

Issue 20 | Volume V, Number 4

GOOD WORKS

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

SUMMERTIME IN THE CITY...

Festivals & Faith!



JULY - AUGUST 2016

OUR PRESIDENT

Train up a child in the way he should go, and when he is old, he will not depart from it.

- Proverbs 22:6

We are all familiar with this passage from Proverbs and take its guidance to heart. We work to provide an atmosphere of support, encouragement and growth in our parishes for our children. It's easy to take a young child by the hand and lead them to Church. So, what happens between childhood and old age? Many of our teens will be off to college this Fall and living away from their families for the first time. They will be challenged academically and socially – at times, their values will be tested to the core. How do we help our children during this transition remain true to their beliefs as they pass from their teen years into adulthood?

Through the Assembly of Canonical Orthodox Bishops of the USA, the Orthodox Christian Fellowship (OCF) program offers campus ministries at various colleges throughout the United States of America. Working

together with local Orthodox priests and seminarians, the chapters provide many opportunities for college students to continue to participate and grow in the Orthodox faith through fellowship, prayer, attending church on Sundays and participating in service projects on and off campus. The also provide innovative programming including College Conference and Real Break domestic and international service projects. OCF provides students an opportunity to spend their spring breaks on pilgrimages and mission trips.

This year, the Council of Orthodox Christian Churches is working with the national board of the Orthodox Christian Fellowship (OCF) to sponsor an Open House for families to better understand the work of the OCF. Currently, in the State of Michigan, we have OCF chapters at following universities: Central Michigan, Grand Valley State, Michigan State, Oakland, and University of Michigan (Ann Arbor and Dearborn).

We are also researching the possibility of creating a chapter at Wayne State University in Detroit, which has been inactive for many years.

Olga Liskiwskiyi
COCC President

Best wishes!

The St John Chrysostom Clergy Brotherhood, and the COCC offer our prayers and best wishes to FR NABIL FINO, of St Mary Antiochian Parish (Berkley), who has been reassigned to a parish in Ohio. We are grateful for Fr Nabil's enthusiasm, encouragement and involvement during his short stay in Detroit, and wish him and his family success with God's help in his new endeavor. Thank you Fr Nabil!



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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ALWAYS REMEMBER...

The most useless thing to do: Worry | The greatest Joy: Giving | The greatest loss: Loss of self-respect | The most satisfying work: Helping others | The ugliest personality trait: Selfishness | The most endangered species: Dedicated leaders | The greatest "shot in the arm": Encouragement | The greatest problem to overcome: Fear | The most effective sleeping pill: Peace of mind | The most crippling failure disease: Excuses | The most powerful force in life: Love | The most dangerous pariah: A gossip | The world's most incredible computer: The human brain | The worst thing to be without: Hope | The deadliest weapon: The tongue | The two most power-filled words: "I Can" | The greatest asset: Faith | The most worthless emotion: Self-pity | The most prized possession: Integrity | The most beautiful attire: A SMILE! | The most powerful channel of communication: Prayer | The most contagious spirit: Enthusiasm | The most important of all in life is: GOD



From the Monthly Newsletter "Glas Ravanice"
St Lazarus Serbian Orthodox Cathedral

+ FROM OUR SPIRITUAL ADVISOR

Beloved Brothers and Sisters in the Faith,

Given what seems to be the increasing and incessant news of tragic and murderous events around the world and within our country, *we need to pray.*



We need to pray for the peace of our nation; for calm and rational discussion; for a fundamental understanding between our brothers and sisters of every race, color and creed who, united, form the one people of America. We need to pray for an end to unjustifiable rebellion and unnecessary turmoil in our cities. We need to pray for those in civil authority, those in uniform who stand in harm's way for us, and the protection of heaven's angels. We need to pray

for an end to fear between those who make up our national family that proudly lifts Liberty's torch, embraces the rejected, and defends the defenseless. We need to pray for the forgiveness of our sins. We need to pray for every innocent man, woman and child unjustly attacked or injured or killed

because of hate and anger or simple ignorance; for their families and loved ones who continue to suffer. We need to pray for the guilty who must stand before the Almighty Judge.

We need to pray for the enlightenment of our leaders, and that they recognize the very real danger of those who war against us and seek to defeat us, and to remove Christ from His People.

*We need to pray for ourselves,
for each other, for our children.*

We need to pray for those who won't pray, those who don't know that "Blessed is the nation whose God is the Lord" (Psalm 33:12), and that He is a loving, forgiving, and all-powerful God, the Creator of all the nations, the Light of the world who alone leads us out of every dark moment and circumstance. We need to pray for ourselves, for each other, for our children.

Fr. Lawrence Lazar

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

SAINTS & FEASTS OF THE SEASON

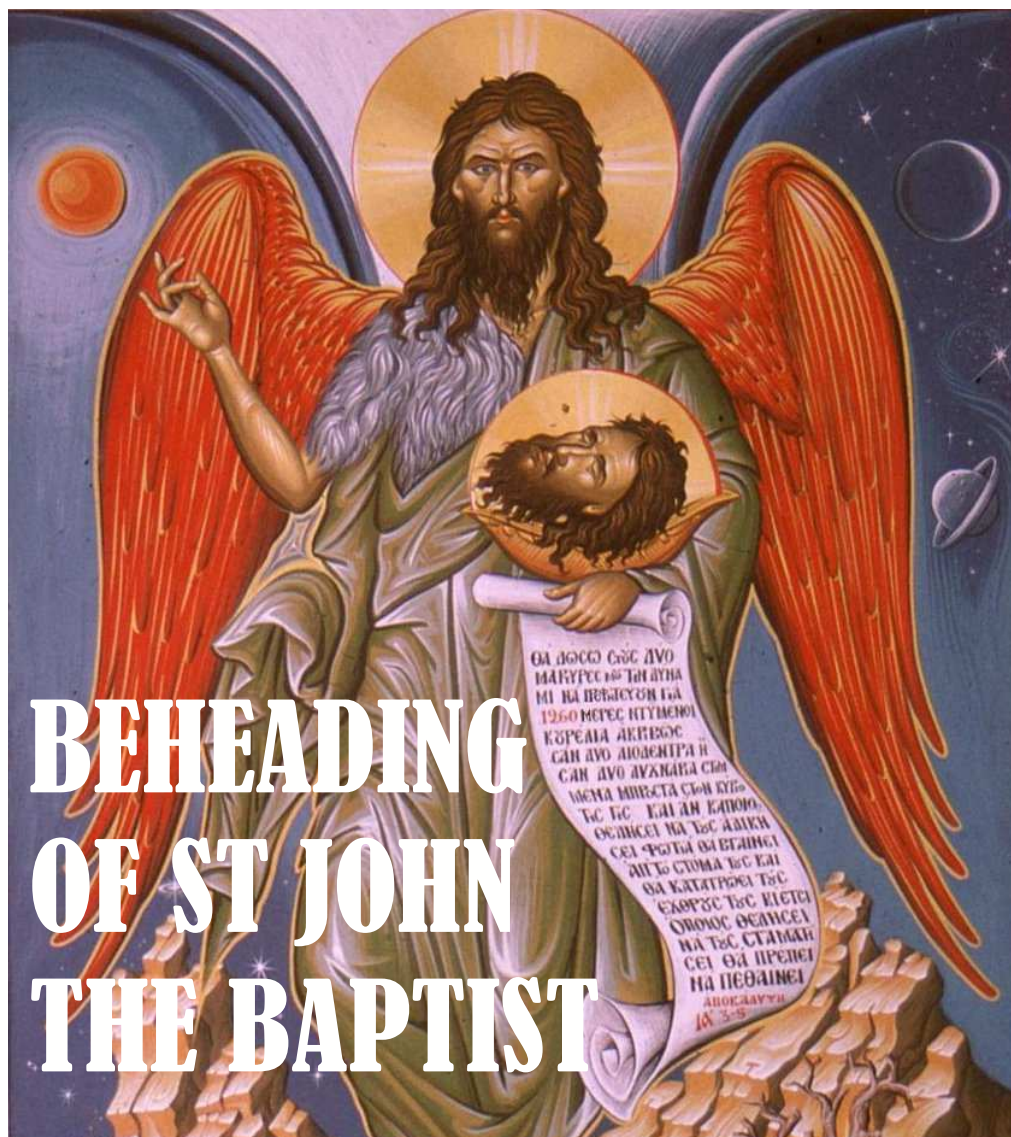
*The memory of the righteous
is praised, and you,
O Forerunner, the testimony
of the Lord suffices; for in
truth, you have been
revealed as nobler than all
the prophets...*

