

Emperor St. Constantine with Fathers of the 1<sup>st</sup> Ecumenical Council in Nicea

# St. Innocent Orthodox Church

✙ Founded in 1967 ✙ Moscow Patriarchal Parishes ✙

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PASTOR: Rt. Rev. Mitered Archpriest ROMAN STAR † Cell: 313-319-05

Dean, Central States Deanery, Patriarchal Parishes

**MAY 24, 2015**

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

EPISTLE: Acts 20:16-18, 28-36 (#44)

DEACON: Rev. Dn. Michael Comerford

GOSPEL: St. John 17:1-13 (#56)

SUBDEACON: Dr. Joshua Genig

tone: 6

ATTACHED: Sister Ioanna

CHOIR DIRECTOR: Elizabeth Star Hatfield

READERS: Robert Joseph Latsko & George Hanoian

✙ SUNDAY OF THE FATHERS OF THE 1<sup>st</sup> ECUMENICAL COUNCIL ✙  
✙ AFTERFEAST OF THE ASCENSION ✙ The 7<sup>th</sup> Sunday of Pascha ✙

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

† 10am — DIVINE LITURGY of St. John Chrysostom †

**COMMEMORATED TODAY:** Holy Fathers of the First Ecumenical Council. Afterfeast of Ascension. Ven. Simeon the Stylite (the Younger) of the Wonderful Mountain (596). Ven. Nikita the Stylite, Wonderworker of Pereyaslavl'—Zaleskii (786). Martyrs Meletius Stratelates, Stephen, John, and 1,218 soldiers, with women and children, including Serapion the Egyptian, Callinicus the Magician, Theodore, Faustus, the women: Marciana, Susanna, and Palladia, two children: Cyriacus and Christian, and twelve Tribunes—Faustus, Festus, Marcellus, Theodore, Meletius, Sergius, Marcellinus, Felix, Photinus, Theodoriscus, Mercurius, and Didymus, all of whom suffered in Galatia (138-161). St. Vincent of Lérins.

**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

**ALSO FOR:** Archimandrite Roman (Braga) (*newly departed, April 28<sup>th</sup>*) (*Holy Dormition Monastery, Rives Junction, MI*)

**MEMORY** Archimandrite Il'ya (Fr. Michael Barna) (*newly departed, May 8<sup>th</sup>*) (*St. Michael's Church, Redford, MI*)

**ETERNAL!** Mary Stankovich (*newly departed*) (*previously at St. Andrew's Church, East Lansing*)

Anna Lichagina, for the anniversary of her repose on Wednesday, 27 May

**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 Nicholas, Joan Rusko, Daria, Alice Ladhu (*cancer*); Helen Hall (*cancer*), Michael Benton; Abigail Genig & her unborn child;

**ALSO FOR:** Nick Nicholas (*recovering from major eye surgery*)

Eddie Manier, (Jr.), who celebrates his birthday on Saturday, May 30<sup>th</sup>

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

## SCHEDULE FOR THE COMING WEEK

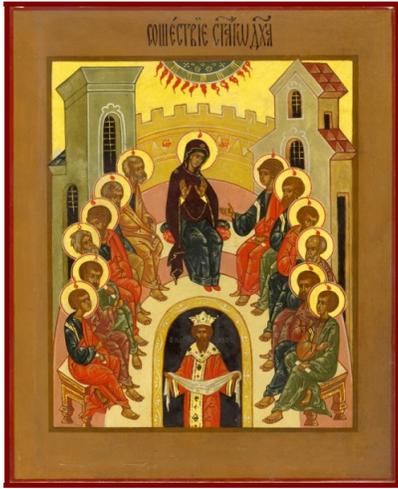
Wednesday	5/27	7pm	NO SERVICE TONIGHT
Saturday	5/30	10am	PENTECOST SOUL SATURDAY MEMORIAL DIVINE LITURGY
		4pm	GREAT VESPERS for the GREAT FEAST OF PENTECOST & CONFESSIONS
Sunday	5/31		<b>Great Feast of Pentecost — Descent of the Holy Spirit</b>
		9:15am	Hours & Akathist for the Resurrection
		10am	DIVINE LITURGY & PENTECOST VESPERS w/ Kneeling Prayers, followed by Coffee Hour

