



St. Innocent Orthodox Church

✙ **Founded in 1967** ✙ **Moscow Patriarchal Parishes** ✙

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St. Innocent Monastic Community: 9452 Hazelton, Redford, MI 48239 † 313-535-9080

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

Dean, Central States Deanery, Patriarchal Parishes

MAY 31, 2015

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

EPISTLE: Acts of the Apostles 2:1-11 (#3)

DEACON: Rev. Dn. Michael Comerford

GOSPEL: St. John 7:37-52; 8:12 (#27)

SUBDEACON: Dr. Joshua Genig

tone: 7

ATTACHED: Sister Ioanna

CHOIR DIRECTOR: Elizabeth Star Hatfield

READERS: Robert Joseph Latsko & George Hanoian

✙ FEAST OF HOLY PENTECOST ✙ HOLY TRINITY (TROITSE) SUNDAY ✙

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

† 10am — DIVINE LITURGY of St. John Chrysostom + KNEELING VESPERS †

COMMEMORATED TODAY: HOLY PENTECOST: FEAST OF THE HOLY TRINITY. Apostle Hermas of the Seventy (1st c.). Martyr Hermias at Comana (2nd c.). Martyr Philosophus at Alexandria (3rd 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 & 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 28th*) (*Holy Dormition Monastery, Rives Junction, MI*)

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

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

Estelle Star, for the anniversary of her repose on Wednesday, 3 June, by son Fr. Roman, Mat. Rose Marie & Family

Carole Andrayko, for the anniversary of her repose on Friday, 5 June, by brother, John Andrayko

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*)

Caitlin Minnick, who graduates from Churchill High School, Today, Sunday, 31 May

Nikolai Korniyevskiy, who celebrates his birthday Tomorrow, Monday, June 1st

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

SCHEDULE FOR THE COMING WEEK

(*Spirit Week: No Fasting*)

Monday	6/1		HOLY SPIRIT DAY
Saturday	6/6	4pm	GREAT VESPERS for the FEAST OF ALL SAINTS & CONFESSIONS
Sunday	6/7		1st Sunday After Pentecost — All Saints Sunday
		9:15am	Hours & Akathist or Canon
		10am	DIVINE LITURGY, followed by Coffee Hour

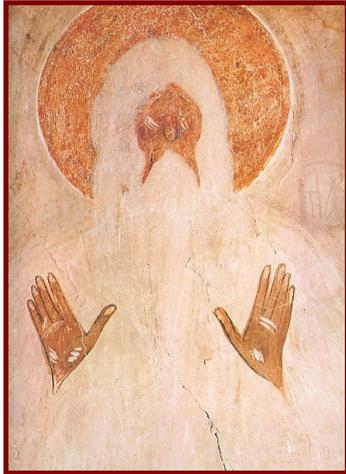
✙ **CHRIST IS IN OUR MIDST!** ✙ **HE IS NOW AND EVER SHALL BE!** ✙

THE FEAST OF PENTECOST

By Metropolitan Anthony of Sourozh

A Sermon delivered on July 15, 1985

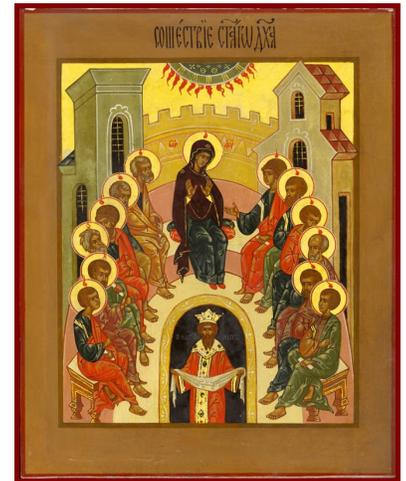
In the name of the Father, the Son and the Holy Spirit.



The Church of God is not an institution, it is a miracle and it is a mystery. It is a miracle because how could we expect that closeness of God which is revealed to us in the Church. And it is also a mystery in the original sense of the world, something which cannot be either explained or conveyed in words, something that can be known only through a spellbound communion with God. The English word “God” comes from a Germanic root that means “him, before whom one prostrates in adoration.” This is where our knowledge of God begins — the sense of the Divine Presence that forces us down to our knees, spellbound, silent, not with an empty silence that is ours at times but with a silence which is nothing but intent worshipful listening, listening to the presence, listening to that presence which is at the core of the silence. And he who speak to us within this silence is the Holy Spirit, who unveils before our minds and hearts what the words spoken by God, revealed to us in the Gospel truly convey. It is only under the guidance of the Holy Spirit that we can both believe and understand what Christ spoke because words in themselves are always equivocal, they may be clear or obscure, they may be made to mean what they never meant. And this is the role of the Holy Spirit —

