SEPTEMBER 17, 2017

ASSISTANT PRIESTS: Rev. DANEIL SHIRAK  313-295-3073
Rev. Dr. JOSHUA GENIG  630-936-6386
DEACON: Dn. Michael Comerford, Attached
ATTACHED: Sister Ioanna
CHOIR DIRECTOR: Elizabeth Star Hatfield
READERS: George Hanoian; William Davis

GOSPEL: St. Mark 8:34-9:1 (#37) & Matt. 22:35-46
TONE: 6

COMMEMORATED TODAY: Martyr Sophia, and her three daughters: Faith (Vera), Hope (Nadézhda), and Love (Liubóv’, Charity), at Rome (ca. 137). Martyrs Theodota at Nicaea (ca. 230). Martyr Agathocleia (ca. 230). 156 Martyrs of Palestine, including Bishop Peleus and Nilius, the Presbyter, Zeno, the Noblemen Patermuthius and Elias, and others (ca. 310).

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 & John Smoly; Peter Glover; Irene Adams; Ethel Elizabeth & Wayne Joshua deVyver, David Horka; Michael Rusko; Anna Lichagina, Yelena & Zinaïda Korniyeyskaya; Joseph Nossal; Michelle Tucker; Todd Comerford, John Manier, Jr.
MEMORY Archpriest Leonte (Fr. Leo) Copacia (newly departed, August 16th), founding pastor of St. Raphael’s Church
ETERNAL! Archpriest Carlos Chacon (newly departed, August 24th) Patriarchal Parishes priest in Mexico

FOR THE HEALTH OF: Archimandrite Seraphim; Priest Daneil, Mat. Debra & Corrina Shirak; Priest Joshua, Mat. Abigail, Emma, Clare, Rose & Anna Genig; Deacon Michael, Mat. Mary Ellen & Julius Comerford; Matushka Mary Donahue; Reader Robert Latisko, Reader George & Betty Hanoian, William Basil Davis, 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, Pat Harbut; Kaitlyn Carmody; Iskias Naizghi
ALSO FOR: Mary Ann Harvilla, who celebrates her Birthday Today, Sunday, 17 September
MAY GOD GRANT THEM MANY YEARS!

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, Zwikich, 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, 10 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 Candleabra: 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 departed family & friends; & Health of family & friends, by Fr. Protodeacon Daniel & Mat. Irene Sudol
Candles on the Solena: 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-Iron 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-Iron Lamps: St. Sergaphim & St. Alexis: In Memory of Ross & Margaret Falletsi, by daughters, Rose Ann Everhardt & Margie Martell
Reliquary-Iron Lamps: St. Nestor & St. Gerontius: In Memory of Rusko Family: Grandparents, Anna, Alexandra, Mike, Margaret, John, Mary, George, Pauline, Pete, Irene, Andrew, Anna, Grandparents Nickolas & Anna Schukil, by Rose Nossal
Reliquary-Iron Lamps: St. Hilarion & Sts. Alexandra & Martha: In Memory of Parents, Ethel Elizabeth & Wayne Joshua; Robert David H;

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, Michael Rusko, by Joan Rusko
My husband, Joe; my sisters, Margaret & Ross Falletsi, 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 + + + Jaime Truskowski, by daughter Kay T.
Parents, Ethel Elizabeth & Wayne Joshua; David H; Nina I; Marion P; Fr. Photius; Archm. Roman; Mo. Benedicta; Fr. Leo Copacia, by Sr. Ioanna
John G. Petz, by Frances Roy + + + Child Lana, Shirley, Betty, Marsha, Paul, by Becky Jurczyszyn + + + Catherine Anderson, by Kim Hancoc
Louis Pitts & Thelma Worth Ratcliff, 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; Fr. Lawrence B & fam; Fr. Laurence L & fam; Fr. Daneil & fam; Fr. Joshua & fam; Fr. Dcn. Michael & fam; Mat. Mary D; Carl; Monk Fr. Tikhon; Sdn Andrew; Rdr Robert; Robert M; David Samuel/Sky & Avi; JoAnne/Nick; Athanasius; John A; Ed/Tiffany & fam; Kim/Mark & fam; Frances/Ken; Vasiliki; Rose; Emil; Billy/Fonda, by Sr. Ioanna
Rose Nossal, by John Andrayko + + + John Andrayko (May God watch over him), by Rose Nossal + + + Alice & Autumn & unborn-child, by grandmother, Frances Roy + + + Anastasia (Ana) & John (Jasiu), by mother, Frances Roy + + + Virginia Paslawski, by daughter, Frances Leia, Mike, Reece & Wyatt Wilson; Bob/Joan Jurczyszyn; Toni/Richard Bussen; Pete, Krista, Jacob, Clair, Matt & Paul Stelmaszek; Damon Trestain, Levi Troyer, Briana Saylor, by Becky Jurczyszyn + + + Machovec Fam; Maranto Fam; Clair Maranto (in hospital), by Henry Hancoc
Jason, Mariana, Amilia, Liliana, Andrew, by Wess family + + + Galina, Oleg & Sophia Chernuhin, by Wess family

