



GOOD WORKS

Quarterly Publication of
The Council of Orthodox Christian Churches
of Metropolitan Detroit

*A New Year
to Serve and Share Christ
with One Another
and Our City*



JANUARY - MARCH 2014

A MESSAGE FROM

OUR EXECUTIVE BOARD



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.

It's amazing how time flies! 2013 is now just a memory, filed away in the archives of history. Undoubtedly, each of us can immediately point out a variety of events and experiences that we encountered this past year. Most were probably good, and certainly at least a few were *not so good* (that sounds better than "bad" doesn't it?). However, regardless of what category these fall under, the reality is that they are now past and handed over to our own personal history book. We will recall the past, specific or in generalities, which is good because our past is important — it shapes, guides, reminds, and teaches us. History is a treasure that aids in creating the future!

Though many of our parishes are much older, the COCC (formerly known as CEOC, Council of Eastern Orthodox Churches) has enjoyed some 56 years of history. There have been ups and downs, good times and not-so-good times. Personalities have come and gone, churches have grown and shrunk and hopefully grown again. Dedicated souls, both clergy and laity, have given time and talents, sharing their gifts, united in Faith, while promoting events and activities for the good of our parishes, supporters and the public.

2013 was, we believe, a very good year for the COCC. Guided by the

Lord and the Church, we continued to expand our membership and worked with a greater spirit of cooperation and Christian Love. There was a deliberate (renewed) effort to embrace our ethnicities and the nuances of our Church, rather than push them aside. New programs, new media (Facebook, etc), and continued development of our resurrected "Good Works" periodical are all proving to be valuable for the entire community. Outreach and service to the needy and other educational programs are now fixtures. New faces are beginning to fill voids left by others. All of these facets have now been added to our unique history. Just as each year previous, we pray that Our Lord will look favorably on us and the footprints we have left, however large or small, for the good and betterment of our city and His Church.

Looking forward, we ask your cooperation and prayers for our new officers, and the efforts of 2014. (the officers are listed to the right) Our city is beginning an amazing rebirth! So too, the COCC is being reborn. We need YOU, parishes, clergy, and lay representatives to participate with us so that our work will be of greater benefit to all. Your voice, your ideas, your presence, your love are always welcome — there truly is a place for everyone!

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MEMORY ETERNAL

+ **VERY REV FR JOHN BADEEN (86yrs)**, former pastor of St George Antiochian Parish in Detroit (now in Troy), reposed Christmas morning, 2013. Father also served St Antony Church, Tulsa OK, St Michael Church, Beaumont TX and Archangel Gabriel Church, Lafayette LA. He was active in the COCC, and much of his family continues to reside around Detroit. We offer gratitude and sympathy to Khouriyeh Louise, children Farida, James (Linda), George (Lynne), grandchildren Kevin (Trish), Dana, John, Michael (Nicole), Christy and the entire family.

+ **VERY REV FR ANIS ELIAS (92yrs)**, formerly of St Mary Antiochian parish in Berkley, fell asleep in the Lord on December 22, 2013. He was ordained in 1948 in Syria, immigrated to Detroit in 1961 and in 1962 was assigned to St Michael's, Monessen PA. He served ten years at St Mary and in Windsor before retiring in 1999 (continuing to aid Fr Shalhoub, and Fr Baalbaki). He will be missed by his wife of 76 years, Khouriah Mariam; 9 children: Philip (Mariam), Philipbia (Wahib), Nawal, Elias (Victoria), Afif (Luci), Adiba (Moussa), Michael (Lisa), Sanaa, and Dana; 27 grandchildren 39 great grandchildren, and three sisters.

+ **VERY REV FR JAMES KING, SR (73yrs)**, father of Fr Jim King (St Mary Basilica, Livonia) fell asleep in the Lord at age 73, and was buried in California on January 13. We extend sympathy to wife Peggy, children Fr Jim (Audrey) King, Julia (Tom) Yzaguirre, Dr Jon (Kristin) King, the 8 grandchildren and the entire King family.

+ **MR VICTOR KOPIN KOPISTIANSKY (91yrs)**, beloved father of Rev Fr Lev (with Matushka Victoria), fell asleep in the Lord on December 19, 2013. He lived in Farmington Hills and was a member of Holy Trinity parish in Detroit where his son is pastor. He is survived by sons Fr Lev (Matushka Victoria), Dr Myron, Dr John, and daughter Claudia, with their spouses and 6 grandchildren. He was buried at St Tikhon Monastery in Pennsylvania.

+ FROM OUR SPIRITUAL ADVISOR

Dear Brothers and Sisters in Christ,

The Nativity of Christ has passed; the New Year has begun; and Great Lent rapidly approaches. It is during the Nativity Feast that we are made aware of the closeness of God. We Christians sing with joy, "God is with us, understand all ye nations, and submit yourselves, for God is with us!" The Lord came upon earth to restore the image of the fallen and to teach us to live in holiness.



Contrary to society's attitude, man can't save himself through his own effort nor his wisdom. In society today, with all our knowledge, have we made our world better? Have we changed atmospheres of hate and fear to love and compassion? How far has man strayed from God's Church! How politically correct we strive to be, at the cost of diluting the Faith of our Fathers! When will man return to his senses?

In the earliest times our salvation was in great danger, until the Incarnation of Christ — His Birth. Unfortunately today, so many strive to remove Christianity by resorting to all means of eliminating Christ from everyday life. In contrast, during our own lives, let us act as though everyday is the Nativity. Let us contribute to the kindness and mercy of God and approach closer to Him through faith and repentance. Let us strive to drive out all that darkens the purity of Christian life. Let us beg the Lord to bless us in this New Year to come with all the spiritual gifts which He brought to earth through His Nativity. And as the New Year has come upon us, that moment when the out-going and in-coming year meet, let us pray that we can stand faithful to our great responsibilities as Christians. What

do we leave behind? — we have important questions to ask! Are there incorruptible treasures? Have we left in our wake kind wishes and good works? Have we comforted many? Have we given our material wealth to help others? As Mother Maria of Paris says: "At the Last Judgment I will be asked whether I fed the hungry, clothed the naked, visited the sick and the prisoners." How greatly will we be blessed! Glance into ourselves and answer to God what we have done this past year, and give thanks for the time to complete our life. Let us not wait to be asked, but note where there is need, sorrow, sadness and despair, and give help at once. Comfort and encourage others, seeing in them our Divine Teacher's Image.

But still it is impossible to live a life pleasing to God without His help. To perform good works and acts, our prayers are necessary, for prayer builds a living bond between us and God — where our souls and God meet. Remember that we are called to pray for others: it is necessary for us to pray for our neighbors and this must extend to all Christians, all people, and all the world. Then, God is truly with us!