✙ CHRIST IS ASCENDED! ✙ TRULY HE IS ASCENDED! ✙

## **SUNDAY BETWEEN ASCENSION & PENTECOST**

By Metropolitan Anthony of Sourozh

A Sermon delivered on June 11, 1989



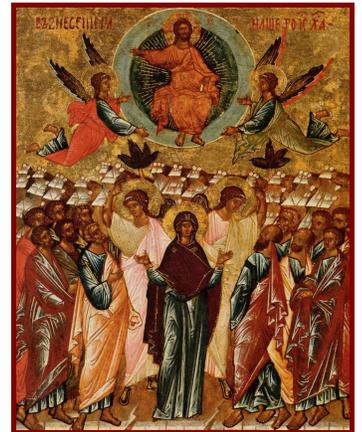
In the Name of the Father, the Son and the Holy Spirit.

We have heard in the Acts of the Apostles how, as the Feast of Pentecost was approaching, Paul the Apostle had started on his journey to Jerusalem to be there together with all those who on that very day received the Holy Spirit. Of all of them he was the only one who had not been present in the High Room where the event took place. And yet, God had given him a true, a perfect conversion of heart, and of mind and of life, and had given him freely the gift of the Holy Spirit in response to his total, ultimate gift of self to Him, the God Whom he did not know but Whom he worshipped.

We also are on our way to the day of Pentecost, next week we will keep this event. When Paul was on his way, he thought of what had happened to himself in the solitude of his journey from Jerusalem to Damascus and in the gift of the Spirit mediated to him by Ananias. And we also, each of us singly and all of us together should reflect on all that God has given us. He has given us existence and breathed life into us — not only the life of the body, but a life that makes us akin to Him, His

life. He has given us to know Him, the Living God, and He has given us to meet, in the Gospel and in life, His Only Begotten Son, our Lord Jesus Christ. In Baptism, in the Anointment with Holy Chrism, in Communion to the Body and Blood of Christ, in the mysterious, silent communion of prayer, in the moments when God Himself came near, although we were not thinking of Him, He has given us so much.

Let us reflect on all that is given us, asking ourselves whether we are truly disciples of Christ. We know from Saint Paul what it means to be a disciple: he said that for him, to live is Christ, to die will be a gain, because as long as he is in the flesh he is separated from Christ, Christ Whom he loves, Christ Who has become everything to his life, not only in time but for all eternity. And yet, says he, he is prepared to live, not to die, because his presence on earth is necessary to others. This is the measure of communion he had with Christ. And this is shown so movingly in a parallel between a small phrase in the Acts of the Apostles and in the Gospel: both the Lord Jesus Christ and His disciple say that they are now going back to the Father, that the time of their departure has come. His life in Christ had culminated in such identification with what Christ stood for, and beyond that with what Christ was, that whatever was applicable to Christ became applicable to him. Indeed, for him to live was Christ, and he longed for his death, but he had learned from God something more than this longing for freedom, for communion with the God Whom he adored and served so faithfully — he had learned that to give is a greater joy than to receive.



The saints had heard Christ say, 'No one has greater love than he who gives his life for his friends'. Paul, the other apostles, and innumerable saints after them gave their lives, shed their lives day after day forgetting themselves, rejecting every thought, every concern about themselves, having thought only for those who needed God, who needed the word of truth, who needed love divine. They lived for others, they gave as generously as they had received.