Following the Baptism of the Lord, John was locked up in prison by Herod Antipas, the Tetrarch (ruler of one fourth of the Holy Land) and governor of Galilee. (After the death of Herod the Great, the Romans divided the territory of Palestine into four parts, with a governor in charge of each part. Herod Antipas received Galilee from emperor Augustus).

The prophet John openly denounced Herod for having left his wife, and then instead cohabiting with Herodias, the wife of his brother Philip. On his birthday, Herod made a feast for dignitaries, the elders and a thousand chief citizens. Salome, the daughter of Herod, danced before the guests and charmed Herod. In gratitude, he swore to give her whatever she would ask, up to half his kingdom.

The girl on the advice of her wicked mother Herodias asked for the head of John the Baptist on a platter. Herod became apprehensive, for he feared the wrath of God for the murder of a prophet, whom earlier he had heeded. He also feared the people, who loved the holy Forerunner. But because of the guests and his careless oath, he gave orders to cut off the head of John and to give it to Salome.

According to Tradition, the mouth of the dead preacher of repentance once more proclaimed: "Herod, you should not have the wife of your brother Philip." Salome took the platter with the head of St John and gave it to her mother. The frenzied Herodias repeatedly stabbed the tongue of the prophet with a needle and buried his holy head. But the pious Joanna, wife of Herod's steward, buried the head in an earthen vessel on the Mount of Olives, where Herod had a parcel of land. (The Uncovering of the Venerable Head is celebrated February 24). The holy body of John the Baptist was taken that night by his disciples and buried at Sebastia, there where the wicked deed had been done.



BEHEADING OF ST JOHN THE BAPTIST

After the murder, Herod continued to govern for a certain time. Pontius Pilate, governor of Judea, later sent Jesus Christ to him, Whom he mocked (Luke 23:7-12). The judgment of God came upon Herod, Herodias and Salome, even during their earthly life. Salome, crossing the River Sikoris in winter, fell through the ice. The ice gave way in such a way that her body was in the water, but her head was trapped above the ice, similar to how she once had danced with her feet upon the ground, but now she flailed helplessly in the icy water. Thus she was trapped until that time when the sharp ice cut through her neck.

Her corpse was not found, but they brought the head to Herod and Herodias, as once they had brought them the head of John the Baptist. The Arab king Aretas, in revenge for the disrespect shown his daughter, made war against Herod. The defeated Herod suffered the wrath of the Roman emperor Caius Caligula (37-41) and was exiled with Herodias.

This Feast day established by the Church, is a strict fast day because of the grief of Christians at the St John's violent death. In some Orthodox cultures pious people will not eat food on a flat plate, use a knife, or eat food that is round in shape on this day.

MARTYR ADRIAN & His Wife NATALIA | August 26

In the fourth century, the Roman Emperor Maximian cruelly persecuted those who believed in Christ. He came with his soldiers to the city of Nicomedia in Asia Minor. There it was reported that in a certain cave Christians were hiding, and that they sang and prayed the whole night to their God. Maximian sent his soldiers to seize them. The Christians were beaten and brought in chains to the place of judgment. One of the chiefs, a young man named Adrian, seeing how patiently and how willingly the Christians suffered for their faith, asked what reward they expected to receive from their God for such tortures.' They replied: "It is written that 'eye hath not seen, nor hath ear heard, nor hath it entered the heart of man those things which God hath prepared for those who love Him'" (I Cor. 2:9).

Hearing these words, Adrian declared that he too wished to be a Christian and was willing to die together with them for Christ. For this: he was also thrown into prison. When Adrian's young wife Natalia was told of her husband's conversion and imprisonment, she greatly rejoiced for she was secretly a Christian herself and knew the joy

which now filled her husband's heart. She ran to the prison and, falling down at the feet of her husband, she kissed his chains and said, "Blessed are you, my Adrian; you have found such a treasure." When Adrian was brought before the Emperor and threatened with torture, his wife and the others encouraged him saying: "Having been found worthy to carry your own cross and to follow Christ, take care that you do not turn back and lose your eternal reward."

Adrian had always faithfully served his earthly king, but now he was to serve the King of Heaven. He courageously endured the tortures and was returned to the prison. There Natalia, together with other pious women, would come and help the prisoners, cleaning and bandaging their wounded bodies. When the Emperor found out about this, he forbade them to visit. But the blessed Natalia had such love for the sufferers that she cut her hair and put on men's clothing, and in this disguise entered the prison.

Day after day the holy martyrs endured such cruel and severe tortures that they were barely alive. The Emperor became angry that they would not deny their God. Finally he ordered their arms and legs cut off and their bodies were thrown into a fire to be burned so that none of the Christians might gather their remains. But just at that moment, there burst forth a powerful rain which put out the fire. Natalia, with other Christians took the bodies of the holy martyrs from the fire and rejoiced to see that God had preserved them from harm. A faithful Christian man and his wife then took the holy relics to Constantinople where they could be safely kept until the death of the impious Emperor.

