

# GOOD WORKS

Bi-monthly Publication of  
The Council of Orthodox Christian Churches  
of Metropolitan Detroit

*A New Year...*

A Time for Renewal, Hope  
and Growth!



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JANUARY - FEBRUARY 2015



## A MESSAGE FROM OUR PRESIDENT

**"It is later than you think. Hasten, therefore, to do the work of God"**  
- Hieromonk Seraphim Rose

As we reflect on the past year, we saw positive growth and progress with our new ministries. We also laid ground work for future development, helping to increase our presence in Metropolitan Detroit.

We have the opportunity in 2015 to further our mission. We look forward to growing our efforts to educate those of all ages and increasing our efforts to encourage fellowship doing God's work helping those less fortunate.

In this year 2015, we will focus our efforts on improving our teen program and begin to show our college students that they are not forgotten. We will open communication with college students through the OCF. There is a need for us to better understand why we lose so many of our young adults starting in college. At this time, young adults leave the direction of their home and learn to make their own choices. By working with the OCF, we will help them to reconnect with their Orthodox church.

My hope for our up and coming Paschal Feast is that we can increase our attendants during our Great Lenten Services. Our vesper services give us an opportunity to pray as a community, visit our different Orthodox parishes and have fellowship with our Orthodox friends from different communities all around the city.

Our Visitation Ministry is also moving forward contacting parishes we can assist. If you have not seen their YouTube video check it out [youtube.com/watch?v=SHJ5hZr4vMA](http://youtube.com/watch?v=SHJ5hZr4vMA). If your parish finds an interest, contact us at

248-345-9346 and we will be happy to set up a time to share when it is convenient for your group.

Our clergy are moving forward with their online presence via special YouTube videos, and we are excited to see more from this ministry as the new year continues. The topics will focus on moral and social issues and select topics of their choice. Some of the topics will be spoken in both the clergies' native language and English. This ministry is a wonderful opportunity for our clergy to answer your questions as an Orthodox Christian.

Our Church School Ministry will soon be having a workshop for teachers. It promises to be very informative, focusing on teaching techniques and lesson planning. All teachers will want to attend this workshop offered by talented and experience educators. Watch for more information that will be forth coming.

All of these efforts are here to HELP and ENHANCE existing programs in parishes and to give a good foundation to get others started!

There is so much to do and we can use your talents. If you read something that interests you, please contact me at (248) 345-9346.

May God spread prosperity and joy in your life on this New Year and fulfill all your dreams

*Richard J Shelib*

COCC President



### OUR MISSION

*"Go forth and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and Lo, I AM with you always, even unto the end of time." (Matthew 28:19-20)*

The Council of Orthodox Christian Churches of Metropolitan Detroit is a cooperative organization of clergy and laity established in 1957. Our mission is to promote the Faith through worship, fellowship, charity, education, and outreach.

The devotion of all who serve and support us allows our witness of faith in Detroit to continue into the future.

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# A Few Church Resolutions For the New Year...

Attend services regularly. **HELP.** Donate a little extra. Teach someone. Feed the hungry. **PRAY.** Volunteer. Welcome a stranger. Bring a friend to church. **SING.** Be kind. Encourage another. Trust God. **FORGIVE.** Receive the Sacraments. Read the scriptures. Be thankful. Lend a helping hand. **LOVE.**



## + FROM OUR SPIRITUAL ADVISOR

*Dear Brothers and Sisters,*

It's a New Year, the start of another period of time; the means by which we measure our lives... on earth.



Time only exists here, in this world. And however long something or someone may exist - seconds, days, years, it is time that marked its beginning, its coming into existence, and it is time that will tell how long it "is", when it ceased to be, when it was obsolete and possibly even forgotten.

We can't get away from it. Time. We can't slow it down or speed it up. It ticks away toward a certain point, a final moment whether we

want it to or not. So it's what we do with the time given us that really matters.

Our Lord, Jesus Christ, who existed "before eternity" - one of the measurements that we use when we want to speak of "forever", the "time before or after time", Our Lord was born, came to be, became one of us at a particular "time in our history". And when the mission his Father had given him was accomplished, he returned to heaven. He used his time with us well. Perfectly. Every moment of his earthly life had meaning, was a gift to us. Then, he told us he would be with us "forever" through the Holy Spirit, who would guide us to do the same as he had done. He wants us

to use our time to forgive, heal, teach, console our neighbors, feed the hungry, sacrifice, LOVE as he loved and "forever" will love us!

That's why he has given us a New Year. He is lovingly, graciously telling us that he is giving us a new opportunity to live the way God made us to be; to be his hands and feet and voice on this earth, in our world that is so much in pain. He wants us to let others see him in us, in what we do, how we think and act and talk. He wants us to be his image and likeness before it's too late, before our "time" is up and we have to leave this world. He wants to be able to recognize us as icons of himself when we stand before him at the "end of time".

It seems like an impossible mission, but we are created with all we need to fulfill our earthly mission, to gather spiritual treasures here on earth for an "eternity" in heaven; to be his servants, seeking our own everlasting salvation, and leading others to do the same - especially the children! by our word and example.

With all of the tragedies exploding across the globe and right here around our own personal little world, the Lord has promised to be with us. That's the gift he gives us for this New Year and, Beloved, the absolute certainty that "God is with us" is why we can look at each other and prayerfully say, Happy New Year.

On behalf of my brother clergy, with love and respect,

*Fr. Lawrence Lazar*

President of the Detroit Orthodox Clergy Brotherhood  
Spiritual Advisor to the COCC

## SAINTS & FEASTS OF THE SEASON

*Rejoice, O Virgin the  
Birth-giver of God full of  
Grace! From you shone the  
Sun of Righteousness Christ  
Our God, enlightening those  
who sat in darkness. Rejoice,  
and be glad O righteous  
elder; you accepted in your  
arms the Redeemer of our  
souls Who grants us the  
Resurrection." (Tropar, tone 1)*



# The Presentation of The Lord

This feast, celebrated on February 2, is known in the Orthodox Church as “The Presentation of the Lord”, or “The Presentation of Christ in the Temple”. Another name is “The Meeting of our Lord”. Roman Catholic and Protestant Christians call the feast, The Purification of the Holy Virgin. About 450AD in Jerusalem, people began the custom of holding lighted candles during the Divine Liturgy of this day. Therefore, some western churches refer to this day as Candlemas. This Feast concludes the observances related to the Nativity of Christ, a period that opened on November 15 with the beginning of the Nativity fast.