(1) THANK YOU FROM FR. ROMAN & MAT. ROSE MARIE “Matushka and I would like to take this opportunity to thank all those who extended best wishes by cards, gifts and other means of congratulating us on the occasion of our 50th Anniversary. We were deeply moved by your expressions of love towards us. May God grant all of you MANY YEARS.”

(2) ST. INNOCENT TO HOST 2 SPECIAL MEETINGS & STATE REP. LESLIE LOVE. On this Thursday, September 21st, Fr. Roman and St. Innocent will host the monthly luncheon meeting of the Redford Ministerial Alliance from noon to 2:00, preceded by a meeting from 11:00 till noon of the “One Redford” group, at which the local State Representative, Leslie Love will be present.

(3) ANNUAL FALL BLANKET CAMPAIGN. We are known as the “blanket people,” because every year we donate so many blankets to help the poor right here in our own community, and in recent years we have been giving them to the Redford Interfaith Relief, for which both Fr. Roman and Fr. Joshua are on the Board of Directors. The blankets are given out to the needy almost as fast as we can get them there. We have ordered 200 blankets from Walmart, who are allowing us to buy them at the old price of $5, instead of the current price of $6. Please be as generous as possible. Give your donations to MaryAnn Harvilla. People outside the parish who read this bulletin are also welcome to send in donations.

(4) OUR SPECIAL DAY: SATURDAY, OCTOBER 28th, CELEBRATION OF OUR PARISH’S 50th ANNIVERSARY (Please make being here this day your highest priority.) Please mail/give in your reservation card IMMEDIATELY with $20 per person payment (children 12 and under – free) for the ANNIVERSARY BANQUET by TODAY, September 17th. If you need the invitation or reservation card, contact Elizabeth.

(5) THE ORTHODOX CHURCH WEDDING of Marianna & Jason Wess will take place on SUNDAY, OCTOBER 15th, immediately following Divine Liturgy, at approximately 11:30. A WEDDING RECEPTION will then take place during the coffee hour, right after the wedding. They cordially invite all parishioners to attend both their wedding and the reception that follows. Do come & rejoice with them.
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 Stylistte, 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).
The Salvation of the World

By Fr. Theodore Bobosh

We are members one of another (Ephesians 4:25). For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For by one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit. For the body does not consist of one member but of many (1 Corinthians 12:12-14).

St. Paul uses several different images of the Church—the Body of Christ. In them it is always clear that to be a Christian is to be integrated into something greater than oneself—a body, a temple. We cannot be Christians without being part of this greater whole, which is the Church. As the early Christians noted, “One Christian is no Christian.”

When we think of Christianity purely in individualistic terms, we lose sight of what it is to be a Christian. We end up with a wrong idea about what salvation is. Many “Christians” today think salvation is to “die and go to Heaven.”

Yet numerous New Testament scholars point out that idea is not really found in the Gospel proclamation. Salvation is about liberation from death and is about the redemption of the world. Just as the New Testament envisions Christianity always being a Body of members, so too it understands salvation to be for the entire world, not just for a few individuals. The incarnation of the Son of God brings salvation to the world and to humanity for it heals human nature.

Orthodox Theologian Christos Yannaras notes the negative effects of an individualistic understanding of Christianity:

In our days, a mistaken religious upbringing has led many people to consider the Church as a means or instrument to ensure individual salvation for each of us—and when they talk of "salvation" they mean an unlimited kind of survival after death in some "other" world. But in reality the Church entrusts to everyone the enormous honor to be responsible for the salvation of the whole world, of this world whose flesh is our flesh and whose life is our life. And salvation for the Church is the liberation of life from corruption and death, the transformation of survival into existential fullness, the sharing of the created in the mode of life of the uncreated (Elements of Faith, p. 48).

The salvation of the world includes individuals, but is always about the entire creation—it is about uniting together that which sin divided, separated, alienated.

So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built into it for a dwelling place of God in the Spirit (Ephesians 2:19–22).

Source: http://www.pravoslavie.ru/english
“We pray for the people in the Houston region, a place close to my heart having grown up there,” said Constantine (Dean) Triantafilou, IOCC CEO and Executive Director. “While the weather forecast may hint at danger, you can never fully anticipate the scope and scale of what will come — it is important to remember that our faith sustains us even in the most challenging of situations.”

