



METROPOLIS of DETROIT

The Shepherd's Staff

VOLUME VII, ISSUE 2

APRIL 2015

Christ is Risen!



COVER: Holy Pascha 2014 at the St. Nicholas Church, Ann Arbor, Michigan.

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Metropolitan's Message

My Beloved Clergy and Faithful of Detroit,

The hour is nigh for us to proclaim the world-changing truth of our faith that *Christ is Risen!*

We have spent these past weeks of Great Lent preparing for the most holy of all weeks, when we present again the events in the Lord's life that occurred in Jerusalem some two thousand years ago. But more important—and more challenging—is for us to represent within ourselves the overwhelming wonder and amazement of the Disciples, as they with their own eyes witnessed Jesus Christ alive and risen from the dead.

In order to reenact their awe and joy ... their ecstasy (Mark 16:8) ... we must receive within our hearts anew the message of the Resurrection, the message of God's surpassing love. These things happened for us! Christ endured the pain and shame and humiliation for our sakes! God entered into our human plane of existence in order to share our problems, in order to touch and heal our maladies, in order to save our lives from the death and decay.

Too readily do we take this message of God's love for granted, as if it were a light thing for the Creator to mend His broken creation. When we receive the true meaning of Resurrection in the depths of our hearts, though, all of life must change for us, must be transformed and renewed and made radiant.

What we have been granted is not simply a new lease on an old life, but a new life in a new *relationship*. We were formed to be creatures and servants to the King, but in Christ we are adopted as children and heirs. Even as Christ announced to Mary Magdalene outside the tomb, "*Go to my brethren and say to them, I am*

ascending to my Father and to your Father, to my God and your God." (John 20:17b)

As we prepare to proclaim *Christ is Risen*, we should likewise consider how we might enter more deeply into this new life and relationship, how we might grow more and more into the likeness of our Father in heaven. For only in changing, from the old ways to the new, do we reclaim our rightful inheritance as the people of God, as brothers and sisters of Jesus Christ, as sons and daughters of the living God.

My beloved family in Christ, has not our Father shown us the way of life with Him?

We cannot profess to love Him if we do not show love for our neighbor.

We cannot presume to have God's forgiveness if we cannot forgive all who offend us freely and fully.

We cannot offer sincere thanks for our gifts if we fail to pass along generously our material blessings with those in need.

We cannot presume that God is in our homes when we choose to be absent from His holy house, the parish Church.

In this Holy Week that lies before us, let us gather as sons and daughters in the house of the Father. In peace with God and one another, let us pray to the Lord and worship His Passion. In awe and wonder let us relive the life-altering experience of those first disciples and Apostles—the experience of God's love and power that changed their lives and changed the world.

A blessed Holy Week and a life-changing Pascha to all!