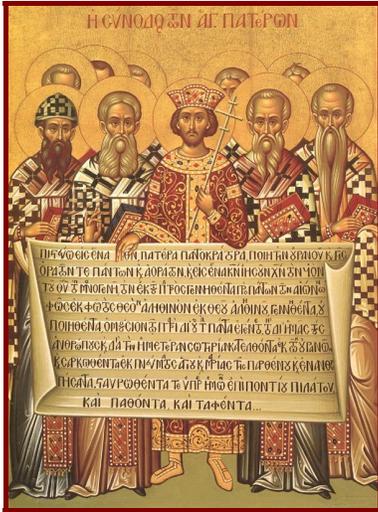
We also are called to learn the joy, the exhilarating, the wonderful joy of giving, of turning away from ourselves to be free to give, and of giving on all levels, the smallest things and the greatest things. And this can be taught us only by the power of the Holy Spirit that unites us to Christ, makes us into one body with Him, a body of people, bound with each other in their total togetherness, one with the God who is our unity.

Let us think of all we have received from God and ask ourselves: what can we give first to Him so that He can rejoice in us, so that He can know that He has not lived and died in vain. And what can we give to all those who surround us, beginning with the smallest, the humblest gifts to those closest to us and ending with giving all we can to those who need more. And then truly Pentecost will come as a gift of life, a gift that unites us, welds us into one body capable of being to others a vision on earth of the Kingdom, but also a source of life and of joy, so that truly our joy, and the joy of all those whom we meet should be fulfilled. Amen.

**CHRIST IS ASCENDED! GLORIFY HIM!**

## **COMMEMORATION OF THE HOLY FATHERS OF THE FIRST ECUMENICAL COUNCIL**

*That falls on the 7<sup>th</sup> Sunday of Pascha, the Sunday between the Ascension & Pentecost, & May 29<sup>th</sup>*



On the seventh Sunday of Pascha, we commemorate the holy God-bearing Fathers of the First Ecumenical Council.

The Commemoration of the First Ecumenical Council has been celebrated by the Church of Christ from ancient times. The Lord Jesus Christ left the Church a great promise, “I will build My Church, and the gates of hell shall not prevail against it” (Mt. 16:18). Although the Church of Christ on earth will pass through difficult struggles with the Enemy of salvation, it will emerge victorious. The holy martyrs bore witness to the truth of the Savior’s words, enduring suffering and death for confessing Christ, but the persecutor’s sword is shattered by the Cross of Christ.

Persecution of Christians ceased during the fourth century, but heresies arose within the Church itself. One of the most pernicious of these heresies was Arianism. Arius, a priest of Alexandria, was a man of immense pride and ambition. In denying the divine nature of Jesus Christ and His equality with God the Father, Arius falsely taught that the Savior is not consubstantial with the Father, but is only a created being.

A local Council, convened with Patriarch Alexander of Alexandria presiding, condemned the false teachings of Arius. However, Arius would not submit to the authority of the Church. He wrote to many bishops, denouncing the decrees of the local Council. He spread his false teaching throughout the East, receiving support from certain Eastern bishops.

Investigating these dissensions, the holy emperor Constantine (May 21) consulted Bishop Hosius of Cordova (Aug. 27), who assured him that the heresy of Arius was directed against the most fundamental dogma of Christ’s Church, and so he decided to convene an Ecumenical Council. In 325, 318 bishops representing Christian Churches from various lands gathered together at Nicea.

Among the assembled bishops were many confessors who had suffered during the persecutions, and who bore the marks of torture upon their bodies. Also participating in the Council were several great luminaries of the Church: St Nicholas, Archbishop of Myra in Lycia (December 6 and May 9), St Spyridon, Bishop of Tremithos (December 12), and others venerated by the Church as holy Fathers.

With Patriarch Alexander of Alexandria came his deacon, Athanasius (*center figure in icon*) (who later became Patriarch of Alexandria (May 2 and January 18). He is called “the Great,” for he was a zealous champion for the purity of Orthodoxy. In the Sixth Ode of the Canon for today’s Feast, he is referred to as “the thirteenth Apostle.”