We are closely monitoring the progression of Hurricane Harvey as it continues to impact Southern Texas and Louisiana.

IOCC staff remains in contact with partners, including members of national and local VOADs (Voluntary Organizations Active in Disaster) and expresses concern for the well-being of the people in the path of the storm.

Additionally, IOCC is activating its Emergency Response Network Frontliners, to deploy in the coming days to help the people impacted by the storm with emotional and spiritual care. Even after their deployment, IOCC’s work to clean and rebuild homes will continue into the weeks and months following the storm’s devastation.

How can you help?

IOCC continues praying for the safety and well-being of those threatened by this storm. Your gift to our Hurricane Harvey Response Fund will help us to react quickly and effectively to conditions in Southern Texas and Louisiana as they unfold. We also anticipate the need for many clean up buckets and hygiene kits, details for collecting these kits can be found here: iocc.org/kits.

Thank you for your tremendous outpouring of prayers and support for those affected by Hurricane Harvey and its aftermath. We ask you to keep those affected by Hurricane Harvey in your prayers and also those now facing Hurricane Irma.

IOCC has been in the region since early last week providing care and we will continue to be in the Houston region and Louisiana for weeks and months to come.

**IOCC's Frontliner team** was the first group to offer emotional and spiritual care in the “mega-shelter” at the George R. Brown Convention Center in downtown Houston, and they remain a steadfast presence there, collectively offering 12 hours of care daily to both survivors and volunteers, as well as to law-enforcement officers, at the center.

**The IOCC Emergency Response Van and staff** arrived in Houston on 9/1 for a Rapid Needs Assessment, and IOCC’s first muck-out team took place on Saturday 9/2. Some 50–75 more houses are slated for assessments in the coming 7–14 days.

IOCC has arranged, through partners Church World Service and Good360, for two truckloads of hygiene kits, clean-up buckets, food, and baby products to the Houston area, arriving early the week of 9/4/17. IOCC staff is checking in with every Orthodox parish in the region to assess clean-up and other needs. Parishioners who have specific clean-up needs are asked to speak to their parish priest, who will coordinate with IOCC.

How can you help?

**Make a gift.**

Create clean up buckets, our supply of clean up buckets has been depleted at our warehouse, please consider creating clean up buckets and shipping to our warehouse for distribution. Instructions on creating and shipping kits here: iocc.org/kits.

Sign up to volunteer; those interested in volunteering for clean-up efforts in the region should register using the form at https://goo.gl/hkwg1F. Houston-area volunteers will be of greatest help at the moment. Because we expect this to be a busy hurricane season, there will be additional opportunities for other volunteers.

**Share our good work:** follow us on our social media channels (IOCCRelief) and share how IOCC is responding to support people in need.

**NOTE:** Our Metro-Detroit Council of Orthodox Christian Churches (COCC) has been involved in seeking to work with the IOCC and local Houston Orthodox churches to assist them.

**VISIT THE IOCC WEBSITE TO LEARN MORE ABOUT THEIR WORK AND HOW TO HELP:** https://www.iocc.org/
Chicago, July 25, 2017 — The Pastoral School of the Diocese of Chicago and Mid-America of the Russian Orthodox Church Outside of Russia (ROCOR) will be offering a new catechist training program in the coming fall semester. The course is the first of its kind in English in the Russian Church, according to the Official ROCOR site.

The program will be led by His Eminence Metropolitan Jonah, and fulfills the call of the Synod’s February 2013 session, at which the bishops called for the training of catechists, as well as new institutions to be created for this purpose. Students completing the course will be certified to prepare catechumens and their sponsors for Baptism, and those preparing for Marriage in the Church.

According to the school’s catalog,

*The one-year Catechist Program consists of a cadre of students and mentor/instructors that utilize the e-Classroom for their course to cover topics important for catechists to master in order to successfully prepare candidates for baptism, baptism sponsors, and those who will be wed in the Church. Topics include, but are not limited to: the Holy Scriptures, Theology of the Orthodox Church, Orthodox Cosmology and Anthropology, Orthodox Soteriology and Ecclesiology, History of the Church, the Liturgical Life of the Church, Comparative Theology, Orthodox Family Life, the Mystery of Baptism, the Mystery of Marriage, as well as other pertinent topics.*

Students who complete the one-year catechist program may then enroll in the second year courses of the Orthodox Studies major if desired.

The Pastoral School is also offering its students a loan program this year. The school is now accepting applications for the coming fall semester, with a deadline of September 1. It is also accepting applications for needs-based and academic scholarships, with a deadline of August 15.

For more information, see the Orthodox Pastoral School’s site.

*Source: http://www.pravoslavie.ru/english/105358.htm*