

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

Dean, Central States Deanery, Patriarchal Parishes

Cell Phone: 313-319-05

APRIL 5, 2015

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

DEACON: Rev. Dn. Michael Comerford

ATTACHED: Sister Ioanna

CHOIR DIRECTOR: Elizabeth Star Hatfield

READERS: Robert Joseph Latsko & George Hanoian

EPISTLE: Philippians 4:4-9 (#247)

GOSPEL: St. John 12:1-18 (#41)

TONE: 2

✙ PALM/WILLOW SUNDAY ✙ ENTRY OF OUR LORD INTO JERUSALEM ✙

✙ 9AM — HOURS & AKATHIST ✙ 9:30 — GENERAL EXAMINATION OF CONSCIENCE ✙

✙ 10AM — DIVINE LITURGY OF ST. BASIL THE GREAT ✙

COMMEMORATED TODAY: ENTRY OF OUR LORD INTO JERUSALEM/ PALM SUNDAY. Martyrs Agathopodes the Deacon, Theodulus the Reader, and those with them, at Thessalonica (ca. 303). Ven. Theodora of Thessalonica (892). Translation of the Relics of St. Job, Patriarch of Moscow & All Russia (1652)

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, Frederico (Rico) Cain (*newly departed, 3/26; shot*); SchemaNun Theodora-Amphilochia (*Sister Christina*) (*newly departed, 3/31; cancer*)

ALSO FOR: Matushka Melanya Sviridov (*newly-departed, Monday, March 16th*)

Protopresbyter Thomas Hopko (*newly-departed, Wednesday, March 18th*)

Paul Yupko, whose anniversary of his repose is Tomorrow, Monday, April 6th, by grandson, Fr. Roman

✙ MAY GOD GRANT THEM MEMORY ETERNAL! ✙

FOR THE HEALTH OF: Archimandrite Roman (Braga) (*cancer*); Archimandrite Il'ya (Barna); Igumen 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, Julia Korniyevskaya & her newborn child, Daria (2/6/15)

ALSO FOR: Alyssa Lennon, who celebrates her birthday on Today, Sunday, April 5th

Jared Nossal, who celebrates his birthday on Tuesday, April 7th

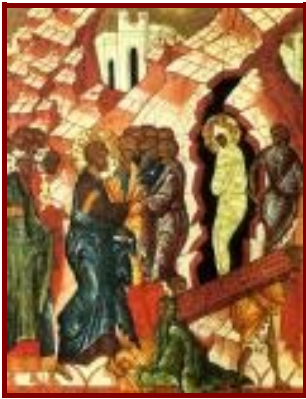
✙ MAY GOD GRANT THEM MANY YEARS! ✙

SCHEDULE FOR THE COMING WEEK (VERY STRICT FAST: no meat, fish, milk products & eggs, alcohol, until Pascha)

TODAY, Sun.	4/5	6:30pm	BRIDEGROOM MATINS, at Holy Transfiguration, 36075 W. 7 Mile Rd, Livonia (W. of Farmington)
Monday	4/6	7pm	GREAT & HOLY MONDAY: BRIDEGROOM MATINS
Tuesday	4/7	7pm	GREAT & HOLY TUESDAY: BRIDEGROOM MATINS
Wednesday	4/8	7pm	GREAT & HOLY WEDNESDAY: MYSTERY (SACRAMENT) OF HOLY UNCTION
Thursday	4/9	10am	GREAT & HOLY THURSDAY: VESPERAL DIVINE LITURGY of St. Basil (<i>Christ's Last Supper</i>)
		7pm	MATINS, with the 12 GOSPEL-READINGS about Christ's Passion; (<i>followed by decorating the Tomb</i>)
Friday	4/10	3pm	GREAT & HOLY FRIDAY: VESPERS & BURIAL OF CHRIST
		7pm	MATINS & LAMENTATIONS, PROCESSION w/ SHROUD; Prophecy of the Resurrection
Saturday	4/11	10am	GREAT & HOLY SATURDAY: VESPERAL LITURGY of St. Basil, with Old Testament Prophecies
		11:30pm	NOCTURNS; PROCESSION; PASCHA RESURRECTION SERVICE: Paschal Matins & Liturgy
			(<i>Blessing of baskets and Agape Meal follows</i>)
Sunday	4/12	11am	PASCHA: AGAPE VESPERS, with reading of the Gospel in different languages; Agape fellowship

