



GOOD WORKS

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



Bringing
Light, Love & Life
to our city!



SEPTEMBER - OCTOBER 2014



A MESSAGE FROM OUR PRESIDENT

We have come through a very busy summer. Many changes are happening as we move forward increasing the council's involvement within the Orthodox community of Metropolitan Detroit.

We have begun two new outreach ministries. First "Orthodox Visitation Ministry" working with seniors those unable to attend church. St. Lazarus Serbian Cathedral began a program for their parish, which has been a success for over four years, visiting shut-ins and parishioners on injury rehab. The council has adopted their program and we will bring it to all our parishes in the Detroit area. I hope you will reach out to us and allow this ministry to visit your parish and explain its benefit.

We have begun to organize a program devoted to our clergy the "Orthodox Media Ministry". Here we will have a series of YouTube videos speaking to moral and social issues. Topics affecting our everyday lives. We have begun scheduling video filming and we should be sending them on to you very soon. Watch for our continuing series of YouTube discussions.

Our Church School Ministry has begun contacting parishes seeking assistance from each parish school administrator to work together improving our children's learning about their faith. It is our

desire that this group will have ongoing dialog to bring about improved classroom experience for our teachers and children. If you have an interest in this area, please contact us at 248 345-9346.

The biggest impact on our council was the retirement of the Right Rev. Archpriest Fr. Roman Star Pastor of St. Innocent Church in Redford. After 30 years of devoted and dedicated service to the Council and St. John Chrysostom Clergy Brotherhood, in which he has been President for over 15 years, Father has decided to retire. Fr. Star saw a decline in the COCC due to reduction of interest in continued service for our community. Yet, he never left, always believing in the work of the council and kept the COCC a viable organization. He has seen his efforts payoff being a part of our resurgence. Were it not for his devoted service there would not be a Clergy Brotherhood nor a Council of Orthodox Christian Churches in Detroit today. We owe Fr. Star a debt of gratitude and may God grant him many years.

"Act as if everything depended on you; trust as if everything depended on God." - St Ignatius

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 parish closes its doors...



Sadly, with the celebration of their 75th Anniversary earlier this summer, Holy Trinity Ukrainian parish, a small community (on the Detroit / Dearborn border at Warren and Wyoming) closed its doors. What had become an all-English parish could no longer pay its bills and decided to sell the property (church building with hall below and adjacent parish house).

The relics were removed by Bishop Daniel, the holy vessels reclaimed, the bell and tower cross taken down, and the lights at Holy Trinity were turned off for the last time.

May the memory of this once happy parish community live on, and may we all learn a valuable lesson from its demise, holding on even tighter to our treasured churches and ensuring their future!

+ FROM OUR SPIRITUAL ADVISOR

Dear Brothers and Sisters,

There are different traditions but one of the ways Orthodox greet each other is to say, “Christ is among us!” (or “Christ is in our midst”) and to reply, “He is and always shall be.”

We may think its only an expression but these words are a powerful statement of faith.

We believe as the Lord himself told us that he would be present when even only two or three people were gathered together in his name. That’s a wonderful assurance that we can celebrate, and that’s why we can happily greet each other with the words, “Christ is among us!”



Another greeting is “Glory to Jesus Christ!” (or “May the Lord be praised!”) to which we respond “Glory forever!”. These words too are a simple and powerful statement of belief, that Our Lord and God and Savior Jesus Christ is and will forever be worthy of glory. We want, we need everyone to know this, and that’s why it is often said with

some gusto, as a real proclamation.

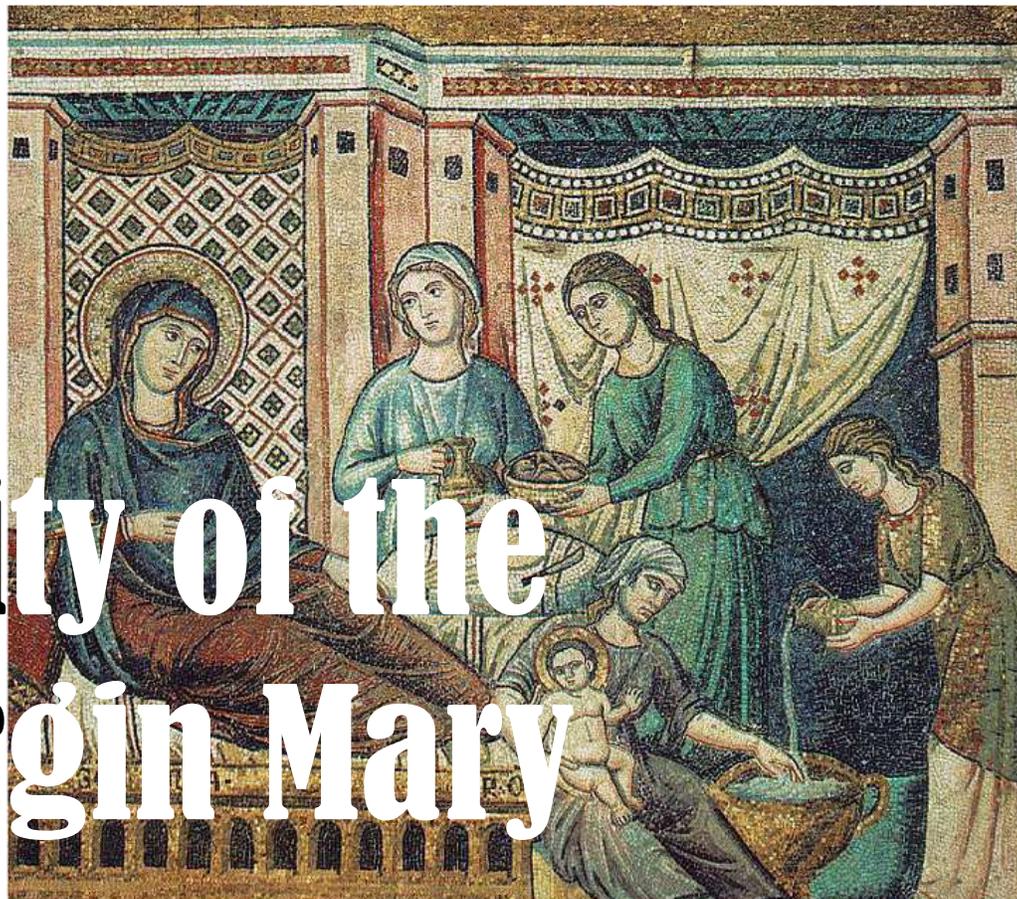
Beloved, we have a lot to be thankful for and to share with those around us. Our Orthodox Detroit metropolitan community, “the Church of Detroit”, includes thousands of souls who practice their faith within some forty parishes (regardless of numerical size or resources). Yet, we cannot focus our energies only on “our” parish. There are literally millions who don’t know the truth and beauty of Orthodoxy. We need to share what we believe with all the people around us: family, friends, co-workers, neighbors, and certainly even strangers. We need to proclaim to them that “Christ is among us!” and to invite them to join us in giving “Glory to Jesus Christ!”

This is the mission Our Lord gave his Church. It is the work of our hierarchs and priests, and should be of our parishes and of each of us personally. And the mission of the Council of Orthodox Christian Churches is to respectfully help and support us. because we can reach out to and be head by more people when we work together “with Christ present” and “for his glory”.