In time, a pagan nobleman desired to marry Natalia. She begged God to save her from this union with an unbeliever. Having prayed fervently, Natalia fell from exhaustion and sorrow into a light sleep during which the martyrs appeared to her and said, "Peace be unto you. God has not forgotten your labors (...) Get on a ship and go to the place where our bodies are and the Lord will make Himself known to you."

Following their directions, Natalia reached Constantinople and the church where the bodies of the martyrs lay. She prayed before them, and was so tired from the journey that she fell asleep and saw in a dream her husband, who said to her, "Come my beloved, and enjoy the reward of your labors." Soon after this Natalia died peacefully in her sleep. Although she did not shed her own blood, she is numbered among the martyrs for having co-suffered with them, serving and encouraging them in their heroic struggles for the sake of Christ.

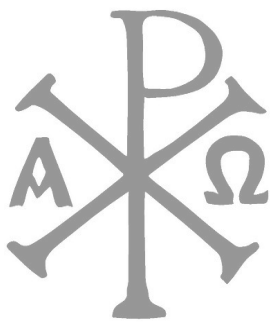


Message of The HOLY & GREAT COUNCIL

*To the Orthodox people
and to all people of good will*

To God, "the Father of mercies and all comfort," we address a hymn of thanksgiving and praise for having enabled us to gather during the week of Pentecost (18-26 June 2016) on Crete, where the Apostle Paul and his disciple Titus preached the Gospel in the early years of the life of the Church. We give thanks to the Triune God who was well pleased that in one accord we should

bring to a conclusion the work of the Holy and Great Council that was convoked by His All Holiness Ecumenical Patriarch. Bartholomew by the common will of their Beatitudes the Primate of the local Orthodox Autocephalous Churches.



Faithfully following the example of the Apostles and our god-bearing Fathers we have once again studied the Gospel of freedom "for which Christ has set us free" (Gal. 5: 1). The foundation of our theological discussions was the certainty that the Church does not live for herself. She transmits the witness of the Gospel of grace and truth and offers to the whole world the gifts of God: love, peace, justice, reconciliation, the power of the Cross and of the Resurrection and the expectation of eternal life.

1) The key priority of the Council was to proclaim the unity of the Orthodox Church. Founded on the Eucharist and the Apostolic Succession of her Bishops, the existing unity needs to be strengthened and to bear new fruits. The One Holy Catholic and Apostolic Church is a divine-human communion, a foretaste and experience of the eschaton within the Holy Eucharist. As a continuous Pentecost, she is a prophetic voice that cannot be silenced, the presence of and witness to the Kingdom of the God of love. The Orthodox Church, faithful to the unanimous Apostolic Tradition and her sacramental experience, is the authentic continuation of the one Holy Catholic and Apostolic Church as confessed in the Creed and confirmed by the teaching of the Church Fathers. Our Church lives out the mystery of the Divine Economy in her sacramental life, with the Holy Eucharist at its center.



The Orthodox Church expresses her unity and catholicity "in Council". Conciliarity pervades her organization, the way decisions are taken and determines her path. The Orthodox Autocephalous Churches do not constitute a federation of Churches, but the One Holy Catholic and Apostolic Church. Each local Church as she offers the holy Eucharist is the local presence and manifestation of the One Holy Catholic and Apostolic Church. In regard to the Orthodox Diaspora in various countries of the world, it was decided to continue with the institution of Episcopal Assemblies until such time as canonical rigor can be implemented. These assemblies are composed of the canonical bishops appointed by each Autocephalous Church and these bishops continue to remain subject to their respective Churches. The due function of these Episcopal Assemblies guarantees respect for the Orthodox principle of conciliarity.

During the deliberations of the Holy and Great Council the importance of the Synaxes of the Primates which had taken place was emphasized and the proposal was made for the Holy and Great Council to become a regular Institution to be convened every seven or ten years.

2) Participating in the Holy Eucharist and praying for the whole world, we must continue the 'liturgy after the Divine Liturgy' and give the witness of faith to those near and those far off, in accordance with the Lord's clear command before His ascension, "And you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth (Ac. 1: 8). The re-evangelization of God's people in modern, secularized societies and the evangelization of those who have still not come to know Christ remain an unceasing obligation for the Church.

3) In response to her obligation to witness to the truth and her apostolic faith, our Church attaches great importance to dialogue, primarily with non Orthodox Christians. In this way the remainder of the Christian world comes to know more precisely the authenticity of the Orthodox Tradition, the value of patristic teaching and the liturgical life and faith of the Orthodox. The dialogues conducted by the Orthodox Church never imply a compromise in matters of faith.

4) The explosions of fundamentalism observed within various religions represent an expression of morbid religiosity. Sober inter-religious dialogue helps significantly to promote mutual trust, peace and reconciliation. The oil of religious experience must be used to heal wounds and not to rekindle the fire of military conflicts. The Orthodox Church unequivocally condemns the extension of military violence, persecutions, the expulsion and murder of members of religious minorities, forced conversions, the trafficking of refugees, the abductions, torture and abhorrent execu-

tions. She denounces the destruction of churches, religious symbols and cultural monuments. Very particularly, she expresses her deep concern about the situation of Christians and of all the persecuted minorities in the Middle East. She calls on the governments in the region to protect the indigenous Orthodox and other Christians and all the populations who have an inalienable right to remain in their countries as citizens with equal rights. Our Council appeals to all parties involved to make systematic efforts without delay to bring to an end the military conflicts in the Middle East and wherever armed hostilities persist and to enable all those displaced to return to their homes.

THE ORTHODOX AUTOCEPHALOUS CHURCHES DO NOT CONSTITUTE A FEDERATION OF CHURCHES, BUT THE ONE HOLY CATHOLIC AND APOSTOLIC CHURCH.

We address our appeal particularly to those in positions of power to act so that peace and justice may prevail in the countries of origin of the refugees. We urge the civil authorities, the citizens and the Orthodox Christians in the countries in which the persecuted are taking refuge to continue to offer help to the limit or even beyond the limit of their abilities.

5) Modern secularisation seeks the autonomy of man (anthropos) from Christ and from the spiritual influence of the Church, which it arbitrarily identifies with conservatism. Western civilization, however, bears the indelible mark of the diachronic contribution of Christianity. The Church, moreover, highlights the saving significance of Christ, the God-man, and of His Body, as the place and mode of life in freedom.

6) In contrast to the contemporary approach to marriage, the Orthodox Church regards the indissoluble loving relationship of man and woman as "a great mystery... of Christ and the Church". Similarly, she calls the family which springs from this and which constitutes the only guarantee for the upbringing of children a "little church".

The Church has always emphasized the value of self-restraint. Christian asceticism, however, differs radically from every dualistic asceticism which severs man from life and from his fellow man. On the contrary, she connects this with the sacramental life of the Church. Self-restraint does not concern only the monastic life. The ascetic ethos is a characteristic of Christian life in all its manifestations.