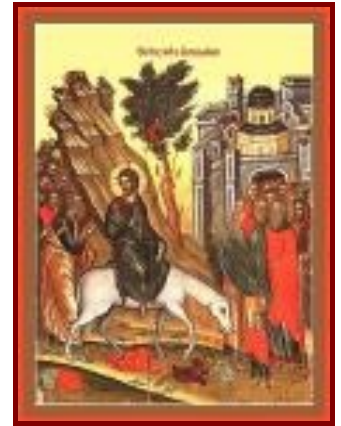
HOLY WEEK: AN EXPLANATION

Great Lent and Holy Week are two separate fasts, and two separate celebrations. Great Lent ends on Friday of the fifth week (the day before Lazarus Saturday). Holy Week begins immediately thereafter. Let's explore the meaning of each of the solemn days of Passion Week.

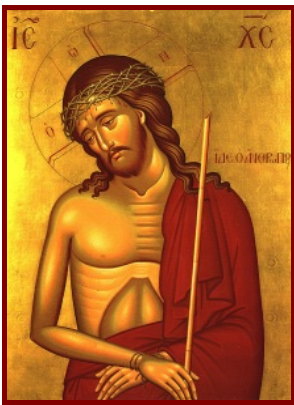


Lazarus Saturday: Lazarus Saturday is the day which begins Holy Week. It commemorates the raising of our Lord's friend Lazarus, who had been in the tomb four days. This act confirmed the universal resurrection from the dead that all of us will experience at our Lord's Second Coming. This miracle led many to faith, but it also led to the chief priest's and Pharisees' decision to kill Jesus (John 11:47-57).

Palm Sunday (The Entrance of our Lord into Jerusalem): Our Lord enters Jerusalem and is proclaimed king - but in an earthly sense, as many people of His time were seeking a political Messiah. Our Lord is King, of course, but of a different type - the eternal King prophesied by Zechariah the Prophet. We use palms on this day to show that we too accept Jesus as the true King and



Messiah of the Jews, Who we are willing to follow — even to the cross.

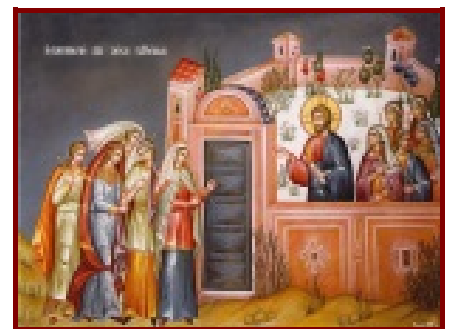


Holy Monday, Tuesday and Wednesday: The first thing that must be said about these services, and most of the other services of Holy Week, is that they are "sung" in anticipation. Each service is rotated ahead twelve hours. The evening service, therefore, is actually the service of the next morning, while the morning services of Holy Thursday and Holy Saturday are actually the services of the coming evening.

Understanding that, let's turn to the Services of Holy Monday, Tuesday and Wednesday (celebrated Palm Sunday, Monday and Tuesday evening). The services of these days are known as the Bridegroom or Nymphios Orthros Services. At the first service of Palm Sunday evening, the priest carries the icon of Christ the Bridegroom in procession, and we sing the "Hymn of the Bridegroom." We behold Christ as the Bridegroom of the Church, bearing the marks of His suffering, yet preparing a marriage Feast for us in God's Kingdom.

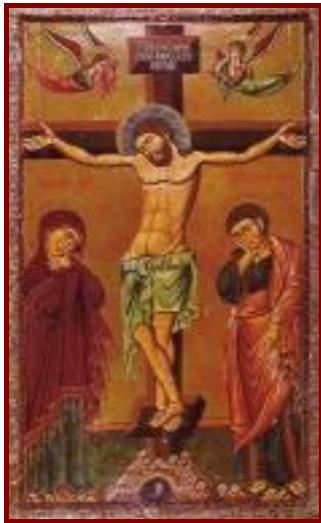
Each of these Bridegroom Orthros services has a particular theme. On Holy Monday, the Blessed Joseph, the son of Jacob the Patriarch, is commemorated. Joseph is often seen as a Type of Christ. Joseph was betrayed by his brothers, thrown into a pit, and sold into slavery by them. In the same way, our Lord was rejected, betrayed by His own, and sold into the slavery of death. The Gospel reading for the day is about the barren fig tree, which Christ cursed and withered because it bore no fruit. The fig tree is a parable of those who have heard God's word, but who fail to bear the fruit of obedience. Originally the withering of the fig tree was a testimony against those Jews who rejected God's word and His Messiah. However, it is also a warning to all people, in all times, of the importance of not only hearing the God's word, but putting it into action.