Father Laurence Lazar

Acting President
The Orthodox Clergy Brotherhood

Nativity of the Virgin Mary



The Feast of the Nativity of Our Most Holy Lady, the Birth-giver of God (Theotokos) and Ever-Virgin Mary is celebrated on September 8 each year. The Feast commemorates the birth of the Mother of Jesus Christ, our Lord.

The birth and early life of the Virgin Mary is not recorded in the Gospels or other books of the New Testament, however this information can be found in a work dating from the second century known as the Book of James or Protevangelion.

According to the story found in this book, Mary's parents, Joachim and Anna, were childless for many years. They remained faithful to God, but their prayers for a child were unanswered. One day, when Joachim came to the temple to make an offering, he was turned away by the High Priest who chastised him for his lack of children. To hide his shame, Joachim retreated to the hills to live among the shepherds and their flocks.

As Joachim was praying, his wife Anna was praying at the same time at their house in Jerusalem. An angel appeared to both of them and announced that Anna would have a child whose name would be known throughout the world. Anna promised to offer her child as a gift to the Lord. Joachim returned home, and in due time Anna bore a daughter, Mary.

The icon of the Nativity of Mary presents to us the central figures of Saints Joachim and Anna, Mary's parents, and the Mother of our Lord as an infant. Saint Anna is in the middle of

the icon with her right hand extended toward her daughter. In some versions, Saint Joachim, Mary's father, is shown, gazing upon the young child with his right hand extended toward her. Anna is surrounded by attendants who have assisted with the birth. Attention is directed to Mary as the central figure. It also acknowledges the joy of Joachim and Anna as new parents with a child received through a promise from God. The liturgical texts of the feast acknowledge this joy and confirm the special role of Mary as the Mother of the Incarnate God, Jesus Christ. In this event, another step is made in sacred history in preparation for the entrance of Christ into the world. The icon and the feast also acknowledge a transition from barrenness to life. This was but another foreshadowing of what would be offered through Christ, the transformation from death to eternal life.

Your nativity O Birth-giver of God has proclaimed joy to all the universe, for the Sun of Righteous Christ Our God has risen from you! By abolishing the curse He gave a blessing, by destroying death, He bestowed eternal life! Tropar (tone 4)

By your holy nativity O Most Pure One, Joachim and Anna were freed of the reproach of barrenness; Adam and Eve were saved from the corruption of death. And we your people are delivered from sin, therefore celebrating we cry out: "The barren gives birth to the Birth-giver of God who is the nourisher of our lives." Kontak (Tone 4)

Taken and abridged from www.goarch.org

GREAT MARTYR NICETAS | September 15

The Holy Great Martyr Nicetas was a Goth (a Germanic tribe). He was born and lived on the banks of the Danube River, and suffered for Christ in the year 372. The Christian Faith was then already widely spread throughout the territory of the Goths. Nicetas believed in Christ and accepted Baptism from the Gothic bishop Theophilus, a participant in the First Ecumenical Council. Pagan Goths began to oppose the spread of Christianity, which resulted in internecine strife.

After the victory of Fritigern, heading a Christian army and inflicting defeat on the pagan Athanaric, the Christian Faith began to spread increasingly among the Goths. The Arian bishop Ulfilas, the successor to Bishop Theophilus, created a Gothic alphabet and translated into the Gothic language many priestly books. Nicetas worked intensely among his fellow Goths at spreading Christianity. By his personal example and inspired words he brought many pagans to the Christian Faith.

However, after his defeat Athanaric again contrived to gather his own forces, return to his own country and regain his former power. Since he remained a pagan, he continued to hate Christians and persecute them.

When Prince Athenarik began to torture Christians, Nicetas stood before him and denounced him for his paganism and inhumanity. Subsequently harshly tortured, Nicetas confessed his faith in Christ even more strongly, and prayed to God with thanksgiving. His mind was unceasingly raised up to God, and under his robe he bore an icon of the Most-holy Virgin Mary with the Pre-eternal Christ Child standing and holding the Cross in His hands. He carried this icon because Mary had appeared to him and comforted him.

St Nicetas endured many tortures, and died after being thrown into a fire. His body remained unharmed by the fire and was illumined by a miraculous light. By night, a friend of the martyr, a Christian named Marianus, retrieved the body and buried it in Cilicia. Afterwards, it was transferred to Constantinople. Part of the relics of the Great Martyr Nicetas were later transferred to the monastery of Vysokie Dechani in Serbia. St Nicetas received an un-fading crown of glory from Christ in 372.



HOLY APOSTLE & EVANGELIST LUKE | October 18

The holy, glorious and all-laudable Apostle and Evangelist Luke is the author of the Gospel, companion of the Apostle Paul, and is numbered among the Seventy Apostles. He was a native of Syrian Antioch and a physician, and is the founder of iconography.

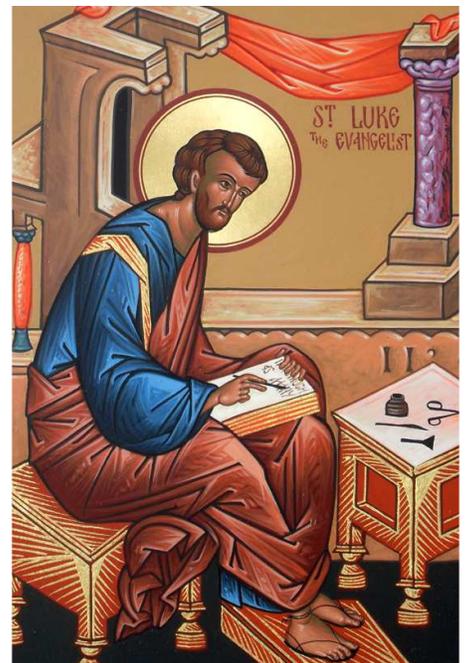
His emblem is the calf, the third symbolical beast mentioned by Ezekiel, which is a symbol of Christ's sacrificial and priestly office. His primary feast day is celebrated on October 18. He was of Greek origin born in the Hellenistic city of Antioch, and was well educated. He was also a professional physician. Luke came to Jerusalem where he came to believe in the Lord. He and Cleopas met the resurrected Lord on the road to Emmaus.

After Pentecost, Luke returned to Antioch and worked with the Apostle Paul, traveling with him to Rome, and converting many to the Christian Faith. At the request of Christians, he wrote his Gospel in the first century. According to some accounts this took place around 60 AD, and according to others around 80 AD. After St. Paul's martyrdom, St. Luke preached the Gospel throughout Italy, Dalma-

tia, Macedonia, and other regions. He painted icons of the Most-holy Virgin - not just one, but three - as well of the Apostles Peter and Paul. For this reason, he is considered the founder of Christian iconography. In his old age, he visited Libya and Upper Egypt; from there he returned to Greece, where he continued to preach and convert many despite his age.

Luke wrote the Acts of the Apostles and dedicated them to Theophilus, governor of Achaia. Luke was 84 when the idolaters tortured him for the sake of Christ and hanged him from an olive tree in the town of Thebes.

His miracle-working relics were taken to Constantinople during the 4th-century, under the reign of Emperor Constantius (357AD), son of Constantine. In 1204, Crusaders stole the relic from Constantinople and transported it to Padova, Italy where it remains in the Catholic church of Santa Justina.