And now, as we will enter the preparatory period for Pascha, we strive to rid the sins that ail us — enmity, cunning, anger, envy and wrath — as St. Paul says, "Cleanse ourselves from all filthiness of the flesh and spirit" (2 Cor 7:1). Therefore, during, we make every effort to cleanse ourselves spiritually. If we are to enjoy Pascha, we need to emulate our Savior and perform deeds of love and charity, with total dedication to our Heavenly Father. With faith in the Risen Christ, may we strengthen and renew our will, and as Christians, dedicate ourselves constantly to doing good. Let us do this with total love and care for others, and thereby perfect our own lives and live in peace.

Father Roman Star

SAINTS & FEASTS OF THE SEASON



The Feast of the Annunciation of the Mother of God, the Theotokos and Ever-Virgin Mary is celebrated on March 25 each year. The Feast commemorates the announcement by the Archangel Gabriel to the Virgin Mary that our Lord and Savior Jesus Christ, the Son of God, would become incarnate and enter into this world through her womb.

The biblical story of the Feast of the Annunciation is found in the first chapter of the Gospel of Luke (1:26-39). The Archangel Gabriel appeared to the Virgin Mary, who was living in Nazareth, and said to her, “Hail, O favored one, the Lord is with you.” Mary was perplexed and wondered what kind of greeting this was.

The angel told her not to be afraid, for she had found favor with God. He said, “You

will conceive in your womb and bear a son, and you shall call him Jesus. He will be great and will be called the Son of the Most High; and the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever; and of his kingdom there will be no end.”

Mary responded to the angel by asking how this could happen since she had no husband. The angel told her that the Holy Spirit would come on her, and that the child to be born of her would be called holy, the “Son of God.” Then the angel proceeded to tell Mary that her cousin Elizabeth had conceived a son in her old age (John the Baptist), and affirmed that with God all things are possible.

In faith and obedience to the will of God, Mary replied, “I am the handmaid of the

Lord; let it be according to your word.” Upon this, the angel departed.

On this Feast, Orthodox Christians commemorate both the divine initiative of God, as He took on flesh from the Virgin for our salvation, and the human response, whereby Mary freely accepted the vocation offered to her. He elected to become man, and He desired to do this with the willing agreement of her whom He chose as His mother. Mary could have refused, but chose to be an active participant with a free and positive part to play in God’s plan for our salvation. Thus, when on this and other feasts the Orthodox Church honors the Mother of God, it is not just because God chose her but also because she herself chose to follow His will.

(adapted from www.goarch.org)

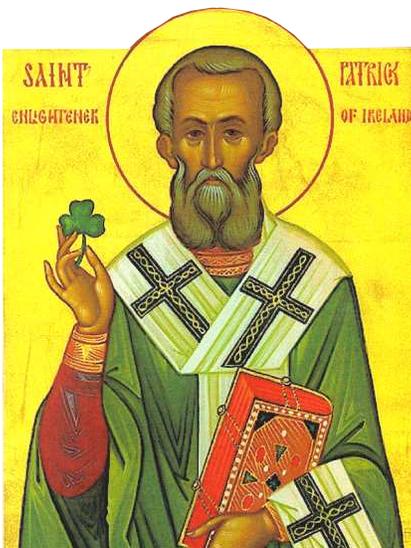
SAINT RAPHAEL, Bishop of Brooklyn (February 27)

Our Father among the Saints, Raphael (Hawaweeny), Bishop of Brooklyn, was the first Orthodox bishop consecrated on American soil. Throughout the first years of the 20th century, he founded thirty parishes in North America.

St. Raphael was born and raised in the Middle East, educated by Greeks at Halki, and by Russians at Kiev, and spent the last nineteen years of his life as a missionary in North America. He said of himself: "I am an Arab by birth, a Greek by education, an American by residence, a Russian at heart, and a Slav in soul." The bishop was born on or about November 8, 1860. Fleeing Damascus due to religious persecutions, his parents went to Beirut where the saint was born and baptized. Although a good student, his father could not afford for him to continue his studies. Providentially, Deacon Athanasios Atallah arranged for Rafla's to be a student of the Patriarchate of Antioch to prepare for the holy priesthood. In 1879, Rafla was tonsured a monk by Patriarch HIEROTHEOS and became his personal attendant. Later, he was sent to the Theological School at Halki, where he was ordained to the diaconate in 1885. Upon graduation, Deacon Raphael returned home and accompanied the Patriarch on his pastoral visits. Later, he was accepted at the Theological Academy at Kiev, and in 1889 was appointed head of the Antiochian representation church in Moscow. At the request of the Patriarch of Antioch, he was ordained a priest then raised to the rank of archimandrite.

The Antiochian Patriarchate had been under the rule of foreign bishops since 1766. This was an intolerable situation for Father Raphael, who wrote many articles urging that the administration be returned to its native clergy and people. His outspoken criticisms led Patriarch SPYRIDON to suspend Fr Raphael from priestly functions. Eventually, Raphael was persuaded to ask the Patriarch's forgiveness. The Patriarch reinstated him, but transferred him to the jurisdiction of the Church of Russia. While teaching at Kazan, Archimandrite Raphael was invited to come to New York to be the pastor of that city's Syro-Arab Orthodox community. Raphael arrived in New York on November 2,

1895. One of the first things he did was to establish the church of St. Nicholas there. The parish later moved to Brooklyn. In addition to his pastoral duties, he was given responsibility for all the scattered children of Antioch in North America. He spent the rest of his life traveling across the continent seeking out Orthodox Arabs and gathering them into a harmonious spiritual family in the Church. He comforted his people in sorrow and shared their joys. He baptized children, blessed marriages, and buried them. He was a beloved spiritual father who organized many parishes and provided priests to serve them. At the time of Raphael's death, the Syro-Arab mission had 30 parishes and 25,000 faithful. He was also a tireless laborer who strove to build up the Church (I Cor. 14:12), and his great love and sacrifice for his flock mark him as a true pastor. He protected his flock from false teachings and from straying into other pastures. He bore illness and affliction with patience, ever glorifying the Name of the Lord. On February 27, 1915, he rested from his labors and fell asleep in the Lord. We honor him as our father, teacher, and heavenly intercessor. By his holy prayers, may we be accounted worthy of the heavenly Kingdom. Amen. *(Adapted from St George Church, Charleston WV)*



SAINT PATRICK, Enlightener of Ireland (March 17)

Saint Patrick was born around 390 (likely in 387), at Kilpatrick, in Scotland. His name is from Latin, meaning *high-born*. His parents were part of Britain's Christian minority; his father, Calpornius, was a deacon. He is honored as a common saint of the Orthodox and Catholic Churches.