The emperor Constantine presided over the sessions of the Council. In his speech, responding to the welcome by Bishop Eusebius of Caesarea, he said, “God has helped me cast down the impious might of the persecutors, but more distressful for me than any blood spilled in battle is for a soldier, is the internal strife in the Church of God, for it is more ruinous.”

Arius, with seventeen bishops among his supporters, remained arrogant, but his teaching was repudiated and he was excommunicated from the Church. In his speech, the holy deacon Athanasius conclusively refuted the blasphemous opinions of Arius. The heresiarch Arius is depicted in iconography sitting on Satan’s knees, or in the mouth of the Beast of the Deep (Rev. 13).

The Fathers of the Council declined to accept a Symbol of Faith (Creed) proposed by the Arians. Instead, they affirmed the Orthodox Symbol of Faith. St Constantine asked the Council to insert into the text of the Symbol of Faith the word “consubstantial,” which he had heard in the speeches of the bishops. The Fathers of the Council unanimously accepted this suggestion.

In the Nicene Creed, the holy Fathers set forth and confirmed the Apostolic teachings about Christ’s divine nature. The heresy of Arius was exposed and repudiated as an error of haughty reason. After resolving this chief dogmatic question, the Council also issued Twelve Canons on questions of churchly administration and discipline. Also decided was the date for the celebration of Holy Pascha. By decision of the Council, Holy Pascha should not be celebrated by Christians on the same day with the Jewish Passover, but on the first Sunday after the first full moon of the vernal equinox (which occurred on March 22 in 325). The First Ecumenical Council is also commemorated on May 29.



## **DEFENDER OF THE (EASTERN) FAITH: PRINCE CHARLES OF ENGLAND**

By Ed West, *The Catholic Herald*, UK, March 27, 2015



*Prince Charles, heir to the throne of England*

Prince Charles has a new obsession as strong as his passions for ecology and architecture. He is refusing to stand idly by as Christians are driven out of the Middle East.

Who is the most formidable defender of persecuted Christians in the world today? Many would nominate Pope Francis, who has offered thunderous denunciations of attacks on the faithful ever since his election. But another candidate is emerging: the surprising figure of the future king of England.

The media have barely noticed that the Prince of Wales has a new obsession, as powerful as his passions for architecture and the environment: the persecution of Middle Eastern Christians. And as that region deteriorates, this may well be the subject that dominates his reign.

Soon after ISIS slaughtered 21 Christians on a beach in Libya, the Coptic Church in Britain launched an appeal for the martyrs' children. It found an immediate high-profile backer in Prince Charles, who contacted the Copts without any prompting (he also wrote a letter of condolence to the Coptic Pope Tawadros II).

Bishop Angaelos, General Bishop of the Coptic Church in Britain, says: "Prince Charles wanted to donate the money out of a sense of solidarity and he was happy for this to be publicized to raise awareness. It was a way of showing other people that it was all right to support this."

The Prince first reached out to the Copts in 2013, shortly after the worst anti-Christian violence in Egypt in centuries. The events were barely reported in the English-speaking press and were downplayed by the US State Department. Copts felt deserted by their friends and vulnerable before their enemies.

That was when the Prince's private secretary approached Egyptian Christians in England. The Prince then visited the Coptic Center in the UK, along with a Jordanian prince. There, Bishop Angaelos presented two Coptic icons as gifts, one of St George as a present for Charles's first grandchild, George. "It was very sincere," Bishop Angaelos recalls. "He made an impromptu speech and was well informed, and he seemed to have read up. He seemed empathetic."

The Prince has also helped other Eastern Christians in peril. Last September he gave a donation to Aid to the Church in Need's campaign to help the Iraqi and Syrian faithful. He wrote a letter to Chaldean Patriarch Louis Raphael Sako, saying he was "heartbroken" by events in Iraq. Again, it was the Prince who approached the charity indirectly through mutual acquaintances. John Pontifex, ACN's head of press, says the Prince "feels passionately about the decline of Christianity in the Middle East" and that "it means a great deal to him".