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Apart from the specific topics about which it decided, the Holy & Great Council notes in brief

the following important contemporary issues:

7) In regard to the matter of the relations between Christian faith and the natural sciences, the Orthodox Church avoids placing scientific investigation under tutelage and does not adopt a position on every scientific question. She thanks God who gives to scientists the gift of uncovering unknown dimensions of divine creation. The modern development of the natural sciences and of technology is bringing radical changes to our life. It brings significant benefits, such as the facilitation of everyday life, the treatment of serious diseases, easier communications and space exploration, and so on. In spite of this, how

ever, there are many negative consequences such as the manipulation of freedom, the gradual loss of precious traditions, the destruction of the natural environment and the questioning of moral values. Scientific knowledge, however swiftly it may be advancing, does not motivate man's will, nor does it give answers to serious moral and existential issues and to the search for the meaning of life and of the world. These matters demand a spiritual approach, which the Orthodox Church attempts to provide through a bioethics which is founded on Christian ethics and Patristic teaching. Along with her respect for the freedom of scientific investigation, the Orthodox Church at the same time points out the dangers concealed in certain scientific achievements and emphasizes man's dignity and his divine destiny.

8) It is clear that the present-day ecological crisis is due to spiritual and moral causes. Its roots are connected with greed, avarice and egoism, which lead to the thoughtless use of natural resources, the filling of the atmosphere with damaging pollutants, and to climate change. The Christian response to the problem demands repentance for the abuses, an ascetic frame of mind as an antidote to over-consumption, and at the same time a cultivation of the consciousness that man is a "steward" and not a possessor of creation. The Church never ceases to emphasize that future generations also have a right to the natural resources that the Creator has given us. For this reason, the Orthodox Church takes an active part in the various international ecological initiatives and has ordained the 1st September as a day of prayer for the protection of the natural environment.

Continued on page 14



Let it be Unto Me: Listening to Homilies Today

By Joshua Genig

The Divine Liturgy is full and rich; it is the experience of the Kingdom of God here-and-now, in anticipation of, and formation for, the there-and-then to come. Indeed, all of it, every last bit of it, is intended to transform us into the people that God created us to be: made in his holy image and striving for his divine likeness. Therefore, literally every single instance of the Divine Liturgy begs for us to: “Attend!”

Upon observation, however, it seems that, while most of us are comfortable with all sorts of liturgical practices (such as praying and bowing and making the sign of the cross and lighting candles and standing for extended periods of time), and are, at the very least, aware of the need to prepare ourselves to receive the Mystery of Christ’s Holy Eucharist, we are not very comfortable, nor are we usually quite prepared, to *hear* homilies. Yes, of course we listen to them, but do we actually *hear* them? And, if we begin to *hear* them, who is it that we are hearing?

Let’s take the latter first: Who is it that we are hearing? To the naked eye, we are hearing the clergy—those whom God has blessed with the Mystery of Holy Ordination. As spiritual fathers, it is their sacred duty to speak to God’s children. But they do not speak of their own authority or fatherhood. (In fact, when they do—when they step outside of the living stream of the Church’s Holy Tradition and speak their own mind or allow their own opinions to intrude—it is precisely an anti-sermon, an anti-homily that is occurring, and it is best to offer our prayers, rather than our criticism.) Rather, they

speak God’s words, but in a way that we, today, can actually hear Him speaking.

Remember: our God is a God who speaks. That is, in fact, the first thing we know about Him: He has a voice! “Let there be light,” and instantly it is so (Gen 1:3). But that sacred speaking in Genesis occurred *eight times*. And eight is the number of the life to come, the number of resurrection, the number that will have no end. And so, even in speaking eight times, God is showing the Church—He is showing us—that His divine and creative speech *will have no end*. And that is what happens in the Divine Liturgy. Yes, God speaks in the readings and the prayers and the various hymns, but He also speaks in the homily. And when He speaks to us, He does to us what He did to Mary through the sermon of the Archangel Gabriel: He delivers Christ to us—tangibly, concretely, mysteriously, sacramentally! And the most appropriate response from us is to give our own “Let it be unto me according to your word” (Lk 1:38).

But how do we give that “Let it be unto me”? We give it by *hearing*. And hearing takes work. Hearing takes time. Admittedly, we live in a world where attention spans are diminishing at record pace. We can hardly listen to an entire song on our phone before skipping to the next, so how in the world can we hear a homily? We can hear, it would seem, by likewise taking our example from the Theotokos.

First, we need to remember who we are: we are, like Mary, living temples of God. He dwells in us sacramentally by virtue of our union with Him in the Mysteries of Initiation.



Metropolitan Nicholas offers a sermon to the participants and parents during the 2016 Oratorical Festival of the Greek Orthodox Metropolis of Detroit.

We cannot take this new reality, this transformed identity, for granted. And, furthermore, it is a union that is intended to increase and mature as we grow in friendship with Christ, as we grow in wisdom and stature and favor with God and men (Lk 2:52). Yet, that only happens if we are in the temple of our local parish as often as possible. If we are there, we will, over time, be trained in the sacred art of hearing homilies; we will be trained in the art of listening to our friend! Moreover, we need to have our children there. The more often they can, at a young age, be present for Liturgy and, yes, even stay put to hear the homily, not only will they be in more regular contact with Christ's gifts, but they will also learn, at a tender age, how to hear the voice of God who speaks to them as a friend with His true friends (cf. Pre-Communion Prayer of St. Simeon the New Theologian). And finally, we need to prepare ourselves to hear Him speak as we would prepare ourselves to receive His Eucharist: we need to pray that our ears be attentive to His voice; we need to confess our absentmindedness when we lose focus; and we need allow the words of our friend to challenge us, change us, direct us, forgive us, renew us, and transform us. Indeed, that is what hearing a homily is all about! Not primarily education or information, but divine communication, wherein Jesus is given to us and, through us, to the entire world!

To Him Who *speaks to us* be all glory, honor, and worship, now and ever, and unto ages of ages. **Amen.**

“Truly a unique magazine — I don’t think any Orthodox council in the country can say they have something like this to help us further our work!”

“Outstanding publication! It’s amazing how interesting and informative each issue is!”

YOU CAN HELP US!



APPEAL + SURVEY

Our “*Good Works*” *Publication* is an effort of love and joy which is intended to provide a FREE, bi-monthly resource of articles, photographs, educational material, announcements, and other information for Orthodox Christians, and the public here in Detroit. Though it is a labor intensive undertaking, it is an integral part of the COCC’s Media Ministry and as it evolves is becoming a stronger connecting mechanism for our parishes and faithful!

We grateful for the positive comments received, and welcome your submissions (and even constructive critiques).

