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*

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

DEACON: Rev. Dn. Michael Comerford

SUBDEACON: Dr. Joshua Genig

ATTACHED: Sister Ioanna

CHOIR DIRECTOR: Elizabeth Star Hatfield

READERS: Robert Joseph Latsko & George Hanoian

SEPT. 18, 2016

EPISTLE: Galatians 2:16– 20 (#203)
GOSPEL: St. Mark 8:34 – 9:1 (#37)
TONE: 4

✠ 13th SUNDAY AFTER PENTECOST ✠

✝ 9:15AM — HOURS, AKATHIST and/or CANON ✝
✝ 10am — DIVINE LITURGY OF ST. JOHN CHRYSOSTOM ✝

COMMEMORATED TODAY: Afterfeast of the Elevation of the Cross. Sunday after Elevation. St. Eumenes, Bishop of Gortyna (6th c.). Martyr Ariadne of Phrygia (2nd c.). **Martyrs Sophia** and Irene **of Egypt** (3rd c.). Martyr Castor of Alexandria (3rd c.). Greatmartyr Prince Bidzini and Martyrs Princes Elizabar and Shalvi, of Georgia (1660).

FOR THE REPOSE OF: Estelle & Joseph Star; Anna & John Witkowski; Michael Sr. & Margaret Rusko; Mary, Andrew, Daniel, Michael & Lottie Yakuber; Ross & Margaret Falsetti; Helen, John & Carole Andrayko; Peter & Theresa Harvilla; 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

MEMORY ETERNAL!
Jaimie Truskowski (newly departed, Wednesday, August 10th), *mother of Kayleen Truskowski*
John Manier, Jr. (newly departed, Friday, August 19th), *brother of Ed Manier*

FOR THE HEALTH OF: Archimandrite Seraphim; Priest Daneil, Matushka Debra & Corrina Shirak; Deacon Michael, Matushka Mary Ellen & Julius Comerford; Matushka Mary Donahue; Subdeacon Joshua & Abigail Genig; Reader Robert Latsko, Reader George & Betty Hanoian, Rose Nossal, Mary Glover, Nancy Cupp, Vasiliki Stamoulis, Gerald Martell, Azbehat, Donald Yakuber, Carl deVyver, Jo Anne Nicholas, Joan Rusko, Daria, Joseph Nossal, Ed Manier.

ALSO FOR: Brittany Manier, who celebrates her birthday on Tuesday, 20 September
Athanasius Phillips, who celebrates his birthday on Thursday, 22 September

❊ MAY GOD GRANT THEM MANY YEARS! ❊

SCHEDULE FOR THE COMING WEEK *(regular Wednesday & Friday fasting)*

Saturday	9/24	4pm	GREAT VESPERS & CONFESSIONS
Sunday	9/25		***14th Sunday After Pentecost*** *& St. Sergius of Radonezh*
		9:15am	HOURS, AKATHIST &/or CANON; CONFESSIONS
		10am	DIVINE LITURGY; followed by Coffee Hour

Feastdays this week: Wed. 9/21, Apostle Quadratus of the 70; Relics of Dimitry of Rostov; *Thurs. 9/22*, Prophet Jonah; *Sat. 9/24*, Ss. Juvenaly & Peter the Aleut. Protomartyr Thecka.

PROSPHORA FOR TODAY IS OFFERED BY: ***Deborah Hartz***

In Memory Eternal of: Parents, Paul & Bernadette; Infants Mark & Barbara; John & Elizabeth; Philip & Hilda; Edward & Irene; Caroline & Louis; Agnes & August; Charles & Stephen; Fr. Roman Braga; and all members of the Hartz, Zwilchir, Smith, Nied & Fisher families; and **for the Health of:** Mother Gabriella & all the sisters of HDM; Father Roman & Matushka Rose Marie; Elizabeth & Larry & family; Elaine; Sherri.

