



Dormition, Feast, yesterday, 8/15

# 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

August 16, 2015

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

DEACON: Rev. Dn. Michael Comerford

EPISTLE: 1 Corinthians 9:2 – 12 (#141)

SUBDEACON: Dr. Joshua Genig

GOSPEL: St. Matthew 18:23 – 35 (#77)

ATTACHED: Sister Ioanna

TONE: 2

CHOIR DIRECTOR: Elizabeth Star Hatfield

READERS: Robert Joseph Latsko & George Hanoian

## ✙ 11<sup>th</sup> SUNDAY AFTER PENTECOST ✙

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

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

**COMMEMORATED TODAY: Afterfeast of the Dormition.** Translation of the Image “Not-made-by-hands” of our Lord Jesus Christ from Edessa to Constantinople (944). (Third “Feast of the Savior in August”). Martyr Diomedes the Physician of Tarsus in Cilicia (298). Ven. Cherimon (Chæremon) of Egypt (4th c.). The “FEODOROVSKAYA” Icon of the Most-holy Theotokos (1239).

**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, Todd Comerford

**ALSO FOR: MEMORY ETERNAL!**

**FOR THE HEALTH OF:** Archimandrite Seraphim; Priest Daneil, Matushka Debra & Corrina Shirak; Deacon Michael, Matushka Mary Ellen & Julius Comerford; Matushka Mary Donahue; Reader Robert Latsko, Reader George & Betty Hanoian, Rose Nossal, Mary Glover, Nancy Cupp, Deborah Dade, Vasiliki Stamoulis, Gerald Martell, Azbehat, Donald Yakuber, Carl deVyver, Jo Anne Nicholas, Joan Rusko, Daria, Alice Ladhu (*cancer*); Michael Benton; Abigail Genig & her unborn (or new-born) child

**ALSO FOR:** Joseph Nossal (*recovering from 2 hip surgeries*) & Susan Nossal (*recovering from surgery*)

Mary Ann Harvilla, who celebrates her birthday Tomorrow, Monday, 17 August

Brittany Manier, who celebrates her birthday on Thursday, 20 August

Athanasius Phillips, who celebrates his Birthday on Saturday, 22 August

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

### SCHEDULE FOR THE COMING WEEK

TODAY, Sunday, 8/16, After Coffee Hour (1pm), Monthly Lunch & Discussion, at St. Innocent Monastic Community

Saturday 8/22 4pm GREAT VESPERS & CONFESSIONS

Sunday 8/23 **12<sup>th</sup> Sunday After Pentecost**

9:15am Hours & Akathist or Canon & Confessions

10am DIVINE LITURGY & BLESSING OF Flowers, followed by Coffee Hour

1pm Monthly Pot-Luck Luncheon & Discussion at St. Innocent Monastic Community

**Coming:** Thurs, 8/27, 6:30, Akathist for St. Moses the Black, refreshments (*sponsored by Detroit Brotherhood of St. Moses the Black*)

Friday, 8/28, 7pm, Great Vespers, for the Beheading of St. John the Forerunner & Baptizer of Christ

Saturday, 8/29, 10am, Divine Liturgy for the Beheading of St. John the Forerunner & Baptizer of Christ

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



## **THE MOTHER OF GOD** **By Metropolitan Anthony of Sourozh**

*It is not always easy to speak of the Mother of God to Christians whose tradition may find little or no place for her in worship or in prayer. To begin by talking about the theology of the Incarnation leads quickly to the heart of the matter, but is likely to be counterproductive. In this sermon, preached at the University Church of Great St Mary's, Cambridge, on 19 May 1985, a different approach is used: we are introduced to the person, to Mary as an example of what it means to be a Christian and a child of God. Surely this is the proper introduction to one whose fiat made salvation possible for us all.*