At 16, he was captured during a raid and taken to Ireland as a slave to herd sheep. During that time, he prayed frequently and came to have true faith in God. At 22, he had a vision that God told him to be prepared to leave Ireland. Soon, he escaped, walking 200 miles to a ship and returning to England. In a dream, he saw the people

of Ireland calling, "We beg you, holy youth, that you shall come and shall walk again among us."

Around 430 he was ordained a bishop, after which he returned to Ireland. There, he preached the Gospel, reaching tribal chieftains, gaining their permission to teach. During his episcopate, he was attacked for a sin he confessed to a close friend, a sin he committed "in a single hour" when only 15, but he did not suffer as a result. He established an episcopal administration and establishing Christianity in Ireland. St. Patrick died at Saul, Downpatrick, Ireland, on March 17, 461.

ORTHODOXY



and Eve. Our modern western English meaning of the word "dominion" implies "dominating" and "subjugating," which gives way to exploitation, pollution and abuse, and general lack of reverence for life. But the English word "dominion" is derived from the Latin word "Domine," which means "Lord." Therefore, for humans to have "dominion" over the animals, nature and the whole material world does not mean to subjugate them like a tyrant—it means to relate to them in the same way as the Lord relates to His creation. This is the exact opposite of subjugation—it means to treat all creation with the love, caring, respect and reverence for life that the Lord has towards His own creation—the Orthodox view.

To help better understand the reasons for today's proliferation of the lack of reverence for life, and the exploitation, subjugation, pollution and abuse of the created world, let us look a closer at the first source mentioned above, that stems from the West's inherited tendency of embracing various material-world-rejecting and denying beliefs. Upon reflection, we see that if the physical world is bad or evil, then one can respond in either of two different ways. (1) On the one hand, a religious person might seek to escape from the material world precisely because it is evil. This reflects the Western tendency since the 4th century to accept Arianism and some of St. Augustine's thoughts, which are further exalted in the Protestant Reformation's concept of the "total depravity" of human nature and the Protestant rejection of the corrupt world, which cannot participate in salvation precisely because it is hopelessly corrupt. (2) On the other hand, if the material world is evil, then one can readily reject any responsibility whatsoever to protect, preserve and respect the material world, and one can then do whatever one wants with it. We clearly see that how we act is a direct consequence of what we believe. This distorted attitude has been growing for centuries.

The Protestant concept of the depravity of the material world of the 16th and 17th centuries, then combines with the 18th century Enlightenment's religious concept of Deism. Deism denies the belief that God is involved in eve-

ryday life—God created the world, but like a great clock-maker in the sky, he winds up the world and it runs on its own without His involvement. The vitally significant consequences of these beliefs are that if God is not involved with man's everyday life, then many evil practices can be justified—from the slave-trade in the 18th and 19th centuries, to today's rampant abortion and destruction of the natural world for profit, convenience, or "fun." Today we have inherited centuries of justifying that we can do whatever we feel like with the material world—people, animals, forests, water, air and the rest of creation—and it doesn't make any difference. This is a powerful example of how bad theology results in bad behavior. And it is then a very tiny step to go from the belief that God is not involved with the world and daily life, to the belief that God does not exist at all, and that everything exists by accident. And then it is yet another tiny step to the belief that if a non-material God does not exist, then nothing non-material exists: reality consists only of material things—if it is real, it can be seen, touched, measured and comprehended by science and the human brain. Once the reality of God and the non-material spiritual realm is discarded, then the basis of morality is likewise eroded, and one can justify doing whatever one wants and believing whatever one wants—there is nothing absolute—moral or otherwise! Consequently, bad is good and good is bad; truth is false and falsehood is true. This certainly describes much of today's society's attitudes.

(2) THE ORTHODOX VIEW

In radical contrast with this prevailing Western secular attitude towards the material world that engulfs us today, the Orthodox Church offers very clear and to-the-point answers to the questions about the nature of the material world. It vigorously proclaims that the material world is good, (a) because God created it, and (b) because He incarnated in it. Yes, when mankind fell, all the material world also fell. However, Orthodoxy insists that while the physical world is fallen and tarnished, it can and must be restored to its original beauty, along with that of humanity. In other words, just as the material world participated in the fall, so likewise it participates in salvation. Therefore, we affirm the Incarnation by protecting, preserving and transfiguring the material world, and can manifest its goodness by working to restore it to its original beauty, as God created it. *(Continued next page)*

(1) THE WESTERN SECULAR VIEW

Orthodoxy's life-affirming and world-affirming view of the material world is in radical opposition to the prevailing Western secular attitude—that the material world is for us to subjugate, dominate and exploit, and its resulting lack of reverence for life. Where does this Western attitude towards the material world come from—what are its sources? We can readily identify three sources. The first is the prevalence in the West of many centuries-old belief that the material world is bad, as reflected in early Christian heresies, and reinforced in the 16th century by the Protestant Reformation's doctrine. The second is Humanism's human-centered set of values and priorities ("Man is the measure of all things."), with its accompanying profound alienation of persons from themselves, from God, and from the rest of creation. These ideas exploded into Western European culture during the Western Renaissance of the 14th and 15th centuries, and have been spreading and expanding since then. The third source comes from the highly significant Western misunderstanding of the meaning of the word "dominion," as when in Genesis (1:26 & 28) we are told that God gave "dominion" over the animals and the world of nature to Adam

+ THE MATERIAL WORLD

MATERIAL WORLD (Continued...)

That the physical world participates in our salvation is not a new, innovative idea — it is completely biblical and has always been an essential part of Orthodox theology. This is clear, for example, in Romans chapter 8, especially verses 19-23, where St. Paul says creation eagerly awaits redemption of the body and that all creation groans with humans awaiting deliverance from corruption.

Therefore, we see that the Bible affirms that our salvation is intimately tied with the rest of the created world. Consequently, our own salvation is dependent upon how we treat the created world — our bodies, other people, animals and all of nature: do we treat life with respect and reverence, protecting it from harm? Or do we treat the world as an expendable commodity, to be used, subjugated, exploited and disposed of for our own profit, pleasure and convenience? Orthodoxy clearly affirms the former, while the prevailing Western consumer, secular, profit-driven society around us affirms the latter. This Orthodox view of the material world is also clearly shown in authentic Orthodox icons, where the material bodies of the saints, as well as the world of nature, are all shown as participating in the transfigured and resurrected state of the Kingdom of God. The transfiguration of the material world is an indispensable component of the Orthodox Faith and is an essential part of our own salvation. In other words, to put it bluntly, we cannot be saved apart from the rest of the created world. We are a part of the created world, and if we destroy other living things in the natural world, we destroy ourselves (which we are very busy doing).