Last December the Prince recorded a video address for the launch of ACN's Religious Freedom in the World 2014 report. This was a tremendous coup for a Catholic charity that was launched after the Second World War to assist the faithful living under Communism.

Charles spoke touchingly of the "mounting despair" at the situation in the Nineveh Plains region of Iraq, where ISIS fighters had driven out Christians, Yazidis and unorthodox Muslims. He said it was "an indescribable tragedy that Christianity is now under such threat in the Middle East – an area where Christians have lived for 2,000 years", and where people of different faiths had lived together peaceably for centuries.

Late last year he made three visits to eastern Christian congregations in London. In November he addressed the congregation at St Yeghiche Armenian church in South Kensington, where he spoke of his sorrow at the "soul-destroying tragedy" facing Christians in the Middle East. The Prince described the faith as being "quite literally, grotesquely and barbarously assaulted".

In December he made two trips to congregations of Syriac speakers whose brethren are now facing genocide in Iraq and Syria. At the Chaldean Catholic church in Acton, he joined in the Lord's Prayer in Aramaic, the language of Christ, and spoke at length with the faithful. At the nearby Syrian Orthodox church he said: "I have been deeply distressed by the horrific scenes of violence and bestial brutality coming out of the Middle East – where Christianity was born – including from countries, let us remember, like Syria, to which St Paul went to preach the Gospel and where Christians have lived peaceably with their neighbors for nearly 2,000 years."

He also hoped that Westerners would not "forget our brothers and sisters whose faith is, quite literally, under fire; not to forget the unimaginable barbarity".

"He's very conversant with the issues," John Pontifex says. "We've been very impressed by his knowledge. He has a great deal of understanding. He's aware of the sensitive issues between the different communions. His understanding is far greater than the average person might expect." He adds: "In a world marked by religious illiteracy and which lacks confidence in talking about religion, here is a figure who does get it, and the role Christianity plays as a bridge-builder. He's hastened the day when you can truly say we have woken up to the reality of the situation.

Charles is a deeply religious man. When he ascends to the throne he will be arguably England's most theologically literate monarch since the union. While his faith is not straight-down-the-line Anglicanism, it isn't as esoteric or wacky as the press has long made out.

Born to be supreme governor of the Church of England, Charles was baptized in the Music Room at Buckingham Palace 30 days after his birth by the then Archbishop of Canterbury, Geoffrey Fisher. At university in Cambridge he corresponded with the Anglican Bishop of Southwark, Mervyn Stockwood, a leading liberal who spoke of "the Savior's oneness with nature" and encouraged clergy to wear jeans in public.

Later Charles was influenced by the mysticism of his great mentor, the South African writer Laurens van der Post, who encouraged the Prince "to see the old world of the spirit". The Prince's formative years gave him a wide-ranging interest in religions and what unites them. Cardinal Vincent Nichols has said that Prince Charles seems "thoroughly at home" in Westminster Cathedral and that "when he is abroad he happily goes to Mass, and is at peace with that". Charles is also fascinated by Judaism and, especially, Islam. He believes that "the future surely lies in rediscovering the universal truths that dwell at the heart of [Abrahamic] religions".

What is less well known and understood is the extent to which the Prince feels a deep spiritual connection to Orthodox Christianity. It is this, more than anything else, that explains why he is leading a passionate campaign to save the eastern faithful. Such is his closeness to the faith that many Greek Orthodox believers think he has secretly converted. If that were true, it would pose a huge constitutional dilemma. But it is undoubtedly the case that Orthodoxy looms large in Charles's life and family history. His great-aunts Alexandra and Elizabeth converted to Orthodoxy and are considered martyrs, murdered by the Bolsheviks along with so many of the Prince's blood relations in Russia. Charles's grandmother was an Orthodox nun. Princess Alice, who endured a number of difficulties in her life, including deafness, schizophrenia and the Nazi occupation of her Greek homeland, is considered a Righteous Among the Nations for her role in saving Jews during the War. A woman of noted holiness, she founded an order of nuns in 1949 after her husband Andrew's death.