Metropolitan Nicholas
† NICHOLAS
Metropolitan of Detroit

Metropolitan's Schedule

updates at detroit.goarch.org/calendar

APR	2015	
4	Saturday of Lazarus Hierarchical Divine Liturgy	St. Nicholas—Ann Arbor, MI
5	Palm Sunday Hierarchical Divine Liturgy 1st Bridegroom Service	St. John—Sterling Heights, MI Holy Trinity—Lansing, MI
6	2nd Bridegroom Service	Holy Cross—Farmington Hills, MI
7	3rd Bridegroom Service	St. Nicholas—Troy, MI
8	1st Holy Unction Service 2nd Holy Unction Service	Sts. Constantine & Helen—Westland, MI Nativity of the Virgin Mary—Plymouth, MI
9	Vesperal Divine Liturgy Gospels of the Passion Service	St. Spyridon Chapel—Metropolis Center, Troy, MI Assumption—Grand Blanc, MI
10	AM Epitaphia Visitations Lamentations Service	Metro Detroit Annunciation Cathedral—Detroit, MI
11	Proti Anastasi	Holy Trinity Cathedral—Toledo, OH
12	HOLY PASCHA Hierarchical Divine Liturgy Agape Service	Assumption—St. Clair Shores, MI Sts. Constantine & Helen—Westland, MI
16	Honoring Greek Independence Day	The White House—Washington, DC
18	SJCOF Oratorical Festival—Michigan District Finals Hellenic Heritage Banquet	Assumption—Grand Blanc, MI The Royalty House—Warren, MI
19	Hierarchical Divine Liturgy 14th Annual Greek Independence Day Parade	Annunciation Cathedral—Detroit, MI Greek Town—Detroit, MI
19-22	Holy Eparchial Synod Meeting	Archdiocesan Center—New York, NY
22	Feast of St. George Great Vespers	St. George—Southgate, MI
23	Feast of St. George Hierarchical Divine Liturgy	St. George—Southgate, MI
25-26	Pastoral Visitation	Holy Trinity-St. Nicholas—Cincinnati, OH
MAY	2015	
4/30-5/2	HCHC Election Dinner	Boston, MA
2-3	Pastoral Visitation	Panagia Pantovasilissa—Lexington, KY
9-10	Pastoral Visitation	Assumption—Marquette, MI
14-15	HCHC Presidential Scholarship Dinner	Boston, MA
16	HCHC Commencement Ceremony	Boston, MA
17	Divine Liturgy	St. George—Bloomfield Hills, MI
20	Feast of Sts. Constantine & Helen Great Vespers	Sts. Constantine & Helen—Westland, MI
21	Feast of Sts. Constantine & Helen Hierarchical Divine Liturgy	Sts. Constantine & Helen—Westland, MI
24	Divine Liturgy	TBA
26-30	Archdiocesan Council Meeting	San Francisco, CA
31	Feast of PENTECOST Hierarchical Divine Liturgy	Holy Trinity Romanian Orthodox Church—Troy, MI

Philoptochos News

by Margaret Yates



The sunny weather in Coral Gables Florida was most welcoming after suffering through a devastatingly cold and snowy winter in our Metropolis. As I glanced out the window of the conference room at the Executive Board Meeting, I noticed people walking around in shorts the 23rd of January...how strange was that?

The next two days of the National Board Meeting hosted by the Metropolis of Atlanta were packed with a full agenda of group meetings and interactive activities. All National Board members have been assigned to various committees and we were given the opportunity to meet with fellow committee members, which is a little hard to do when you are on at least three committees. For the first time, the three vice presidents were assigned as liaisons to each committee. Those chairing committees from our Metropolis are Theone Dickos (Environmental Responsibility), Katherine Kotsis (Aging) and Eleni Zaferes (National Ministry Commitments).

In her first year as National President, Maria Logus outlined her vision for Philoptochos and challenged members to get back to basics. "Charity is giving, philanthropy is doing" was her introduction to the first of the three goals she set to engage all members in hands-on philanthropy. The challenge is for all chapters throughout the country to feed the homeless and needy. By the clergy/laity congress in 2016, the goal is to serve 250,000 meals, an average of 567 meals per chapter, or 31 meals a month: a lofty goal already in progress. All chapter presidents in our Metropolis have been informed of this Feed the Hungry initiative and I am the liaison between the chapters and National Board.

The second goal is to enhance communication through webinars and other media outlets, reaching out to members, prospective members, clergy and our communities (as a reminder, a few months ago our Metropolis Philoptochos developed a public Facebook page that we hope will grow as chapters share information). It has gotten off to a slow start but we are hopeful that that will change.

The third goal is that each chapter increase membership by 5%. The membership in the Metropolis of Detroit increased to 2041 in 2014 from 2010 in 2013. We're heading in the right direction! It is important that chapters submit BOTH National and Metropolis membership by the 30th of April. In addition to increasing membership, President Logus mentioned establishing a Leadership Institute and the possibility of partnering with the Orthodox Christian Fellowship ministry to establish

Philoptochos Chapters on college campuses.

The initiative for the St. Nicholas National Shrine at Ground Zero is well under way. A report was given on the October groundbreaking ceremony with an emphasis on the fact that we have never had a landmark in America until now (as are the St. Patrick's Cathedral in New York and the Washington Cathedral in D.C.). Bishop Sevastianos reiterated the fact that the Shrine will be a place for healing and for care, and that each Philoptochos member and chapter should support this initiative as it will be the only house of worship at Ground Zero.