(3) ORTHODOX VIEW IN PRACTICE

As we have seen, the Orthodox view of the material world offers a radical alternative to the prevailing Western secular view that surrounds us — the secular view that endorses acting towards the created world in exploitative and abusive ways, using it for self-centered motives, self-aggrandizement, pleasure and profit, in contrast with the Orthodox view of treating life and the world with respect and reverence, protecting it from harm, recognizing that the material world participates in deification and salvation. This distinctive Eastern Christian view obviously is in sharp contrast with the Western view. The next logical question, then, is — since

our actions are a reflection of what we believe, how does or should our Orthodox theology affect our behavior? In other words, as Orthodox Christians, what are (or should be) the consequences of our Orthodox beliefs in our actions and behavior — what are our moral principles? How we treat ourselves, how we treat others, and how we treat animals and the natural world, are three aspects of the same thing: how we treat the one is the same as how we treat the others. And how we treat them are all a direct consequence of what we believe about the nature of the material world. Do our actions and attitudes truly reflect the Orthodox Faith, or have we unconsciously absorbed the surrounding secular attitudes, with their resulting actions, without realizing it?

Here are just a few of the numerous basic moral principles that proceed from our Orthodox view of the material world, that should be implemented by us personally in our daily lives, and be developed and expanded by us as individuals, families, parishes, dioceses and national churches:

- to do no harm to any living thing, insofar as is possible;
- to treat all of life with love, courtesy, respect and reverence for life;
- to reject the culture of violence that engulfs us and glorifies weapons, fighting, killing, destruction;
- to view all people as our brothers and sisters, and treat them with love, courtesy and respect, without distinction for age, gender, race, handicap, appearance, or publicly-known sins — seeing the Image of God in everyone and in His handiwork throughout His creation;
- to vigorously oppose bullying, ridiculing and making fun of people, and physical or emotional abuse of any kind, as acts contrary to Christ's commandment of respect & love for neighbor;
- to live simply, humbly, modestly, with self-discipline, so we can use (not waste) resources to help others in need, and to keep our focus on transfiguring ourselves and our world, in preparation for the last judgment, resurrection of body and life in the kingdom of heaven;
- to let our treasure — our chief priorities — be to love and serve God in harmony with His created world;
- to treat our bodies as temples of God, to be respected and not defiled or mutilated by any harmful or destructive substance, addiction, action or 'risky' behavior;
- to avoid all addictions: smoking, drinking, drugs, sex, eating, dieting, anorexia & bulimia, 'fun' & games, gambling, bars, violence, TV, computers, cell phones, social networking, blaring music, etc.;
- to reject being obsessed and preoccupied with our bodies and their appearance, with sexuality, and with our material comfort and security, and instead to focus on our eternal spiritual well-being, and to spend our time, money and efforts on helping others in need;
- to oppose abortion — protesting it as the murder of unborn babies, and part of our 'disposable', convenient society, and to help women with problem pregnancies;
- to help people at the end of their lives to have a peaceful and blameless departing from this world;
- to help people endure sickness, pain and suffering — emotional or physical, and to reject suicide, hopelessness, despair, euthanasia / physician-assisted suicide;
- to respect and love our bodies as God created them, with their imperfections, including as male and female — to be joined together as one as God instituted;
- to protect marriages as a union of one man and one woman, as God created them to be;
- to protect families as being comprised of a father and mother and their children;
- to vigorously oppose abuse of any kind, by anyone, of people, animals (including killing animals for 'fun' or 'sport') and any part of God's creation — forests, wildlife, earth, water, air, mineral resources, etc. — as acts contrary to Christ's commandment of love for His created world;
- to concern ourselves with ecological issues that seek to preserve and protect our environment and all its creatures, which participate in salvation with us.

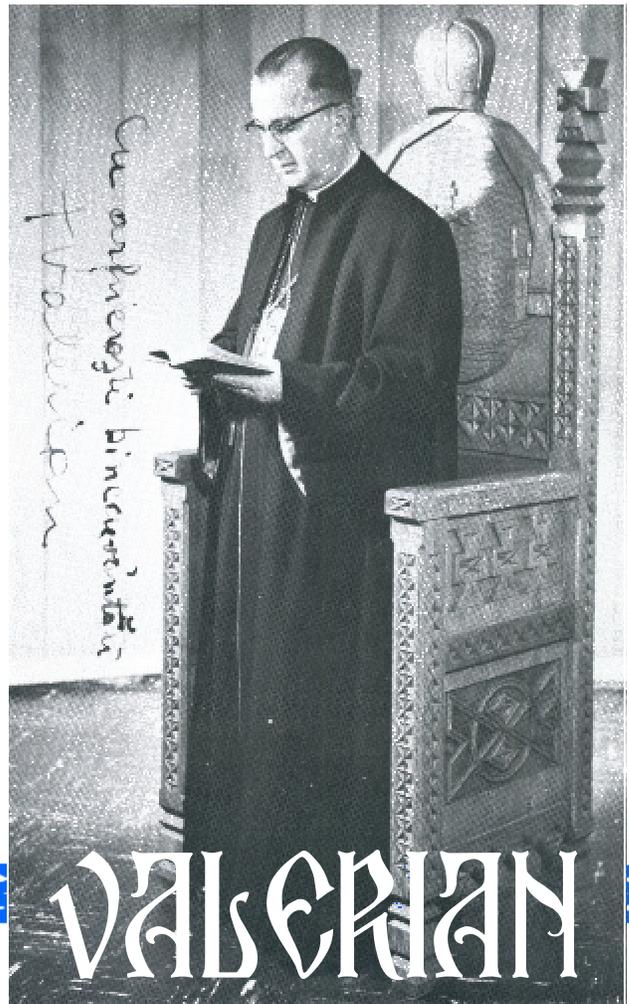
Submitted by:
Sister Ioanna

St. Innocent of Alaska Religious Community
Redford, MI

On January 28, faithful of the Romanian Orthodox Episcopate of America remember the falling asleep of their second hierarch, His Eminence, Archbishop Valerian (Trifa). 2014 marks 27 years since his repose in the Lord, and his 100th birthday will be commemorated later this year. He is buried at "Vatra Românească", the "Romanian Hearth" at Grass Lake MI.

Valerian was known as a great administrator and teacher. He came to the United States as a young theologian from the Transylvania province of Romania in 1950, and was elected bishop in 1951, leading his flock until retiring in 1984. His tremendous concern and priority for the youth of the Church was clearly evident, and the following passage from, "Dearly Beloved... An Anthology of Writings by Archbishop Valerian Trifa", helps illustrate that concern. Though written to the members of his diocese, it can easily be applied to all Orthodox Christians.

As is a reality of time, only a small number of our readers today have heard of this man, and even fewer knew him. Be assured that he was an extraordinary man, whose legacy must be preserved not only by the Romanian faithful, but by all Orthodox as a Confessor and Defender of the Faith. We print this passage here at the anniversary of his falling asleep as a renewal for us all of who are charged with the responsibility of educating our Orthodox youth. May his memory be eternal!