WHAT IS THE MEANING AND PURPOSE OF LIFE?

Every person who has ever lived has had to deal with the question, "What is the meaning of life and what is the purpose of *my* life?" Whereas countless people have wrestled with this question at a fully conscious level, probably many have not. However, we suggest that whether on a conscious or unconscious level, everyone inevitably must confront this issue, whether or not they are aware of it.

Perhaps this fundamental question is *the* number one *human* question. And furthermore, indeed, we might claim that it is *the* number one *spiritual* issue of life. How one answers this question shapes the whole life of every human. Indeed, everyone wants to know why we are here on earth — *in general*, and why am *I* here, each one of us — *in particular*. Sometimes the community, group or society within which an individual is socialized provides an answer so that the individual doesn't consciously deal with the issue, though the answer may or may not be valid. But people desperately *need* to have a reason to get out of bed in the morning, and if the reason and purpose of one's life is not a given, *people need to invent some reason and purpose*.

Getting married and having children frequently provides a purpose. For others, work provides meaning and purpose. For some, belonging to a group provides meaning, or fighting for a cause, (social, political, religious, etc). Young people in their late teens and twenties are noted for wrestling with what the meaning of life is. And sometimes people who are older get depressed, despairing that their lives have not had any purpose. This might be especially pronounced if a person has not been married and has not had any children, or if the children have grown and there is the "empty nest" void, or their job doesn't really offer a sense of fulfillment.

Sometimes people say that their life has had a

meaning and purpose if they have been able to help at least one person. People want to feel their existence has made a difference, and problems can arise when a person feels that his/her life is empty and meaningless. They will seek to fill the void, the emptiness, with something else, or even commit suicide in despair. Such people can be vulnerable to manipulation by religious, nationalistic or revolutionary leaders looking for disillusioned people, especially youth, to enlist them as revolutionaries, terrorists, or suicide bombers.

Symptoms and consequences of lack of meaning and purpose in life

Let us briefly look past the individual's personal search for meaning to a wider, more global view of society. We suggest that most of the awful events that are reported in the daily news proceed directly from the sense of lack of meaning and purpose of life, even though many or even perhaps most, are not aware of it. Certainly, how can any of us know what is inside someone else's head, and what their motivations are for doing things? However, we can look at their actions, the results of what are in people's heads, and use logic to deduce the reason. (That is, as our Lord said, "by their fruits you will know them...")

We suggest that if people knew the true meaning and purpose of life, there is no way that they could treat others —or themselves—in a vicious and violent way. They could not abuse people either emotionally, physically or sexually; they could not kill or attack others, especially their own children or parents; they could not murder someone who is knocking on their door to get help because their car broke down; there could not be children killing children or parents killing their children; there could not be any other kind of massacre of innocent people by those of any age, religion, or ethnic group. There could not be suicide bombers, nor governments bombing their own citizens; there could be no genocide or "ethnic cleansing," nor butchering of people whose beliefs, customs, practices or appearances are different from one's own, or because they are of a different ethic, religious or national group. However, we suggest that all the awful things that we see/read in the news that occur globally and locally are reflections and manifestations of what is going on in the heads of individuals, such as you and me, our families, and those whom each of us encounter in our daily lives.

Furthermore, we suggest that the reason for all these atrocities boils down to one thing: the lack of knowing the true reason and purpose of life, and that these atrocities are ways of trying to cope with the emptiness of the perpetrator's own life. Similarly, if one knew the

meaning and purpose of life, individuals could not attack their own bodies with various addictions and other self-destructive behavior — drugs, alcohol, sex, food, smoking, violence, gambling, buying things, "risky behavior," to mention just a few. Furthermore, we might also note that passions such as anger, hatred, jealousy, self-pity, envy, rage, bitterness, lying, deceitfulness and lust, can easily take root in the soul of a person who is in self-destruct mode, which inevitably is a consequence of despairing over the lack of meaning and purpose in the individual's life. Although there can be a variety of causes for *why* people have no sense of meaning and purpose their lives, including self-hatred, self-pity, feeling like a victim or like a "piece of dirt," (see previous essay on "Self-Love", *Good Works*, April-June 2014 issue of COCC's *Good Works*), we suggest that the one common denominator to all these types of atrocities towards others or oneself, all stem from a lack of meaning and purpose in life. When one sees the behavior, one knows the cause is there, like an axiom, "if A, then B," or, if we see apples on the ground, we know there is an apple tree nearby. Further, one might indeed *claim* to know the meaning and purpose of life, but his/her behavior will reveal whether this is true, or whether the person is deluding him/herself.

Also, one can know something intellectually, but not experientially, that is, one hasn't implemented the concepts and experienced them in his/her own life, and thus the concepts remain as something foreign or "other" to them. (We usually call this *hypocrisy* — pretending to be one thing, and being and doing another) *Of course, we must emphasize, that like most everything in the spiritual life, acquiring and bringing into our hearts, our inner-being, the meaning and purpose of our lives, is a life-long struggle and process of growth and development, and not acquired instantaneously.* Thus we are all actually functioning somewhere in the middle, not having yet fully acquired our goal of being completely imbued with the meaning and purpose of life.

Now that we have attempted to briefly point out and describe a few of the symptoms of the most horrific, omni-present and devastating spiritual disease — the lack of meaning and purpose in life — of course we must now answer the most fundamental question of our lives: what really and truly is the meaning and purpose of life?

What is the meaning and purpose of life?

For the Orthodox Christian, *there is one, and only one answer to this spiritual dilemma, and the answer is not open to debate or negotia-*

tion, although the answer can be expressed in different ways.

The one, single purpose of life is to know God, which means to be in ever-increasing communion with Him, ever growing closer to Him and becoming more and more like Him (theosis/deification). This is more-or-less the same as saying that the purpose of life is salvation (see "Are You Saved?" *Good Works*, July-August 2014) which is to dwell with the Lord in eternal life, beginning **now**. St. John the Theologian defines salvation in his Gospel as "eternal life," and what St. John calls "eternal life," the synoptic Gospels call the "Kingdom of God." Furthermore, St. John unequivocally defines "eternal life," as "knowing God." He says: "And this is eternal life, that they may know You, the only true God, and Jesus Christ, Whom You have sent" (St. John 17:3, NKJV).

We now can make the logical transition from stating that all the atrocities that overwhelm us in the daily news, and in our personal lives, result from the lack of knowledge of the meaning and purpose of life, to the statement

...we are called to choose and pursue eternal life, which means to know God...

that they are the result of the lack of the knowledge of God — Father, Son and Holy Spirit. This is hardly a surprising claim for Orthodox Christians. But there are countless people actively engaged in atrocities who claim to "know God," and some of them even call themselves Orthodox Christians. How do we account for this? There are 2 parts to the reply. First, there are numerous possible interpretations of what to "know God" can mean. What someone calls "god" can vary enormously, for we excel at the self-deception of installing various idols as "god." At times we might even feel like saying, "will the real God please stand up." The "god" referenced in "I kill you in the name of "god," certainly bares no resemblance to the God of the Orthodox Faith. *It is impossible to really know the One and True God and commit atrocities.* And second, claiming to know something mentally and knowing it in our inner being, in our heart, are two very different things. Let us explore this last statement in order to consider the very personal search for meaning and purpose in our own individual lives.