The story is told in Luke 2:22-29. Mary and Joseph were faithful Jews and observed their religious customs. An important custom was for the couple to take their first-born son to the Temple forty days after his birth and was dedicated to God. In addition, if the parents were wealthy, they were to bring a lamb and a young pigeon or a turtle dove to be offered as a sacrifice at the Temple. As they were poor, they took two turtle doves with them and when they arrived, were met by a very old man named Simeon. He was a holy man and a noted as a scholar. Simeon spent much time studying the prophets of Israel. It was during his studies

that he learned of the coming of the Messiah. The Jewish people were waiting for the Messiah to come and deliver Israel from their conquerors. He spent many years in prayer. Finally, while Simeon was praying he heard the voice of God. God promised Simeon that he would not die until he had seen the Messiah.

When Simeon saw Jesus, he took the baby in his arms and blessed the Lord and said: ***"Lord, now let Your servant go in peace according to Your promise, because my eyes have seen Your salvation which you have prepared before the face of all peoples, a light to bring revelation to the Gentiles, and the glory to your people Israel."***

Also, in the Temple was Anna the Prophetess. She had been a widow for many years. Anna was about eighty-four years old and spent her time in the Temple worshiping, fasting, and praying. When she saw the Christ Child she praised God and spoke of him to all who were awaiting the Messiah.

After Jesus was presented in the Temple, the family returned to Galilee to the town of Nazareth. The Bible tells us that Jesus grew and became strong, and was filled with wisdom.

## VENERABLE ANTHONY the GREAT | January 17

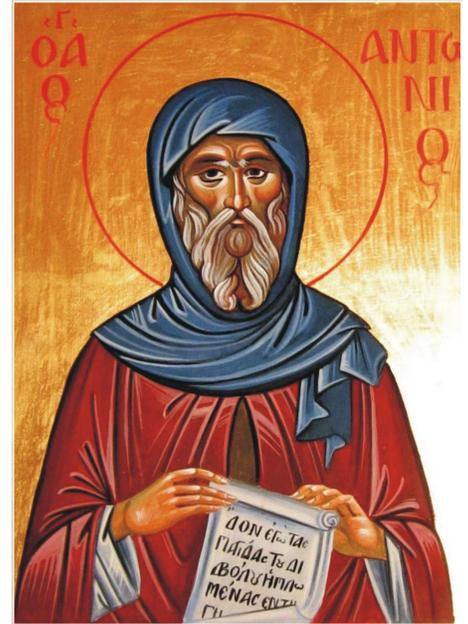
*“One should not say that it is impossible to reach a virtuous life; but one should say that it is not easy. Nor do those who have reached it find it easy to maintain. Those who are devout and whose intellect enjoys the love of God participate in the life of virtue; the ordinary intellect, however, is worldly and wavering, producing both good and evil thoughts, because it is changeful by nature and directed towards material things. But the intellect that enjoys the love of God punishes the evil which arises spontaneously because of man’s laziness.”*

Our venerable and God-bearing Father Saint Anthony the Great was born in to a wealthy family in upper Egypt about 254 AD. Also known as Anthony of Egypt, Anthony of the Desert, and Anthony the Anchorite, he was a leader among the Desert Fathers, who were Christian monks in the Egyptian desert in the 3rd and 4th centuries AD. The Orthodox Church celebrates his feast each year on January 17.

One day after a teaching on Jesus saying to the people, "If you want to be perfect, go, sell what you have and give to the poor, and you will have treasures in heaven; and come, follow Me" (Matthew 19:21), St. Anthony sold everything he owned, gave the proceeds to the poor, and left the city behind to live in the desert.

Although he held no titles or position, his holiness marked him as one whose wisdom commanded respect. When the Council of Nicea was convened, he was invited to participate. His eloquent defense of the Orthodox doctrine concerning the person of Jesus Christ was instrumental in weakening the position of Arianism. His witness led to the eventual and complete elimination of Arianism.

He instructed his followers to bury his body in an unmarked, secret grave, lest his body become an object of veneration. The monastic rules of Saint Anthony, the "patriarch" of monastic life, have served as the basis for countless monasteries.



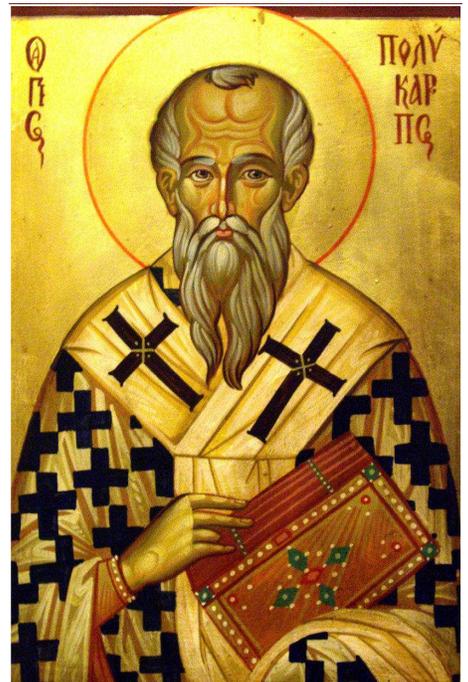
## HIEROMARTYR POLICARP of SMYRNA | February 23

The holy and glorious Hieromartyr Polycarp of Smyrna was a bishop and martyr of the early Church and is regarded as one of the three chief Apostolic Fathers. The year of his birth is reported as anywhere from AD 69 to 81, and his martyrdom is recorded as being from AD 155 to 167. According to The Martyrdom of Polycarp, he died, bound and burned at the stake then stabbed when the fire failed to touch him, in Smyrna (the seat of his episcopacy and modern day Izmir in Turkey), and he was also reported to be a disciple of the Apostle John.

Polycarp was a correspondent of Ignatius of Antioch, who addressed a letter to him, and mentions him in the letters to the Ephesians and to the Magnesians. Polycarp visited Rome during the time of Pope Anicetus, and found their customs for observing Pascha differed. They agreed to peaceably disagree on this matter. Polycarp was offered the opportunity of celebrating the Eucharist in the Pope's church.

St. Irenaeus of Lyons, a disciple of Polycarp, relates how and when he became a Christian and in his letter to Florinus stated that he saw and heard him personally in lower Asia; in particular he heard the account of Polycarp with John the Evangelist and with others who had seen Jesus Christ. Irenaeus also reports that Polycarp was converted to Christianity by apostles, consecrated a bishop, and communicated with many who had seen Jesus. He repeatedly emphasizes the very old age of Polycarp. The Martyrdom has Polycarp himself give his age on the day of his death as 86 years.

The date of Polycarp's death is disputed. Eusebius of Caesarea dates it to the reign of Marcus Aurelius, circa 166-167. In The Martyrdom of Polycarp Polycarp is recorded as saying on the day of his death, "Eighty and six years I have served him." which indicates that he could possibly have been eighty-six years old or that he had lived eighty-six years since his conversion to Christianity.