to make us understand God’s word as it was born in the divine silence and unfolded before us in words which we could understand. But these words are not a prison, they are an open door as Christ is the door leading to the Father and leading to eternal life. It is the Holy Spirit who according to the promise of our Lord unveils for us the meaning of the Scriptures, it is not scholarship, it is worship and a worship that allows us to commune with the mind of God and the heart of God. The Spirit of truth, but also Him whom the Scripture calls the Paraclete, a complex word as so many of the words of ancient languages. It means “the Comforter”, Him who gives consolation. It means ‘Comforter’ in the sense that He gives us strength, it means also “Him, who brings joy”. And these three meanings are important but He can be to us the Comforter in these various ways only if we are in need of His comfort.

What kind of consolation do we need? Most of us feel perfectly comfortable in our lives and indeed in our worship and our spiritual life, and who of us is in a position to say with all the intensity and depth with which St. Paul spoke these words, “For me life is Christ, death would be a gain because as long as I live in the body, I am separated from Christ”? Can we honestly say that for us life is Christ, that all that He stands for is life-giving, all that is contrary to Him, to us is death? Can we say that we have died with Christ to everything which is alien to God? Can we say that we are alive only when the things of God come our way — prayer, deep meditation, the kind of understanding which the Spirit of God reveals to us? And so we must ask ourselves very sternly a first question: is Christ my life or not? Would it be enough for me to feel that life is fulfilled, complete to be at one with Christ in all things or do I feel that there are so many things which I love and which I am not prepared to let go off even to be with Christ?



And again, Christ is in the midst of us invisibly, mysteriously. Yes, but He is not with us in the way in which He was with the Apostles. We cannot say with St. John that we speak of what we have seen, what we have heard, what our hands have touched. We know Christ in the spirit, no longer in the flesh, and yet Christ rose in the flesh, Christ ascended and is seated at the right hand of the Father in His body glorified. Paul longed to be with Him in this companionship full of veneration, of reverence, of love. He wanted to be at one with Him without anything separating from Him. “Who shall make me free of this body of corruption?” — of this body against which my thoughts and my prayers and my best inclinations, and my most passionate impulses for good break down? Can we say that? Is death what we expect longingly because it will unite us to Christ? Or are we still pagan at heart and do we wish to flee from death? And instead of saying, “Lord, Jesus, come and come soon!” aren’t we prepared to say, “Tarry, O Lord, tarry, give me time,” in the way in

which Augustine prayed to the Lord after his conversion, “Lord, give me chastity but not just now.” Isn’t it that our condition — not concerning chastity alone but everything in life: not just now, O Lord, the time will come when all my energies will be spent, when age will have come and made life much less attractive or unpalatable — then take me. No, this is not it. And so when we think of the Holy Spirit as our Comforter, as one who consoles us from the absence of Christ by making us to commune with the essence of things, where do we stand? Is He our Comforter while we need no comfort?

And again, in our ministry how often do we feel that we are totally, ultimately helpless, that what we are called to do is simply beyond human possibilities? In the beginning of the Eucharistic celebration in the Orthodox Church, when the priest is vested, when he has prepared the Holy Gifts, when he is about to give the first liturgical exclamation, when in his naivety he may think, “Now I will perform miracles on earth,” the deacon turns to him and says, “And now, father, it is time for God to act.” All you could do, you have done, you have prayed and prepared yourself, made yourself open to God, you have vested yourself and become an image — but only an image, not the thing. You have prepared the bread and the wine and now what is expected of you is something which you cannot do, you cannot by *any* power including Apostolic Succession make this bread into the Body of Christ, this wine into the Blood of Christ, you have no power over God and you have no power over the created world. It is only Christ who is the only celebrant because He is the High Priest of all creation, who, by sending the Holy Spirit can break through into time, open it up so that eternity can flow, indeed, make eruption into it and within this eschatological situation in which eternity fills time, make possible the impossible, make bread into the Body of Christ crucified and risen, the wine into the Blood of Christ crucified and risen.



And all our function depends only on the Holy Spirit. Strength? St. Paul hoped for strength, he prayed for it and the Lord answered him, “My grace suffices unto thee, My strength is made manifest in weakness.” And Paul rejoices in his weakness, so, he says, that all should be the power of God. Not the weakness of our slackness, of our laziness, of our timidity, of our cowardice, of our forgetfulness, no, not that weakness but the frailty recognized, which is given to God, the surrender of ourselves.