If you have found merit in the “*Good Works*”, or other aspects of the COCC, we hope you will find it in your heart to support us with a donation. Your contribution helps with expenses, and enables us to expand our publication and the work of the COCC. Simply fill out and return the card below with your gift and proper postage *Thank you and may God bless you!*



GOOD WORKS Appeal + Survey

NAME(s) _____

EMAIL(s) _____

PHONE (_____) _____

Please accept my gift of: \$100 \$50 \$25

(payable to: COCC Detroit) _____

Please check any area that you may be interested in:

- Choir Poor & Needy Youth & Young Adults
 Outreach Food Pantry Other _____

Comments regarding “Good Works” or the COCC are welcome:

Return this clipping with your donation to:
 COCC Good Works, c/o 18405 W Nine Mile Rd, Southfield MI 48075

WHAT'S HAPPENING AROUND TOWN...

FESTIVALS 2016

Bring a friend and check out some of the wonderful cultural showcases of our community!

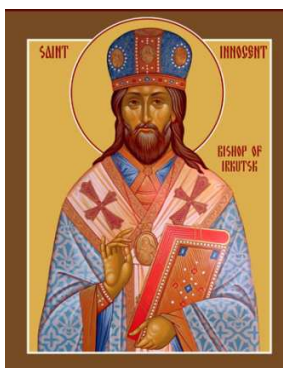
August 18-21: **Assumption Greek Fest**
Assumption Church, St Clair Shores | www.goassumption.org

August 26-28: **A Taste of Greece**
Nativity of Mary Church, Plymouth | www.nativitygochurch.org

September 10-11: **Serb Fest**
St Stevan Decanski Church, Warren | www.facebook.com

September 16-18: **Romanian Festival of Greater Detroit**
St George Cathedral, Southfield | www.sgroc.org

If your parish hosts a Festival we'd love to share the news with our readers and help support it! Let us know!



"ST INNOCENT" Orthodox Study Group

Bearing the name of our Church Patron and through his prayers, this study group has been formed as a venue for ongoing, life-long formation in the faith and life of the Holy Orthodox Church. Following the example of St Innocent of

Irkutsk, who devoted much of his life to theological education, we seek to promote continuing catechesis as a means for the faithful to grow, by God's mercy, from strength to strength.

We will kick-off off with a broad, relevant study of our life together as Orthodox Christians, set on a pilgrimage back to Eden. From there, we will go where the discussion nudges us. This is not only for Orthodox Christians, but to be evangelical, in the sense of sharing the beauty of our faith with friends, co-workers, families — who are literally dying to live. So, do come, and bring a friend or two!

WEDNESDAYS, 6:30 - 7:30pm

St Innocent Church (23300 W Chicago, Redford 48239)
Instructor: Sbdn Joshua D. Genig (M.Div., Ph.D.)

RSVP/Questions: joshua.genig@gmail.com; 630 936-6386;
[Facebook.com/stinnocentredford](https://www.facebook.com/stinnocentredford)

The ORTHODOX CHRISTIAN WOMEN OF MICHIGAN (OCW), is an organization of ethnically diverse Orthodox Christian Women from in and around the metro Detroit area, sharing our holy Orthodox faith through topics and presenters, charitable works and fellowship. Our topics are selected by situations, events and of course knowing our faith so we can put it to work for us for our salvation. Now, more than ever, come, we invite you to join us, as this is the best time for all of us Orthodox women to come together with what is happening in the world. Hope to see you soon.

Mary Ann Dadich, President

SPEAKER SERIES



ALL WELCOME at these FREE, Educational programs!

MONDAY, SEPTEMBER 19 | 7PM

"ZOE for Life"

Sue Barna, Presenter

Sts Peter & Paul Romanian Church, Dearborn Hts

MONDAY, OCTOBER 17 | 7PM

"Evangelizing without Imposing"

David Adrian, Presenter

St George Greek Church, Bloomfield Hills

SATURDAY, NOVEMBER 12 | 10AM

"Outreach for Syrian Refugees"

Fr Nabil Fino, Presenter

Location TBA



AN INVITATION

Holy Transfiguration Church in Livonia invites you to join us for the celebration of our patronal feast day, Friday & Saturday, 5-6 August. His Grace, Paul, Bishop of Chicago & the Midwest (OCA) will preside at Vespers (Friday, 6:30pm), and at Hierarchical Liturgy (Saturday, 10 am). Refreshments will follow Vespers and a festal meal will be served after the Liturgy. Details at www.orthodoxlivonia.org or 248 476-3432.

2016 ORTHODOX MISSION WEEKEND

“On the last weekend of June 2016, some 35 volunteers from parishes across the area turned out for a Saturday work day,” Father Paul added. “We completed some work for neighborhood families, provided some much needed fresh paint to our community center space where our weekly meal takes place, worked in the community garden, and shared our love for God and one another. Nearly 100 individuals attended Vespers that evening, at which Fr Andrew Yavornitzky, Michigan Dean (OCA) concelebrated. A dinner was held to thank and further encourage past and current volunteers. After the Sunday morning Liturgy, some 100 neighbors gathered under an outdoor tent to enjoy a picnic as we blessed the

community garden, located on the cathedral property.”

Known as the “Garden of Saints,” the site includes several outdoor shrines with icons of saints, such as the New Martyr Elizabeth, who were especially known for their charitable ministries to the poor, needy and forgotten.

“In a very real way, our neighborhood efforts are an extension of the Divine Liturgy,” said Father Paul. “When I look at the faces of our neighbors, especially the children, I cannot help but experience tears of joy.”

The project was in partnership with Orthodox Detroit Outreach.

(Article adapted from oca.org)
Photos via facebook.com/orthodoxdetroitoutreach



Another “OpaFest”, hosted by St Nicholas Greek Orthodox Church (Wattles Rd in Troy) has come and gone! OpaFest is one of, if the largest and oldest continually running Greek Festival in the city, now in its 23rd year. Delicious food, music, cooking demonstrations, church tours, and more combine for a great weekend.

Among other things, one of the highlights of the Festival were the young people presenting traditional dances. A variety of ages were represented with many youth showing their “Greek American Pride”, dressed in colorful costumes and smiling as they circled the stage area. They are a true source of pride for not only St Nicholas parish, but also a shining light for the future of Orthodoxy in Detroit!

Thank you to Fr Stratton Dorozenski, photographer Nick Kaltsounis and the community for a job well done!



What an awesome moment as we come together at this Holy Cathedral, celebrating Vespers in honor of a special grandmother, wife, mother and aunt, St. Anne on the occasion when the Holy Church honors her memory. And, especially for me to be invited in the spirit of ecumenism and neighborly love to give the homily tonight on the occasion of the feast of our grandmother and on the anniversary of our two abducted Archbishops, Paul Yazigi and Youhanna Ibrahim and all the suffering families throughout the Middle East, especially in Syria and Iraq and in America.