When Alice's youngest child, Philip, married Princess Elizabeth of England, he was required to join the Church of England. But he has maintained links with the Greek Church and there have often been rumors of his return. His mother was given a small Orthodox chapel that she used until her death in 1969, when her remains were buried at a Russian Orthodox convent in Jerusalem, as she had wished. Prince Charles has always been drawn to Orthodox Christianity's rugged spirituality. He likes icons and reading the Greek mystics. There are Byzantine images in The Sanctuary, the simple chapel in the grounds of his home at Highgrove House in Gloucestershire, where he goes to pray and meditate. At his marriage to Camilla, the Creed was recited in Old Church Slavonic.

Charles has also received regular visits at Highgrove from Ephraim, Abbot of the ninth-century Vatopedi monastery on Mount Athos. The Prince flew to Athos a few days after the death of Diana, Princess of Wales, a period of intense crisis for him, his children and the whole royal family. Alone with Ephraim in the chamber there, Charles is rumored to have made a "spiritual commitment" to Orthodoxy. After one of his visits to Mount Athos, a monk was quoted in a newspaper saying Charles was "Orthodox in his heart".

None of this, however, has ever been officially confirmed and should probably be regarded skeptically. Charles's attachment to Orthodoxy is probably above all an expression of his desire to bring the branches of Christianity closer together. Catherine Mayer, author of the recently published biography *Charles: The Heart of a King*, says: "He thinks that the schism was a shame. He thinks the branches of Christianity had more in common than they appreciated." Mayer suggests the Prince has been campaigning on behalf of persecuted Christians for much longer than most people realize. "It's been gathering pace because it's become more urgent," she says. But, she adds, the media aren't really interested and find his comments on the environment, architecture and Islam much more appealing. "He sees Islam as part of the same tradition as Christianity and Judaism, and he cares about interfaith work as much as architecture and the environment. But it's all part of the same world view about the need for faith. He thinks modernism is profane – it's anti-sacred."

For Charles, Middle Eastern Christians are a vital link between east and west, and their destruction would make any sort of deeper understanding impossible. As he told the Syrian Orthodox churchgoers: "At a time when so little is held sacred, it is quite literally diabolical that these symbolic bridges should be so destroyed."

If any single figure can help to save Middle Eastern Christianity, it is surely the Prince. Christians in the Middle East have to rely on the support of local Muslims and, as Mayer says, "he is respected there so he has more clout when he says something".

The situation has now reached a crisis point, almost a century after the great tragedy began. Charles's father grew up in the wake of the First World War, a period when Bolsheviks and fascists were tearing down the old order of which he was a part. Philip came of age after the great genocide of Christians in the Ottoman Empire. The events of 1915 have scarred the psyche of Greeks, Armenians and Syrians alike. Those terrible developments are this year reaching a new and horrendous climax.

So it is perhaps not surprising that Charles – this British prince with a Greek heart – should see it as his role to be defender of the Eastern faith. *Sources: SOLIA, The Herald (ROEA), March-April, 2015 & The Catholic Herald, UK, March 27, 2015.*

## CANDLES FOR LAST SUNDAY, SUNDAY OF THE MAN BLIND FROM BIRTH, 17 MAY

### **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 Irene Adams, *by daughter, Eileen Adams*

*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.*

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### **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; SchemaNun Benedicta; Archimandrite Il'ya (5/8); Archimandrite Roman (4/28), SchemaNunTheodora-Amphilochia (3/31), Frederico Cain (3/26), Fr. Thomas Hopko (3/18), Mat.