# THE EXPERIENCE OF TIME AND ETERNITY IN WORSHIP

*These few words are offered to help people in general to have a better understanding of what Orthodox liturgical practices are supposed to convey and why. In particular, comments are directed towards Orthodox cantors, singers and choir directors to help guide them in accurately fulfilling their roles in Divine Services and to resist the contemporary spread of innovative liturgical practices that undermine the fullness of what Orthodox Worship should be all about.*

## **Standing in Two Worlds**

As soon as we step into an Orthodox church, we are stepping into another world — another realm. We are stepping out of our everyday world, into the eternal world — and we have the opportunity to experience a foretaste of God’s heavenly Kingdom. The architecture of an Orthodox church, its icons and the way in which its Divine Services are conducted should all convey the reality of this other heavenly realm and help us to participate in it and experience it. In an Orthodox church building, with its icons and Divine Services, we are standing in two worlds, with one foot in the temporal world and one foot in the eternal world. We are given the opportunity to transcend the sense of time of our daily lives in the temporal world, and to encounter the transfigured and redeemed time of the Heavenly Kingdom. St. Paul instructs us in several of his Epistles to “redeem the time.” There are many different meanings of this phrase, but one meaning is that in Orthodox Divine Services we can experience what we might call “redeemed time.”

## **Two Kinds of Time**

In English, we are somewhat restricted in talking and thinking about time, partly due to the general lack of adequate words to express transcendent experience, and partly because we have just one word for ‘time’ — which generally refers to chronological, calendar time as measured by a clock. However, in the Greek language, with its inherent thought-patterns, the language in which the New Testament was written and the Eastern Fathers thought and wrote, there are two words for time. “Chronos” (as

in ‘chronological’) is the Greek word for the earthly, temporal, measurable, clock time where we live our everyday lives. “Chronos” time and space are chief characteristics of God’s created world and therefore are not bad in themselves, but are to be redeemed, along with everything else in the fallen world. However, Greek (and some other languages) has a second word, (and therefore a second category of thought) for time — “kairos.” This refers to what we might describe as “Eternal” or “Divine time,” or “Transfigured time,” or “Redeemed time”— a realm wherein we step outside of and transcend the “clock” time of our everyday lives in the world. “Kairos” time is the realm of artistic creativity, wherein one “stands outside oneself,” and is caught up into another realm or level of existence. “Kairos” time is the present now time: “Today Christ is born! Today Christ is Risen! Today Christ is Baptized! This is the day of salvation! “Kairos” time is also the “fullness of time,” when the Eternal breaks into and penetrates our fallen earthly existence, transfiguring it and us, wherein we are granted the gift to temporarily catch a glimpse of standing in the Presence of God. This is the realm of what might be called “religious experience”—or having a “personal experience” of God; it is the present moment of repentance and conversion. We have stepped into “Kairos” time when we are “caught up” and don’t even notice the passage of “chronos” time.

“Kairos” is the transcendent time into which we are invited to enter and to experience in Orthodox Divine worship—the Divine time of this other world, this other realm. This is the “redeemed time” into which we are invited to enter when we step into an authentic Orthodox church temple. This is the “redeemed time” that we can experience in authentic Orthodox icons. This is the “redeemed time” in which we can participate during authentically-rendered Orthodox Divine Services. The degree to which the architecture, icons and liturgy can enable us to temporarily transcend this fallen temporal world and have a foretaste of heavenly worship in God’s Presence can vary enormously, but the extent to which the earthly worship reflects the heavenly worship is the most important. When the Divine Services are sung and chanted and prayed in a way that reflects heavenly worship, then even a mediocre physical church building, with mediocre icons, (or even when served in a hospital, nursing home, prison, home, or other setting outside a church building), can be transformed temporarily into the eternal Kingdom and where those present are invited to participate in the continuous worship of heaven. This is a totally awesome gift that we are offered!

Sometimes people can intuitively experience this sense of transcendence of time, space and place—the transcending of the temporal, everyday life of the ‘world’— without knowing just how to express in words the experience of standing with one foot in heaven and one foot on the earth. But on the other hand, sometimes the opposite might occur, for it is also very easy—and an enormous temptation that must be rigorously resisted—to bring the experiences of our daily, temporal life in the fallen world into the life of the Church and its Divine Services. We also can be tempted to bring with us the experience of both secular and heterodox music. Usually we do this without even being aware of what we are doing, because it is a unconscious expression of how we have been socialized in our lives in the culture around us. Let us reflect a bit about what this means in practice, to help us recognize it when it occurs.

### ***Orthodox Worship Transports us into the Eternal Realm***

Every Christian is called to “be in the world, but not of the world.” But this is a very difficult and life-long struggle, and is totally contradictory to everything that the culture around us teaches. But what exactly does it mean to be in the world but not of the world? One concise explanation of what this phrase means is that while we live our daily lives in the physical world around us, our values and priorities must be focused on God’s values and His priorities. That is—our hearts are to be committed to acquiring the treasures of God’s spiritual riches over all temporal, earthly wealth and power, and what the ‘world’ considers to be important.

Participating in the “kairos” experience of Eternity in Orthodox worship can be a significant component of helping us not to be a part of the fallen world, while yet living in it. Our encounter with the Church, and its icons and liturgy is supposed to lift us up out of this world, and transport us temporarily into the heavenly, eternal realm, where the worship of God is continuous. But in order to have the opportunity for this to occur, we have to cooperate with the Lord in achieving this goal in a number of ways: in the way in which we design our Orthodox churches; in the way in which we paint our Orthodox icons; and most importantly, in the way in which we sing and chant the Divine Services. We must cooperate with God and have authentic Orthodox church architecture, authentic Orthodox icons, and authentic Orthodox Divine Services— authentic, precisely because they accurately reflect Orthodox Theology and Tradition.

