

# 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: 313-319-05

Dean, Central States Deanery, Patriarchal Parishes

MAY 17, 2015

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

EPISTLE: Acts of the Apostles 16:16-34 (#38)

DEACON: Rev. Dn. Michael Comerford

GOSPEL: St. John 9:1-38 (#34)

SUBDEACON: Dr. Joshua Genig

TONE: 5

ATTACHED: Sister Ioanna

CHOIR DIRECTOR: Elizabeth Star Hatfield

READERS: Robert Joseph Latsko & George Hanoian

## ✙ SUNDAY OF THE MAN BORN BLIND — The 6<sup>th</sup> Sunday of Pascha ✙

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

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

**COMMEMORATED TODAY:** Blind Man. Apostle Andronicus of the Seventy and his fellow-laborer, Junia (1st c.). St. Euphrosyne (Princess Evdokia) of Moscow (1407). Martyrs Solochon, Pamphamer, and Pamphalon, at Chalcedon (284-305). St. Stephen, Abp. of Constantinople (893).

**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!** Marc R. Dade, for the anniversary of his repose on Friday, 22 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*)

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

### SCHEDULE FOR THE COMING WEEK

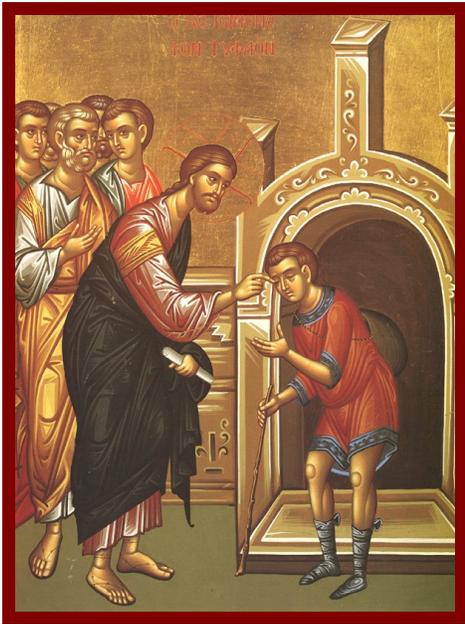
<b>TODAY, Sunday, 5/17</b>	<b>1pm</b>	<b>Monthly lunch &amp; discussion, at St. Innocent Monastery</b> (after coffee-hour)
Wednesday	5/20	7pm GREAT VESPERS & LITIYA FOR THE GREAT FEAST OF THE ASCENSION OF OUR LORD
Thursday	5/21	9am DIVINE LITURGY FOR THE GREAT FEAST OF THE ASCENSION OF OUR LORD
Saturday	5/23	4pm GREAT VESPERS & CONFESSIONS
Sunday	5/24	<i>Sunday of the Fathers of the First Ecumenical Council (7<sup>th</sup> Sunday of Pascha)</i>
	9:15am	Hours & Akathist for the Resurrection
	10am	DIVINE LITURGY, followed by Coffee Hour

**CHRIST IS RISEN! TRULY HE IS RISEN! ✙ ХРИСТОС ВОСКРЕСЕ! ВОИСТИНУ ВОСКРЕСЕ!  
CHRISTOS ANESTI! ALITHOS ANESTI! ✙ HRISTOS A ÎNVIAT! ADEVĂRAT A ÎNVIAT!**

## **SUNDAY OF THE MAN BORN BLIND**

By Metropolitan Anthony of Sourozh

A Sermon delivered on May 14, 1972



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

At the end of today's reading, words stand that we pass by very often. The blind man says to Christ, "And who is the Son of God?" and Christ answers, "You have seen Him and He is speaking to you".

For us, the first words are so natural; the first event of our life, the first event of a meeting is that we see a person, but what was this wonder of this man who had never seen anything in the world and who, touched by the life-giving hand of Christ, all-of--sudden saw! And the first person he saw was his Lord and his God, Christ, the Son of Man.