Christians can acknowledge that life consists of knowing God, and seeking our salvation,

but still be depressed and despairing about the lack of purpose in **my** life. How can we understand this, and what can be done to overcome it? To understand this, we must recognize that while we can confess something in words, it is a very different thing to experience it in our hearts, in our innermost being, and putting it into practice in our lives. It is akin to confessing that Jesus is our Lord and Savior, but living it every moment of our lives as the content of our hearts is a very different thing, that takes a lifetime of struggle. Such a confession is just the first step on our spiritual journey. It is rather like if we are walking from New York to San Francisco, our journey starts with the first step, but we still have a long way to go. Similarly, we can truly believe that the meaning of life can be found only in making God #1, of putting God ahead of everything else, but implementing that 100% in our lives is a very different thing — we still have a long way to go. Believing that to know God gives our lives meaning, is the first step on this journey, but it takes a lifetime of spiritual struggle to fully bring that belief into our hearts as our personal purpose of life. *But this is precisely*

what the Orthodox Christian spiritual life is all about. We are created as creatures to worship, and we become what we worship. But we are also born with free will, so we must exercise that freedom wisely by choosing carefully **what** we will worship. *Because we are born with the impulse to worship ingrained in us, everyone of us has a god or gods that we worship — but have we chosen idols or the True God to worship?*

We are made to worship.

By virtue of being created in God's image, we are called to choose and pursue eternal life, which means to know God — this is our vocation, our purpose. The hymn sung immediately after receiving Holy Communion is like an instructional manual of how to fulfill the purpose of life — knowing God: "We have seen the True Light! We have received the heavenly Spirit! We have found the True Faith! Worshiping the undivided Trinity, Who has saved us." We have seen, we have received, we have found, we have been saved. And how do we respond? **By worshiping!** Worshiping God gives meaning and purpose to our lives! And to know God is to **want** to worship Him! And we continue: "Let our mouths be filled

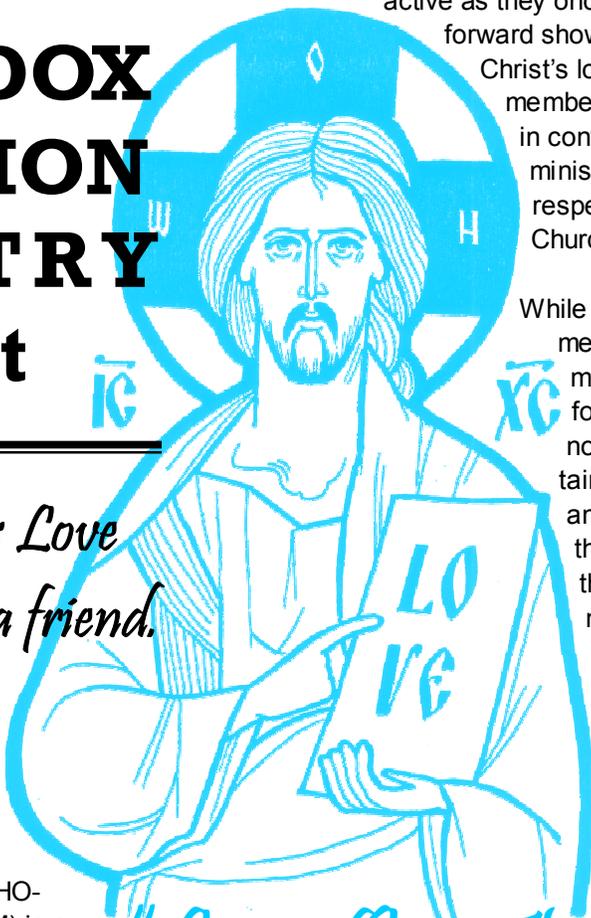
with Thy praise, O Lord, that we may sing of Thy Glory...Keep us in Thy holiness, that all the day we may meditate upon Thy righteousness." The two parts of this magnificent hymn summarize succinctly what the Christian life is all about. By truly bringing into our hearts and experiencing in a personal way the awesomeness of having seen the True Light and having received the Holy Spirit in Holy Communion, realizing that we have indeed found the True Faith, then worshiping and praising God and striving to live in that holiness all day long, every day, letting our thoughts be about God's righteousness — then we shall gradually deepen in the knowledge and communion with God and **experience eternal life beginning right now.** This is the long gradual process of salvation, of God living in one's heart and filling it more and more every moment of every day. The consequence of this regular experience is that God's peace, love and joy fill our hearts and overflow to embrace all His creation. Then there is no room for anger, bitterness, violence, greed, abuse, hatred, revenge, self-destructiveness and self-centeredness, but instead, one becomes fully God-centered or Christ-centered. Then we live at one with God and His Will, united and in union with Him. Then we can be content and peaceful with whatever the Lord delivers to us — whether we are rich or poor, in health or sickness, in good times or difficult times, with or without a spouse, children or grandchildren; and we can find meaning in our work, offering it as service to God, whether it is driving a cab, working as a janitor or on an assembly-line, housewife, clerk, or a doctor, nurse, teacher, businessman. This contentment is based on a personal relationship of trust — trusting that God really knows what He is doing in whatever He brings to us, and that "all things really do work for good for those who love God" (Romans 8:28). Then we can focus on serving God and helping others, in whatever capacity He gives to us, and learning whatever lessons He gives to us to learn. As we grow gradually throughout our lives towards fulfilling our purpose in life, we can ever increasingly live according to the words of the prayer that is sung at **THE** holiest moment of the Divine Liturgy, when the Holy Spirit transforms the earthly bread and wine into the heavenly Body and Blood of Christ: "We praise Thee. We bless Thee. We give thanks unto Thee, O Lord, and we pray unto Thee, O our God." The more we can do this every day, the more we fulfill the meaning and purpose of our life.

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



ORTHODOX VISITATION MINISTRY of Detroit

Sharing Christ's Love by visiting with a friend.



"Love One Another"

Our Orthodox parishes are often compared to a family, with the priest (and wife) as parental figures, and various organizations, ministries and individuals forming the community around the church proper. Our parish family is one centered around Jesus Christ, who gave Himself for us, and teaches us to LOVE one another in all that we do.

When a member in the family falls ill, or can no longer be active as they once were, the rest of the family steps forward show support, and to demonstrate Christ's love in a different way. As every member of the parish is important, staying in contact with one another through a ministry such as this strengthens our respective parish families and the Church at large.

While some are fortunate to have family members with them often, far too many are in a very lonely, almost forgotten state. While the OVM is not a replacement for family, it is certainly an added experience of warmth and a friendly smile to bring Christ to these individuals and to assure them, regardless of their physical / mental state, that their parish church loves and cares for them.

WE CAN HELP! The COCC and its OVM committee are here to assist you in your parish, and are happy to help implement this program into your community!

Jesus said, "Peace be with you. As the Father has sent me, so I am sending you." (John 20:21) The ORTHODOX VISITATION MINISTRY (OVM) is a program of the Council of Orthodox Christian Churches of metropolitan Detroit (COCC). The main purpose is to offer a way that parishes can stay more closely connected with their elderly and homebound parishioners who for various reasons cannot be part of regular parish life as they once were.