Concerns for Our Youth...

HOW WILL THEY KNOW THE TRUTH?

We live in a country where we have all the liberties, even the liberty to be born and live as pagans if our conscience lets us live as such. The moment a human being sees the light in this country, the all-caring State sees to it that there are hospitals and maternity wards well-equipped with doctors, nurses, and medical supplies to care for his needs. It next controls the "baby formulas" so they contain only the most nourishing elements and teaches motorists to "slow down" when they pass a school or a playground so that no harm will come to these future citizens.

But what happens to the newborn's soul? The State is not interested in that; that care is left to the family, and if they choose, to the Church.

If the mother and the priest do not teach the child to recite "Our Father," he will never say it. If the parish does not see to it that the little ones receive the most elementary notions of Orthodox teachings, no one else will do it.

The founding and continued existence of the majority of the Romanian Orthodox parishes in America is due to the older generation in whom the seed of Orthodoxy was planted in the Old Country. As such, the Romanian-Americans who came from Europe did not need any theological teaching or lectures to understand the meaning of the Church. Their belief in God and their love for their Church was in their soul. They grew up with it as they did with the sounds of the bells of the little church of the village they left behind.

The story with the young (and new generations) is different; how will they know the Truth? Some have reached the age of 21 and they're not yet baptized. Others have set foot in a church but a few times in their lives. Many have never gone to Confession. Are they guilty for it? We don't think so, since we cannot condemn those who have never been taught the Word of God.

Frequently, parents are too enamored of their darling offspring who have surpassed them in education, in dress, and in social standing, and do not dare to deprive them of their "liberty" in order to take them to church each Sunday.

The Church, however, is a loving mother and responsible for the soul of the faithful; she is the one who must intervene to call to Light those who still live in the dark. ☩

COCC Meeting HIGHLIGHTS

The November and December 2013 meetings were held at St Clement Macedono-Bulgarian Church (Dearborn) and for the first time at St Nicholas Romanian Church (Troy), respectively. Some discussions and actions included...

- ◆ *The COCC / Orthodox Choir committee: 1) will welcome host parish choirs at Lenten Vespers to participate in leading part of responses (in their language) if they choose, to help expand membership and as good-will effort; 2) reestablish "Concert Choir", with more regular rehearsals than looser-based Lenten Vesper Choir; 3) planning out of state concert and a recording in 2014.*
- ◆ *A working committee to review web-site and social media presence, and to report with considerations and recommendations for the future was established.*
- ◆ *"Good Works" publication currently distributed to 46 parishes / monasteries, plus some 7 hierarchs. A standardized sponsor form is being finalized.*
- ◆ *Approval of annual Christmas honorarium to Retired Clergy & Widows and continued funding for 2014.*
- ◆ *Special considerations: OCF Open-House for youth and parents; International Day Picnic; Orthodox Business Directory; Church School workshop; Increased charitable giving; Expand member parishes & representatives*
- ◆ *A new "Donation & Special Gift" Policy was presented and adopted as guide for future requests and giving.*

*"Whoever prays for those who hurt him
lays the demons low; but he who opposes
his affronter is bound to the demons."*

– St. Mark the Ascetic



BEST WISHES!

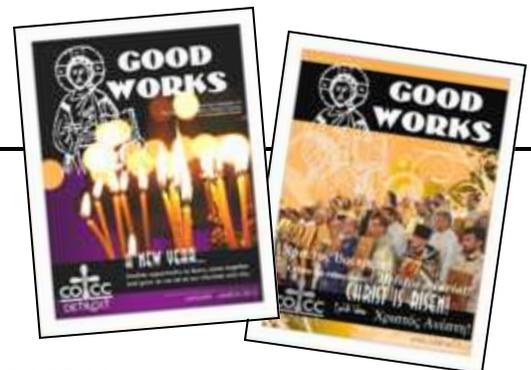
Rev. Fr. Teodor and Presbytera Roxana Petrutiu, parish priest of Sts Constantine & Helen Greek Church in Westland, became United States citizens at their church after the Divine Liturgy, December 15. Originally from Romania, they have served the Greek Orthodox Metropolis of Detroit for several years. Daughters Irene and Nicole (both born in the US), Metropolitan Nicholas, three judges from the parish and many faithful were present. Many years!

We Thank You!

We are grateful to the following communities who fulfilled their membership contribution for 2013.

- Annunciation Greek Cathedral, Detroit
- Assumption Greek Church, St Clair Shores
- Holy Ghost Church, Sterling Heights
- Holy Transfiguration Church, Livonia
- Holy Trinity Church, Detroit
- St Clement Macedono-Bulgarian Church, Dearborn
- St George Romanian Cathedral, Southfield
- St Innocent Russian Church, Redford
- St Lazarus Serbian Cathedral, Detroit
- St Mark Church, Rochester
- St Mary Antiochian Basilica, Livonia
- St Mary Antiochian Church, Berkley
- St Mary Ukrainian Cathedral, Southfield
- St Mary Magdalene Church, Fenton
- St Michael Russian Church, Redford
- St Nicholas Greek Church, Troy
- St Paul Macedono-Bulgarian Cathedral, Dearborn Hts
- Sts Peter & Paul Romanian Church, Dearborn Hts
- Sts Peter & Paul Cathedral, Detroit
- St Sabbas the Sanctified Monastery, Harper Woods
- St Thomas Albanian Church, Farmington Hills

This list, while impressive, represents about half of the communities in the Detroit area. *Is your parish listed?* All parishes are encouraged to send in their 2014 contribution as soon as possible (see officer list on inside cover) — and clergy and up to two representatives are reminded to please participate in our monthly meetings. We welcome you!



THANK YOU

also to the kind supporters of our first "Good Works" publication appeal. To date, some \$500.00 has been received, but we need a lot more. Please contact us today... every contribution helps!

REFLECTIONS

An orphanage mission trip sponsored by the Office of Christian Charity, Ukrainian Orthodox Church of the USA

We are all angels with only one wing and we need to embrace each other if we want to fly!

These are the words on a poster that greeted us in the general assembly room of the Znamianka Orphanage in the province (oblast) of Kirovohrad in Ukraine. The missionary volunteers led by His Grace Bishop Daniel travelled 5 hours by bus to the orphanage on Monday, December 23rd after arriving in Kyiv the day before. Members of our team consisted of Fr. John and Dobrodijka Anne Haluszczak (St. Vladimir, Pittsburgh PA), Joseph Truchan of Allentown, PA and myself. From the moment we entered the orphanage the children who are able to walk or are in wheelchairs greeted Bishop Daniel



with such warmth and anticipation it touched us all. We were blessed to be included in this mission trip to meet the children, see the work of the teachers, nannies and caregivers and to get to know the dynamic director – Dr. Tatiana Ivanivna Walko.