I remember a Romanian writer telling us in his biography what definitive, what profound impression the face of the first man he remembers made. He remembers himself as a child, and over him — the inexpressibly beautiful face of his father who was a priest, looking at him, with all human love, with all the tenderness, and all the depth of a human gaze. And he says that this was a first vision for him in the icon which a human face can be when it is lit from inside by love and by understanding, by depth and by eternity, a vision of God. Here this man saw God in the features of Him who was God and who had become the Son of Man.

I would like to draw your attention also to something different. On another occasion we read the story of a paralytic healed by Christ; and the Church, singing the praises of God on that occasion says, "As this man found no one to show mercy on him, the Son of Mary, God Himself, stooped down and met his need." Because this man had not found another man to show mercy, to show compassion, to show concern, God has come down to him. Now we live in another time, we live in the time with God truly having become man in our midst, and more than this: He has made us to be living members of His body, an incarnate, concrete presence of His Incarnation, the temples of the Spirit, the place of the Presence. Now any man who is in need should at the same time find in each of us a man stirred to compassion, taught mercy and understanding by God become Man, and at the same time, simultaneously, meeting with us, he should be able to see the love of God in our eyes and to perceive the active, imaginative, creative action of divine charity in our words and in our deeds.

Since Christ has come into the world, the time of man has come; but not of man as severed from God, separated from Him, alien to Him, but a wonderful time when in man, in those who have discovered Christ, who have believed in Him, who have become one with Him — those men to whom God has entrusted the care of His world — people can both receive divine and human mercy and see human compassion, human love, human joy.

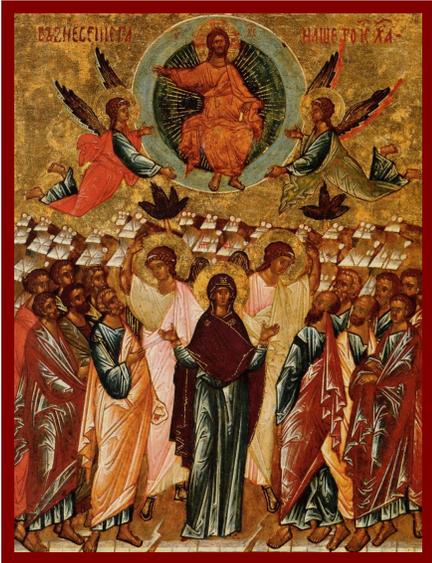
Is not this a great call, is not that something which should make us capable of great things? The time of God and the time of man is one, not only in the incarnate Son of God, but in this mysterious incarnate presence which each of us represents, the presence of God in the flesh, in human compassion, in human love, and this is an earnest claim and a challenge which the Gospel presents us with. Are we to one another and to those further afield that kind of humanity? New humanity, new creatures, new men with the newness of a renewed life, the life of God. This is what we are called to be.

Let us then reflect on it, make a decision, make a move and become an icon, a vision of God, not only in the shining of love in our eyes, not only in the words we speak, but also in every action and deed, so that the time of man should have become the day of the Son of Man, the day of the Lord. Amen.

**CHRIST IS RISEN! TRULY HE IS RISEN!**

## **[PAGE 3:] FROM THE HEART: RESTING IN THE ASCENSION**

By Douglas Cramer



Summer is almost here. It's a good time to just take a deep breath, and relax. You know, go to the beach if you live close to it, have a barbeque, invite some friends over. I remember doing this on a grand scale as a child growing up in New Jersey. But how often do most of us do this anymore? We're so busy, we've forgotten that true rest and relaxation, the kind that really restores you, is vital to our survival.

This week the Church celebrates the Ascension of our Lord [on Thursday], and our worship since Pascha has been rooted in our joy in the Resurrection. In the light of this glorious, peaceful and fulfilling period of the calendar of our Church we should be totally relaxed and fully in the presence of our Lord. But we still struggle to relax and unclench, to be at peace.

Why? In part, because we live our lives in a kind of emotional and spiritual shallows. We're so busy, we don't pause to reflect, to listen, to understand our motivations. We are busy for busyness's sake. We allow others to set our timetable. We often aren't aware of the reasons we have for doing what we do. We all act a little crazy sometimes, bustling about with all our tasks and projects and responsibilities. It's important for us to act. But it's just as

important for us to relax, to quietly find our center, to understand what's driving us to do what we do, to make sure that our choices and actions flow from our deepest values.