A committee of the COCC has developed the program based on the model already in place at one of our larger parishes here in Detroit. We are aware that similar efforts exist in other parishes around the country as well, which we applaud. In our case, the COCC's intention is to help bring such a ministry to more of our parishes locally. The hope is to provide a model for parishes to adapt into their respective ministries, with the blessing of their priest. Additionally, the OVM can be a great help to the parish priest, as another "helping hand" to reach out to those members who he cannot visit as often as he'd like due to his schedule and other responsibilities.

With the blessing of your parish priest, we would like to schedule a short presentation to your ladies organization or others interested in bringing the OVM to your church! It is a short, but educational opportunity that will certainly be beneficial. Two or three committee members will be glad to meet with you free of charge, with no expectations — we just want to help you get started! Simply contact us with any questions and to plan a presentation. We know that Our Lord will bless and all those who are part of this program of "Sharing Christ's Love by visiting with a friend."

ORTHODOX VISITATION MINISTRY of DETROIT
A program developed and offered by the COCC for adapted use in the parishes of our community.
telephone 248 345-9346
orthodoxvisitationdetroit@gmail.com

My parents forced me to eat three times a day growing up. No joke. Three times. Every. Single. Day. And it wasn't always stuff I liked, either. Matter of fact, I complained a lot about what my mom made. "Ewww, gross! Sauteed zucchini? Seriously? Mom, you know we hate this stuff!" So as I approached adulthood I made an important decision. Since my parents forced me to eat while I was growing up, I decided I was done with meals. Oh, here and there I'll eat out of obligation. I mean, family traditions like Thanksgiving and Christmas, yeah, I'm there. But daily eating? No way. I'm done.

Set in any other context, excuses people make for not going to church sound completely ridiculous. But set in the context of Christianity, people say these things in all seriousness while others nod sagely in somber agreement.



My son told me a few weeks into school that he didn't like his teacher. He wasn't getting excited enough about learning, and he didn't really feel connected to the other kids in his class, so I told him he never had to go back to school again. Who wants to waste their time going somewhere where they aren't being fulfilled? We've never forced our daughter to stay off the road when playing. We don't want to restrict her imagination. We allow her the freedom to make her own choices in life.

Okay, Ruth. Come on. That one was just ridiculous. No loving parent would ever say that. That's a safety Issue - a matter of life and death. Exactly, and that's just my point. Church isn't a place you go to get pumped up about life. It isn't entertainment like a movie or concert. It is literally a life and death matter. Eternal life. Just as a loving parent wouldn't allow their child to wander in the road or to quit school, a loving Christian parent also does not give the option to their children about going to church, learning Bible stories at home, and praying together. Do your kids always jump for joy when they hear you say, "Time to get up! Let's get ready for church!" No. They won't. Do they get excited for school every morning? Hardly. But you still make them go. Why? Because you are the parent and you know what's best. Even when they complain, you serve them healthful meals and limit their junk food intake. You set boundaries for their own safety when playing outside. You insist they go to school

because you're looking at the long-term picture. And you are right to do those things. How much more so are you responsible for doing all you can to secure their eternal well being?

Yes, kids can be brought up in a loving Christian home and still turn away later. That's on them. But you, parents, have a task of the utmost importance. God has placed these precious children into your homes for such a brief while. You have them with you for perhaps 1/5 of their lives. Set a strong foundation while they are under your roof. Take them to church. Make sure they understand that they are sinners and that Jesus is their Savior. They are never too young to learn this. My one-and-a-half year old sees a cross and excitedly shouts, "Jesus!" Don't use the excuse that "they wouldn't understand this." Try them. I don't understand it all myself, but I still believe. And you'd better believe that the Holy Spirit works in their hearts effectively. My children sometime amaze me with the insights they pick up during devotions or Bible readings. The strength of their faith often humbles me. Once when I was having a terrible day, my oldest asked, "Can I pray with you?" He was nine at the time. He knows there is power in prayer. He perceives that sometimes there's nothing he can say that will make it better, so he'll just go straight to the One who does have that power. Do my own kids complain about church? Yes. Do they tell me it's boring? Sometimes, yes.

They say the same things about school. But church and school are different environments for a reason. School is centered around learning and thus has its own schedule and structure. Church is a hospital for sinners. That would be all of us, mind you. You, me, the drug dealer a few streets

away - all of us are sinners in need of a Savior. So what do we do at church? We confess our sins. Why do we do this at the start? To "wipe our feet" before entering God's house, so to speak. Then we are assured of forgiveness. We hear God's Word. We sing hymns proclaiming what Christ has done for us. We hear sermons where our pastors preach Christ. We don't go to church to hear what we have to do to gain heaven. No, Christ did it all. 100%. We can't do one thing to merit salvation for ourselves. That's why we hear sermons about Jesus and not about us. We take the body and blood of Jesus in Holy Communion for the strength of our souls. And we depart refreshed to serve God by serving our families, friends, and neighbors in Christian love.

So parents, don't give in to outside pressures telling you not to force your kids to go to church. Don't give in to them, either, when they complain about it. Because at some point an amazing thing happens - that kid who complains about church grows up and takes his or her own kids to church every Sunday. Going back to my opening analogy, believe it or not, there came a point in my own life where I realized I actually liked sauteed zucchini (although I never would have admitted that to my mother). Keep at it, parents. Just as we need three meals a day for physical strength and nourishment, so do we need regular worship to refresh and strengthen our souls.

A PRINCESS MEETS HER GUARDIAN ANGEL

The Princess Ileana (1909-1991) was the youngest daughter of King Ferdinand and Queen Marie of Romania. She lived through WWI, and followed the example of her mother in works of charity. At 22, she married Archduke Anton of Austria, and they had six children. In 1944, she moved her family back to Bran Castle in Romania to escape WWII Nazi oppression, and built a hospital in honor of her mother, "Regina Maria". When her children were grown, she devoted her life to God by becoming a nun. Mother Alexandra was the founder and abbess of Transfiguration Monastery, Ellwood City PA, until her repose. She was in Detroit many times, both as a Royal and a Monastic. She actually saw her guardian angel as a child - who would protect and guide her throughout her difficult yet faithful life.



It was early morning, when I was seven years old, that I saw the angels. I am as sure of it now as I was then. I was not dreaming, nor "seeing things" - I just know they were there, plainly, clearly, distinctly. I was neither astonished nor afraid. I was not even awed - I was only terribly pleased. I wanted to talk to them and touch them.

Our night nursery was lit by the dawn and I saw a group of angels standing, as if chatting, around my brother's bed. I was aware of this, although I could not hear their voices. They wore long flowing gowns of various soft-shaded colors. Their hair came to their shoulders, and different in color from fair and reddish to dark brown. They had no wings. At the foot of my brother Mircea's bed stood one heavenly being, a little aside from the others - taller he was, and extraordinarily beautiful, with great white wings. In his right hand he carried a lighted taper; he did not seem to belong to the group of angels gathered around the bed. He clearly stood apart and on watch. I knew him to be the guardian angel. I then became aware that at the foot of my own bed stood a similar celestial creature. He was tall, his robe was dark blue with wide, loose sleeves. His hair was auburn, his

face oval, and his beauty such as I cannot describe because it was comparable to nothing human. His wings swept high and out behind him. One hand was lifted to his breast, while in the other he carried a lighted taper. His smile can only be described as angelic; love, kindness, understanding, and assurance flowed from him. Delighted, I crawled from under the bedcovers and, kneeling up against the end of the bed, I stretched out my hand with the ardent wish to touch my smiling guardian, but he took a step back, put out a warning hand, and gently shook his head. I was so close to him I could have reached him easily. "Oh, please don't go," I cried; at which words all the other angels looked toward me, and it seemed I heard a silvery laugh, but of this sound I am not so certain, though I know they laughed. Then they vanished.