### ***Vital Principle: Orthodox Worship on Earth Is a Reflection of Divine Worship in Heaven***

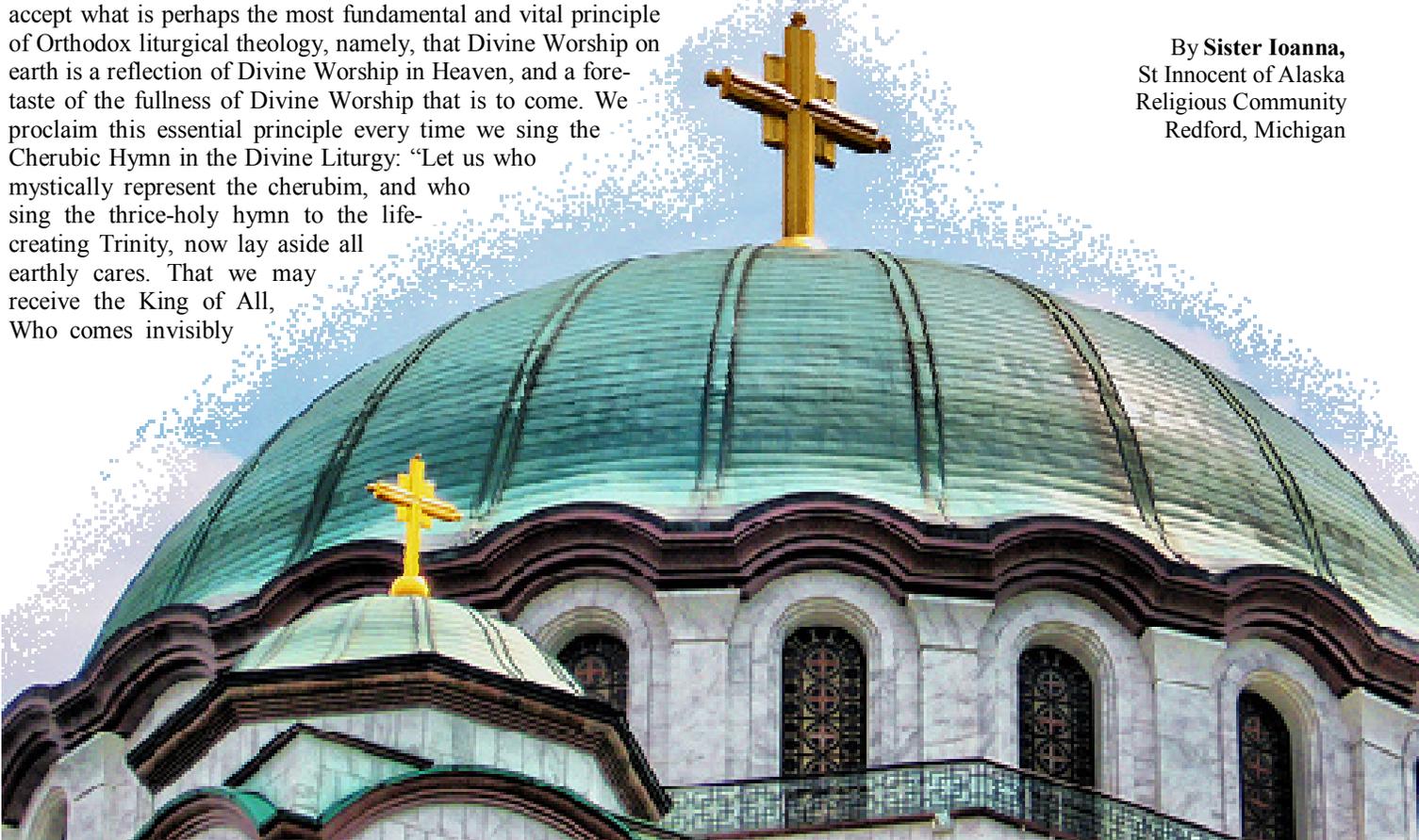
What steps can we take in our personal effort to cooperate with God in order to achieve these goals? To start with, we need to accept what is perhaps the most fundamental and vital principle of Orthodox liturgical theology, namely, that Divine Worship on earth is a reflection of Divine Worship in Heaven, and a fore-taste of the fullness of Divine Worship that is to come. We proclaim this essential principle every time we sing the Cherubic Hymn in the Divine Liturgy: “Let us who mystically represent the cherubim, and who sing the thrice-holy hymn to the life-creating Trinity, now lay aside all earthly cares. That we may receive the King of All, Who comes invisibly

up-borne by the angelic hosts.” The meaning of these words is truly awesome and even mind-boggling—that we sinful and inadequate and frail human beings, are allowed to represent the cherubim, who are the angels, second in rank to the seraphim, who worship God continually before His Holy Throne and Altar.

The concept of earthly worship reflecting heavenly worship does not start with Christianity, but is received by Orthodox Christians from the Old Testament Jewish Tradition. God instructed Moses to create a Tabernacle modeled on the heavenly Tabernacle, and gave careful detailed instructions about how to make the Tabernacle, and how to do the liturgical rites to be performed in the Tabernacle, which are also modeled on those of heavenly worship. The Tabernacle of Moses, and its successor, the Temple in Jerusalem, are explicitly described by God to Moses as a correspondence between the invisible heavenly prototype and its visible counterpart on earth. The Church, which is the New Jerusalem and an image of God’s Heavenly Jerusalem, continues the Old Testament concept of the correspondence between the earthly temple and worship and their heavenly prototypes. In the New Testament, there are various descriptions of heavenly worship, especially in the Epistle to the Hebrews and in the Apocalypse or Revelation of St. John. This correspondence between the invisible heavenly prototype and the visible earthly expression is a vital characteristic of Christian architecture and worship from the earliest Christian centuries, and is a fundamental principle of Orthodox liturgical theology.

*To be continued in Good Works (Mar-Apr 2015).*

By **Sister Ioanna**,  
St Innocent of Alaska  
Religious Community  
Redford, Michigan



**ALL ARE WELCOME — Pray, learn and enjoy fellowship with us!**  
**Services begin at 6:00pm | Free-will offering | Refreshments to follow**

DETROIT INTER-ORTHODOX SUNDAY  
**LENTEN**

# Vespers

2 0 1 5

1 MARCH TRIUMPH OF ORTHODOXY

**ANTIOCHIAN ORTHODOX BASILICA OF ST MARY**

VERY REV DR MICHAEL OLEKSA, GUEST SPEAKER  
18100 MERRIMAN, LIVONIA (B/T 6 & 7 MILE)

8 MARCH ST GREGORY PALAMAS

**ST STEVAN DECANSKI SERBIAN ORTHODOX CHURCH**

VERY REV FR RADOMIR OBSENICA, GUEST SPEAKER  
14235 EAST 11 MILE RD, WARREN (N 696 SERVICE DR, B/T SCHOENHERR & GROESBECK)

15 MARCH THE HOLY CROSS

**ST THOMAS ORTHODOX CHURCH**

VERY REV FR MICHAEL BUTLER, GUEST SPEAKER  
29150 W 10 MILE RD, FARMINGTON HILLS (E OF MIDDLEBELT)

22 MARCH ST JOHN OF THE LADDER

**STS CONSTANTINE & HELEN GREEK ORTHODOX CHURCH**

REV FR STRATTON DOROZENSKI, GUEST SPEAKER  
36375 JOY RD, WESTLAND (B/T NEWBURGH & WAYNE)

29 MARCH ST MARY OF EGYPT

**DESCENT OF THE HOLY GHOST ROMANIAN ORTHODOX CHURCH**

REV FR JOHN FENTON, GUEST SPEAKER  
31500 RYAN RD, WARREN (N OF 13 MILE)



## **ATTENTION SINGERS!**

We invite you to participate in the Lenten Vesper Choir of the COCC!  
It is a wonderful experience, a great way to meet new people and use your God-given ability for His glory. Rehearsals are SUNDAYS, February 1, 8, 15 (3-5pm) at St George Romanian Cathedral, 18405 W Nine Mile, Southfield.



that here in America public school children are being indoctrinated to reject Christian and family values in school systems manipulated by activists and politicians.