I want tonight to speak of the Blessed Virgin, of the Mother of God, in her relation to us; to try to look at what we can learn from her, what she is as an image – almost an ideal image – of what we should be. I want first of all to make a point concerning the Orthodox way of calling her the ‘Mother of God.’ By this we mean simply that she is the one who brought God Incarnate into the world. Of course, she is not the mother of the Word of God according to His divinity, but without her the Word would not have been made flesh, the Son of God would not have become the Son of Man. An English writer, Charles Williams, describes the event in a most wonderful way, as it seems to me, indicating at the same time the reality of the event and the decisive role of the Mother of God. He says that when the time was right, a maiden of Israel proved capable of pronouncing the name of God with all her mind and all her will and all her flesh, and the Word became flesh. It is a gift of self, and it is at the same time an unreserved and heroic acceptance: a gift of self in humility, and an heroic acceptance because of what it could have been, what is meant humanly speaking. Some of you may remember that the word ‘humility’ comes from the Latin ‘humus,’ the fertile ground. Humility is not a condition which we try to ape by saying that we are unworthy, that we are not as good as others imagine us to be – if they do. Humility is a condition of the earth, lying completely open and surrendered: the earth which is open to all actions, of mankind, of the rain, accepting the refuse and accepting the furrow and bringing fruit, surrendered, offered and given. This is the essence of humility and this is the kind of humility which we see in the Mother of God. And this is something which we could learn and which is so difficult to learn, because we are so continuously and so painfully afraid of offering ourselves, of surrendering, of giving ourselves to God or even to those who love us and whom we love. Surrendering gifts is frightening, because it implies also a sort of frailty. To refuse oneself, to resist, gives us a sense of strength and vigor; and yet it is not our strength that can achieve great things. You probably remember how Paul the Apostle asked God to give him strength to fulfil his mission, and how the Lord said, ‘My strength is made manifest in weakness. My grace is sufficient for you’. And the weakness of which the Lord speaks, of course, is neither laziness nor sloth nor timidity. It’s another weakness, it’s that of surrender. If I had to convey it in images I would speak of the way in which a child is taught to write. A pencil is put into his hand, the mother takes the hand in hers, and then begins to move it; and as long as the child does not know, and cannot foresee, what is expected of him, the lines are so perfect, the straights are straight, the curves are curved. The moment the child begins to imagine he understands what is expected of him, becomes helpful, pushes, pulls, and turns, it becomes a scribble. Isn’t that exactly what happens to us when instead of listening deeply, silently, listening intently in the stillness of our heart and ready to wait on God, we make haste to understand what he wants, and try to do it before we have understood? The same is true (in terms of analogies) of the way in which a surgical glove, so frail that the nail can pierce it, tear it, put on an experienced, skilled hand can work miracles. Replace its frailty by the strength of an armor’s gauntlet and nothing will be possible. And the same will apply to the image of a sail on a sailing ship. The sail is the frailest part of it and yet, directed in the right way, it can engulf the wind and carry the heavy, strong, resisting structure to its haven. This is the kind of weakness, of frailty, of surrender, that we can see in the generous gift of the Mother of God to her Lord. She is the one who is the response of the whole creation to the maker. God offering himself and the creation in her person, accepting him, receiving him, worshipping and lovingly, freely and daringly. When the Mother of God came to Elizabeth her cousin, Elizabeth exclaimed: ‘Blessed is she who has believed. It will be done to her according to the promise of God’. She is the one who above and beyond all creatures has believed – believed in the sense of trusting the Lord, unreservedly and unconditionally. We do not often think of what the words of the archangel at the Annunciation spelt. The archangel told the Virgin that she will bear a child, and we wonder, we marvel, at the name of this child Jesus who is our Savior; but at that moment the promise was also a threat. According to the law of the Old Testament an unmarried girl who bore a child was condemned to stoning. She did not say, ‘But this cannot be, it will cost me my life.’ She did not either say ‘it cannot be’ because she believed that every word of God can be fulfilled, every promise of His. She said, ‘Here am I, the handmaid of the Lord. Be it unto me according to His will’. And His will was, humanly speaking, her death, unless a miracle occurred. We must learn something from this, because so often we are afraid of a promise or a prompting from God. What is the cost which we shall have to pay? What is the risk entailed in obeying and following the commandment of God or the call? And in that the Virgin of Israel proved a worthy daughter of Abraham, the one who is Isaac. The Lord had promised to Abraham that he would have a son, that this son would be the beginning of a race as numerous as the stars of heaven and the sand of the beaches. Then suddenly, when the son was already a little boy, fully alive, loved, growing, opening up to the future, the Lord commanded Abraham to bring