The Parable of the Ten Virgins is read on Holy Tuesday. It tells the story of the five virgins who filled their lamps in preparation for receiving the bridegroom while the other five allowed their lamps to go out, and hence were shut out of the marriage feast. This parable is a warning that we must always be prepared to receive our Lord when He comes again. The theme of the day is reinforced by the Exapostilarion hymn we sing: "I see Thy Bridal Chamber adorned, O my Savior, but have no wedding garment that I may enter. O Giver of Light, enlighten the vesture of my soul, and save me." The theme of Holy Wednesday is repentance and forgiveness. We remember the sinful woman who anointed our Lord in anticipation of His death. Her repentance and love of Christ is the theme of the wonderful "Hymn of Kassiane" which is chanted on this night, reminding us one more time, before "it is too late," that we too may be forgiven if we repent.



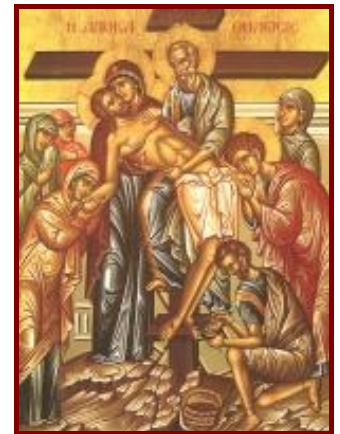
Holy Unction: The Mystery or Sacrament of Holy Unction is celebrated on Holy Wednesday evening. Actually this service can be celebrated any time during the year, especially when one is ill. However, because of our need for forgiveness and spiritual healing, we offer this service during Holy Week for the remission of our sins. We should prepare for this service in a prayerful way, as we do for Holy Communion.

Great and Holy Thursday: On Holy Thursday we turn to the last events of our Lord and His Passion. Thursday morning begins with a Vespereal Divine Liturgy commemorating the Mystical Supper. As previously mentioned, this is actually Holy Thursday evening's service celebrated in the morning in anticipation. Everyone who is able should make an effort to receive Holy Communion at this service as it was at the Mystical Supper that our Lord instituted the Holy Eucharist. At this Liturgy a second Host is consecrated and kept in the Tabernacle. It is from this Host that Holy Communion is distributed to the shut-ins and the sick throughout the coming year.



Thursday evening actually begins the services of Great and Holy Friday. The service of the Twelve Passion Gospels commemorates the solemn time of our Lord's Crucifixion. After the reading of the fifth Gospel, the holy cross is carried around the church in procession, and Christ's body is nailed to the cross in the center of the church.

Great and Holy Friday: This is a day of strict fast. As little as possible should be eaten on this day. It is the only day in the entire year that no Divine Liturgy of any kind can be celebrated. In the morning we celebrate the Royal Hours. These solemn hours are observed as we read the various accounts and hymns concerning the crucifixion. In the afternoon we celebrate the Vesper service of the taking down of Christ's body from the cross. During the Gospel reading, our Lord's body is taken off the cross and wrapped in a new, white linen sheet. This act commemorates the removal of Christ's body from the cross by Joseph of Arimathea (John 19:38-42). Later in the service, the



Epitaphios, or winding-sheet, with Christ's body on it is carried in procession and placed in the

recently decorated tomb. In the evening the Lamentations Orthros service is sung.

This service begins in a solemn manner, but by the end of the service we are already anticipating the Resurrection of our Lord. Remember again, that the Holy Friday evening Orthros is actually the first service of Holy Saturday, the day in which we commemorate our Lord's body resting in the tomb while His all-pure soul descends into Hades to free the faithful of the Old Covenant.