✠ CHRIST IS IN OUR MIDST! ✠ HE IS NOW & ALWAYS SHALL BE! ✠

CANDLES FOR LAST SUNDAY, 11 SEPTEMBER

YEARLY CHURCH VIGIL LAMPS:

Royal Doors Lamp: In Memory of Husband, Joseph; Son, Kenneth; parents, Michael & Margaret Rusko, & John & Martha Nossal, *by Rose Nossal*
Altar Candelabra: In Memory of Parents, Nicholas and Susan Yakuber, *by son, Donald Yakuber*
Altar Candles (2): In Memory of Irene Adams, *by Goddaughter, Rose Ann Everhardt*
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 Peter & Theresa Harvilla, Norman & Monica Holst, & Ricky Ellis, *by Jason & Debra Truskowski*
Table of Oblation Lamp: In Memory of Parents, Helen & John Andrayko, Sr. & sister, Carole Andrayko, *by John Andrayko, Jr.*
Reliquary-Icon Lamps: Sts. Innocent, Tikhon & Herman: Health of Joseph/Sue; Robert/Diane; Pat/John; Joseph B., Jared, Jay; Rachelle/Aaron, Gabriel; Tricia, Lindsey; & In Memory of sisters, Anna, Margaret, Theresa & Irene; & brothers, John, Edwin & Michael *by Rose Nossal*
Reliquary-Icon Lamps: Sts. Elizabeth & Raphael: Health of the Genig and the Just Families, *by Subdeacon Joshua & Abigail Genig*
Reliquary-Icon Lamps: St. Seraphim & St. Alexis: In Memory of Ross & Margaret Falsetti, *by daughters, Rose Ann Everhardt* & *Margie Martell*
Reliquary-Icon Lamps: St. Hilarion & Sts. Alexandra & Martha **(AVAILABLE)**
Reliquary-Icon Lamps: St. Nestor & St. Gerontius **(AVAILABLE)**

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* + + + Lev Chernuhin, *by Marianna Wess*
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* + + + Jaimie Truskowski, *by daughter Kay T.*
Parents, Ethel Elizabeth & Wayne Joshua; David H; Nina I; Marion P; Fr. Photius; Mo. Benedicta; Archm. Roman; Lillian; Olive, *by Sr Ioanna*
Lana Wilson, Shirley Troyer, Betty & Paul Stelmaszek, Marsha Olsen, *by Becky Jurczyszyn* + + + My husband, Michael Rusko, *by Joan Rusko*
Thelma Ratcliff, Louis Pitts, Gloria Robinson, Reginald Bell, Lessie Favor, Lois Hamby, John Manier III *(Newly departed)*, *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 & Great-grandchildren; Monk Fr. Sdn. 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 St. Innocent Church parishioners, *by Rose Nossal* + + + Family & Friends, *by Mary Ann Harvilla & Kay*
Brother, Greg & Donna; nephew, Gregory & Liz; & nephew, Alex, *by Mary Ann Harvilla & Kay* + + + Ed Manier, *by Mary Ann Harvilla & Kay*
Archimandrites Nafanail, Gregory & Seraphim; Fr. Roman & Mat. Rose Marie *(Anniv., 9/3)*; Fr. Lawrence & fam; Fr. Laurence & fam; Fr. Daneil & fam; Dcn. Michael & fam; Mat. Mary D; Carl; Monk-Sdn Fr. Tikhon; Sdn Andrew; Sdn Joshua, Abigail & children; Rdr Robert; Robert M; David Samuel, Sky & Avi; JoAnne/Nick; Athanasius; John A; Ed/Tiffany; Kim & fam; Vasiliki; Rose; Emil; Billy/Fonda; Donald Y; Andrew & family *(Baptized today)*, *by Sr. Ioanna* + + + John Andrayko (May God watch over him), *by Rose Nossal*
Rose Nossal, *by John Andrayko* + + + Sdcn. Joshua Genig, *by Genig Family* + + + Vitaliy, Agata, Pavel, Ivan,*by Wess Family*
(1) Leia, Mike, Reece & Wyatt Wilson; (2) Joan & Bob Jurczynszyn, Toni & Richard Bussen; (3) DamonTristan, Levi Troyer, Bri Saylor; (4) Liz Tomachewski & Andria Faust; (5) Pete, Krista, Jacob, Claire, Matt Stelmaszek, *by Becky Jurczyszyn*
H & S of: all Manier children & grandchildren; Brittany & Bronte *(personal relationships)*; Jennifer Kelley*(cancer)*; Donna Williams *(MS)*, *by Ed & Tiffany* + + + Marianna, Jason, Amilia, Liliana & Andrew Wess + + + Galina Chernuhina, Oleg Chernuhin, *by Marianna Wess*