him as a blood offering, and at that moment Abraham believed God more than he believed His promise. He trusted God to know what He was doing in the certainty that God's word was Truth. The Virgin was in the same position. She trusted God because His word was Truth, and we must learn if we want to belong to that new creation of which she was the first, if we want to be of the race of the Mother of God, if we want to be God's own people through whom God is present in the world, we must learn to trust, to believe, to be as faithful as she promised to be. Then we can see another moment of her life. In St. John's Gospel there is the story of Cana of Galilee, a wedding feast in a village: people gathered who had brought to the feast all they possessed, all they could give; and long before their hearts were satiated with joy and with peace, long before they could say, 'We have had enough and we can go home, carrying with us a heart fulfilled', the feast was coming to an end. The family was poor, the wine was coming to its end. And then the Mother of God turned to the Lord and said they had no wine. A simple remark; and Christ turned to her with a question, on which we do not dwell because we are piously accustomed to accept whatever we read in the Gospel unthinkingly, or dismiss it also unthinkingly. Christ turned to her and said, 'What have we got in common, you and me?' The question I think means, 'Are you turning to me because you are my mother, because you brought me up, because I was obedient to you in the course of all my childhood, and you expect me now to do your bidding? Or is there any other reason? If it is this, if our only link, the only thing we have in common, is your motherhood, according to the flesh, mine hour has not yet come. We are still in the realm of natural events'. The Mother of God does not argue. She does not say anything to him. She turns to the servants and says: 'Whatever He may say to you, do it'. Whatever He may say. And then Christ, seemingly contradicting His own words that His hour had not come, works the glorious miracle of Cana, transforming the waters of ablution into the good wine of the Kingdom. What happened? What happened between the question and the words of the Mother of God? Just one thing. Instead of arguing, she made an act of perfect faith, and by this act of faith in her Divine Son she established the Kingdom of God. She established Christ in this wedding feast as the King of Heaven, as the Lord, and because through her the Kingdom had come, what was impossible in terms of the natural world occurred eschatologically: that is, the future and eternity poured into time, and within this eternity what cannot be contained by time happened. Here is another thing which we can learn from her. It is not enough for us to believe more or less, we must establish for others that situation which is the Kingdom of God and in which things may happen to them and for them. There is an old saying that God can enter into any realm provided a human being opens the door. We are that kind of doorkeeper. Doorkeepers usually keep doors shut: our vocation is to keep a door open for God who knocks at every door to find a door open. In moments of strife or moments of tension, when we have no words and do not know what to do, we can sit still, turn to the Lord and say, 'Lord, I believe. Come, and give us Thy peace'; and continue praying in the midst of the storm, in the midst of the strife, in the midst of the terror. Pray that the Lord, who is the Lord of the storm, as He is the Lord of peace, may come and spread his peace as He did on the lake of Tiberias when He commanded the waves to be still and the wind to be silent. This is our vocation. Our vocation is to be sent like light into the darkness, with our divine hope where there is no hope; like salt where there is corruption. Our place as Christians is not in the safety of our Christian communities, but in the storm that must be stilled; at the heart of corruption that must be stopped; at the point of hopelessness where we must bring a hope which is beyond all human hope. Light that shines in the darkness, that is our vocation, and the image that we find in Cana of Galilee, so quiet and peaceful, opens up on all the tragedies of the world, all the events, great or small, that begin in a family and end in international conflict. And then, lastly, two events which I would like to bring together. The presentation of Jesus in the Temple and the Crucifixion. Every male child first-born of a woman was to be brought to the Temple as an offering. If we read back into the Old Testament about the institution of the act we discover that God commanded the Hebrews to bring the first-born male children of every family to the temple as a blood offering, as a ransom for the first-born of Egypt, who had to die that the Jews might go free. Every first-born male child was therefore brought and God had the right of death and of life upon him. Century after century God accepted a vicarious offering, turtle doves and sheep, and once only in the whole of history he accepted a human offering: His only begotten Son became man Who had to die on the Cross to redeem mankind— so that the two events are really connected with one another. But the mother who brought this Child knew that God had all power over Him of life and death, and unhesitatingly, in humility and faithfulness, brought this Child. Later, when we see Calvary as described in the Gospel, we do not see a mother fainting or a mother protesting or a mother clamoring for mercy, as so many pictures have it. At the foot of the Cross we see the Mother of God wrapt in deep, tragic silence seeing the fulfillment of what had been begun when she brought her child to the Temple. She stood silent, at one with the divine and human will of her Son: she was fulfilling the offering which she had begun thirty-three or so years before. At one with the will of God, at one with the will of her Divine Son, renouncing her own will, her own hopes, in an act of offering. This is something that very few of us will ever have to face in life, or at least I hope so; but it happens all the time in various parts of the world, and it has happened throughout history when one person has allowed another to give his or her life for a cause, for God or for men. Without a word of protest, sharing in the heroic offering. I would like to leave these images with you, however incomplete and imperfect they are. Look at them and ask yourselves. Where do I stand? What would I do, placed in the same circumstances? The Mother of God was the response of all creation to God's love, but God's love is sacrificial love. At the heart of the love of God there is the gift of self, the Cross. May God grant us to learn from this frail maiden her heroic simplicity and her wonderful wholeness. And let us learn from all the steps of her life, all the self-denial and the gift of self, all the beauty of her surpassing humility and its perfect obedience to the law of eternal life. Amen.