I was but a child when I saw my guardian angel. As time passed I still sporadically remembered and acknowledged his presence, but mostly, I ignored him...

Excerpted from *Mother Alexandra*,
The Holy Angels, Still River, Mass.: St. Bede's Publications, 1981, p. 193 (epilogue)

Reprinted from "The AROY News", May 2007



September 14 The Exaltation of the Holy Cross

The Feast of the Exaltation (Lifting) of the Holy Cross originated in Jerusalem in 355 to commemorate the dedication of the Basilica of the Resurrection. When the true cross of Jesus was found shortly after, this event was commemorated on the same day.

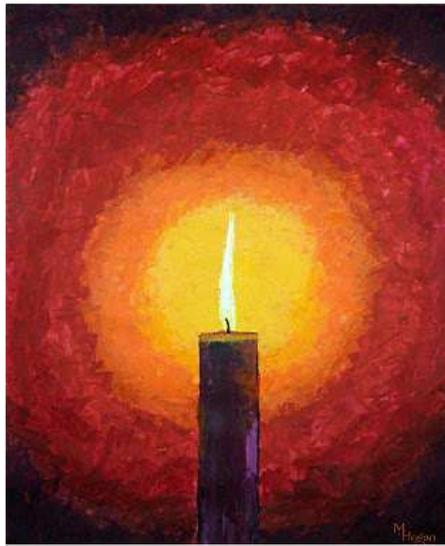
In 395, St. John Chrysostom wrote of three crosses which were discovered beneath Golgotha by the Empress Helena. Many other writers speak of miracles which occurred through contact with the true cross. It was through one of these miracles that the true cross was recognized by St. Helena and St. Macarius, the Bishop of Jerusalem.

The Holy Cross was kept in the Basilica of the Resurrection in Jerusalem until 614, when the Persians conquered the city and burned the church. In 628, Emperor Heraclius III defeated the Persians and returned the Holy Cross to Jerusalem. A portion of the cross was taken to Rome in the seventh century by Sergius I, a Pope of Byzantine origin.

O Lord *save Your people and bless Your heritage, grant victory to Orthodox Christians over the enemy, and preserve Your people by Your Cross!*

Let it Shine, Let it Shine, Let it Shine!

by Fr Romey Rosco



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 millennia, 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 education system (from Kindergarten 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 that here in America public school children are being indoctrinated to reject Christian and family values in schools 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 it is within true Christian precepts that 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 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.

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.

Excerpt from Annual Report (26 Jan 2014),
Sts Peter & Paul Church, Dearborn Heights MI

COCC Meeting HIGHLIGHTS

Recent meetings of the COCC have been held at St George Antiochian Parish in Troy (July) and St Mary Antiochian Parish of Berkley (August). Some of recent activities included...

- ◆ *The Council received, with regret, the resignation of Fr Roman Star as President of the St John Chrysostom Clergy Brotherhood after 15 years. As the brotherhood President is by his office spiritual advisor of the COCC, the Council commended Fr Roman for his 30 continuous years of service and prays he will continue to support our efforts. Fr Laurence Lazar, brotherhood Vice President, will assume the role as Spiritual Advisor of the COCC and OCW until a new President is elected.*
- ◆ *Developments in the Orthodox Visitation Ministry (OVM) and the Clergy Media Ministry committees.*
- ◆ *The 4th Annual Benefit Concert by the Orthodox Choir has been scheduled for Sunday, September 28 at St Mary Ukrainian Cathedral in Southfield. Suggestions for beneficiaries were taken during the meeting and the executive committee will make a final determination.*
- ◆ *The Tigers Suite Drawing, fall events, various new projects, and 2015 Calendar were also discussed in detail.*



The OCW again went to the Monastery of the Dormition in July for its annual retreat. After Liturgy and lunch, Fr John and Mother Olimpia spoke about iconography in our churches. Fr John discussed the kinds of biblical scenes that would be depicted in the iconography of a church. Mother Olimpia described the subjects that are depicted in the different areas of a church. For example, in the nave, the Pantocrator (Greek word meaning "Ruler of All") would be in the central dome with the prophets and angels. The four evangelists, pillars of the Church, are found in the corners of the nave. In the Altar / Sanctuary, we see the Platytera (Greek for "Birth-giver of God"). In larger churches the walls may have scenes from the life of Christ.

Mother Olimpia told us that certain saints have certain iconographic characteristics (ex. Martyrs are painted with a cross in their hand). Colors are also specific (ex. Monks in dark colors). She told us that icons are a way of writing the life of the saints. It is interesting that Mother Olimpia painted the icons in the monastery's new church. Some of her students were fortunate enough to have hands on experience by helping.

We left feeling more knowledgeable about our Orthodox iconography.

- Mary Lafter, OCW President



The YOUTH are not only the "future", they are the PRESENT... Be sure your family and parish make them a PRIORITY!

Have you ever seen the traveling group "The Golden Gates" performing group? This group is a must have, they bring Moscow Russia to you! July 21, 2014 this performing group performed at St George Greek Orthodox parish's Grecian Center in Southgate. Instead of having tickets for sale the performance group took a collection to benefit the

Russian children. I attended this event with my mother and we enjoyed every minute of the performance from the beautiful performing clothes, coordinated dance and song, musical instruments. I enjoyed how the performers had the chord interacted with the performance. I also enjoyed the dance and song of Peter and the wolf. They also had beautiful art work for sale with them from Russian stacking dolls, lacquered pins and much more. They travel the United States so the next time you hear they are in town I highly recommend you attend one of their performances. *(Submitted by Victoria Lawrence)*

Moscow Nights in Detroit!



Tigers Suite Drawing Successful!

The COCC's Detroit Tigers Comerica Park "Game Suite Drawing", a first-time fundraiser, was chaired by President Richard Shebib. The purpose was to find a new method of bringing needed funds into the COCC to help expand our programs and charitable efforts without taxing our regular supporters and parishes.

We are pleased to announce that Allen Runkis, of Holy Incarnation parish in Lincoln Park is our winner! He received 20 suite tickets, 3 parking passes and \$600 food credit for September 12 versus Cleveland. We know Allen and his guests will enjoy the game!

The Council profited \$3,500.00 on the project and plans to do even better next year. Thanks to all who took part and we hope more will support us in future efforts!

AFFILIATES & MINISTRIES OF THE COCC:

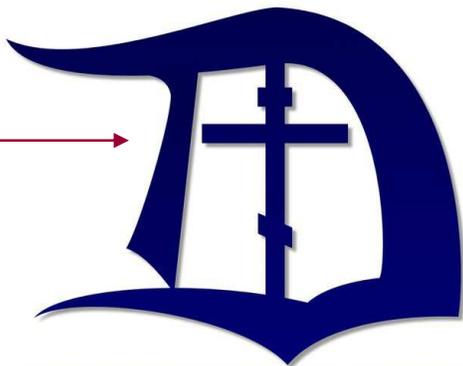
Get involved!