But, who am I to teach the teacher and give wisdom to the wise? Simply put, I will share the message of the good news that every family, under the sun, is in need of hearing.

St. Anne, according to church tradition, was a loving and faithful wife to Joachim. For whatever reason, she was not able to conceive until later in life. But if God wills it, even the power of nature is overcome. God can give a child, even to infertile couples.

Her parents had 3 daughters, Mary, Sophia and Anne (Hanneh). Mary married and gave birth to Salome, Sophia married and gave birth to Elizabeth, the mother of John the Baptist and Anne married Joachim. She bore a daughter who was chosen and called the mother of our Lord, the Theotokos.

The hymns of the church speak of St. Anne: Be glad, O barren one; Be glad, O aged Anna. You will conceive and give birth to a wondrous child, a chosen one; Yet, you will be more glorious than all, Sarah, Rachel and Elizabeth, for you will give birth, from the womb, to the wonderful Virgin, the only wonderful Mother of the

Most High King.

When men hunger, the Lord makes the dry field fertile; and because of the spiritual hunger of the world, He makes the barren on fertile. For the salvation of men, the Lord arranges all for the best. That is why all the Church of the Saints cries out to Him: Glory! Glory!"

Who is St. Anne for us? St. Anne represents the human family in its struggles, heartaches and holiness.

"Every family is always a light, however faint, amid the darkness of the world."

Throughout society, we see many families suffering from abdicating their calling to sow the seed of virtues into their children. It seems we have fallen into a trap of creating busyness by encouraging sports and extra-curricular activities, hoping to make our children stronger and productive. What good is success and strength without good virtues? It will only produce a lonely child that lives, eats and serves himself/herself.

Family responsibility and commitment is to invest time and energy into creating and sustaining healthy relationships that understand the meaning of commitment, to support each other and to believe that family matters and must come first. "The family is the entity that gives real meaning to life and existence. The family is the cornerstone of our social system. The family is not a casual and spontaneous organization of people, but a divinely ordained group."

"EVERY FAMILY IS ALWAYS A LIGHT, HOWEVER FAINT, AMID THE DARKNESS OF THE WORLD."

"Modern families can learn, first of all, the coming of the Divine Person of the Holy Trinity; families rooted in communion of person, of God and Holy Trinity."

This is what it means to honor St. Anne and her husband Joachim; for the grace they received to become the parents of the Mother of the World, Mary, who taught the world and saved mankind by giving birth to Christ the Lord.

Today, we must remind ourselves, not only as Catholics and Orthodox, Protestant or others, but to remind the world: "We are not made for ourselves alone. We are made for good and for all fellow creatures."

It is not about religion anymore. It is about preserving humanity. The call of parenting, as we reflect on the life of our Lord's grandmother and mother of Mary, is to point out and demonstrate the virtues of self-giving, respect, courtesy and self-control.

"Virtue comes by prayer. Prayer preserves temperance. Prayer surpasses anger. Prayer prevents emotion of pride and envy. Prayer draws into the soul the Holy Spirit, and raises man to heaven."

“For love is not an option that we simply have and can disregard. It is an opportunity that comes to us and determines who we are and what contributions we make to God’s world.”

In my own life, I have come to know the beauty and the power of the Gospel. The Gospel is first, a personal story before it is a construction of ideas. In other words, every person God made and particularly every person God has significantly used in the story of salvation is precious to Him and to us.

So, we should always resist the temptation to misuse these Holy Christ-giving people by regarding them as impersonal, theological points of argument before we contemplate the beauty and light of their lives.

God has given us stories to above all, enlighten and sanctify our own souls.

St. Anne, the mother of our most Blessed Holy Theotokos is surely such a light on our path to holiness. Her story is the story of what the Holy Spirit is able to create from the Gospel. It is the story of our salvation. Therefore, her holiness, sanctified by the Holy Spirit, is part of this tradition which is bestowed upon the Theotokos and into which we enter upon our own union to Christ.

If our attitude is wrong, nothing will work in our relationships and not even in our spirituality. But, if our attitude reflects the Beatitudes and blessings taught by Christ, we are able to be formed, reformed and transformed into this image.

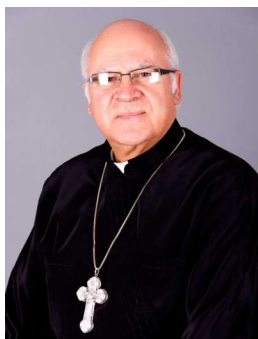
If the year of mercy means anything, it is a constant reminder that God is merciful. And we, in turn, can become merciful to our children and to each other. When we embody the meaning of God’s mercy and break it down, mercy means to listen, to encourage, to comfort, to forgive, to understand and to pray.

Mercy does not mean to justify falsehood and sin. It does not mean to tolerate foolishness and evil or to overlook injustice and iniquity. God is not this way and does not do this. The meaning of God’s mercy is compassion to evil-doers and sympathy to those who are caught in the bonds of sin.

I wish to share with you a story about a saint, Theophan the Confessor. While he was walking along the street, he saw a naked child freezing. He quickly removed his clothes, covered the child, warmed him and brought him back to life. Upon his return home, his parents asked him where his clothes were. And he replied, “I clothed Christ.”

Through St. Anne, Mary clothed Christ and Christ, in return, clothed all of us with mercy.

With the blessing of Bishop Anthony, and at the invitation of His Eminence Archbishop Allen Vigneron of the Archdiocese of Detroit, Fr. George Shalhoub gave the homily at the Ecumenical Vigil Service on July 25, 2016, at Detroit’s Cathedral of the Most Blessed Sacrament.



Save the Date!

6th Annual BENEFIT CONCERT

performed by
The Orthodox Choir of Detroit
Victoria Kopistiansky, Director

SUNDAY, 23 OCTOBER 2016

Annunciation Greek Orthodox Cathedral
707 East Lafayette Blvd, Detroit
(Greektown)
www.coccdetroit.org



SINGERS INVITED...

Church singers of all levels and experience from ALL Orthodox parishes in the region are invited and encouraged to join us as part of The Orthodox Choir of Metropolitan Detroit. The commitment is minimal and the reward is great!

Rehearsals begin soon at The Romanian Cultural Center at St George Cathedral (18405 W Nine Mile, Southfield). **CALL ELIZABETH TODAY (734 306-1486) for more information.** We look forward to welcoming many new faces into our ensemble!

SUBMISSION DEADLINES...

for “Good Works” is the first day of the month, prior to each issue. So, the NOVEMBER-DECEMBER submission deadline is October 1. We welcome your submissions for consideration!



The DOOR is open... have you stopped in?!

Detroit's Own Orthodox Radio continues its work in providing quality programming each Sunday, thanks to the hard work of our volunteer staff, special guests, clergy contributions, and of course, listeners like you!

We are expanding subjects and special interviews that are entertaining and informative for the entire family. With God's help, the program will continue to evolve as an Inter-Orthodox effort for our parishes, faithful and the entire city!