Great and Holy Saturday: This day is a day of hope and waiting. In the morning we celebrate a Vespereal Divine Liturgy which commemorates Christ's victory over death. Bright vestments are worn as we anticipate Christ's Resurrection.



Laurel leaves are strewn throughout the church during the service, because in the ancient world laurel leaves were a sign of victory. As the leaves are strewn, the choir chants "Arise O God and Judge the earth, for to Thee belong all the nations." The Old Testament story of Jonah in the belly of the whale is read at this service because Jonah is seen in the Church as a Type of Christ. As Jonah was three days in the belly of the great fish, and was then safely deposited back onto land, so our Lord was three days in the tomb before His glorious Resurrection. The Vespereal Divine Liturgy of Holy Saturday concludes the services of Holy Week, and brings us to the eve of Great and Holy Pascha.

HOLY FRIDAY — A CALL FROM CHRIST TO DIE WITH HIM

By Fr. George Nikozisin

Most of us tend to think of Holy Week in the Orthodox Church as a pious re-enactment of those awesome events surrounding the Death and Resurrection of Jesus Christ. Because these services evoke considerable emotion, owing to their colorful pageantry and elaborate ritual, they are among the most popular in the Church. Unfortunately, as is the case with so many other liturgical services in Orthodoxy, the deeper significance of this drama often escapes our understanding. We tend to participate in it vicariously. We see it more as a moving historical re-enactment as opposed to a present reality that has power to transform our lives. Ours is the participation of the spectator who has nothing to lose by being present. It is like watching the fire fighter put out the fire, but standing back a safe distance.

Holy Week, however, demands more from us than a spectator's vicarious interest. Rather, *Holy Week is a call from Christ to die with Him sacramentally and mystically on the Cross*. It is an invitation to be more demonstrative in the expression of our faith. We have to remove the Cross from Golgotha and plant it in our hearts.

Thus, instead of watching this mystical fire—the Crucifixion—from a safe distance, we have to walk into it, experience it, and be purified through Its power and grace. As Christ dies for us on the Cross, so too, we must die for Him in an act of total and unconditional surrender. This means crucifying our selfish desires and living only for Him in all that we do. In so doing we will discover our real self and truly experience the joy of the Resurrection—not only Christ's, but also our own.

In the beginning of Holy Week our Holy Orthodox Church sounded the alert in her traditional manner: "Behold! The Bridegroom comes in the still of the night, and blessed is the servant whom he shall find [vigilantly] watching...." These words are a call to mobilize all of our spiritual, emotional and physical resources. It is for every Orthodox Christian a clarion call from Christ to pick up our cross and die with Him. It is a death to the sinful nature that impedes us and obstructs us from being with Christ.

Holy Thursday evening—the first half of our Good Friday Services—we behold Christ on the Cross. Look at His listless Body. Look at His closed eyes. Listen as He speaks to each and everyone of us and says:

- ◆ What more can I do for you?
- ◆ I placed you in Paradise and you rebelled.
- ◆ I led you to the Promised Land and you turned against Me.
- ◆ I sent the Prophets to speak to you and you killed them.
- ◆ Finally I came Myself to speak to you in Person, to confront you personally with My love, and you crucified Me.
- ◆ I rose from the grave to show you that indeed I am Lord of life and death. I established the Church—My Mystical Body—through which I continue to be present to you today.
- ◆ I speak to you through the Bible.
- ◆ I make Myself present to you in the Sacraments.
- ◆ I come to abide in you as often as you receive Me in Holy Communion.
- ◆ I have given you the privilege of speaking with Me in prayer.
- ◆ I am present with you at each Sunday Liturgy and every day in your prayers.
- ◆ What more can I do for you?
- ◆ For you I came down from Heaven.
- ◆ For you I was mocked.
- ◆ For you I was spat upon.
- ◆ For you I am on the Cross.
- ◆ To you I shout every Good Friday through My pain.
- ◆ Does My Love mean anything to you?
- ◆ Is My suffering in vain? Will you just stand there at a safe and comfortable safety zone?
- ◆ Or will you fall to your knees and acknowledge Me as your Precious Savior?
- ◆ Will you give Me your heart so I can transform it into a loving, caring, sensitive, compassionate and sympathetic vehicle of mercy and discipleship?