There are about 120 children in this orphanage all with special needs. At first glance, it can be overwhelming to see so many children with Cerebral palsy, Down syndrome, severe paralysis, fetal alcohol syndrome, birth defects and developmental

issues. But, the children don't let you dwell for very long on any reservations you might have – their warm greetings and need for hugs and a simple touch of your hand make it easy to be with them. With the funds raised for the trip, we were able to hire a group of actors (Kropyvnytsky State Theater) to stage a *Did Moroz & Snihuroinka* play for the children. The children, all dressed in their festive costumes (donated by our faithful a few years ago) performed a series of poems and songs for us – we were amazed by how talented these children are – singing countless songs with great enthusiasm and reciting lengthy poems in Ukrainian. A truly moving performance was given by two teenagers – it was a romantic dance interpreted by a young girl of 19 who danced elegantly in her long, white ballerina gown and her partner, a young man confined to a wheelchair. Their grace and ability to work together during the dance moved us all. We found out later that one of the rehabilitation teachers we help fund was responsible for choreographing this lovely dance and encouraging these performers.

Over the next few days, we celebrated the birthdays of two of the teens at the orphanage – the kitchen staff made a wondrous pizza (a la Ukrainian style) and marvelous tortes and sponge cakes for the children as well as ourselves. Through the generosity of some of my co-workers at KPMG, I was

able to gift the birthday boys remote control cars and trucks which truly delighted them.

We also had free access to all the children in the orphanage – those who are not mobile and may be confined to their beds. As a rule, the children are washed and fed in the morning and then their nannies take them to various rehabilitation/Montessori activity rooms where dedicated specialists work with the children. I saw firsthand what an impact these methods have in the development of the children. I worked with one young boy, age 4, who just the year prior was not walking or talking. He has Down syndrome and was not interacting with anyone until they began working with him using Montessori methods. They now call him “the Professor” because he knows all the activities of his classroom and is talking and walking. He even tested me on my knowledge of various animal sounds. There were some very moving moments that were difficult to process – I met a young girl of about 2 years old who was born with no eyes and was deaf – the teachers showed me how they worked with her and to my surprise she was a happy little girl. I don't know what future this child will have since she will need abundant care to help her develop. In the same activity room, I asked about a girl whose age I could not guess – it later turned out that she was probably a teenager. The teacher told me that she had come to them in March of 2013 after someone found her thrown out in the garbage. They later named her but don't know anything more about her – she is bedridden with severe disabilities but reacted with laughter when I stroked her head and face as she reached out for my hands.

During these visits, His Grace likes to take some of the older children and those who are ambulatory to visit the small city of Znamianka. This year, it was very icy and foggy and it was getting dark by 4:00 p.m. each day, so we were limited as to the number of children who accompanied us. I was impressed by the shop clerks who recognized His Grace and welcomed the children into their stores. This was not always the case when the local population would see the children from this orphanage. We were able to purchase gloves and other gifts for these children and make sure that everything fit.

During our stay at the orphanage, the kitchen staff prepared all our meals along with baking fresh bread for us. At the suggestion of some of our team members, we invited the older children to our kitchen/dining room where we warmed up the meals (*borscht, katlety, holubtsi, mlyntsi*) and watched them enjoy this extra special treat. While we were drinking our tea, one of the young boys in a wheelchair, said, “Let's sing some Ukrainian carols”



which we did – I will never forget that evening. As one of our guests was leaving, he turned around to our fellow mission worker, Joe, who does not speak Ukrainian, and said in English “Thank you and I love you.”

Over the last 15 years of our support of this orphanage (along with that of the CCRDF – Children of Chernobyl Relief and Development Fund) more than the material support we have provided, the simple act of visiting, laughing, dancing and holding these children has, I believe, made a deep impact on the lives of not only the children but their caregivers and teachers. What we have accomplished over the last 15 years with the leadership of our Hierarchs, the Ministry of Missions and Christian Charity and the support of the faithful of the UOC of USA:

- *Purchased a used 22 passenger minivan (heated & air conditioned) to transport children to doctor’s visits or for recreational purposes.*
- *Repaired existing elevators in the building so that children in wheelchairs have easy access between floors.*
- *Outfitted Montessori activity & rehabilitation rooms*
- *Funded salaries for physical therapy & Montessori teachers. The orphanage staff is funded by the Ukrainian government ministry and the additional specialists are funded by our faithful and are considered “volunteer” staff.*
- *Funded water heaters for bathrooms*
- *Funded air conditioners for the hallways – to this end, His Grace Bishop Daniel were able to present the director of the orphanage the funds to purchase these units. The orphanage director expressed her gratitude to St. Olha Sisterhood of our parish (St. Mary the Protectress Ukrainian Orthodox Cathedral, Southfield, Michigan) for their generous dona-*

tion towards the purchase. The director had already finished researching the best and most efficient units to buy.

- *Generous donations of clothing, diapers, costumes and toys.*
- *Painted and refurbished rooms and halls in the orphanage*
- *Organized Mission teams: College mission groups in the summer and adult teams in December.*

Out of all the discussions I had while at the orphanage, I think the most poignant was a statement made by the night nurse after I asked her how her night had gone – she said very succinctly, “It was a good night, none of the children died.” As shocking and difficult as it was to hear this, it spoke to the reality of life in orphanages. The children are sick and in need and only through our continued support will they have a future.

For more information about this trip, including photos, please follow the link: http://www.uocofusa.org/news_131231_3.html

If you are interested in joining the 2014 College Age Mission trip to Ukrainian Orphanages, find out more by going to http://www.uocoyouth.org/uocollege_mission.html. The dates of the trip are May 30 – June 14, 2014. Registration is now open.



OLGA LISKIWSKYI

Mission team member
St. Mary the Protectress
Ukrainian Orthodox Cathedral
Detroit / Southfield, Michigan

REVIEW ANNUAL SAINT NICHOLAS CHILDREN'S EVENT

The fourth annual COCC "St Nicholas is Santa Claus" event was a success! Hosted at Transfiguration Church in Livonia, the lively afternoon began with host priest, Fr John Wehling's blessing in the fellowship hall that was transformed into a winter wonderland by volunteers led by Heidi Webb. Two live reindeer and great Christmas music by Angel Skye (Angel Brock and Scott Linzell, from Holy Cross Greek Orthodox Church, Farmington Hills, were big opening attractions. The 90 some kids made edible Christmas candles to remind them of the light of Christ Jesus and that He came into the world that we may also walk in His light. Craft volunteers, Michael, Mark, and Sarah (St Mary Antiochian Parish, Livonia), reported that some children missed the instructions or just chose to forego assembly and ate the cookies, sprinkles, candy "paris" and frosting "glue" — but there were no complaints about quality and taste.