At all stages of our lives, we can see the attempts to remove God from every kind of influence on us. Yes, churches in America are still being tolerated. But whether we're talking about government or extremist agendas or just individual apathy, many people are suffering from a lack of Christian spirituality, without care for salvation. We are being told to love the Creation but to reject the Creator and Source of Life.

So, what's new? What I have just described has been mainly true of every generation and in every country of the world. The solutions lie within the people of each generation. We must struggle against the world's precepts in order to keep the light of Christ in our minds and hearts. We must encourage one another in the Faith, for within true Christian precepts we find real love for the world and everyone in it.

We must be aware of the many martyrdoms happening in the Middle East, Africa, Asia and elsewhere in the world. We must examine the history of western Europe's loss of Christian spirituality and vow not to follow in their footsteps. We

# Christian Life in Today's Society

We know from our experience as families as well as individuals, that we're all growing older much too soon. Our toddlers become teens, then college students, young adults and spouses, as we ourselves become bystanders in a world made for them. That's all right, because we prepared them for their future (or at least we tried to).

The Church has experienced this for two millenniums, trying to raise us in the presence of God and preparing us for a future with Him. I say "trying" because our response to the Lord has not always been a positive one. As children, we had to rely generally on our parents to take seriously their role as Orthodox Christians and avail us with Church and Sunday School. Too many parents were irresponsible about it and denied their children a living and growing relationship with the Lord.

As teenagers, rebellion against parental authority sometimes reveals itself in rejection of a Heavenly Father or a Church Mother. The Church is seen as outdated, and a priest is viewed as either perverted or just bumbling, in either case irrelevant to their young lives because they don't care to go to church anyway, and religious people in general are labeled "fanatics." In fact, you can see these characterizations on television on any given day.

In education, young people must be very careful to find a school that has a balanced philosophy, one that allows students to learn without whitewash, hypocrisy or maliciousness toward man's relationship with God. Our American system of education (from Kindergarten on up) is on the skids, and our young people must be careful not to become brainwashed or "robotized" by extremist educators. As a priest, I can't believe

must look at the sinful wrongs committed by our own government and then work and pray for their correction. We must accept the truth that abortion and homosexuality are indeed sinful acts, but that sinners of whatever stripe (ourselves included) are still loved by God.

*At all stages of our lives,  
we can see the attempts to  
remove God from every  
kind of influence on us.*

However, the fact that God loves us does not qualify us to sin. The Church is correct and wise to call us all to repentance. It is God's wisdom (!) and he will not be mocked. So, all of our evasions, excuses and worldly machinations, whether by individuals, groups or governments, will not simply be passed over on the Day of Reckoning.

*Fr Ramey Rosca*

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*Excerpt from the Parish Priest Report  
to the Annual Parish Assembly, 26 January 2014  
Sts Peter & Paul Romanian Orthodox Church,  
Dearborn Heights*

# ORTHODOX DETROIT HONORS ARCHBISHOP NATHANIEL

On Saturday, November 8, 2014, our local Orthodox community participated in celebrating the 30th Anniversary of the Enthronement of His Eminence, the Most Blessed Nathaniel, as Archbishop of Detroit and Ruling Hierarch of the Romanian Episcopate of America. The celebration took place in the presence of the precious relics of St George the Great Martyr and St Nectarios of Eghina, at the Romanian archdiocesan Cathedral of St George in Southfield, beginning with Great Vespers and Service of Thanksgiving.

Participating in this milestone celebration with Archbishop Nathaniel were His Eminence Metropolitan Nicholas of the Greek Orthodox Metropolis of Detroit, and His Grace Irineu, Bishop of Dearborn Heights, Auxiliary Bishop of the Romanian Episcopate. Concelebrating with the three hierarchs were about 25 priests and 5 deacons, with Protospesbyter Laurence Lazar, Dean of St George Cathedral, presiding. The Very Reverend Mother Gabriella, Abbess of Holy Dormition Monastery in Rives Junction MI with some of the sisters (Bishop Irineu also serves as Abbot of Ascension Monastery in Clinton MI) was also present. The responses were beautifully sung by a male ensemble of 7 voices, led by Subdeacon John E Lazar.

In addition to many Romanian clergy and laity present, some coming from across the Midwest and Canada, there were also numerous clergy and faithful from most of the many Orthodox jurisdictions in Metro-Detroit. Many of the current and past officers and members of the COCC were also

present. All in all, this celebration was an important Inter-Orthodox event for the Orthodox community of southeast Michigan, and was an important expression of Orthodox unity. Thus, it was an appropriate tribute to the Archbishop, who has been very dedicated to building pan-Orthodox unity in America during these 30 years.

Following the prayerful services and veneration of the holy relics, there was a glorious reception in the cathedral's spacious and lovely Cultural Center, that was indeed a worthy tribute in honor of the Archbishop's years of labor in the Lord's vineyard. The large hall was packed, with almost every seat taken. Beautifully arranged and decorated tables were filled with a huge variety of delicious hors d'oeuvres and desserts, which were enjoyed by all. Comments were offered by Fr Lazar, Fr Remus Grama of St Mary Cathedral in Cleveland, Ohio, Bishop Irineu, and Metropolitan Nicholas. Special gifts were also presented. A ten-voice ensemble of the COCC's Orthodox Choir of Detroit, conducted by Matushka Victoria Kopistiansky, offered a special choral concert of beautiful hymns. A superb 142-page, full-size color commemorative book of photos, letters of congratulations and several articles documenting Archbishop Nathaniel's life and contributions to the Romanian Orthodox Church, designed and compiled by J Lazar, was distributed. The cathedral, as usual, did an exquisite job in arranging and hosting this marvelous event. - *participant*



Above: Archbishop Nathaniel speaks at the reception;  
Below: The hierarchs with clergy present for the Vespers and Service of Thanksgiving



## COCC Meeting HIGHLIGHTS

Recent meetings of the COCC were held at St Mary Protectress Cathedral (November) and St Lazarus Cathedral, Detroit (December). Some of recent activities included...