THE ORTHODOX CHOIR OF DETROIT

The Orthodox Choir of Detroit has brought an essential aspect of our Faith to southeastern lower Michigan with its beautiful music. The ensemble has existed in various forms for several decades, and is composed of singers in mixed voice (SATB) from parishes across the city.

The "Lenten Choir" is a more loosely organized group that gathers to give responses at the annual Sunday Lenten Vespers services. The choir also rehearses on a more intense level to prepare for concerts and other special events as needed. The English language repertoire includes composers of many national backgrounds and jurisdictions, from the traditional Byzantine and ancient melodies, to modern-day American composers.

(Matushka) Victoria Kopistiansky is the musical director, and **Elizabeth Star (734 306-1486 | estar2@mi.rr.com)** serves at the choir's representative liaison to the COCC. New singers are always welcome!



ORTHODOX **DETROIT** OUTREACH

ORTHODOX DETROIT OUTREACH (ODO)

Our mission first and foremost is to strive to fulfill the Gospel of our Lord, Jesus Christ, being faithful to the Apostolic teachings and Living Tradition of the Orthodox Christian Church. We seek to be known by the fruits of our ministry. 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. Finally, we wish to serve the churches of our area by providing both local and coordinated ministries aiding those in need, and offering educational and experiential resources as requested. - **Matthew McCroskery, Chairman / Director**

PO Box 38511, Detroit MI 48238
orthodoxdetroitoutreach.org

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 COCC Spiritual Advisor.

Fr Laurence Lazar
(248 569-4833 | flazar@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. An annual retreat is held in the summer. 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 in Detroit are also collected then taken to the Hospital.

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

BROTHERHOOD OF SAINT MOSES

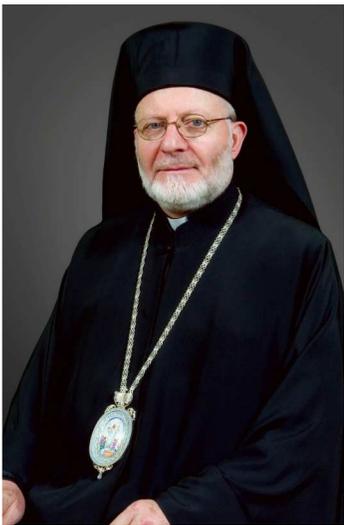
The Detroit Metro Chapter of the National Brotherhood of Saint Moses the Black (the Ethiopian) exists primarily as an outreach to those seeking the True Faith of the Orthodox Church. Just as the Church finds deep roots in the lands of Africa, so too does the BSMB strive to make those roots more known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

"The national conference of the Brotherhood of St Moses is being held in Lima, Ohio, October 3-5. See the conference flyer on next page to make reservations. Don't miss this spiritual renewal with brother and sisters from across the country."

NEW ANTIOCHIAN METROPOLITAN

NEW YORK - The Patriarchate of Antioch has elected Archbishop JOSEPH (Diocese of Los Angeles and the West) as successor to the late Metropolitan PHILIP Saliba, who fell asleep earlier this year. Born in Syria, Metropolitan JOSEPH has degrees and has served in Syria, Greece, England and Cyprus, before consecrated a bishop and being installed in the United States in 1995. He is fluent in Arabic, English and Greek, and is knowledgeable in several European languages.



The new Metropolitan will be enthroned December 5-7 at St Nicholas Cathedral in New York by Patriarch JOHN and many clergy, dignitaries and faithful. Many years, Your Eminence!

ROMANIA HONORS SAINTLY PRINCE

BUCHAREST - Last year, the Romanian Orthodox Church designated 2014 as a year of "Homage" to the Ruler / Prince Constantin Brancoveanu and those with him. 2014 marks the 300th Anniversary since the falling asleep of the Saint, who, with his four sons and advisor, were beheaded by the Turks for their unyielding faith in Jesus Christ.

The celebration culminated on August 16, the Feast of St Constantin Brancoveanu and those with him, when Patriarch DANIEL, and thousands of clergy and faithful re-consecrated the Church of St George "Kilometru Zero" in central Bucharest where his relics are found. Concerts, architectural studies on the Romanian 'Brancoveni' style, publications, etc have all been part of the 2014 dedication.



BROTHERHOOD OF ST MOSES THE BLACK ANCIENT CHRISTIANITY CONFERENCE

October 3-5, 2014

"Feed My Sheep"

St Stephen Church, 3560 Shawnee Rd | Lima, Ohio

SPEAKERS TO INCLUDE

*Fr Moses Berry | Fr Jerome Sanderson | Fr Maximos Cabey
Fr Dn Nathaniel Johnson | M Katherine Weston
Dr Carla Thomas | Paul Abernathy | Photios Meirthew
Turbo Qualls | and others*

Registration: \$100.00 (Scholarships available)

Paid to: BSMB, PO Box 1887, Anniston, AL 36202-1887

www.mosetheblack.org

panteleimonmd@aol.com



Are you, or is someone in your family a college / university student? Did you know that *Orthodox Christian Fellowship* (OCF) is a national organization with chapters at schools across the country? The OCF is a registered student group at over 200 colleges and universities.

Statistics show that a staggering 60% of students may not return to active church involvement once they leave for college. OCF is an avenue which can help change this! Locally, there are groups at University of Michigan Ann Arbor, Michigan State University East Lansing, Oakland University in Rochester, and Grand Valley State University. The COCC is working to reactivate the chapter at Wayne State University in the coming year and possibly UM Dearborn also! (More information will be published on these efforts soon.)

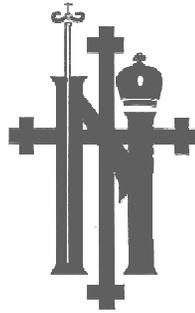
We encourage you, students and parents, to learn more at WWW.OCF.NET

Grow in your Faith with new friends during the college years... you will be glad you did!

*Sanctify those
who love the beauty
of Your House!*

After more than a decade of set-backs and dedicated labor, the Romanian Orthodox parish of St Nicholas (on Livernois, just north of Long Lake, Troy) has finally moved into its new church! Fr George Carstea, the parish priest, literally built the church with his own hands, and recently, the iconography of Cristian Samoila, a known Romanian iconographer in the Detroit area, completed the painting. The church was blessed for use on August 30-31, and will be consecrated formally after Pascha next year.

We invite you to visit, and pray that the Lord will bless the community with many years of peace and happiness in their new "little heaven on earth".



*You are invited
to offer thanksgiving to God for*

**THE 30th ANNIVERSARY
SINCE THE ENTHRONEMENT**

*of His Eminence,
the Most Blessed Archbishop*

NATHANIEL

*as ruling hierarch of the
Romanian Orthodox Episcopate
of America*

SATURDAY, 8 NOVEMBER 2014

*Vespers & Service of Thanksgiving 6:00pm
Reception & Program to follow*

*The Diocesan Cathedral
of Saint George*



18405 W Nine Mile Rd, Southfield 48075 | 248 569-4833 | www.sgroc.org



Fotografie luată în fața Bisericii în Sfințirea Clopotelor.

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), 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...