ANNOUNCEMENTS

1) OUR ANNUAL FALL BLANKET DRIVE IS HERE. Every year we collect blankets and donate them to the homeless and poor. We now are giving them to the Redford Interfaith Relief (RIR), where Fr. Roman is on the Executive Board. Founded by Redford clergy, the RIR ministers to many hundreds of the needy who live in Redford, with food, clothing, household items, and blankets. We have been donating 150-200 for a number of years and our parish is referred to as the "Blanket parish." Our goal is 200 blankets. The need is so great, that they are given out almost as fast as we deliver them. Rather than you having to buy the actual blankets and bring them in, we now are collecting the money, and we special-order them at a local Walmart. The price has gone up to $6 each this year. Please donate as much as you can afford. See Mary Ann Harvilla.

2) UP-COMING SCHEDULE OF SPECIAL EVENTS:
Saturday-Sunday, October 1st-2nd, Holy Cross Monastery Annual Patronal Feastday Pilgrimage, Wayne WV
Friday-Sunday October 7th-9th, Annual Conference of the national Brotherhood of St. Moses the Black, Indianapolis, IN
Saturday, October 15th, Visitation of Bishop John **to St. Elias, Battle Creek**, Hierarchal Divine Liturgy, celebration of **50th Anniversary**
Tuesday–Wednesday, October 18th - 19th, Central States Deanery Clergy Meeting, Nativity of Christ, Youngstown, OH
Sunday, October 23rd, 6th Annual Benefit Concert by the Orthodox Choir of Detroit, at Annunciation Greek Cathedral, Detroit; *Time TBA*
★Saturday, November 12th, Visitation of Bishop John **to St. Innocent, Redford**, Hierarchal Divine Liturgy★

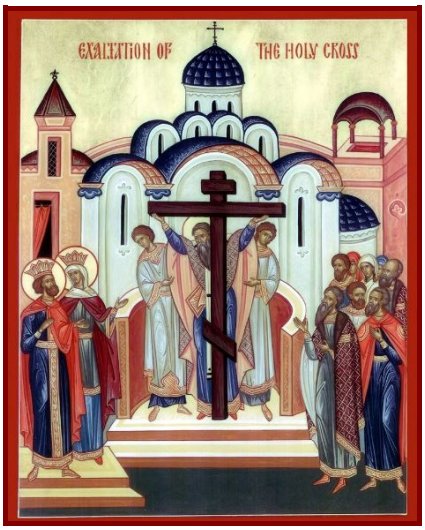
3) WEEKLY "ST. INNOCENT ORTHODOX STUDY GROUP," *most* Wednesday Evenings, 6:30-7:30 at St. Innocent Church hall.

4) MANY ON-GOING THANKS to all those who regularly help maintain the church's property — its beautiful church flower gardens & bushes, etc. and mowing & edging the lawn every week. Special thanks to Kim and her children Henry, Claire & Eva. **Volunteers always needed.**

5) LISTEN EVERY SUNDAY TO THE COCC'S DETROIT'S OWN ORTHODOX RADIO HOUR [DOOR] ON WNZK 690-AM, 4-5 pm, or on your computer/smart-phone, live, at http://www.doorradio.org. This website also has an archive of all its previous programs. Superb!

EXALTATION OF THE HOLY CROSS FEAST DAY

"He said unto them, 'Whosoever will come after me, let him deny himself, and take up his cross, and follow me."



The Sermon of Sermons… is the Sermon for the Cross, presented to us today by our Mother Church, on the Sunday after the elevation of the Honorable Cross. And we are all invited to offer to the Cross our hearts, instead of flowers and basils. The Church calls us to raise ourselves from the earth and our ordinary life, to gaze upon the brightness emanating from Christ and His Cross. The most central sign in the Gospel is the sermon of the Cross of Christ: God on the Cross – incomprehensible and never understandable. Only men whose hearts pound with sincere feeling are capable of comprehending the meaning. Only those who love, only they can understand the Sacrifice of the Son of God. The rest will remain indifferent. But again there is no real measure by which we can compare the love between men and the love of God towards man.

St Paul tells us that the Cross of our Lord was foolishness for the Greeks and a scandal for the Jews. For the chosen people, whether they be Greek, Hebrew, or Roman, the Cross will remain as the power and wisdom of God.