## **SERMON ON THE DORMITION OF THE MOST HOLY THEOTOKOS**

**By St. John of Kronstadt (1829 - 1908)**

*“Magnify O my soul, the honorable Translation of the Mother of God from earth to heaven.” (Refrain for the 9th Ode of the Canon)*

Let us be happy, beloved brothers and sisters that we belong to the Holy Orthodox Church, worthily and rightly glorifying the Most Holy Sovereign Theotokos on this eminent day out of all the days of the year with special solemnity. There exists on earth many societies and entire governments that do not consider the need nor the obligation to call upon and glorify the Queen of heaven and earth, the Mother of Our Divine Lord Jesus Christ, and other saints and angels; to submissively serve Her lovingly, as the true Mother of God. Sadly in Russia nowadays we have heretics (among us) who actively dishonor the Mother of God, the saints, their icons, their relics and their festivals. O, if only they also unanimously with us glorified the worthy Queen of heaven and earth!



Today the Holy Church solemnly glorifies the honorable Dormition (or Translation) of the Mother of God from earth to heaven. A wonderful Translation — she died without serious illness, peacefully. Her soul is taken up in the divine hands of Her Son and carried up into the heavenly abode, accompanied by the sweet singing of angels. And then, her most pure body is transferred by the Apostles to Gethsemane where it is honorably buried, and on the third day it is resurrected and taken up to heaven. You see this on the icon of the Dormition of the Theotokos. On it is represented the life-bearing body of the Theotokos lying on a bier, surrounded by the Apostles and hierarchs, and in the center of the icon the Lord holding in His hands the most pure soul of the Theotokos. The Translation of the Mother of God is a paradigm of the translation in general of the souls of Christians to the other world.