- ◆ *Endorsement and financial support of the "Coats for Christmas" project of St Thomas parish*
- ◆ *Development and progress of Media Ministry YouTube educational series, chaired by Fr Nabil Fino*
- ◆ *Preparation for the Annual Clergy & Wives Appreciation Dinner, to be held December 30.*
- ◆ *Support for the celebration honoring Archbishop Nathaniel on the occasion of his 30th Anniversary as ruling hierarch of the Romanian Episcopate of America*
- ◆ *Discussion and consideration regarding the 2015 Calendar, particularly the Sunday Lenten Vespers Series.*
- ◆ *Continued discussion and planning to reactivate the OCF chapter at Wayne State University in midtown, and to offer an open-house event to help area schools learn about OCF and share their activities with incoming students and parents.*
- ◆ *Finalizing plans for a beneficial city-wide Church School Workshop for clergy and teachers, chaired by (Preoteasa) Anita Lazar, a noted educator, to take place in the early part of 2015.*
- ◆ *Progress with plans to offer a choral concert by our choir in a neighboring state as an outreach and ambassadorial effort in the coming year.*
- ◆ *Continued renewal of the Clergy Brotherhood, under direction of Fr Laurence Lazar, with plans for a regular (once a month) lunch-social for all clergy, and a special conference on March 2, 2015, presented by renowned speaker Fr Michael Oleksa, at St George Cathedral.*
- ◆ *Expansion of our web presence continues through our main page ([www.coccdetroit.org](http://www.coccdetroit.org)) as well as Facebook and YouTube.*

## SECRETARY NEEDED!



The COCC is looking for someone to fill the role of Secretary for our organization. Although an essential position, the work load is minimal (meeting minutes and basic written / emailed correspondence). **Please, consider helping us! Call Richard Shebib (248 345-9346). Formal election of our new officer will be on February 10.**



Intru mulți ani, Stăpâne!  
**MANY YEARS, O MASTER!**  
Εἰς πολλά ετη, Δεσποτα!

Above: Fr Lazar (Cathedral Dean) at the relics of St George and St Nectarios during the Thanksgiving Service; Right: Metropolitan Nicholas offers remarks; Below: An ensemble of the Orthodox Choir of Detroit gives a short concert at the reception



The Orthodox Christian Women  
of Michigan

Invites you to its

# 22nd Anniversary LUNCHEON

Sunday, February 8, 2015

*Our keynote speaker will be a representative of  
DMC Children's Hospital of Michigan.*

2:00pm *Memorial Service in the Cathedral  
Family-style Luncheon  
Presentation to follow*

Please help the committee prepare!

**RSVP** Mary Lafter (248) 356-4186  
Loretta Gates (248) 689-9721

Donation \$25.00 per person.

*The Romanian Cultural Center at St George Cathedral  
18405 W Nine Mile, Southfield (W of Lodge & Sfld)  
www.sgroc.org*

*All are welcome!*



The Orthodox Christian  
Women of Michigan

# OCW

In spite of icy road conditions on the morning of November 22, some 30 hardy souls turned out to hear Fr Laurence Lazar talk about "Why Bad Things Happen to Good People." He began by describing the perfect world God created for us out of love, then how so much went downhill after Adam sinned.

He reminded us that God gave us free will to follow Him or to follow Satan. He pointed out that Satan goes after the person following Christ, and so, bad things happen to good people. He gave many examples from the Bible of bad things happening to good people, including Job, St Paul, and of course, Our Lord Jesus Christ. Afterwards, many asked questions and made positive comments about Fr Laurence's presentation.

OCW was hosted that morning by the community of St Mary Antiochian parish of Berkley. We were warmly welcomed by Fr Nabil Fino and the women of the parish who provided refreshments, including a light Lenten lunch after the presentation. Canned good were collected from those who attended for distribution to those in need.

The next OCW event will be our 21st Anniversary Luncheon on February 8, at St George Romanian Cathedral in Southfield (see more information at the left). Men, women and teens are welcome to all OCW events. Women of all canonical Orthodox jurisdictions are invited to join OCW. For membership information, call us (info on next page) or simply complete and return the form provided below!

- Mary Lafter, OCW President



The Orthodox Christian  
Women of Michigan

# OCW

Please return this completed  
form with payment to:

OCW  
c/o St Thomas Church  
29150 W 10 Mile Rd  
Farmington Hills MI 48335

## 2015 MEMBERSHIP FORM

(please print) Date \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Home phone \_\_\_\_\_ Cell \_\_\_\_\_

Email address \_\_\_\_\_

Interests / Skills \_\_\_\_\_

Occupation \_\_\_\_\_ Membership  New

Renewal

(Annual Membership is \$15.00, payable by cash or check)

# PARTNERS, AFFILIATES & MINISTRIES OF THE COCC:

# Get involved!

## THE ORTHODOX CHOIR OF DETROIT

The Orthodox Choir of Metropolitan Detroit has brought an essential aspect of our Faith to the region with its beautiful music. The ensemble is composed of singers in mixed voice (SATB) from parishes across the city, and is regarded as one of the finest such ensembles in the US.

The "Lenten Choir" is a more loosely organized group that leads responses at the annual Sunday Lenten Vespers series. The choir also rehearses on a more intense level to prepare for concerts and other events as needed. The repertoire includes many composers, from traditional Byzantine and ancient melodies, to modern-day Americans.

(Matushka) Victoria Kopistiansky is the musical director, and COCC representative / liaison is **Elizabeth Star (734 306-1486 | starelizabeth70@gmail.com)**. New singers are always welcome!

## ST JOHN CHRYSOSTOM CLERGY BROTHERHOOD



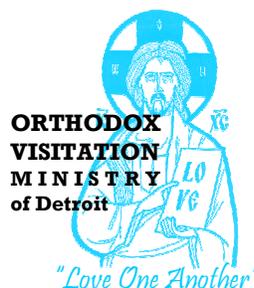
The Orthodox Clergy of metropolitan Detroit gather throughout the year as part of the "Saint John Chrysostom" Brotherhood, as a way to share their pastoral experiences, learn, pray, and interact with one another on a unique level. All priests and deacons in canonical order are invited and encouraged to take part. The president of the Clergy Brotherhood, also serves as Spiritual Advisor to the COCC and other affiliated groups. Please contact **Fr Laurence Lazar (248 569-4833 | frlazar@hotmail.com)**

## ORTHODOX CHRISTIAN WOMEN (OCW)

The Orthodox Christian Women of Michigan is an organization of women from the various jurisdictions of Canonical Orthodox churches in metropolitan Detroit. Its purposes are educational, spiritual, and charitable. Educational programs about our Orthodox Faith are presented monthly March through June and September through November. A summer retreat is also held. The charitable purpose is fulfilled primarily by collecting non-perishable food and paper products then distributed to those in need. New clothing and other items requested by Children's Hospital of Michigan are also collected.

Annual observances of its founding are celebrated in February with a luncheon and election of a Board of Directors. For further information, contact **President Mary Lafter at (248 356-4186), or Mary Ann Dadich (586 775-4799 | mdadich811@gmail.com)**.

## ORTHODOX VISITATION MINISTRY (OVMD)



The Orthodox Visitation Ministry of Detroit is an effort by the COCC to help parishes keep in contact with their elderly, shut-in, or otherwise disabled members who can no longer be physically active in their community. The motto of the group is "Sharing Christ's Love by Visiting with a Friend", reminding these brothers and sisters in the Faith that they are not forgotten by their Church. It is a simple but meaningful program that can be adopted by any parish wishing to benefit from this work of the Church.