The first (being the Greeks, ie. philosophers) asked for the solution to the problems of this world and the next, but in the measure of their own wisdom. Whatever went beyond the limits of their own already limited wisdom or understanding, they refused to discuss. But they were hardly successful… "For after that in the wisdom of God, the world, by wisdom, knew not God" (1 Cor. 1:21).

The latter (being the Jews) sought the solution of their problems in the deification of money, in the ransoming of their conscience; Which is exactly what has happened today. "Money talks". They try to materialize the most immaterial ideas. They neither recognize God nor His will for their own salvation, and they are of no help to others. Only the Christian sermon can save the world, and then, not all, but only those who pay attention (1 Cor. 1:18).

The Cross is the greatest consolation for the faithful, as many accept Christ, the crucified Christ. When the Jews (the Pharisees and their ilk) finished their act of deicide *[killing of God]*, satisfied with their work, and watching the God-Man suffer, they said to Him: "Save Thyself and come down from the Cross", thinking that the sacrifice of the Lord was an ordinary condemnation. When Christ climbed upon the Cross He offered salvation to the world, and each man to gain his own salvation must also climb upon the Cross in his own way.

The coming of Christ into the world in theological language is understood as *"kenosis"* – self-emptying -; and the last step of this *kenosis* is the Cross. Whosoever will empty himself, whoever will crucify himself only in this way can earthly man be glorified and spirituality devoted.

In the life of the Christians, the Cross means sacrifice. But today, man is unwilling to sacrifice. Oftentimes man despises those that not only sacrifice for themselves but in behalf of others. Christ did not promise His disciples earthly thrones when He called them, simply because He Himself did not possess these things… "My kingdom is not of this world". And neither did he promise pleasures and a good life… "The birds of the air have nests and the foxes have dens, but the Son of Man does not have a place to lay His head".

He did not promise them positions and offices because He had not the same Himself… "I did not come to be served, but to serve and to give my soul for the redemption of many". He did not speak to them about calm and peace…"because if they have persecuted me, they will persecute you". What did Christ promise? Sacrifice, self-denial…the Cross: "Whosoever will come after me, let him deny himself, and take up his cross and follow Me".

My beloved, our life will be a cross. Everyone will have a cross to bear, be it large or small, made from gold, silver or wood. Today all Christian denominations face a great problem – the lack of worthy priests. Thousands of men study theology but never become priests. Why? What is the reason? Could it stem from financial problems? No. The reason is that we all seek an easy life, without responsibilities, a life without a cross. And those who refuse to bear their cross suffer a change of attitude, becoming hostile towards those who do accept their cross. The bearers of the cross serve the Church and man patiently, and offer themselves as a sacrifice for the betterment of society, for the peace of the world.

Dear Brethren, do we want to better ourselves – the lives of others and that of society? Then let us improve it through the Cross. Not with accusations and slander, or by the knife or gun – but with the Cross. The Cross, not merely as an ornament, not as a sign on the banners of war, or topping the crowns of kings, but the Cross inscribed in our hearts. The Cross, the instructor and symbol of our life according to St John Chrysostom, Amen.

THE CROSS — THE PRESERVER OF THE UNIVERSE

By St. John Maximovitch

In the prophet Ezekiel (9:6) it is said that when the Angel of the Lord was sent to punish and destroy the sinning people, it was told him not to strike those on whom the "mark" had been made. In the original text, this mark is called "tau," the Hebrew letter corresponding to the letter "T," which is how in ancient times the cross was made, which then was an instrument of punishment. And so, even then was foretold the power of the Cross, which preserves those who venerate it. Likewise by many other events in the Old Testament the power of the Cross was indicated. Moses, who held his arms raised in the form of a cross during the battle, gave victory to the Israelites over the Amalekites. He also, dividing the Red Sea by a blow of his rod and by a transverse blow uniting the waters again, saved Israel from Pharaoh, who drowned in the water, while Israel crossed over on the dry bottom (Exodus, Chs. 14, 17). Through the laying on of his hands in the form of a cross on his grandsons, Jacob gave a blessing to his descendants, foretelling at the same time their future until the coming of the "expectation of the nations" *(Genesis, Ch. 48)*.