We say that our dead have “fallen asleep” or “passed away.” What does this mean? This means that for the true Christian there is no death. Death was conquered by Christ on the cross. But there is a translation, i.e. a rearrangement of his condition, i.e. his soul is in another place, in another age, in another world beyond the grave, eternal, without end — that is what is meant by “falling asleep.” It is as if it were a temporary dream after which, by the voice of the Lord and the fearful yet wonderful trumpet of the Archangel, all the dead shall live and come forth each to his place: either to the resurrection of life or to the resurrection of condemnation (John 5:29). This is what the Christian means by ‘translation.’ We should be ready for this translation, for the day of the general resurrection and judgment, for this indescribable world event, recorded in the Holy Scriptures.

This preparation for the meeting of the heavenly King before the dread judgment seat, after death, is essentially the person’s preparation throughout the whole of his life. This preparation means a change in all his thoughts, and the moral change of all his being, so that the whole man would be pure and white as snow, washing clean everything that defiles the body and spirit, so that he is adorned with every virtue: repentance, meekness, humility, gentleness, simplicity, chastity, mercifulness, abstention, spiritual contemplation, and burning love for God and neighbor.

Our preparation for meeting the heavenly King, and for the inheritance of eternal life in heaven, should consist of these things. The heavenly King desires souls adorned with immutable virtue, souls prepared so that the Very Lord Himself could abide in them. Do not marvel that the Very Lord wants to live in us. In fact the human soul is more spacious than the heavens and the earth, for it exists in the image of God. And if one removes sins from the soul, the Lord of all will settle in it and will fill it with Himself. “We will come to him and make our dwelling with him” (John 14:23), says the Lord about the souls who love Him.

And so, you participants in the Christian feasts, and especially the present feast of the Dormition of the Mother of God, you who are brightly adorned with every virtue and translated to the heavenly kingdom, to Her Son and God, proclaim to each and every one about preparing their souls to be the dwelling place of the Lord, about continual repentance, and about the incorruptible adornment of Christian virtue. Let your death also be unashamed and peaceful, serving as the pledge of a good answer at the dread judgment seat of Christ. Amen. *From: [www.oca.org](http://www.oca.org)*

## **ON PRAYER**

By Metropolitan Hilarion (Alfeyev), 25 August 2014

The following thirty-two part series on prayer was transcribed and translated from television episodes presented on Russian television in the spring of 1999 by Igumen (now Metropolitan) Hilarion (Alfeyev) with the blessing of His Holiness, the late Patriarch Alexy II of Moscow and All Russia. Source: <http://www.pravmir.com/prayer>



### **PART 16 (of 32): WHY DO WE NEED TO GO TO CHURCH?**



Many people who rarely attend church have a kind of consumer's attitude towards church. They come to church, for instance, before a long trip — to light a candle just for the sake of it, so that nothing would happen on the road. They come for two or three minutes, hurriedly cross themselves and, having lit a candle, go on their way. Some, entering a church, say: “I want to pay money so that Batiushka would pray for such-and-such” — and pay money and leave. The priest needs to pray, but these people themselves do not participate in the prayer.

This is a wrong attitude. The Church is not a machine for buying “sneakers”: drop your coin and candy falls out. The Church is a place to go to live and study. If you are experiencing certain difficulties or if one of your neighbors has fallen ill, do not limit yourself to going and putting up a candle. Come to church for the Divine Service, immerse yourself in the elements of prayer, and lift up your prayer for your need along with the priest and the community.



It is important that attendance at church be regular. It is good to attend church every Sunday. The Sunday Divine Liturgy, as well as the Liturgy on great feasts, is the time when we can, by giving up two hours of our earthly affairs, plunge ourselves into the elements of prayer. It is good to come to church with one's entire family, in order to receive Confession and Communion.

If one learns to live from Sunday to Sunday, in the rhythm of the church services, in the rhythm of the Divine Liturgy, then one's whole life will change dramatically. Above all, it will become disciplined. The believer knows that next Sunday he will have to give an answer to God, and he lives differently: he does not allow himself many sins that he would otherwise allow himself if he did not go to church.