As noted above, we had a very full agenda and I highlighted only a fraction. On Saturday Bishop Sevastianos cut the Vasilopita lovingly made by Evangeline Scurtis, National Board member from Florida and 2nd vice president. The next National Board meetings will take place in New York in May when will have a VIP Tour to Ground Zero which will include visits to the site of the St. Nicholas Greek Orthodox Church and National Shrine, the 9/11 Memorial Gardens, the World Trade Center Hub and the Freedom Tower. We will also be given the opportunity to visit the 9/11 Museum.

Chapters throughout the country held Vasilopita celebrations in January and, once again, the chapter in Houston raised well over \$30,000. So far, our chapters have raised \$20,766 and we want to thank everyone who donated. These funds go to the support of St. Basil Academy.

Chapter elections will be held in May. All chapter presidents and clergy have been apprised of the new procedures. We hope to have all chapters ratified in a timely manner this year.

We wish everyone a Kali Anastasi!

DONATIONS

2014 National Philoptochos Ministries **\$1,475,349**

Vasilopita Collection **\$20,766**
(21 of 36 chapters reporting)

TOP CHAPTER DONORS:



Dayton **\$6,000**

Ann Arbor **\$2,800**

Cincinnati **\$1,500**

Carmel **\$1,500**

Youth News

by Eva Kokinos-Konstantakos

CHRIST IS RISEN! TRULY HE IS RISEN! - On April 12, 2015, Orthodox Christians around the world will share in the universal joy of the glorious Resurrection of our Lord! With one powerful voice, we all proclaim "Christ is Risen" to announce that Christ has "trampled down death by death... bestowing life to those in the tombs." But our enthusiasm is short-lived. Just days later, we already begin to notice the intensity of our joy fading. All of our focus on prayer, fasting, and almsgiving are overshadowed again by work, school, stress, and much more.

So how do we keep that joy in our hearts and minds? How can we remember the Resurrection of our Lord beyond Pascha? Here are just a few simple ways we can remember this Feast throughout the year... keeping the joy and reality of the Resurrection alive in our hearts.

Keep Working on Spiritual Discipline – Even though Great Lent and Pascha have passed, we must continue our spiritual growth. Continue to strengthen your prayer life. Observe and follow the daily fasting

guidelines (usually listed on most Orthodox Christian calendars). Keep studying about Orthodoxy. Regularly give your time to serve others.

Attend Divine Liturgy - Sometimes we forget that we have an opportunity to celebrate the Resurrection every time we attend the Divine Liturgy in our churches. We remember the joy of Pascha every single time we hear the prayers, hymns, and partake of the Holy Eucharist. So make it a point to attend Divine Liturgy more often in the coming ecclesiastical year.

Keep an Icon of the Resurrection –An excellent way to remember the Resurrection is by keeping an icon of the "Feast of Feasts." Start by keeping one at your desk, on your wall, or at your nightstand. You can also choose to keep a laminated or small wooden icon in school locker or in your car.

Serve and Love Your Neighbor – Christ gave His life willingly so that we might inherit eternal life, becoming our ultimate example of selflessness and unconditional love. One way that we can remember His sacrifice of love is to share that love with our neighbor. We can donate food, clothing, money, and our time to help those who are in need. Loving your neighbor also means giving respect, love, patience, and kindness instead of participating in gossip, cruelty, and bullying.



DISTRICT & METROPOLIS

2015

FESTIVAL DATES & HOSTS:

- | | |
|------------|---|
| APR | Michigan District Finals
Assumption Church – Grand Blanc, MI |
| 18 | Southern District Finals
Holy Trinity Church – Nashville, TN |
| APR | Upstate NY District Finals
St. Sophia Church – Syracuse, NY |
| 19 | |
| APR | Central District Finals
Holy Trinity/St. Nicholas Church – Cincinnati, OH |
| 25 | |
| MAY | Metropolis Finals
Annunciation Cathedral – Detroit, MI |
| 16 | |
| JUN | Archdiocese Finals
St. Anthony Church – Pasadena, CA |
| 5-7 | |



For more information or to donate to the Metropolis St. John Chrysostom Oratorical Festival Scholarship Fund, please contact us at youth@detroit.goarch.org.