Please contact **Karen Todorov or Gail Razoook (248 345-9346 | orthodoxvisitationdetroit@gmail.com)**.



## FOCUS MOTOR CITY

What was founded as "Orthodox Detroit Outreach" has now transitioned into FOCUS (Fellowship of Orthodox Christians United to Serve) Motor City Chapter! Our mission first and foremost is to strive to fulfill the Gospel of our Lord, Jesus Christ, being faithful to the teachings and Living Tradition of the Orthodox Church. We intend actively and in an ongoing manner to assess the needs of those within the greater Detroit metropolitan area, providing through various ministrations towards the material sustenance and spiritual aid to those in need. We wish to serve the churches of our area by providing both local and coordinated ministries to aid those in need, and offering educational and experiential resources as requested.

PO Box 38511, Detroit MI 48238  
www.focusmotorcity.org | detroit@focusna.org

## BROTHERHOOD OF SAINT MOSES

The Detroit Metro Chapter of the National Brotherhood of Saint Moses the Black (the Ethiopian) exists primarily as an outreach to those seeking the True Faith of the Orthodox Church. Just as the Church finds deep roots in the lands of Africa, so too does the BSMB strive to make those roots more known and understood in America.

The group is represented in the COCC by **Sharon Gomulka (248 477-6411 | bsmb-detroit@att.net)** who serves as the Chair for the Detroit Chapter.

## POPE OF ETHIOPIA TO VISIT EGYPT

The Patriarch of the Ethiopian Orthodox Tewahedo Church Mathias I will visit Egypt for the first time on Saturday, January 11, the Egyptian Coptic Orthodox Church announced. The six-day visit came after an invitation from Pope Tawadros II of the Coptic Church, Al-Ahram daily reported.



The Egyptian and Ethiopian churches are seen to have played a role in the negotiations between both countries regarding the Grand Renaissance Dam Ethiopia is building on the Blue Nile, which

Cairo is concerned could have an adverse effect on Egypt's water supply.

The Ethiopian church was formerly an archdiocese of the Church of Alexandria but became autonomous in the twentieth century.

## SERBIAN CHURCH LAUNCHES ONLINE TV

BELGRADE — The Serbian Orthodox Church will on Thursday launch its television station, TV Hram ("TV Temple"), that will be available only online. This will coincide with the Christmas holiday period, marked in Serbia according to the Julian calendar, on January 7.



The Church already operates 15 radio stations, the Belgrade-based daily Vecernje Novosti writes. The first program the TV station will broadcast will be an interview with Serbian Patriarch Irinej, who has given his blessing for the project. The new outlet will cooperate with electronic and print media from Serbia, Montenegro, and the Serb Republic.

"Beside the Church-related topics, we intend to present, in the best light, to the country and the diaspora, the goings-on in the Serbian capital city that concern almost every areas, including culture, health care, education, and in relation to that we will achieve cooperation with all state institutions in order to make our program as rich, diverse, and interesting as possible," Pavlovic explained.

The Serbian Church's online effort joins Constantinople, Russia and Romania with their own online and regular Television stations.

## MANY YEARS!



*BEST WISHES to Fr George Hatz (St Nicholas Greek parish, Troy) who recently celebrated his retirement. He is pictured with his Presvytera Helen, Fr Stratton Dorozenski (presiding pries) and Metropolitan Nicholas.*



*CONGRATULATIONS to Fr Charles Sarelis (attached to Nativity of the Virgin Greek Church, Plymouth) who recently celebrated his 54th Anniversary of Ordination. He was honored by Metropolitan Nicholas and the community. Father is a past president of the COCC.*

# 100th Anniversaries

We rejoice with **Holy Trinity (Russian / OCA) Church** (on East 8 Mile, Detroit) led by Fr Lev Kopistiansky, and **St Lazarus Serbian Cathedral "Ravanica"** (on E Outer Drive at Van Dyke, Detroit) with their Dean, Fr Zivan Urosev, who mark their Centennials in 2015! Holy Trinity celebrates on October 2-4 and St Lazarus on October 9-11. Information will be published as it becomes available.

If your parish has a milestone this year, please let us know so we can share with our readers!

Images from  
the Enthronement of  
METROPOLITAN *Joseph*

*New primate of the Antiochian Orthodox  
Christian Archdiocese in North America*



Celebrated by Patriarch JOHN X of Antioch and All the East, at the Archdiocesan Cathedral of Saint Nicholas, Brooklyn, New York (December 5-6, 2014)



## HISTORIC ORTHODOX DETROIT

The Detroit Orthodox Community has a history of over 100 years! For various reasons over the decades, most parishes have left the “old neighborhoods” and venerable original structures. Some parishes have sadly closed their doors, while others have been founded more recently. Whatever the case, your history is our history!

Contact Mary Ann Dadich (586 775 4799, [mdadich811@gmail.com](mailto:mdadich811@gmail.com)), our Good Works Liaison, for more information. Help us preserve and share our rich spiritual and cultural heritage in our great city. Let’s keep the spirit of our past alive for future generations!

# PARISH SPOTLIGHT...

## ST INNOCENT CHURCH



St. Innocent of Irkutsk Orthodox Church is a small, English-speaking, multi-ethnic and multi-racial, new-calendar parish under the Patriarchate of Moscow, comprised of families and single people spanning four generations, plus a woman's religious/monastic community, dedicated to St. Innocent of Alaska, established in 2003. The parish was founded in 1967 in Redford Township, on the western edge of Detroit. The parishioners are of many different traditional ethnic Orthodox backgrounds, including Carpatho-Russian (Russyn), Russian, Ukrainian, Galician, Greek, Eretrian plus numerous converts of Western European and African backgrounds.

Founded on 3 March 1967 by Fr. Igor Burdikoff and a group of sixteen families, with the blessings and support of Metropolitan John (Wendland), St. Innocent of Irkutsk Church was established as the first all-English-speaking parish in Metropolitan Detroit. A church with an attached rectory building owned by a Baptist congregation was purchased, and transformed into an Orthodox Temple. Five years after the founding of the parish, during the pastorate of Fr. Mark Odell, icons for the iconostasis were written by Katherine Ulanowski, a member of the parish, which were blessed by Bishop Makary in 1972. In June 1974, when Fr. Vladimir Demshuk was Pastor, four more icons by the same iconographer were blessed.

In 1984, during the 4th Patriarchal Parishes Convocation in Detroit, Archbishop

Platon of Sverdlovsk and Kurgan, presented to St. Innocent Church the four main icons on the iconostasis (Christ, the Theotokos, St. Innocent and St. Nicholas) as gifts from the Russian Orthodox Church, which were installed and blessed.