How do we turn this around? We start from the heart!

### **KNOW THYSELF**

The Psalms focus this teaching into a single verse: "Seek peace and pursue it." We need peace, but we must be active to find it—we must seek and pursue. What does this mean? What is this pursuit? St. Isaac of Syria teaches us the answer: "Enter eagerly into the treasure house that lies within you, and so you will see the treasure house of heaven. The ladder that leads to the Kingdom is hidden within you, and is found in your soul. Dive into yourself, and in your soul you will discover the rungs by which you are to ascend."

Seek. Pursue. Enter. Ascend. I'm winded just reading this list. However, this is the language of peace. Jesus Christ proclaims: "The kingdom of heaven is within." We are called to go within, to find our heart, our center, our soul. And to begin our journey there.

The classical philosophers of Greece understood this basic truth of our humanity even before the birth of Christ. The central teaching of Plato, of Socrates, is "Know thyself." We must get out of our inner shallows, our superficial sleepwalking through life. We're called to wake up, to dive deep.

This isn't easy. Indeed, it's the work of a life time. So, we just start wherever we are, and work through our stumblings. St. Isaac also said, "There is no virtue which does not have continual struggle yoked to it." Or consider how the abbot of a monastery once answered a question about what the monks do all day: "We fall down and we get up, we fall down and we get up..."

We're all swamped by too much information. There's an Orthodox saying that through most of the 20<sup>th</sup> century the devil tried to overcome the Church by repressing information, by making it impossible for people to hear God's Word. And sadly, this is still happening in many places. But, the saying goes, today the devil has changed his strategy—he's trying to flood us with words and ideas, with too much information, trying to make it impossible for us to find God's Word amidst all the distraction.

**[PAGE 4:]** But this doesn't have to stop us. Elder Paisios, a great 20<sup>th</sup> century teacher of Mt. Athos, taught that we must be like bees. A bee will find the one flower in a field of dung, Paisios said. The problem is we often act like flies instead, who find the one pile of dung in a field of flowers. God's will is our flower. We need to question and seek within ourselves, and find Him.

### IT'S EASY TO GO WRONG

The reading from the Gospel of St. John for the Sunday of the Blind Man (John 9:1-38), the Sunday before Ascension, lay out just how easy it is to get caught in the thickets of bad motivations, of how lost people become by trying to do the right things for the wrong reasons. And of how the solution is to remain centered in the peace of Christ.

Why are we doing what we are doing? Know thyself, find the treasure house, and you will find the source of right reasons.

The story of the Blind Man shows us the contrast between being centered in the peace of Jesus Christ, and being lost in a confusion of thoughts and unquestioned assumptions and motivations. Christ corrects his disciples misunderstanding that the man was born blind as a punishment from God. Christ teaches them the plain truth: "I must work the works of Him who sent Me ... I am the light of the world." He is light. He is clarity. He is our center and source, the rock on which we can stand firm.

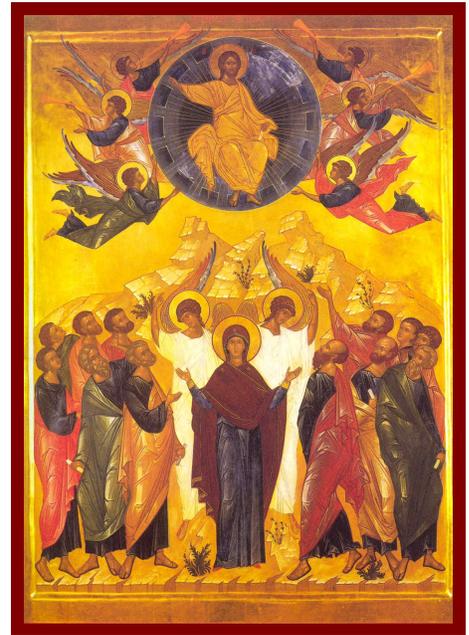
He restores the blind man's sight. And immediately, in rushes more confusion as the crowds try to figure out what happened, finally getting the Pharisees involved. You can hear the arguments running thick and heavy, the raised voices and the lack of peace among all the parties involved—even the blind man's parents, who try to avoid getting drawn into the courtroom drama over Christ's miracle. Yet the man born blind ultimately triumphs by remaining centered in Christ. He knows himself. He knows the truth—that he was born blind, and that Christ healed him. And in knowing himself, he finds himself on the path of Christ. With no one standing with him, he speaks from his heart and tells the Pharisees: "If this Man were not from God, He could do nothing." The final scene is of his victory, worshipping Christ and proclaiming "Lord, I believe!"