2015 SUMMER CAMP DATES

The Metropolis of Detroit is blessed with three exceptional Orthodox Christian summer camp programs. Orthodox Christian camps offer young people the opportunity to live in an Orthodox Christian community of their peers... worshipping, learning, sharing, and having a great time! Camper Registration will begin soon for our summer camps. Contact your parish priest for details about financial aid available through Leadership 100 and the Friends of the Metropolis. For program and registration info, check the official camp websites or contact the Metropolis Youth Office at youth@detroit.goarch.org

MDSC (Rose City, MI)

www.gomdsc.org

St. Nicholas Summer Camp (Pleasantville, TN)

www.stnicholascamp.org

St. Timothy Summer Camp (Croghan, NY)

www.sttimothycamp.org

MEFGOX News

by Vicki Pappas

Choirs, clergy, and chanters have many responsibilities as they prepare special hymns for Holy Week and Pascha. They have a myriad of responsibilities in preparing the hymns: selecting music, printing copies, organizing notebooks, practicing, calling extra rehearsals, studying the order of services and the hymns' meanings so they can be interpreted correctly, and coordinating with each other. All this occurs behind the scenes so what the services are seamless, beautiful, and enhance the worship of the parishioners.

I thought to provide you with a glimpse into some of the "signature" hymns that our church musicians prepare for the 22 services of Holy Week and Pascha. These hymns carry us through Christ's Passion and prepare us for the joyous Resurrection, all the while teaching us more about our faith and the powerful messages of our hymnography.

For **Palm Sunday**, we sing "Blessed is He Who Comes/*Evloghimenos O Erchomenos*," recalling Christ's entrance into Jerusalem following His raising of Lazarus. The Apolitifkion or special hymn of the day is "You Have Raised Lazarus/*Tin Kinin Anastasin*," heard at the Small Entrance and following Holy Communion. The hymn's text reminds us how this miracle is an assurance of the Resurrection despite Christ's coming Passion.

On **Sunday, Monday, and Tuesday evenings**, the **Bridegroom Services** remind us to be prepared for Christ's coming, unlike half of the Virgins who did not think to procure enough oil for their lamps. We sing the Troparion, "*Idhou o Nymfios* - Behold the Bridegroom Comes." Also sung is "*Ton Nymphona Sou* - Behold Your bridal chamber all adorned, but I have no wedding garment so I can enter."

On **Tuesday**, we focus our attention on the sinful woman who anointed Jesus shortly before His passion. The service ends with the beautiful **Hymn of Kassiani**, a penitential hymn written by St. Kassiani recalling the sinful woman who prays for repentance. This hymn is chanted only once a year and considered a musical high-point of Holy Week.

On **Wednesday**, the **Service of Holy Unction** is offered for healing souls and bodies and for forgiveness of sins. The Troparion entreats: "O Christ, manifest Your speedy visitation from on high upon Your sick servants; deliver them from their infirmities, and cruel pain; and raise them up again to sing praises unto You, and without ceasing, to glorify You."



On **Thursday morning**, the Divine Liturgy commemorates the institution of Holy Communion at the Last Supper – the Cherubic Hymn substituted for that day is "*Tou Dhipnou Sou Tou Mistikou* - Receive me today, O Son of God, as a partaker of Your Mystical Supper." On **Thursday evening**, Christ's Passion is portrayed via 12 Gospel readings. Just after the fifth, the hymn "*Simeron Kremate*" is hauntingly chanted as the priest carries the cross through the Church – "Today is hung upon the Cross He who hung the earth upon the waters." Another significant hymn of this service is "*Pasa i ktisis* - the whole creation groans and travails in pain."

Great and Holy Friday actually contains three services: the Royal Hours in the morning, the Taking Down from the Cross/*Apokathelosis* in the afternoon where we chant: "When the honorable Joseph of Arimathea took down Your immaculate Body from the Cross, he wrapped it in a clean linen shroud with spices and laid it for burial in a new tomb." The priest then carries the *Epitaphion* cloth around the church before placing it inside the decorated *Kouvouklion* or sepulcher.