By the Cross, the Son of God having become man, accomplished our salvation. He humbled Himself and became obedient unto death, even the death of the Cross *(Phil. 2:8)*. Having stretched out His hands upon the Cross, the Savior with them, as it were, embraced the world, and by His blood shed on it, like a king with red ink, He signed the forgiveness of the human race. The Cross of the Lord was the instrument by which He saved the world after the fall into sin. Through the Cross, He descended with His soul into hell so as to raise up from it the souls who were awaiting Him. By the Cross, Christ opened the doors of paradise which had been closed after our first ancestors had been banished from it. The Cross was sanctified by the Body of Christ which was nailed to it when He gave Himself over to torments and death for the salvation of the world, and it itself was then filled with life-giving power. By the Cross on Golgotha, the prince of this world was cast out *(John 12:31)* and an end was put to his authority. The weapon by which he was crushed became the sign of Christ's victory.

The demonic hosts tremble when they see the Cross, for by the Cross the kingdom of hell was destroyed. They do not dare to draw near to anyone who is guarded by the Cross. The whole human race, by the death of Christ on the Cross, received deliverance from the authority of the devil, and everyone who makes use of this saving weapon is inaccessible to the demons.

When legions of demons appeared to St. Anthony the Great and other desert-dwellers, they guarded themselves with the Sign of the Cross, and the demons vanished. When they appeared to Saint Symeon the Stylite, who was standing on his pillar, what seemed to be a chariot to carry him to heaven, the Saint, before mounting it, crossed himself; it disappeared and the enemy, who had hoped to cast down the ascetic from the height of his pillar, was put to shame.

One cannot enumerate all the separate examples of the manifestation of the power of the Cross in various incidents. Invisibly and unceasingly there gushes from it the Divine grace that saves the world.

The Sign of the Cross is made at all the Mysteries and prayers of the Church. With the making of the Sign of the Cross over the bread and wine, they become the Body and Blood of Christ. With the immersion of the Cross, the waters are sanctified. The Sign of the Cross loosens us from sins. "When we are guarded by the Cross, we oppose the enemy, not fearing his nets and barking." Just as the flaming sword in the hands of the Cherubim barred the entrance into paradise of old, so the Cross now acts invisibly in the world, guarding it from perdition.

The Cross is the unconquerable weapon of pious kings in the battle with enemies. Through the apparition of the Cross in the sky, the dominion of Emperor Constantine was confirmed and an end was put to the persecution against the Church. The apparition of the Cross in the sky in Jerusalem in the days of Constantius the Arian proclaimed the victory of Orthodoxy. By the power of the Cross of the Lord, Christian kings reign and will reign until Antichrist, barring his path to power and restraining lawlessness *(Saint John Chrysostom, Commentary on 2 Thess. 2:6-7)*.

The "sign of the Son of Man" *(Matt. 24:30)* — that is, the Cross — will appear in the sky in order to proclaim the end of the present world and the coming of the eternal Kingdom of the Son of God. Then all the tribes of the earth shall weep, because they loved the present age and its lusts, but all who have endured persecution for righteousness and called on the name of the Lord shall rejoice and be glad. The Cross then will save from eternal perdition all who conquered temptations by the Cross, who crucified their flesh with its passions and lusts, and took up their cross and followed their Christ.

But those who hated the Cross of the Lord and did not engrave the Cross in their soul will perish forever. For *"the Cross is the preserver of the whole universe, the Cross is the beauty of the Church, the Cross is the might of kings, the Cross is the confirmation of the faithful, the Cross is the glory of angels and the scourge of demons"* (Monday Matins).

VENERABLE MARTHA, SCHEMANUN OF DIVEYEVO

Feastday: August 21st

Panel Icon of St. Martha with Relics at St. Innocent Church, Redford, MI

Venerable Martha (in the world Maria Semenovna Miliukova) was born Feb. 10, 1810 to a peasant family of the Nizhny-Novgorod province, Ardatsky district, village of Pogiblo (now Malinovka; "Robin"). The Miliukov household, righteous and of a godly life, was close to the Elder Seraphim of Sarov. Besides Maria there were two other older children—a sister Praskovya Semenovna and a brother Ivan Semenovich. With the blessing of Venerable Seraphim of Sarov, Praskovya Semenovna entered the Diveyevo community and attained to a high spiritual life. Upon the death of his spouse Ivan entered the Sarov Hermitage.

When Maria turned thirteen, she went together with her sister Prasokovya to see Fr. Seraphim for the first time. This occurred on November 21, 1823, on the feast of the Entrance of the Most Holy Theotokos into the Temple.The great elder, foreseeing that the girl Maria was a chosen vessel of the grace of God would not allow her to return home, but ordered her to stay in the Diveyevo community.