Affordable on-air and on-line advertising space for busi-

nesses, restaurants, banquet halls, and professionals is available! Program sponsorship is also available for your personal or parish special occasion! We also hope you will consider a gift (see form below) to support DOOR and keep us on the air!

SUNDAYS: 4:00-5:00PM
690AM
WWW.DOORRADIO.ORG

Contact us 248 345-9346 or staff@DOORradio.org!

Listen on 690AM Radio, via live-stream online and archives on DOORradio.org



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GREAT & HOLY COUNCIL
 (continued from page 7)...

9) Against the levelling and impersonal standardization that is promoted in so many ways, Orthodoxy proposes respect for the particular characteristics of individuals peoples. It is also opposed the making of the economy into something autonomous from basic human needs and turning it into an end in itself. The progress of mankind is not connected only with an increase in living standards or with economic development at the expense of spiritual values.

10) The Orthodox Church does not involve herself in politics. Her voice remains distinct, but also prophetic, as a beneficial intervention for the sake of man. Human rights today are at the center of politics as a response to the social and political crises and upheavals, and seek to protect the citizen from the arbitrary power of the state. Our Church also adds to this the obligations and responsibilities of the citizens and the need for constant self-criticism on the part of both politicians and citizens for the improvement of society. And above all she emphasises that the Orthodox ideal in respect of man transcends the horizon of established human rights and that "greatest of all is love", as Christ revealed and as all the faithful who follow him have experienced. She insists also that a fundamental human right is the protection of religious freedom--namely, freedom of conscience, belief, and religion, including, alone and in community, in private and in public, the right to freedom of worship and practice, the right to manifest one's religion, as well as the right of religious communities to religious education and to the full function and exercise of their religious duties, without any form of direct or indirect interference by the state.

11) The Orthodox Church addresses herself to young people who seek for a plenitude of life replete with freedom, justice, creativity and also love. She invites them to join themselves consciously with the Church of Him who is Truth and Life. To come, offering to the ecclesial body their vitality, their anxieties, their concerns and their expectations. Young people are not only the future, but also the dynamic and creative present of the Church, both on a local and on a world-wide level.

12) The Holy and Great Council has opened our horizon towards the contemporary diverse and multifarious world. It has emphasised our responsibility in place and in time, ever with the perspective of eternity. The Orthodox Church, preserving intact her Sacramental and Soteriological character, is sensitive to the pain, the distress and the cry for justice and peace of the peoples of the world. She "proclaims day after day the good tidings of His salvation, announcing His glory among the nations and His wonders among all peoples" (Psalm 95).

Let us pray that "the God of all grace, who has called us to his eternal glory in Christ, will, after we have suffered a little, Himself restore, establish, and strengthen and settle us. To him be glory and dominion for ever and ever. Amen" (1 Peter 5.10-11).

- † Bartholomew of Constantinople, Chairman
- † Theodoros of Alexandria
- † Theophilos of Jerusalem
- † Irinej of Serbia
- † Daniel of Romania
- † Chrysostomos of Cyprus
- † Ieronymos of Athens and All Greece
- † Sawa of Warsaw and All Poland
- † Anastasios of Tirana, Durrës and All Albania
- † Rastislav of Presov, the Czech Lands and Slovakia

With their respective delegations

THE ORTHODOX CHOIR OF DETROIT

The Orthodox Choir of Metropolitan Detroit brings an essential aspect of our Faith to the region with its beautiful music. The mixed voice (SATB) ensemble is composed of singers from parishes across the city, and is highly regarded nationally. This group rehearses more intensely to prepare for concerts and other events as needed. The Vesper Choir is a more loosely organized group that leads responses at the annual Lenten series. The varied repertoire includes many composers and traditions. (Matushka) Victoria Kopistiansky is director, and **Elizabeth Star Hatfield (734 306-1486 | starelizabeth70@gmail.com)** is COCC liaison. New singers always welcome!

ORTHODOX CHRISTIAN WOMEN (OCW)

The Orthodox Christian Women of Michigan has members from various Orthodox churches in the Detroit region. Educational programs are presented monthly, and a summer retreat is held. Charitable work focuses primarily on collecting and distributing food / paper products to those in need. New clothing and other items requested by Children's Hospital are also collected. For information, contact **President Mary Ann Dadich (586 775-4799 | mdadich811@gmail.com)**.

FOCUS MOTOR CITY



FOCUS is a Fellowship of Orthodox Christians United to Serve. They are a national 501c3 non-profit with a local Detroit ministry to children in need. Live out your faith in Christ by serving the needs of neglected children in the city of Detroit. They have volunteer opportunities at Detroit K-5 schools, at area parishes and in their office in Midtown. Visit www.FOCUSMotorCity.org or www.facebook.com/focusdetroitcenter for more info contact the Director, **Eric Shanburn (Detroit@focusna.org)**.

MEDIA MINISTRY

There are several branches to the Media Ministry, intended to expand our reach and provide educational and other resources to our Orthodox faithful and the public worldwide. These outlets include: *Good Works* publication, COCCdetroit.org, YouTube *COCCTelcom* channel, and *Detroit's Own Orthodox Radio* (DOOR) weekly program. Contact **Richard Shebib (248 345-9346 | paschabook@sbcglobal.net)** to help.

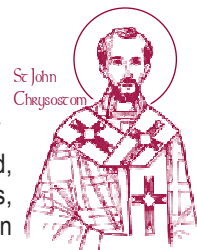


FRESH START: DETROIT

Fresh Start Detroit is small, grass-roots service group that collects food and clothing and then distributes it face to face to the needy in underserved areas of the inner-city. It relies on contributions and community support to do its humble work as a response to Christ's call of how to live. Contact **Jerome Fisher (313 407-1888 | jfisher48228@yahoo.com)** to get involved.

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 DETROIT OUTREACH (ODO)

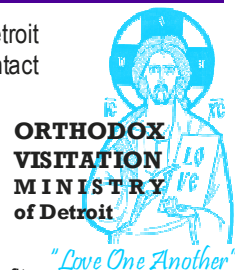


ORTHODOX DETROIT OUTREACH

Our mission is to strive to fulfill the Gospel of our Lord, and to be known by the fruits of our ministry. Our primary activity (in cooperation with Orthodox parishes throughout the region) is to provide a hot meal every Sunday on Gilbert Street in Southwest Detroit. We also try to aid those in need with clothing and other aid as possible, by offering our friendship and love to all whom we serve. Contact **Matthew McCroskery (orthodoxdetroitoutreach.org)**.