Beloved Sisters and Brothers in Christ, our best Friend died tonight! It was not murder; it was a love-offering. It was not martyrdom; it was a sacred sacrifice. They did not take His Life away from Him; He gladly laid It down but have a more meaningful and eternal life.

This year let us resolve to follow Christ through the hours of His Passion and Crucifixion. This time let us not be spectators and fence sitters, but real participants who see these events as yet another opportunity to dedicate our lives to the Lord.

When we look at Jesus on the Cross this Good Friday once again, may we come to the realization that God has gone as far as he can go in His love for us. As we venerate His Passion on bended knees and bow in awesome wonder, may we truly recognize that our Precious Redeemer died because He loved us very much. It is now up to us to see just how far we are willing to go to meet that love! May the experience of this Good Friday be a constant, never-ending source of spiritual strength for all of us.

source: www.goarch.org

THE CROSS AND THE RESURRECTION

By Fr. Stephen Kostoff



In the Orthodox Church, the Cross and Resurrection of the Lord are bound together in a unified mystery, though they remain distinct events in the unfolding of the divine economy. As Archimandrite Roman Braga writes, “The Cross, the Crucifixion and the Resurrection of our Savior Jesus Christ are of great importance in the history of our salvation. Without them the Incarnation of the Son of God would have no meaning. We know that the Orthodox Church in her liturgical and spiritual ascetic life never separates the Cross of Christ from the mystery of the Resurrection and the Resurrection as the victory of the Cross. This is why the Cross is called ‘life-giving,’ and the Resurrection is the source of joy in the entire life of the Church” [From *The Cross and the Resurrection*]

A careful study of the New Testament—especially the Epistles of the Apostle Paul—would yield the same insight. Whenever Saint Paul refers to the Cross, he will shortly thereafter refer to the “glory” that the Cross imparts to believers.

This is made abundantly clear in two of the most profound hymns in the Church that beautifully and inextricably unite both Cross and Resurrection. Whenever we venerate the Cross liturgically—as on the Third Sunday of Great Lent or the Great Feast of the Elevation of the Cross in September—we replace the singing of “Holy God” in the Liturgy with the following hymn, “?Before Thy Cross, we bow down in worship, O Master, and Thy holy Resurrection, we glorify.” The Cross remains intimately linked to the Resurrection, which “we glorify” simultaneously with bowing before the Cross. The Cross without the Resurrection would be nothing but a senseless and horrific tragedy. If there was only a Cross without the Resurrection, Christianity would not exist! This wonderful hymn reminds us of that.

There is a second and more detailed hymn which is truly “paschal” in nature, and this is a hymn that is heard at Sunday Matins and at every celebration of the Divine Liturgy, immediately after the reception of Holy Communion: “?Having beheld the Resurrection of Christ, let us worship the holy Lord Jesus, the only Sinless One. We venerate Thy Cross, O Christ, and we praise and glory Thy holy Resurrection; for Thou are our God, and we know no other than Thee; we call on Thy name. Come all you faithful, let us venerate Christ’s holy Resurrection! For, behold, through the Cross joy has come into all the world. Let us ever bless the Lord, praising His Resurrection, for by enduring the Cross for us, He has destroyed death by death.” ?This hymn is equal to any of the magnificent hymns that we sing and chant during Pascha. It sounds like an amplified and fuller version of the paschal troparion, “Christ is Risen from the dead. . .” In fact, it is included in the paschal services, as it is sung during the Matins and Hours of Pascha. That is because each Sunday, as the Lord’s Day, is actually our weekly commemoration and actualization of the paschal mystery of death and resurrection of Christ. The Cross and Resurrection are wonderfully woven together in this extraordinary hymn. The meaning and significance of the Cross are revealed in the Resurrection. And the Resurrection is the revelation of the victory of the Cross.



How could joy possibly enter “all the world” through the Cross of Christ? Only if He was resurrected from the dead following His death and burial. How could endurance of the Cross “destroy death by death?” Only through that same Resurrection.

Great Lent is a sustained journey towards its fulfillment in the Paschal Mystery. The third Sunday of the season is the midpoint of this journey. If we continue without getting overly “sided-tracked,” then the reward at the end of the journey is to behold the Resurrection of Christ with faith and hope and to realize that the only true source of joy in this beautiful but tragically fallen world comes through the Cross of the Lord.

