grace within ourselves. It's not that God stops giving us His grace. It's that we say, "No. I don't want it." What is His grace? It is His love, His mercy, His compassion, His activity in our lives. The holy Fathers tell us that each and every human person who has ever been born on this earth bears the image of God undistorted within themselves. In our Tradition there is no such thing as fallen nature. There are fallen persons, but not fallen nature.

The implication of this truth is that we have no excuses for our sins. We are responsible for our sins, for the choices we make. We are responsible for our actions, and our reactions. "The devil made me do it" is no excuse, because the devil has no more power over us than we give him. This is hard to accept, because it is really convenient to blame the devil. It is also really convenient to blame the other person, or our past. But, it is also a lie. Our choices are our own.

On an even deeper level, this spiritual principle – do not react – teaches us that we need to learn to not react to thoughts. One of the fundamental aspects of this is inner watchfulness. This might seem like a daunting task, considering how many thoughts we have. However, our watchfulness does not need to be focused on our thoughts. Our watchfulness needs to be focused on God. We need to maintain the conscious awareness of God's presence.

If we can maintain the conscious awareness of His presence, our thoughts will have no power over us. We can, to paraphrase St. Benedict, dash our thoughts against the presence of God. This is a very ancient patristic teaching. We focus our attention on the remembrance of God. If we can do that, we will begin to control our troubling thoughts. Our reactions are about our thoughts. After all, if someone says something nasty to us, how are we reacting? We react first through our thinking, our thoughts. Perhaps we're habitually accustomed to just lashing out after taking offense with some kind of nasty response of our own. But keeping watch over our minds so that we maintain that living communion with God leaves no room for distracting thoughts. It leaves plenty of room if we decide we need to think something through intentionally in the presence of God. But as soon as we engage in something hateful, we close God out. And the converse is true – as long as we maintain our connection to God, we won't be capable of engaging in something hateful. We won't react.

KEEP INNER STILLNESS

The second principle, the second essential foundation of our spiritual life – do not react – leads to the third. This third principle is the practice of inner stillness. The use of the Jesus Prayer is an extremely valuable tool for this. But the Jesus Prayer is a means, not an end. It is a means for entering into deeper and deeper conscious communion. It's a means for us to acquire and maintain the awareness of the presence of God. The prayer developed within the tradition of hesychasm, in the desert and on the Holy Mountain.

But hesychasm is not only about the Jesus Prayer. It is about inner stillness and silence. Inner stillness is not merely emptiness. It is a focus on the awareness of the presence of God in the depths of our heart. One of the essential things we have to constantly remember is that God is not out there someplace. He's not just in the box on the altar. It may be the dwelling place of His glory. But God is everywhere. And God dwells in the depths of our hearts. When we can come to that awareness of God dwelling in the depths of our hearts, and keep our attention focused in that core, thoughts vanish.

How do we do this? In order to enter into deep stillness, we have to have a lot of our issues resolved. We have to have a lot of our anger and bitterness and resentments resolved. We have to forgive. If we don't we're not going to get into stillness, because the moment we try, our inner turmoil is going to come vomiting out. This is good – painful, but good. Because when we try to enter into stillness and we begin to see the darkness that is lurking in our souls, we can then begin to deal with it. It distracts us from trying to be quiet, from trying to say the Jesus Prayer, but that's just part of the process. And it takes time.

The Fathers talk about three levels of prayer. The first level is oral prayer, where we're saying the prayer with our lips. We may use a prayer rope, saying "Lord Jesus Christ, have mercy on me," or whatever form we use.

The next level is mental prayer, where we're saying the prayer in our mind. Prayer of the mind – with the Jesus Prayer, with prayer book prayers, with liturgical prayers – keeps our minds focused and helps to integrate us, so that our lips and our mind are in the same place and doing the same thing. We all know that we can be standing in church, or standing at prayer, and we may be mouthing the words with our lips but our mind is thinking about the grocery list. The second level of prayer overcomes this problem, but it is not the final level.

The final level of prayer is prayer of the heart, or spiritual prayer. It is here where we encounter God, in the depths of our soul. Here we open the eye of our attention, with the intention of being present to God who is present within us. This is the key

and the core of the whole process of spiritual growth and transformation.

CANDLES FOR LAST SUNDAY, 21 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 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; SchemaNun Benedicta.

Recently Departed: Magaret Kupec (6/19); Andrew Volk (5/31); Archimandrite Roman; Archimandrite Il'ya; SchemaNunTheodora-

~~Amphilochia; Frederico Cain; Mat Melanya Sviridov, *by Sr Ioanna*~~

Margaret Kupec (newly departed, 6/19/15), *by niece Matushka Rose Marie & Family*

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 (*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*

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.

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.**

ANNOUNCEMENTS

OUR SINCERE CONDOLENCES AND SYMPATHY TO MATUSHKA ROSE MARIE for the repose of her aunt, Margaret Kupec, on Friday, June 19th, in northern New Jersey. The funeral was last Monday, June 22nd. **MAY MARGARET'S MEMORY BE ETERNAL!**

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

COMING SCHEDULE: TODAY, 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. Sunday, **July 19**, (after coffee hour), monthly Lunch & Discussion, at St. Innocent Monastic Community.

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 trimmed the bushes in front of the church & cleaned up the trimmings.

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>

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. The July gathering will be on Sunday, July 19th.

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