On **Friday evening**, we enact the burial service, and the congregation joins in to sing the three stanzas of the Lamentations/*Ta Engomia* before the Procession around the Church.

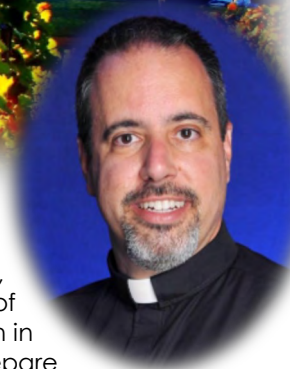
Saturday morning's Divine Liturgy portends the coming Resurrection. Chanted are the verses of the **Hymn of the Three Youths**, recalling the youths condemned to die in the furnace, each followed by the refrain, "Praise You the Lord and exalt Him forever." Shortly after the hymn, the priest throws bay leaves and flower petals throughout the church chanting, "Arise, O God/*Anasta O Theos*." Later in the Liturgy, another substitution for the Cherubic Hymn is "Let All Mortal Flesh Keep Silent/*Si ghisato pasa sarx vrotia*."

On **Saturday evening**, hymns announce the miraculous discovery at the tomb – "Come, Receive the Light/*Dhefte Lavete Fos*," and "Your Resurrection/*Tin Anasatin*." Then all proclaim the Resurrection, "Christ is Risen/*Christos Anesti!*" Beautiful chants are rendered just before the start of the Divine Liturgy, "A Sacred Pascha/*Pascha Ieron*" and the Doxastikon/Praises at the end of Orthros, "It is the Day of Resurrection/*Anasteos Imera*," the last triumphant hymn before the Divine Liturgy begins.

We hope this brief explanation of significant hymns from our upcoming services is helpful to understanding the work of church musicians and most important, that your worship experience during Holy Week and Pascha is enhanced. *Kali Anastasi! A Joyful Pascha!*

To Whom is the Price Paid?

by Fr. Jon S. Boukis*



When I was child, I often heard the phrase, "Jesus paid the price for our sins." I didn't really know what this meant, and to be truthful, I really didn't give it much thought. I guess that I was focused more on the "paid...for our sins," which was of benefit to me — not so much the "Jesus paid the price" part of the phrase. This wouldn't have been so unusual for a child; children often concentrate on what is being given much more than who is giving.

Over time, I began to think more about the price that was paid, and eventually began to ask myself: "To whom is the price paid?" The price is obvious — we chanted it every Paschal season: "by death, trampling down upon death." But if Christ's Resurrection is the victory and His death is the price, to whom was the "price" paid?

Thinking of it actively, there were only two choices: The "price" was either paid to His Father in Heaven or to Satan.

If we assume that the "price" was paid to His — and our — Father in Heaven, then we would have to accept that the Father was somehow being satisfied in the reality of His Son's Passion and death. A God who would derive pleasure from anyone's suffering, let alone from that of His only begotten Son, is not a God to whom I could surrender my heart. How could anyone want to worship a God that could be satisfied in this way?

The other alternative — that the "price" was paid to Satan — forces us to accept that Satan has some sort of dominion that required Christ's pain, suffering and death to overcome; in other words, Christ's passion and death ceases to be voluntary and becomes defined by evil. This is truly unacceptable and gives way too much credence to the power to evil, which, in fact is feeble in every way except in its ability to harass us.

So what is the answer? To whom is the "price" paid? It is obviously not to the Father, Who is the source of all love. It is equally also not Satan, whose power is merely smoke and mirrors to those who are faithful.

The challenge was built into the context and assumptions of the question. I was assuming an active payment between two parties. In fact, there is no "other" that is accepting any type of payment; Christ is paying the "price" to Himself!

This can be better illustrated through the use of an analogy of a garden. Imagine, Pascha has now passed and it is the time of year when you plant a spectacular garden in your back yard. You till the land and prepare the soil with nutrients. After careful planning, you plant seeds and seedlings that in a few short months will yield a bountiful harvest of good foods for your family. Then June arrives and it is Greek Festival time. All of your free time is given to your parish for the many preparations that are needed — and, thanks to your efforts and the efforts of so many in the community, is a great success. Your garden though, is now overrun with weeds and you have no choice but to pay the price. The price equates to your hard work and efforts; you need to pull the weeds. You are paying a price to yourself.