We so often don't know why we do what we do. We're distracted by too much information. We haven't ventured deep into ourselves. We may be doing good works, but are we doing them for the right reasons? Our salvation depends on the answer. So we all need to relax. To unclench. To seek peace.

Once we turn our attention towards seeking peace in our hearts, we can take that seeking with us to Church. Pursue your peace there. The Church is your gateway. We need community, yet we are fractured by loneliness. But we were not meant to be alone. The whole New Testament is built around the work of the Holy Spirit to create this new community, the Church, to show the world just how people are supposed to be community together. A person who puts his or her best energies into knowing God will discover that God, as Trinity, is *the* model for community. But knowing God isn't the same as knowing about God. A relationship with God is not simply an intellectual pursuit. It requires opening your heart to an intimate knowledge of God founded on personal communion with God Himself.

The Church is the gateway to the Kingdom. It is also the image of the Kingdom—it is our treasure house. So draw on the treasures in our worship, our Scripture, our icons, our music, our prayer, our theology. Use these treasures on your journey, on your pursuit to peace. Come to this refuge, and depart refreshed.

This reflection is adapted from a speech originally written for Fr. Christopher Metropoulos of St. Demetrios Greek Orthodox Cathedral of Ft. Lauderdale, FL, and SCOBA's Orthodox Christian Network. Learn more about the powerful ministries of OCN on their website, [www.myocn.net](http://www.myocn.net).



**[PAGE 6:] CANDLES FOR LAST SUNDAY, SUNDAY OF THE SAMARITAN WOMAN, 10 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, *by Sister Ioanna*  
*Newly & Recently departed:* Archimandrite Il'ya (Barna) (5/8), Archimandrite Roman (Braga)(4/28), Mat. Melanya Sviridov (3/16), Fr. Thomas Hopko (3/18), Frederico Cain (3/26), SchemaNun Theodora-Amphilochia (3/31), *by Sister Ioanna Child Lana Wilson, Betty Stelmaszek, Shirley Troyer, Orville, Marsha, by Becky J. & Levi*

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

Elizabeth & Lawrence, Caitlin & Zachary, *by parents & grandparents, Father Roman & Matushka Rose Marie*  
Gregory & Tamiko Star, *by parents, Father Roman & Matushka Rose Marie*  
Children & Grandchildren; Monk Fr. Tikhon (Dade); *by Rose 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; Jillian J; 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*  
Joan Jurczynszyn, Leia & Mike Wilson, Andrea & Evan Faust, Liz Tomechevsky, Meggins & Andy, *by Becky J & Levi*

**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**

**THANK YOU to Jason Truskowski** for doing the much-needed repair of the crumbling bricks and mortar of the front porch of the rectory.  
**THANK YOU to John Andrayko** for mowing the lawn, and to Fr. Roman and Matushka Rose Marie for taking care of the beautiful flowers.

**MONTHLY LUNCH & DISCUSSION RESUME TODAY, SUNDAY, MAY 17<sup>th</sup>** After 2 months of not being able to have the monthly gatherings, we are now back on schedule for meeting on the 3<sup>rd</sup> Sunday of each month for our informal lunch and discussion. We gather after coffee hour, at about 1:00 or a little before, at the St. Innocent Monastery/Monastic Community, across the street from the church.

**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 for preparing both the candles and the découpage icon-plaques to sell as a fund-raiser to benefit the parish.

**MONTHLY CALENDAR AVAILABLE AT** <http://stinnocentchurch.com/calendar.html>

**CHRIST IS RISEN! TRULY HE IS RISEN!**