Parents and grandparents alike enjoyed watching the children work at their project. Caroling and Christmas Bingo were a lot of fun. The best part of the afternoon, however, was when Father Nicholas, Archbishop of Myra in Lycia, arrived in his Orthodox vestments and shared his life story with everyone. The children listened intently about his acts of love and charity to many people, especially to children. Everyone learned the truth about how we have come to know St. Nicholas as Santa Claus. He invited the children to participate in his interactive story telling and singing.

Elizabeth Star (St Innocent parish), arranged for twelve residents from American House Westland (Assisted Living) to attend as guests. They received beautiful glass ornaments from Bronner's in Frankenmuth and had a table-side visit by St Nicholas, enjoyed the kids, crafts and festivity. Fr John gave church tours requested by quite a few families, some of whom had never been in an Orthodox church.

The COCC thanks chairman Richard Shebib and committee; Transfiguration parish; the Webb, Appling, Graban, Emerick, Sedor, and Curtis families, the young adult and teen volunteers from St Mary's Basilica (Livonia), St Innocent (Redford), and Transfiguration (Livonia), and to the entire pan-Orthodox community for supporting this important COCC mission to help "Teach Our Children".

A Myrrh-flowing icon of Saint Anna (brought from Pennsylvania) was venerated by faithful at Holy Trinity Church in Detroit on November 30.



"Start before you're ready." This was the advice given by someone of great faith when he was asked how best to prepare for outreach efforts. His point was don't wait until everything is arranged perfectly to your liking before doing the work that Christ has given you. Instead, dive in. Take a risk. Do the right thing and watch in wonder as God makes things fall into place in ways you never expected.

Start Before You are Ready

The Christian Faith is a series of risks. If we're not taking risks—comforts, prestige, pride, our lives—on a regular basis, then we're doing it wrong. Orthodox Detroit Outreach has been in the risk-taking business for more than two years now. Every day we try our best to put comfort, convenience, leisure, greed, idleness, pride, self-centeredness, and impatience at risk.

Our latest risk was committing to provide weekly meals for our friends in southwest Detroit. Were we ready to take on this challenge? No, not at all. But we took the risk, not knowing what would happen, but trusting God to use us as He saw fit. And so far the results have been spectacular. We are humbled by the response, not only by potential volunteers, but by those whom we wish to serve.

The word is getting out that there are people who care; willing to risk their comfort and convenience; wanting to serve, and give, and love as Christ loved. Several times a week, we receive calls from people in need; strangers who heard about ODO through friends and family members that we have served. They are often looking for help with groceries, or diapers, or extra clothes, or help with a utility bill. And sooner or later, almost without exception, they ask about church. They want to know what's behind this giving spirit. What kind of

people would step so far outside of their comfort zones in order to love total strangers? Without conditions. Without strings. Without a hidden agenda, but purely for the sake of loving them. Clearly, our commitment has moved beyond weekly Sunday afternoon meals.

The need is great, but "the laborers are few." We need you. Don't wait until you're ready. That day will never come. Give now. Serve now. Do it today. Don't wait. Contact Orthodox Detroit Outreach today and find out how you can get to work serving those in need in our city. There are many opportunities.

First Saturday sack lunches

On the first Saturday of every month* we gather at a local parish to make sack lunches for distribution to the hungry. Come join us for fellowship and fun as we give our time for the sake of the needy. Check our website for locations. *We gather on the 2nd Saturday when the 1st Saturday falls on a feast day.

Breakfast at the NSO

On the Tuesday morning following our Saturday sack lunch session, we meet at the Neighborhood Service Organization in the "Cass Corridor" to serve breakfast to our brothers and sisters in need. Volunteers are asked to arrive no later than 8:00am at the NSO, 3430 3rd St, Detroit.

Sunday luncheon

Every Sunday, we serve a luncheon at Sts Peter and Paul Cathedral. Volunteers are needed to provide and serve food. The meal is served from 2:00-3:30pm at 3700 Gilbert St, Detroit.

Collect food and clothing

Volunteers are encouraged to collect non-perishable food and new or gently used clothing. We will distribute all food and clothing donated directly to the needy or to ministries that support the needy.

Donate

In addition to your time and prayers, please consider supporting our ministry with a donation. Our work can only continue through the generosity of our donors and your generosity is most appreciated.

orthodoxdetroitoutreach.org

AFFILIATES & MINISTRIES OF THE COCC:

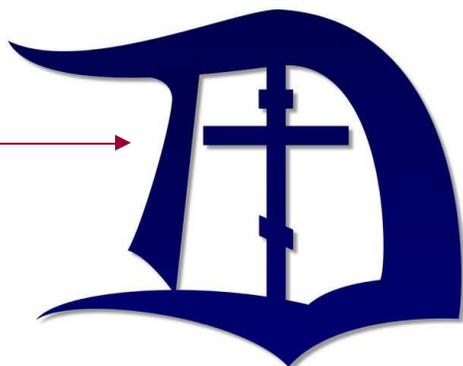
Get involved!

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

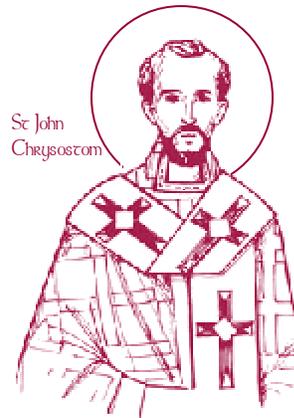
ORTHODOX DETROIT OUTREACH (ODO)

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 good canonical order are invited to take part. The president of the Clergy Brotherhood, by virtue of his office, also serves as the Spiritual Advisor for the COCC.



Please contact
Fr Roman Star
(313 538-1142).

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.

PARISH SPOTLIGHT...

ASSUMPTION CHURCH

The first Greek immigrants came to the city of Flint, MI in the year 1910. However, the history of the Assumption Greek Orthodox Church of Flint began in 1920 with approximately twenty families. These families, being concerned about their Orthodox faith and traditions decided to establish their church in Flint.

In 1917 the faithful of Flint decided to undertake the tremendous task of building their own church. With much dedication, personal sacrifice and hard work, they built the second Greek Orthodox Church of Michigan on the corner of North Saginaw and Gillespie Streets at a cost of \$16,000. The AGOC of Flint was completed in 1928 and was considered an outstanding building in the city. The first priest of AGOC was the late Rev. Fr. John Kapenekas who was ordained in Detroit by his Eminence Archbishop Rodostolou of New York.

The Assumption was dedicated on May 6, 1928, during the Divine Liturgy celebrated by His Grace Bishop Filaretos of Chicago. This historical event projected a renewed fervor in the hearts of the faithful. They instructed a Sunday School, a Greek School, along with a mixed choir of adults and chil-

dren. The Philopochos Society was established by the late Patriarch Athenagoras (then Archbishop of North and South America). The Philopochos built a parish home for their priest and his family.