If I may use an image, it is that of the sail of a sailing ship. Of all the parts of the ship the sail is the frailest, the weakest and yet filled with the wind, and the word “wind” in ancient languages is the same as “spirit” “ruah”, “πνευμα” it can carry the heavy structure of the ship to its haven. This is the kind of weakness, of frailty which we have got to offer to God, such frailty that He can use it freely, without resistance, and then our strength will be stronger than anything which the created world can possess. The martyrs were frail, as frail as we were, but they abandoned themselves to God and they lived and died in the power of the Spirit. We need that strength.



And then the Paraclete is the one that gives joy, the joy of entering already now into eternity, the joy of being joined to Christ in the Communion of the One Body, the joy of giving our lives for Him and if necessary — our death, a joy which the world cannot give, but which the world cannot take away.

I will end on one example of this joy of the Spirit. I met a few years ago in Russia an elderly priest who had spent 36 years in prisons and concentration camps. He sat opposite me with eyes shining with joy and gratitude and he said, “Do you realize, can you imagine, how infinitely good God had been to me? The Soviet authorities did not allow a priest either into prisons or into camps; and He chooses me, a young, inexperienced priest and sends me first to prison and then to camp to look after His lost sheep.” There was nothing in him but gratitude and joy. And that joy, that kind of gratitude against the history of his life was truly an outpouring of the Holy Spirit.

Let us therefore in all our life, whether we pray, listen to the unutterable groanings of the Spirit within us, teaching us ultimately to call the God of Heaven our Father if we are in Jesus Christ, in the words of Irenaeus of Lyon, sons of God in the Only-Begotten Son of God. Let us open ourselves and listen intently when we have got to preach, so that it should not be a work of our intellect or learning, but a sharing of something which we have learned from God. However poor, childlike, simple it may seem, let it be God’s. And when we come to the celebration of the Holy Mysteries, let us remember that we stand where no one can stand but the High Priest of all creation, the Lord Jesus Christ and let us turn to the Holy Spirit calling Him to make the bread and the wine into the Body and Blood of Christ in an act Divine which we can only mediate by faith and in obedience to Christ’s own command. Amen.

PENTECOST: THE DESCENT OF THE HOLY SPIRIT

By Protopresbyter Thomas Hopko

In the Old Testament, Pentecost was the feast which occurred fifty days after Passover. As the Passover feast celebrated the exodus of the Israelites from the slavery of Egypt, so Pentecost celebrated God's gift of the Ten Commandments to Moses on Mount Sinai.

In the New Covenant of the Messiah, the Passover event takes on its new meaning as the celebration of Christ's death and resurrection, the "exodus" of men from this sinful world to the Kingdom of God. And in the New Testament as well, the Pentecostal feast is fulfilled and made new by the coming of the "new law," the descent of the Holy Spirit upon the disciples of Christ.



When the day of Pentecost had come they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed as resting upon each one of them. And they were all filled with the Holy Spirit... (Acts 2:1-4).

The Holy Spirit that Christ had promised to his disciples came on the day of Pentecost (Jn 14:26, 15:26; Lk 24:49; Acts 1:5). The Apostles received "the power from on high," and they began to preach and bear witness to Jesus as the risen Christ, the King and the Lord. This moment has traditionally been called the birthday of the Church.

In the liturgical services of the Feast of Pentecost, the coming of the Holy Spirit is celebrated together with the full revelation of the Divine Trinity: Father, Son, and Holy Spirit. The fullness of the Godhead is manifested with the Spirit's coming to man, and the Church hymns celebrate this manifestation as the final act of God's self-disclosure and self-donation to the world of His creation. For this reason Pentecost Sunday is also called Trinity Day in the Orthodox tradition. Often on this day the icon of the Holy Trinity — particularly that of the three angelic figures who appeared to Abraham, the forefather of the Christian faith — is placed in the center of the church. This icon is used with the traditional Pentecostal icon which shows the tongues of fire hovering over Mary and the Twelve Apostles, the original prototype of the Church, who are themselves sitting in unity surrounding a symbolic image of "cosmos," the world.

On Pentecost we have the final fulfillment of the mission of Jesus Christ and the first beginning of the Messianic Age of the Kingdom of God mystically present in this world in the Church of the Messiah. For this reason the fiftieth day stands as the beginning of the era which is beyond the limitations of this world, fifty being that number which stands for eternal and heavenly fulfillment in Jewish and Christian mystical piety: seven times seven, plus one.