Moreover, the Divine Liturgy itself is an opportunity to receive Holy Communion, that is, to unite with God not only spiritually, but also physically. Finally, the Divine Liturgy is a comprehensive service at which the entire church community and each of its members can pray for everyone that troubles or worries him or her. The faithful during the Liturgy can pray for themselves, and for their neighbors, and for their future, bringing repentance for their sins and asking God's blessing for their further ministry. It is very important to learn to participate fully in the Liturgy. In Church there are also other services, for example, the All-Night Vigil — a preparatory service for Communion. One can order Molebens [supplicatory

services] for the health of one person or another. But no so-called “private” services — that is, services ordered for someone's specific needs — can take the place of the Divine Liturgy, because the Liturgy is the center of church prayer, and it should become the center of the spiritual life of every Christian and every Christian family.

## CANDLES FOR LAST SUNDAY, 9 AUGUST

### CHURCH VIGIL LAMPS:

*Royal Doors Lamp:* In Memory of Husband Joe; Son Kenneth; parents Michael & Margaret Rusko & John & Martha Nossal, *by Rose Nossal*

*Altar Candles:* In Memory of Nicholas and Susan Yakuber, *by son, Donald Yakuber*

*Iconostasis Lamps:* In Memory of parents, Ethel Elizabeth & Wayne Joshua; Robert David H; & Health of brother, Carl, *by Sister Ioanna*

*Candles on the Solea:* In Memory of Pete & Theresa Harvilla, Norman & Monica Holst, & Ricky Ellis, *by Jason & Debra Truskowski*

*Nave Reliquary-Icon Lamps:* (1) In Memory of Ross & Margaret Falsetti, *by daughters, Margie Martell & Rose Ann Everhardt*

*Nave Reliquary-Icon Lamps:* (2) In Memory of Edwin Rusko, *by the Nossal Family*

*Table of Oblation Lamp:* In Memory of parents, Helen & John Andrayko, Sr. & sister, Carole Andrayko, *by John Andrayko, Jr.*

### IN MEMORY OF (MEMORY ETERNAL!)

*Joseph & Estelle Star, by son Father Roman and family*

*Paul & Alexandra Yupco, Basil & Ellen Starinshak, by grandson, Father Roman and family*

*John & Anna Witkowski, by daughter, Matushka Rose Marie and family*

*Samuel & Mary Kupec, by granddaughter, Matushka Rose Marie and family*

*Parents, Helen & John Andrayko and sister, Carole Andrayko, by John Andrayko*

*My husband, Joe; my sisters, Margaret & Ross Falsetti, Anna & Mike Elashat, Theresa & Pete Harvilla, Irene, & brothers, Michael, John &*

*Edwin Rusko; niece, Rose Mary & Dean Hough; Joe's brothers, Raymond & Walter Nossal, & sisters, Theresa, Florence & Helen Nossal, by Rose Nossal + + + Pete & Theresa Harvilla, by Mary Ann Harvilla & Kay Truskowski + + + My husband, Michael Rusko, by Joan Rusko*

*Parents, Ethel Elizabeth & Wayne Joshua deVyver; David Horka; Nina I; Marion P; Fr. Photius; Mo. Benedicta (Anniv. 8/7), by Sister Ioanna*

*Child Lana Wilson, Shirley Troyer, Marsha Olson, by Becky Jurczynszyn & Levi + + + Infant Jasper Eliot (Elias) Blum, by parents, Olga & Alex*

*Michael Yakuber (B-day, today, 8/9) & Lottie Yakuber, by daughter, Nancy Cupp*

### 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 (Namesday, 8/10) & fam; Fr. Laurence (Namesday,*

*8/10); Fr. Daneil & fam; Dcn. Michael & fam; Mat. Mary D; Carl; Sdn Fr. 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; Abigail Genig & unborn/*