In the same way, Christ is paying the "price" to Himself! As is said in prayer (at the Thrice-Holy Hymn) during the Divine Liturgy, "He gave Himself up for the life of the world." He came voluntarily to perfect His creation and give us a path to salvation. He did not come out of necessity to satisfy another but out His love for humanity. This is the God to whom we offer our whole lives!

This analogy really hits home during a Hierarchical Divine Liturgy at the chanting of the Trisagion; specifically when His Eminence comes to the royal gates and prays, "Lord, Lord, look down from heaven and behold and visit this vineyard that your own right hand has planted, and establish it." It reminds us that the Lord established the Garden of Delight, and through our disobedience "weeds" were introduced; and now, at this holy time, His Eminence is asking the Lord to return and perfect what He had planted once again. How powerful!

It is Christ's love for each of us and His offering of Himself that gives us the strength to always work on being more obedient. It is His example of paying the price to Himself that gives us the strength during Great and Holy Lent to pay the price to ourselves through our fasting and prayer. For our obedience to Him is our spiritual fulfillment!

*Fr. Jon S. Boukis is the Parish Priest at the Assumption Church in Louisville, Kentucky.

Friends of the Metropolis | *as of March 31, 2015*

His Eminence Metropolitan Nicholas

Ann Arbor, MI – St. Nicholas

St. Nicholas Philoptochos
Pliakas, Deacon Vasilios and
Diaconissa Kyriakoula
Daniels, Tony and Cleve

Bloomfield Hills, MI – St. George

St. George Philoptochos

Buffalo, NY – Annunciation

Sakellariou, Fr. John and
Presbyteria Pavlina
Kuvshinoff, Boris and Barbara

Carmel, IN – Holy Trinity

Holy Trinity Parish
Holy Trinity Choir
Bartz, Fr. William and Presbyteria Emily
Mamalis, Presbyteria Janet
Brochhagen, Curt and Renee
Christoff, Bill and Karen
Dimos, Jim and Kathy
Drukas, Doreen
Dunbar, Pete and Lea
Eaton, Joe and Florie
Eleftheri, Lawrence and Beth
Freudenberg, Jim and Cindy
Graffeo, Barry and Matina
Johnson, Ronald and Sunday
Kourmoulis, Karen
Oberlies, Toulia
Pappas, Donna
Pappas, Leon and Andrea
Pappas, Nicholas and Tracy
Pappas, Victoria
Payne, Martha
Sofianopoulos, Nick and Vickie
Woodruff, Jim and Cindy
Xidias, Paraskevi
Young, Michael and Helen

Chattanooga, TN – Annunciation

Annunciation Parish
Ballas, Fr. Stavros and Presbyteria Thea
Bouloukos, Dino
Dimopoulos, Barbara
Fox, Ann
Kosmidis, Alex
Kouris, George
Mena, Michael

Cincinnati, OH – Holy Trinity–St. Nicholas

Holy Trinity – St. Nicholas Parish
Assaley, Lewis and Patricia

Dayton, OH – Annunciation

Annunciation Philoptochos

Detroit, MI – Annunciation Cathedral

Bennert, Constance
Politis, Dean

Farmington Hills, MI – Holy Cross

Boudouris, Constantino and Joanne

Fort Wayne, IN – Holy Trinity

Walsh, Fr. Andrew and Presbyteria Sophia
Byzyka, Edison and Angela
Fliotsos, William
Poursanidis, Haralambos and Trisha
Spirou, Arthur and Mary
Turner, Christian

Grand Blanc, MI – Assumption

Daughters of Penelope, Iris Chapter #242
Chinonis, Dennis E. and Debra
Hountalas, Yanni
Kaloydis, John and Karen
Karabinas, Pavlos and Ruth
Schultze, Joanne
Steinhoff, G. Olga
Yeotis, Catherine