Thus, Pentecost is called an apocalyptic day, which means the day of final revelation. It is also called an eschatological day, which means the day of the final and perfect end (in Greek *eschaton* means the *end*). For when the Messiah comes and the Lord's Day is at hand, the "last days" are inaugurated in which "God declares: ...I will pour out my Spirit upon all flesh." This is the ancient prophecy to which the Apostle Peter refers in the first sermon of the Christian Church, which was preached on the first Sunday of Pentecost (Acts 2:17; Joel 2:28-32).

Once again it must be noted that the feast of Pentecost is not simply the celebration of an event which took place centuries ago. It is the celebration of what must happen and does happen to us in the Church today. We all have died and risen with the Messiah-King, and we all have received his Most Holy Spirit. We are the "temples of the Holy Spirit." God's Spirit dwells in us (Rom 8; 1 Cor 2-3, 12; 2 Cor 3; Gal 5; Eph 2-3). We, by our own membership in the Church, have received "the seal of the gift of the Holy Spirit" in the sacrament of Chrismation. Pentecost has happened to us.

The Divine Liturgy of Pentecost recalls our baptism into Christ with the verse from Galatians again replacing the Thrice-Holy Hymn. Special verses from the psalms also replace the usual antiphonal Psalms of the Liturgy. The Epistle and Gospel readings tell of the Spirit's coming to men. The Kontakion sings of the reversal of Babel as God unites the nations into the unity of His Spirit. The Troparion proclaims the gathering of the whole universe into God's net through the work of the inspired Apostles. The hymns "*O Heavenly King*" and "*We have seen the True Light*" are sung for the first time since Pascha, calling the Holy Spirit to "*come and abide in us*", and proclaiming that "*we have received the heavenly Spirit.*" The church building is decorated with flowers and the green leaves of the summer to show that God's divine Breath comes to renew all creation as the "Life-Creating Spirit." In Hebrew, the word for Spirit, breath and wind is the same word, *ruah*.

Blessed art Thou, O Christ our God, who hast revealed the fishermen as most wise by sending down upon them the Holy Spirit: through them Thou didst draw the world into Thy net. O Lover of Man, Glory to Thee! (Troparion)
When the Most High came down and confused the tongues, he divided the nations. But when He distributed the tongues of fire, He called all to unity. Therefore, with one voice, we glorify the All-Holy Spirit! (Kontakion)

The Great Vespers of Pentecost evening features three long prayers at which the faithful kneel for the first time since Pascha. The Monday after Pentecost is the Feast of the Holy Spirit in the Orthodox Church, and the Sunday after Pentecost is the Feast of All Saints. This is the logical liturgical sequence, since the coming of the Holy Spirit is fulfilled in men by their becoming saints, and this is the very purpose of the creation and salvation of the world.

THE FATHERS OF NICEA: WHY SHOULD I CARE?

“Reflections in Christ” by Fr. Lawrence Farley



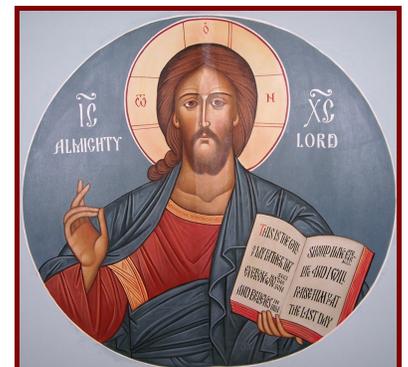
Those for whom ancient history is irrelevant and who equate “old” with “out-dated” (or better yet, “medieval” with “barbarically primitive”) will have trouble appreciating the Fathers of the First Council of Nicea, since they met and produced their work well over a thousand years ago, in 325 AD. How could a creed so old be remotely relevant today? Accordingly, some churches have produced their own creeds, such as the United Church of Canada, which produced its own creed for alternative use in 1968. It is a cautionary tale, for it began “Man is not alone; he lives in God’s world” and they soon enough found that political correctness demanded its alteration to “We are not alone; we live in God’s world”.

Among other things, the Fathers of Nicea declared the full divinity of Jesus of Nazareth by saying that He was *homoousios* with the Father—of the same essence as Him. Later attempts to create consensus would suggest that maybe it could be said that Jesus was *homoiousios* with the Father—“of like essence.” After all, it has been pointed out, it only involves the difference of one letter, and a tiny one at that. Why fight over a single iota, a single “i”? Who would care? Why should any sensible person get worked up over whether the pre-incarnate Word was *homoousios* with the Father or *homoiousios*? The ruckus of Nicea and afterward only went to prove how miserable and contentious those Christians were.