Source: oca.org

CANDLES FOR LAST SUNDAY, 29 MARCH

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 Elaschat, Theresa & Pete Harvilla, Irene, & brothers, Michael, John & Edwin Rusko; niece, Rose Mary & Dean Hough; Joe's brothers, Raymond & Walter Nossal, & sisters, Theresa, Florence & Helen Nossal, *by Rose Nossal ++ + Pete & Theresa Harvilla, by Mary Ann Harvilla & Kay Truskowski, by Mary Ann Harvilla & Kay T.*

Parents, Ethel Elizabeth & Wayne Joshua deVyver; David Horka; Nina I; Marion P; Fr. Photius; Mo. Benedicta, *by Sister Ioanna*

Newly departed: Mat. Melanya Sviridov (3/16), Fr. Thomas Hopko (3/18), Frederico Cain (3/26), *by Sister Ioanna*

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

Child Lana Wilson, Betty Stelmazsek, Marsha Olson, Shirley Troyer, *by Becky J. & Levi ++ + My husband, Michael Rusko, by Joan Rusko*

Lottie Yakuber (*Happy Birthday Mom & Gramma*), Michael Yakuber, Daniel Yakuber, Uncle Chet & Aunt Irene, all Yakuber & Gromacki families, *by Nancy Cupp & 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 Truskowski*

Archimandrites Roman, Nafanail & Gregory; Igumen Seraphim; Fr. Roman & Mat. Rose Marie; Fr. Lawrence & fam; Fr. Daneil & fam; Dcn.

Michael & fam; Mat. Mary D; Carl; Fr. Tikhon; Sdn Andrew; Rdr Robert; Robert M; David Samuel & Sky; Jo Anne & Nick; Martha;

Athanasius; John A; Lena N; Jillian J; Ed & Tiffany; Vasiliki; Rose; Emil; Azbehat; Yulia & new-born baby, *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 Faust, Liz Tomechevsky, Meggins & Andy Olson, *by Becky Jurczynszyn & Levi*

Barbara, Harold & Thomas (safe travel), *by Matushka Rose Marie ++ + Lydia, by Julia Korniyevskaya*

Health of: Manier family, Samantha Ketelson (Infant w/ hypo-thyroidism); Tim & Terry (*marital/children issues*). *Salvation of:* Brittany, Eddie,

Breonna, Bronte, Kaitlyn, RJ, Xavier, Story, Robert, Candice, Kevin, Cynthia, Demarion, Desmond, & Shelton Family, *by Manier family*

Karen, Kim & David, Grandkids & Great Grandchildren; Rose Nossal, Mary Glover (*Happy Birthday*), Don Yakuber; Fr. Roman & Matushka

Rose Marie, Sister Ioanna; & St. Innocent Parish, *by Nancy Cupp*

PROSPHORA FOR TODAY IS OFFERED BY: Deborah Hartz

In Memory of: Parents, Paul & Bernadette Hartz; grandparents, Irene & Edward Hartz, and Agnes & August Nied; Philip & Hilda; Caroline, Infants Barbara & Mark; All members of the Zwitcher & Nied families; Archpriest Thomas Hopko; SchemaNun Mother Theodora-Amphilochia and **for the Health of:** Fr. Roman (Braga); Fr. Roman & Mat. Rose Marie & family; Fr. Michael Matsko & family; Mother Gabriella & the Sisterhood of HDM; Christopher, Lawrence & their families, Elaine; Sherri.

PROSPHORA SCHEDULE FOR 2015: *April:* Deborah Hartz; *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 for 2015.

LAST CALL FOR PASCHA FLOWERS & BOWS —If you haven't yet signed up for Pascha flowers and bows, please see Mary Ann **TODAY**.

LARGE GLASS CANDLES WITH ICON OF CHRIST AVAILABLE IN CHURCH HALL —for home use or to give as gifts: \$5

BAPTISM SCHEDULED FOR SUNDAY, APRIL 26th AT 9AM. We are most pleased to announce the joyous news that Julia and Aleksey Korniyevskiy's new baby, Daria, will be Baptized and Chrismated on Sunday, April 26th, (Myrrh-Bearing Women Sunday), at 9am, prior to the regular 10am Divine Liturgy. This is 2 weeks after Pascha. Baby Daria joins big sister Katerina and brother Nikolai