As the years passed on under the spiritual leadership of Rev. Fr. Demetrios G. Koursaris, the Assumption family grew until finally a new church was needed to accommodate the faithful of Flint. This church was built in 1961 at G-3170 W. Beecher Rd. The Assumption family continued to grow under Fr. Tom, Fr. Dean, Fr. Stavros, Fr. Ignatious, and Fr. Angelo. In 2010 the Assumption family moved to its newest location at 2245 East Baldwin Rd., Grand Blanc, MI. We can't wait to continue to grow and make history! You are welcome.

**ASSUMPTION
GREEK ORTHODOX CHURCH**
Greek Orthodox Metropolis of Detroit
2245 E Baldwin Rd, Grand Blanc 48439
Telephone 810 771-4611
www.flintorthodox.com
Rev Fr Angelo Maggos



ORTHODOX CHURCHES OF METROPOLITAN DETROIT

Saint Mary Magdalene Orthodox Church

Founded 2002

www.st-marymagdalene.org

2439 S Long Lake Rd, Fenton

V Rev Fr Paul Jannakos

Rev Dn Michael Schlaack

Buglarian Diocese

Orthodox Church in America



Saint Paul Macedono- Bulgarian Orthodox Cathedral

Founded 1970

700 N Beech Daly, Dearborn Hts

Rev Fr Robert Royer

Rev Dn Basil Frenchek

Buglarian Diocese

Orthodox Church in America



Saint George Greek Orthodox Church

Founded 1941

www.stgeorge.mi.goarch.org

16300 Dix-Toledo, Southgate

Rev Fr Anthony Cook

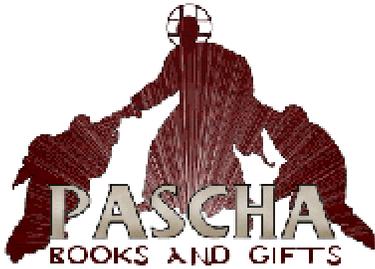
Rev Fr Philemon Karamanos

Greek Orthodox Metropolis

of Detroit



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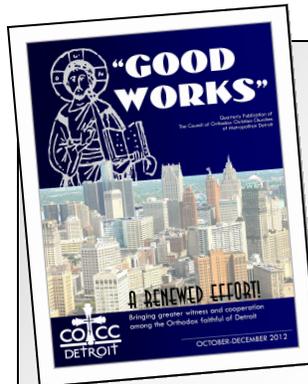
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OCF ORTHODOX CHRISTIAN FELLOWSHIP
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A FREE EVENT FOR ORTHODOX STUDENTS (HIGH SCHOOL JRS / SRS) AND PARENTS

Meet new friends and learn about your Faith!
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Visit with students from area OCF groups!
Make a difference in the world and in your life!

SATURDAY, MAY 3, 2014

5-7pm: Presentation | Q&A | Local Schools | Vespers | Refreshments
St George Romanian Orthodox Cathedral
18405 W Nine Mile Rd, Southfield 48075 | www.sgroc.org



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Please call MARY ANN... (586 775-4799)!

Special pricing for Church events (festivals, dinners, lectures), and personal intentions (graduations, memorials, marriages, etc) as well!

COMMUNITY CALENDAR

FEBRUARY

- 2 + Feast of the Presentation of Our Lord
- 4 ODO Meal Distribution
8-9am: NSO, 3rd & Marther Luther King, Detroit
- 8 ODO Bag Lunch-making Session
10am: St Raphael Church, Detroit
- 9 OCW 21st Anniversary Luncheon & Presentation
2pm: St George Romanian Cathedral, Southfield
No fasting (February 9-15)
- 11 COCC Monthly Meeting,
7pm: St Paul Cathedral, Dearborn Heights
- 16 Lenten Vesper Choir Rehearsal
2:30pm: St George Romanian Cathedral, Southfield
- 22 Winter Garage Sale
9am-4pm: Sts Peter & Paul Romanian Church, Dearborn Hts
St Petersburg Philharmonic Orchestra in Concert
8pm: Hill Auditorium, Ann Arbor
- 23 Meat-fare Sunday
Lenten Vesper Choir Rehearsal
2:30pm: St George Romanian Cathedral, Southfield

MARCH

- 1 ODO Lunch-making Session
10am: Location TBA
(Good Works 2nd Quarter Submission deadline)
- 2 Lenten Vesper Choir Rehearsal
2:30pm: St George Romanian Cathedral, Southfield
- 3 Great Lent begins
- 4 ODO Meal Distribution
8-9am: NSO, 3rd & Marther Luther King, Detroit
- 9 1st Sunday of Great Lent (Triumph of Orthodoxy)
Inter-Orthodox Lenten Vespers & Speaker Series
6pm: St Lazarus Serbian Cathedral, Detroit
- 11 COCC Monthly Meeting
7pm: St Mark Church, Rochester
- 15 OCW Speaker Series & Pot Luck Lunch
"Fasting: Why and When?" (Fr Teodor Petrutiu)
11am: Holy Cross Greek Church, Farmington Hills
- 16 2nd Sunday of Great Lent (St Gregory Palamas)
Inter-Orthodox Lenten Vespers & Speaker Series
6pm: Sts Peter & Paul Romanian Church, Dearborn Hts
- 23 3rd Sunday of Great Lent (The Holy Cross)
Inter-Orthodox Lenten Vespers & Speaker Series
6pm: St Mary Ukrainian Cathedral, Southfield
- 25 + Feast of the Annunciation
Patron Feast of Annunciation Greek Cathedral, Detroit
10am: Hierarchal Divine Liturgy
- 30 4th Sunday of Great Lent (St John of the Ladder)
Inter-Orthodox Lenten Vespers & Speaker Series
6pm: St Nicholas Greek Church, Troy

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!

OCW

The Orthodox Christian Women of Michigan

Invites you to its

21st Anniversary Luncheon Sunday, February 9, 2014

Our keynote speaker will be
Subdeacon John E Lazar, 2013 COCC President
who will share a presentation on his first visit
to Orthodox Romania.

2:00pm Memorial Service in the Cathedral
Luncheon & Presentation to follow
For details call Mary Lafter (248 356-4186)

The Romanian Cultural Center at St George Cathedral
18405 W Nine Mile, Southfield | www.sgroc.org

All are welcome!

ATTENTION SINGERS!

We invite you to participate in the Lenten Vesper Choir of the COCC! It is a wonderful experience, a great way to meet new people and use your God-given ability for His glory. Rehearsals are listed to the left. All talent / experience levels welcome — please join us!

It is said that "those who sing, pray twice!"

GOOD WORKS

JAN-MAR 2014



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