This extraordinary, wondrous, young, incomparable, angelic child of God from an early age began to lead an ascetic life, surpassing even the sisters of the monastery in the severity of her podvigs, becoming distinguished by her strictness of life. Unceasing prayer was her food, and she answered only necessary questions and with Heavenly meekness. She was almost completely silent and Fr. Seraphim especially gently and exceedingly loved her, revealing to her all his revelations, the future glory of the monastery, and other great spiritual mysteries.

Soon after Mary entered the community of the Kazan church the Most Holy Theotokos commanded St. Seraphim to start another female community next to that one, which is how the construction promised to the monastery's Mother Alexandra by the Theotokos began. Two weeks after the appearance of the Mother God, on December 9, 1825, Maria and one sister went to see St. Seraphim, and Batiushka declared to them that they had to go with him to a remote desert. Arriving there, Batiushka gave the sisters two lit wax candles from those taken with them at his command together with oil and rusks, and instructed Maria to stand on the right side of the Crucifix hanging on the wall, and Praskovya Stepanovna on the left. Thus they stood more than an hour with the lit candles, with Fr. Seraphim praying the whole time, standing between them. Having prayed, he venerated the Crucifix and told them to pray and venerate. Before beginning the founding of the new community the saint prayed thus mystically with the sisters, elected by the Mother of God for special service to her and the monastery.

Maria struggled ascetically throughout the next four years, helping Venerable Seraphim and the sisters in building the new community. Together with them and other sisters she stored poles and timbers for the mill which the Mother of God blessed them to build on the site of the founding of the new community; she carried rocks for building the church of the Nativity of the Most Holy Theotokos; she ground flour and fulfilled other obediences, during which she never abandoned her heartfelt prayers, silently raising her burning spirit to the Lord.

She lived in the monastery only six years and at nineteen years of age on August 21, 1829 she peacefully and quietly departed to the Lord. Having foreseen in the spirit her hour of repose, Venerable Seraphim suddenly began to weep and with great sorrow told Fr. Paul in the neighboring cell "Paul! It seems Maria has departed, and I'm so sorry, it's such a shame that, you see, I'm weeping!" Of her posthumous fate he said: "Such grace she was vouchsafed from the Lord! In the Heavenly Kingdom at the throne of God, near to the Heavenly Queen with the holy virgins she stands! She is Schemanun Martha—I myself tonsured her. Being in Diveyevo I never pass by without falling at her grave, saying: 'Our lady and mother Martha, remember us at the throne of God in the Heavenly Kingdom!'" After that Batiushka summoned to himself the faithful sister Ksenia Vasilievna Putkova, who he always ordered to record various names for commemorations, and said to her: "Matushka, record her, Maria, nun, because she by her own deeds and by the prayers of the wretched Seraphim there was found worthy of the schema! All of you pray for her as Schemanun Martha!" According to Venerable Seraphim, she is the head over the Diveyevo orphans in the Kingdom of Heaven, in the habitations of the Mother of God.

Maria Semenovna was tall and of beautiful appearance; she had a long white and sweet face, blue eyes, thick dark brown eyebrows and the same hair.

Source: www.pravoslavie.ru, 9/3/16, Translated by Jesse Dominick from Russian original, Holy Trinity Seraphim-Diveyevo Monastery

MASS BAPTISM OF 118 SOULS IN RWANDA

From: pravoslavie.ru/english
September 12, 2016

"All you who have been baptized into Christ, have put on Christ, Alleluia"…

"Mwebwe mwese ababatijwe muri Kristo, mwambaye Kristo, Aleluya".

Through the blessing of His Beatitude Theodoros II, the Pope and Patriarch of Alexandria and All Africa; and through the prayers of Orthodox faithfuls worldwide, on 11th September 2016, 118 people have been baptized in Rwanda.

His Grace Innocentios the Spiritual Father and Bishop of Orthodox Diocese of Burundi and Rwanda is exceedingly overjoyed for thirsty souls to orthodoxy since the beginning of His mission work in 2012.

After baptism and divine liturgy, there was a traditional group "*Abatarutinya Orthodox dancers*" which entertained the audience.

Many years to the newly illumined warriors of Christ!