A moment’s thought however will reveal the nonsense of saying that Jesus was *homoiousios* with the Father. He was of “like essence”? What could that possibly mean? That He was divine-ish? God in an honorary kind of way? Sort of God? Almost God? Anyone not obviously drunk and who thinks for a second will realize that the distance between God and His creation is infinite, so that one is either absolutely God or not God at all. The eternal Creator, without beginning or limit, stands on one side of an ontological abyss, and all creation stands on the other side. One can’t be a little bit God any more than one can be a little bit pregnant. Like pregnancy, divinity is an all or nothing kind of thing—either one is completely divine or not divine at all. Either Jesus was God and *homoousios* with the Father or He was created and of a completely different essence than the Father. Even Arius, the villain of the Nicene piece, got that much. But still one may ask: why should we care? Sure, we confess His divinity, but what does it really matter?

This is why it matters: salvation consists in giving one’s life, heart, and soul to God, living and dying for Him down to one’s last breath and one’s last drop of blood. The issue is: may we give such loyalty, allegiance, love, and commitment to Jesus of Nazareth, or not? If He is not truly God, then giving Him such allegiance would be idolatry. No one sensibly would live and die so totally for a mere celebrity. And if the Nicene Fathers were wrong and Jesus is simply just an ancient celebrity, we ought not to give Him our lives. Our admiration, perhaps, but not lives and our worship. But in fact the Fathers of Nicea were right, and Jesus of Nazareth is God in the flesh—Light of Light, true God of true God, begotten, not made, *homoousios* with the Father. It is through Him that all things were made, and to Him that all things shall return with bowed knee. It is our salvation that we bow the knee in love to Him even now before that final end, and confess that the road to His city runs through our heart.



CANDLES FOR LAST SUNDAY, 24 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.*

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; Archimandrite Il'ya (5/8); Archimandrite Roman (4/28), SchemaNunTheodora-Amphilochia (3/31), Frederico Cain (3/26), Mat. Melanya Sviridov, *by Sr Ioanna*

Grandson, Konstantinos; friend, Konstantina & her daughter Konstantina (Namesday on 5/21), *by Vasiliki Stamoulis*

Frank Germany, *by friends, Nick & JoAnne Nicholas* + + + John Wells, *by friends, Nick & JoAnne Nicholas*

Child Lana Wilson, Betty Stelmaszek, Shirley Troyer, Marsha Olson, *by Becky J. & Levi* + + + Joseph P. Nossal, *by grandson, Joey Nossal*

Thelma Ratcliff, Louis Pitts, T.F. Shelton, Gloria Robinson, Reginald Bell, Lessie Favor, Lois Hamby, *by Manier 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; 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*

Grandson, Konstantinos; friend, Konstantina & her daughter Konstantina (Namesday on 5/21), *by Vasiliki Stamoulis*

Joan Jurczynszyn, Leia & Mike Wilson, Andrea Faust, Liz Tomechewsky, *by Becky Jurczynszyn & Levi*

Karen Phillips (cancer of lower abdomen), *by Tiffany Manier* + + + *Salvation of:* Brittany, Eddie, Breonna, Bronte, Kaitlyn, RJ, Xavier, Story, Robert, Candice, Kevin, Cynthia, Demarion, Desmond, & Shelton Family, *by Manier family* + + + Joseph G Nossal & Susan Nossal, *by Joey*

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.

ANNOUNCEMENTS

CONGRATULATIONS TO CAITLIN MINNICK WHO GRADUATES HIGH SCHOOL TODAY! We offer our hearty CONGRATULATIONS to Caitlin Minnick, who graduates from Churchill High School in Westland, today at the Compuware Sports Arena in Plymouth at 2:00. Caitlin's mother is Elizabeth Star and her grandparents are Father Roman and Matushka Rose Marie. May God grant her strength, health, peace, salvation, and preserve and protect her for **MANY YEARS!** We will have a photo and write-up soon.

NEW PHOTO-SLIDE SHOW ADDED TO OUR CHURCH WEBSITE: A 39-photo slide-show of the Baptism, Chrismation and First Communion of Daria Korniyevskaya on Sunday, April 26th, has been added to our church website — Take a look: http://stinnocentchurch.com/april26th_baptismofdariakorniyevskaya.html

COMING SCHEDULE: Next Sunday, **6/7**, All Saints Sunday. Apostles Fast: Monday, **6/8 thru Sunday, 6/28**. Sunday, **6/14**, Regional All-Saints. 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.