STS PETER & PAUL CHURCH



**STS PETER & PAUL
ROMANIAN ORTHODOX CHURCH**
Romanian Orthodox Episcopate of America
750 N Beech Daly, Dearborn Hts 48127
Telephone 313 274-9651
www.spproc.org
V Rev Fr Romey Rosco
Rev Fr Horatiu Balanean

In the late 1920's, about 450 Romanian families, lived in the shadow of the Dearborn Ford Rouge Plant. In 1927, they were visited by a monk, Fr Alexandru Nanu, who sold icons and heard confessions. He noticed that a society hall had been built, but there was not yet a church, so he collected offerings and converted a small house at Holly and Lowery Streets into "Holy Trinity Monastery." In 1929, Sts Peter and Paul parish was founded. The name was chosen after much discussion as Petru Damian and Pavel Iloaie, offered \$145 and \$100 for the honor of having the church named after their patrons.

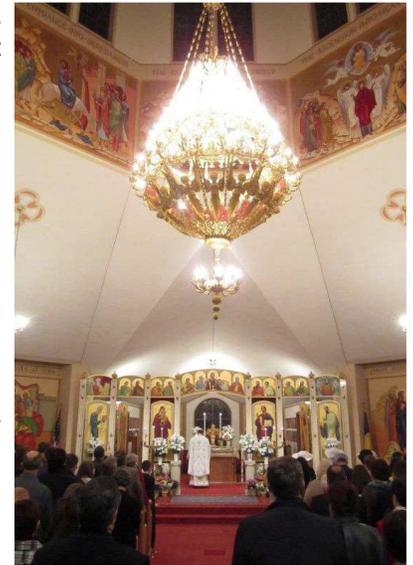
There were priests who served unofficially during the early years, but did not stay as there was no salary. They needed a full-time priest, so Fr Gheorghe Lupu generously served eight months without salary so they could purchase the Holly Street property. It was a help, both spiritually and financially. In 1935, the parish joined The Romanian Orthodox Episcopate of America. In 1936, they joyfully welcomed Bishop POLICARP to consecrate their little wooden church. Then, a brick church was blessed in 1940.

After many "dark" years, Fr John Surducian was elected in 1955, and parish grew through the 1960's. In 1970, it was decided to buy land in Dearborn Heights. The consecration took place in 1975, and a parish house was bought in 1979. Fr Surducian retired in 1980, and Fr Romey Rosco was appointed by Archbishop VALERIAN and continues today, one of few clergy in the Diocese who are American-born, raised and educated.

The community was cathedral for Bishop NATHANIEL from 1980-1984. In 1983, iconography was added, and the old icon screen went to Dormition Monastery where it stands today. In 1986, three more classrooms were added. Also, to promote cooperation among Orthodox Christians of all nationalities, the parish continues as an active member of the COCC since its founding.

The years after the revolution in Romania were invigorating, as new members either replaced or worked with old-timers. It was a challenge for the priest, providing services and sermons in both Romanian and English. That challenge was met with the help of translations, and those who learned the importance of tolerating the needs of others so that everyone was welcome and comfortable. In 2002, the parish again became auxiliary cathedral for Bishop IRINEU, and in 2007, Fr Horatiu Balanean was ordained and continues as assistant priest.

No parish history can ignore the constant dedication of choir singers, Sunday School teachers, cantors, cooks, ushers, auxiliary officers, etc. They all serve, and deserve to be praised. They do more than just keep the church going, they make it a home. So, today's parishioners are not only assembly-line workers, but engineers, nurses, teachers, lawyers, and businessmen. They are Romanian and American – and their desire to serve the Lord and His Way remains constant.



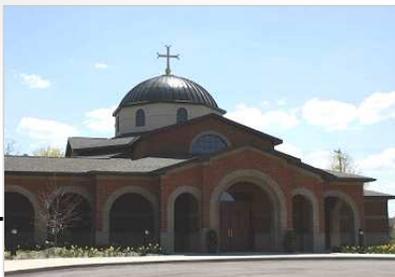
ORTHODOX CHURCHES OF METROPOLITAN DETROIT

Assumption Greek Orthodox Church

Founded 1920

www.flintorthodox.com
2245 E Baldwin, Grand Blanc
Rev Fr Angelo Maggos

*Greek Orthodox Metropolis
of Detroit*



St Michael the Archangel (Russian) Orthodox Church

Founded 1926

www.stmichaelredford.org
26355 W Chicago, Redford
V Rev Fr Timothy Barna
Rev Dn Daniel Woytowich

Moscow Patriarchate



Holy Transfiguration Orthodox Church

Founded 1988

www.orthodoxlivonia.org
36075 W Seven Mile, Livonia
Rev Fr Michael Butler

*Diocese of the Midwest
Orthodox Church in 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 Orthodox Detroit Outreach to help.

SEPTEMBER

- 1 Labor Day (USA, Canada)
- 5-7 Ya'ssoo Greek Festival
St George Greek Church, Bloomfield Hills
- 7 Benefit Concert Choir Rehearsal
1-3pm: St George Romanian Cathedral, Southfield
- 9 COCC Monthly Meeting,
7pm: St Michael Church, Redford
- 10 ODO Lunch-making Session
10am: location TBA
- 13-14 Serbian Festival
St Stevan Decanski Serbian Church, Warren
- 14 +Elevation of the Holy Cross
Benefit Concert Choir Rehearsal
1-3pm: St George Romanian Cathedral, Southfield
- 15 OCW Speaker Series
7pm: Sts Constantine & Helen Greek Church, Westland
- 21 Benefit Concert Choir Rehearsal
1-3pm: St George Romanian Cathedral, Southfield
- 22 Orthodox Clergy Brotherhood Luncheon
12pm: Nikola's, Southfield
- 28 Church School Kick-off & Spaghetti Luncheon
St George Romanian Cathedral, Southfield
4th Annual Benefit Concert
6:30pm: St Mary Ukrainian Cathedral, Southfield
- 30 ODO Quarterly Gathering
7pm: location TBA

OCTOBER

- 1 Good Works (Nov-Dec) submission deadline
- 3-5 St Moses the Black National Conference,
Lima, Ohio
- 4 ODO Lunch-making Session
10am: location TBA
- 4-5 9th Romanian Festival of Greater Detroit
St George Romanian Cathedral, Southfield
- 7 ODO Meal Distribution
8-9am: NSO, 3rd & Martin Luther King, Detroit
- 11 OCW Board meeting
10am: St George Romanian Cathedral, Southfield
- 14 COCC Monthly Meeting
7pm: St Clement Macedono-Bulgarian Church, Dearborn
- 20 OCW Speaker Series
10:30am: St Thomas Albanian Church, Farmington Hls
- 26 + Great Martyr Demetrios

ODO - 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!

Blessed Be the Name of the Lord!

4th Annual Benefit Concert
performed by The Orthodox Choir of Detroit | Victoria Kopistiansky, Director

SEPTEMBER 28, 2014 | 6:30pm

St Mary the Protectress
Ukrainian Orthodox Cathedral
21931 Evergreen Rd, Southfield 48075
(between 8 & 9 Mile Rds)

Free-will offerings benefit IOCC's aid to the Christians in the Middle East, Northern Africa & Ukraine

Sponsored by The Council of Orthodox Christian Churches of Metropolitan Detroit | www.coccdetroit.com

actalliance **COCC DETROIT**

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