ORTHODOX VISITATION MINISTRY (OVMD)

The Orthodox Visitation Ministry of Detroit is an effort to help parishes keep in contact with the elderly, shut-in, or otherwise disabled members who cannot be physically active in their community. Their motto is "Sharing Christ's Love by Visiting with a Friend". It is a simple but meaningful program that can be adopted by any parish wishing to benefit from it. Contact **Karen Todorov or Gail Razook (248 345-9346 | orthodoxvisitationdetroit@gmail.com)**.



BROTHERHOOD OF SAINT MOSES

The Detroit Chapter of the Brotherhood of Saint Moses the Black exists primarily as an outreach to those seeking the True Faith of the Orthodox Church. As the Church finds deep roots in Africa, the BSMB strive to make it known America. **Sharon Gomulka (248 477-6411 | bsmb-detroit@att.net)** serves as Chair for the Detroit Chapter.

ZOE FOR LIFE!



ZOE is a non-profit Christ-centered support organization with three major goals: to help women who need confidential emotional and spiritual support during crisis pregnancies; to assist Orthodox Christians seeking to adopt; and to provide an education for Pure Living and other resources. The metro Detroit presence of Zoe is very new, but becoming a presence in the community, open to ALL women in need. **Sue Barna serves as president (info@zoehousemi.org)** or call the anonymous help-line 855 ZOE-LIFE.

MOSAIC ANGEL UNCOVERED IN BETHLEHEM

[BETHLEHEM, WEST BANK] Silvia Starinieri, a young restoration technician, was slowly passing a thermographic camera over the smooth plaster walls of the Church of the Nativity, the traditional birthplace of Jesus Christ, when she spotted an intriguing shape. As she and her colleagues began scraping away the plaster, a radiant face emerged, illuminated by mother-of-pearl. When they saw the first golden tiles of a shimmering halo, "it was a very emotional moment," says Starinieri. Beneath the plaster stood an eight-foot-tall angel, lost for centuries but now rediscovered and reunited with six other angels that watch over pilgrims in one of the oldest churches in Christendom.



The seventh angel was an unexpected reward of an arduous, multi-year effort to rescue the 1,700-year-old basilica from centuries of neglect. The lack of maintenance left the church's priceless mosaics obscured under layers of dust and soot or destroyed by rain water that seeped in from the leaky roof. Yet the surviving mosaics have emerged with such luster that it's difficult to believe they were created nearly 1,000 years ago.

SERBIAN FAITHFUL SHOT WHILE CLEANING

[KOSOVO] In a press release on July 23, 2016, from the Serbian Orthodox Diocese of Raska-Prizren and Kosovo-Metohija it has been reported that a group of 20 Serbian faithful were shot at from one of the neighboring houses. They were cleaning the site in preparation for their annual pilgrimage at the ruins of St. Archangel Gabriel Monastery at Binač which was destroyed by Kosovo Albanian extremists in summer 1999, after the end of the armed conflict in Kosovo.

According to the press release, "Before the Feast of St. Gabriel the parishioners have to clean the monastery courtyard because local K/Albanians use the monastery grounds for dumping garbage and debris." The local priest, Fr. Zvonko had asked Kosovo Police for protection, but his request was declined. Nobody has been hurt in the attack and the incident was reported to the Kosovo police.

ORTHODOX CHRISTIAN CHURCHES IN METROPOLITAN DETROIT



St Vladimir Russian Orthodox Church

Founded 1981

www.stvladimiraami.org

9900 Jackson Rd, Dexter

Very Rev Fr Gregory Joyce

Russian Orthodox Diocese of Chicago & Mid-America



St John the Baptist Greek Orthodox Church

Founded 1976

www.stjohnnoc.net

11455 Metropolitan Parkway, Sterling Heights

Very Rev Fr Nicholas Kyritses

Greek Orthodox Metropolis of Detroit



Sts Peter & Paul Romanian Orthodox Church

Founded 1929

www.spproc.org

750 N Beech Daly Rd, Dearborn Heights

Very Rev Fr Romey Rosco

Romanian Orthodox Episcopate of America

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COMMUNITY CALENDAR

Detroit's Own Orthodox Radio Program airs each Sunday (4-5pm) on 690AM and live-streamed / archived shows at DOORradio.org.

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

AUGUST

- 15 + Falling Asleep of the Ever-Virgin Mary (Dormition)
Patronal Feast-Day Liturgy
10am: Holy Dormition Monastery, Rives Junction
- 18-21 "Assumption Greek Festival"
Assumption Greek Church, St Clair Shores
- 21 "St Mary" Dinner
1pm: St George Romanian Cathedral, Southfield
Ribbon-cutting Ceremony
St Mary & St Philopater Coptic Church
6pm: St Mary Coptic Church, Troy
- 26-28 "Taste of Greece" Festival
Nativity of Mary Greek Church, Plymouth
- 26 Akathist to St Moses the Black
6:30pm: St Innocent Church, Redford
- 27 OCEC Teaching Training Seminar
9:30am: St George Antiochian Church, Flint
- 29 + Beheading of St John the Baptist

SEPTEMBER

- 1-4 Romanian Orthodox Episcopate of America Congress
Vatra Romaneasca, Grass Lake
- 5 Labor Day Holiday (US)
- 8 + Nativity of the Virgin Mary
Patronal Feast-Day Liturgy
10am: Nativity of Mary Greek Church, Plymouth
- 9 Natural Church Development Seminar
6:30pm: St George Greek Church, Bloomfield Hills
- 10-11 "Serb Fest"
St Stevan Decanski Serbian Church, Warren
100th Anniversary Weekend
Descent of the Holy Ghost Romanian Church, Warren
- 13 COCC Monthly Meeting,
7pm: St Lazarus Serbian Cathedral, Detroit
- 14 + Exaltation of the Holy Cross
Patronal Feast-Day Liturgy
10am: Holy Cross Greek Church, Farmington Hills
- 17-18 "Romanian Festival of Greater Detroit"
St George Romanian Cathedral, Southfield
Ann Arbor Russian Festival
St Vladimir Russian Church, Dexter
- 19 OCW Speaker Series: "ZOE for Life"
7pm: Sts Peter & Paul Romanian Church, Dearborn Hts

Unless otherwise noted, Saints listed are based on New Calendar

OCW - Orthodox Christian Women sponsored event

Parishes are encouraged to submit calendars to us!

PRAY • VOLUNTEER • DONATE



Childhood hunger is a problem that affects over 21 million children in the United States. In Detroit alone, one in two children do not get enough to eat on a daily basis.

For 11 weeks this summer the Orthodox churches of Detroit will feed over 7,300 meals to children who suffer from food insecurity.

Volunteers are needed to prepare and distribute meals.

We need you June 27–August 19!

Sign up to volunteer at
WWW.FOCUSNORTHAMERICA.ORG/DETROIT

For questions email
DETROIT@FOCUSNA.ORG

Visit: www.coccdetroit.org



GET CONNECTED! Like COCC Detroit on Facebook®!

GOOD WORKS

JUL-AUG 2016



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