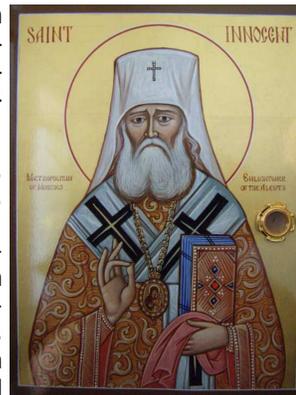
In June 1984 a new and more stable chapter in the life of St. Innocent Parish began with the arrival of Fr. Roman Star and his family, who has served with self-sacrifice, dedication and love for God, His Holy Church, and his parishioners ever since. On August 29, 2004 the 20th anniversary of his Ordination and Pastorate was joyfully celebrated and 2014 marks his 30th anniversary.

During the past 30 years, since his arrival in 1984, liturgical life has expanded; attendance at Divine Services increased; education for children and adults developed; two more Readers were tonsured; instruction for readers, converts and non-churched immigrants has been conducted; and many charitable works performed.

### ST INNOCENT "OF IRKUTSK" ORTHODOX CHURCH

Eastern American Diocese of the Russian Patriarchate  
23300 W Chicago, Redford 48239  
Telephone 313 538-1142

Rt Reverend Mitred Archpriest Roman Star  
Rev Fr Daneil Shirak



## ORTHODOX CHURCHES OF METROPOLITAN DETROIT

**St Lazarus**  
**Serbian Orthodox Cathedral**  
*Founded 1915*

[www.ravanica.org](http://www.ravanica.org)  
4575 Outer Dr E, Detroit  
**V Rev Fr Zivan Urosev**

*Serbian Orthodox Diocese of Midwestern America*



**Nativity of the Virgin Mary**  
**Greek Orthodox Church**

[www.nativitygochurch.org](http://www.nativitygochurch.org)  
39851 W 5 Mile, Plymouth  
**Office of Parish Priest vacant**

*Greek Orthodox Metropolis of Detroit*



**St Nicholas**  
**Romanian Orthodox Church**  
*Founded 1955*

5353 Livernois Rd, Troy  
**V Rev Fr George Carstea**

*Romanian Orthodox Episcopate of America*



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# COMMUNITY CALENDAR

Lunch for the Hungry is served Sundays at 2pm, Sts Peter & Paul Hall (3810 Gilbert St, Detroit). Contact Focus Motor City to help.

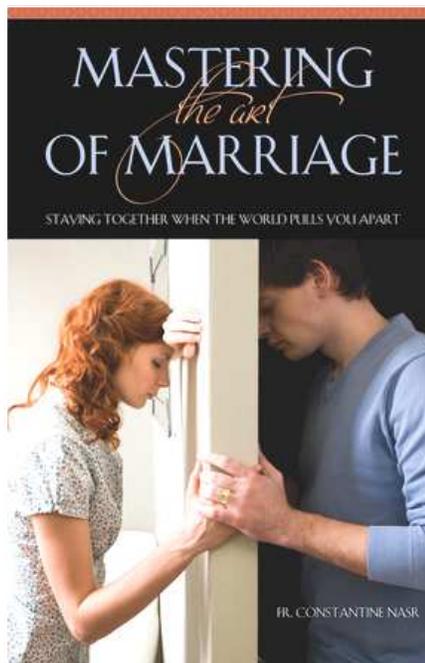
## FEBRUARY

- 1 Good Works (Mar-Apr) submission deadline  
Memorial in memory of Archbishop Valerian (Trifa)  
10am: St George Romanian Cathedral, Southfield  
Lenten Vesper Choir Rehearsal  
3pm: St George Romanian Cathedral, Southfield
- 2 + Presentation of the Lord in the Temple
- 8 OCW 21st Anniversary Luncheon  
2pm: St George Romanian Cathedral, Southfield  
Lenten Vesper Choir Rehearsal  
3pm: St George Romanian Cathedral, Southfield
- 10 COCC Monthly Meeting,  
7pm: Sts Peter & Paul Romanian Church, Dearborn Hts
- 15 Farewell to Meat (Meatfare Sunday)  
Lenten Vesper Choir Rehearsal  
3pm: St George Romanian Cathedral, Southfield
- 20 Brotherhood of St Moses the Black: Book Discussion  
7pm: St Innocent Church, Redford
- 21 Winter Garage Sale  
Sts Peter & Paul Romanian Church, Dearborn Heights
- 22 Farewell to Dairy (Cheesefare Sunday)  
"Forgiveness Sunday"
- 23 Great Lent begins

## MARCH

- 1 1st Sunday of Lent: Orthodoxy (Lenten Vespers)  
6pm: St Mary Antiochian Church, Livonia
- 8 2nd Sunday of Lent: St Gregory (Lenten Vespers)  
6pm: St Stevan Serbian Church, Warren
- 10 COCC Monthly Meeting,  
7pm: Holy Trinity (Russian) Church, Detroit
- 15 3rd Sunday of Lent: The Cross (Lenten Vespers)  
6pm: St Thomas (Albanian) Church, Farmington Hills
- 16 OCW Speaker Series: "Ask Father" part 2  
7pm: St Nicholas Romanian Church, Troy
- 22 4th Sunday of Lent: The Cross (Lenten Vespers)  
6pm: St Thomas (Albanian) Church, Farmington Hills
- 24 + Eve of the Annunciation  
Patronal Feast Vespers  
7pm: Annunciation Greek Cathedral, Greektown
- 25 + Annunciation of the Virgin Mary  
Patronal Feast Hierarchal Liturgy  
10am: Annunciation Greek Cathedral, Greektown
- 29 5th Sunday of Lent: St Mary of Egypt (Lenten Vespers)  
6pm: Descent of the Holy Ghost Romanian Church, Warren

FMC - FOCUS Motor City (Orthodox Detroit Outreach) sponsored event  
OCW - Orthodox Christian Women sponsored event  
CFS - Community Feast-day Service Program  
**Parishes are encouraged to submit calendars to us!**



Friday, February 27

7:00pm-9:00pm

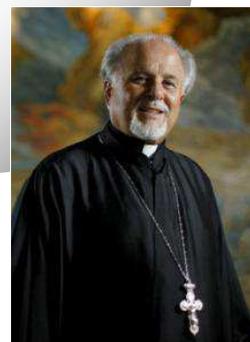
Saturday, February 28

9:30am-4:30pm

RSVP by February 14

734 422-0010

Lower level of the Basilica  
18100 Merriman Rd, Livonia  
(between 6 & 7 Mile Rds)



The  
Antiochian  
Orthodox  
Basilica of  
St Mary

## 2015 MARRIAGE PREPARATION SEMINAR

With renowned Author  
Fr Constantine Nasr

*Make 2015 a year of greater love  
and service to Him and our Church!*

**GOOD WORKS**

**JAN-FEB 2015**



ST GEORGE ROMANIAN ORTHODOX CATHEDRAL  
18405 W Nine Mile Rd, Southfield MI 48075 USA  
Telephone 248 569-4833

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