Melanya Sviridov (3/16), *by Sister Ioanna* + + + Archimandrite Il'ya, *by Fr. Daneil & Family*

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### **FOR THE HEALTH OF: (MANY YEARS!)**

Elizabeth & Lawrence, Caitlin & Zachary, *by parents & grandparents, Father Roman & Matushka Rose Marie*

Gregory & Tamiko Star, *by parents, Father Roman & Matushka Rose Marie*

Children & Grandchildren; Monk Fr. Tikhon (Dade); *by Rose Nossal*

Father Roman & Matushka & family; Sister Ioanna; John Andrayko; Nancy; Mary G; Jo Anne N; Grandson Joey (in the Navy Reserves) & all people in the Armed Forces; & all the people of St. Innocent Church, *by Rose Nossal*

My Mom, Jaime Truskowski, *by Kay Truskowski* + + + Family & Friends, *by Mary Ann Harvilla & Kay T.*

Brother, Greg & Donna, nephew, Gregory & Liz & nephew, Alex, *by Mary Ann Harvilla & Kay*

Archimandrites Nafanail, Gregory & Seraphim; Fr. Roman & Mat. Rose Marie; Fr. Lawrence & fam; Fr. Daneil & fam; Dcn. Michael & fam; Mat. Mary D; Carl; Fr. Sdn. Tikhon; Sdn Andrew; Rdr Robert; Robert M; David Samuel & Sky; Jo Anne & Nick; Martha; Athanasius &

Angelica; John A; Elaine R; Ed & Tiffany; Vasiliki; Rose; Emil; Azbehat; Korniyevskiy Family; Genig Family, *by Sister Ioanna*  
Jay Nossal, *by Rose Nossal* + + + John Andrayko (May God watch over him), *by Rose Nossal* + + + Rose Nossal, *by John Andrayko*

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### **PROSPHORA FOR TODAY IS OFFERED BY: Vasiliki Stamoulis**

**In Memory Eternal of:** Panagiota (5/28); Theodore (6/11); Demetrios (8/6); Filomila (5/5); Demetrios (2/15); and all other departed family, friends & loved ones; and **for the Health of:** daughter Panagiota & son-in-law Stamati, their son Konstantinos (Namesday 5/21 & B-day 6/27/10), & daughter, Maria (7/31/14); Vasiliki; Vasilios; Maria; George & family; Maritiza & family; Panagiota & son; Christos, Konstanina & son Andrew; & all other family & friends; all mothers, grandmothers & expectant mothers (Mothers' Day); for all aborted babies; for the sick & suffering...and for the least of these....; for our Armed Forces (Memorial Day); & for peace in the Ukraine, the Middle-East, Africa, & throughout the world.

**PROSPHORA SCHEDULE FOR 2015:** *May:* Vasiliki Stamoulis; *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.**

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### **ANNOUNCEMENTS**

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

**MONTHLY LUNCH & DISCUSSION HAS RESUMED.** Our parish monthly fellowship gatherings are now back on schedule, and will continue to meet on the 3<sup>rd</sup> Sunday of each month after coffee-hour, for an informal lunch and discussion, at the St. Innocent Monastery/Monastic Community, across the street from the church. Next gathering: Sunday, June 21<sup>st</sup>.

**LARGE GLASS CANDLES WITH A LOVELY ICON OF CHRIST AVAILABLE IN CHURCH HALL** —for home use or to give as gifts: \$5. Also available are medium-sized wooden plaques with an icon of the Theotokos on them. We thank Becky J. for preparing both the candles and the découpage icon-plaques to sell as a fund-raiser to benefit the parish.

**WE CONTINUE TO COLLECT FOOD, CLOTHING, HOUSEHOLD ITEMS, TOYS & CHILDREN'S ITEMS FOR THE NEEDY YEAR-ROUND.** Most things that are brought in are taken to the Redford Interfaith Relief (RIR), of which Fr. Roman is now a member of the Board of Directors. The RIR, run by Redford churches and their clergy, has a distribution center where the needy in our own community can get help. Aiding people with various problems also helps to create a more harmonious community environment, and to avoid civil strife & conflicts.

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✠ **CHRIST IS ASCENDED!** ✠ **TRULY HE IS ASCENDED!** ✠