*newborn-child, by Sr. Ioanna + + + Jay Nossal, by Rose Nossal + + + John Andrayko (May God watch over him), by Rose Nossal + + + Rose*

*Nossal, by John Andrayko + + + Joan & Bob Jurczynszyn, Leia & Mike Wilson, Andrea & Liz Tomechewsky, by Becky Jurczynszyn & Levi*

*Barbara & Harold (safe trip home), by Mat. Rose Marie, Fr. Roman & Thomas + + + All my family, by Nancy Cupp*

### PROSPHORA FOR TODAY IS OFFERED BY: Sister Ioanna

**In Memory Eternal of:** Parents: Wayne Joshua (anniv. 8/29) & Ethel Elizabeth (B-day, 9/2); David Horka (anniv. 9/27); Alex Ruggieri (anniv. 7/21); Mother Benedicta (10<sup>th</sup> anniv. 8/7); Popadia Vera Nicoloff (anniv. 8/24); Olive Brower (anniv. 7/10); Elise Laney (anniv. 9/4); Met.

Christopher (anniv. 8/18); Michelle Tucker (anniv. 8/28); Archim. Roman (Braga); Mat. Melanya; & all other departed family & friends; and **for**

**the Health of:** Brother, Carl; Rdr. Robert (B-day, 9/2); Fr. Roman & Mat. Rose Marie (wedding anniv. 9/3); Sdn. Andrew; Rose Nossal; JoAnne

& Nick; John A; Dcn. Michael & family; Archm. Seraphim; Genig family & unborn/new-born child; all parishioners, family & friends.

**PROSFORA SCHEDULE FOR 2015:** *August:* Sister Ioanna; *September:* Deborah Hartz; *October:* John Andrayko; *November:* Sister

Ioanna; *December:* Nicholas Family. Thank you to Prosfora donors.

### ANNOUNCEMENTS

**MONTHLY LUNCH & DISCUSSION GATHERINGS:** Our parish monthly fellowship gatherings continue to meet on the 3<sup>rd</sup> Sunday of each month after coffee-hour, for a pot-luck lunch and discussion, at the St. Innocent Monastic Community. **TODAY, SUNDAY, AUGUST 16<sup>th</sup>.**

**THE JULY-AUGUST ISSUE OF THE COCC'S "GOOD WORKS" IS NOW AVAILABLE.** We finally got a few more printed copies, available on the front pew. You can also access it in full color as a PDF file on the COCC's website: <http://coccdetroit.com/files/Good%20Works/COCCGoodWorks-2015JUL-AUG.pdf>

**LISTEN TO DETROIT'S OWN ORTHODOX RADIO HOUR [DOOR] EVERY SUNDAY, 5-6 PM ON WNZK 690 AM.** Very interesting & varied programming, with different guest speakers and prerecorded interviews and presentations. Sponsored by the COCC. If you prefer to listen at your convenience to the programs on your computer, every program is posted at: <http://listentodoor.org/> The programs are excellently done. If you are outside the range of Detroit AM radio coverage, you can listen on your computer. It is well worth your time.

**ANNUAL AKATHIST TO ST. MOSES THE BLACK & OPEN-HOUSE, THURSDAY, AUGUST 27<sup>th</sup>.** The Detroit Chapter of the Brotherhood of St. Moses the Black is once again sponsoring the annual (short) Akathist to St. Moses the Black, followed by delicious refreshments, fellowship & church-tour. **This is the perfect time to bring non-Orthodox friends & relatives to experience the Orthodox Church.**

**YOU CAN VIEW & PRINT OUT ST. INNOCENT'S CALENDAR FOR EACH MONTH AT:** <http://stinnocentchurch.com/calendar.html>

**SPECIAL EVENT IN YOUR FAMILY?** Award? Move? Promotion? Engagement? New job? Let us know so we can mention it in our bulletin: [sisterioanna@firebirdvideos.com](mailto:sisterioanna@firebirdvideos.com)