Grand Rapids, MI – Holy Trinity

Gray, Mark and Alexis
Nicholas, James and Georgia
Yiannatji, Helen

Indianapolis, IN – Holy Apostles

Holy Apostles Parish

Ithaca, NY – St. Catherine

Bantuvanias, Ann
Bezirganian, John

Jamestown, NY – St. Nicholas

St. Nicholas Parish

Kalamazoo, MI – Annunciation

Ingalls, Bob and Andriana

Lansing, MI – Holy Trinity

Holy Trinity Parish

Lexington, KY – Panagia Pantovasillisa

Panagia Pantovasillisa Philoptochos
Karounos, Dennis and Chrisi
Smither, Steven and Eugenia

Little Rock, AR – Annunciation

Delfos, Fr. Pierre and Presbyteria Harriet

Louisville, KY – Assumption

Wingenbach, Fr. Gregory C.
Balakos, Michael and Lori
Blackford, Charles and Patricia
Taylor, Robert

Memphis, TN – Annunciation

Berends, Fr. James and Presbyteria Anne
Tobias, Richard and Angela

Muskegon, MI – Annunciation

Honeycutt, Fr. James and
Presbyteria Juliana
Ladas, Paul and Patricia

Nashville, TN – Holy Trinity

Holy Trinity Philoptochos
Hohnholt, Fr. Gregory and Presbyteria Sofia
Billo, John and Kassiani
Gaddis, Jim and Tasoula
Lamberson, Lambert and Helen
McNeil, Larry
Taras, Nick and Donna

Nashville, TN – St. John Chrysostom

Demmas, Constance
Derryberry, Paul
Dozier, Matthew
Light, Oxsana
Marchetti, John and Linda

New Buffalo, MI – Annunciation-St. Paraskevi

Martin, Fr. Paul and Presbyteria Nikki

Plymouth, MI – Nativity of the Virgin Mary

Nativity of the Virgin Mary Parish
Kheir, Angela
Kyriacou, Costis and Kathleen

Rochester, NY – Annunciation

Moukous, Sylvia

Rochester, NY – Holy Spirit

Holy Spirit Parish
Cowles, Fr. Patrick and Presbyteria Mary

Saginaw, MI – St. Demetrios

St. Demetrios Philoptochos
St. Demetrios GOYA
Cook, Fr. Timothy and
Presbyteria Katherine
Bazakis, Andrew and Ann
Metropoulos, Katherine
Stamas, James and Marsha

Southgate, MI – St. George

St. George Parish
St. George Philoptochos
Cook, Fr. Anthony and
Presbyteria Elizabeth
Dionysopoulos, Stavros and Eleni
Kircos, Louis and Paula
Kontos, Chris and Frances
Kontos, John and Marika
Kozaitis, Mina

Liakos, Michael
Makarounas, Panormitis and Kyriaki
Minton, Nicholas
Papalás, Mary
Vougiouklakis, Peter and Christina

Springfield, OH – Assumption

Lagos, James H. Lagos Company, Inc.

St. Clair Shores, MI – Assumption

Athanasopoulos, Nick and Sarah
Callas, Kalliopy

Sterling Heights, MI – St. John

St. John Choir
Raphitis, Mike and Betty

Toledo, OH - Holy Trinity Cathedral

Holy Trinity Cathedral Philoptochos

Traverse City, MI – Archangel Gabriel

Streza, Fr. Ciprian and Presbyteria Sinziana
Underwood, Robert and Theresa Stamos

Troy, MI – St. Nicholas

George, Christian
George, John and Marlo

George, Jordan
Mortis, George and Hionia
Xydás, Spiros

Vestal, NY – Annunciation

Annunciation Parish
Gianakouros, Harry and Katerina

Other Friends

Ahepa – Alpha Chapter #40 –
Troy, Michigan
Metropolis of Detroit Philoptochos
Ponkey, Marsha
Radulescu, Deacon Alexandru and
Diaconissa Silvana

SAVE THE DATE

METROPOLIS OF DETROIT CLERGY-LAITY



Dates: September 30 – October 3, 2015

Location: Somerset Inn – Troy, Michigan

CLERGY-LAITY & PHILOPTOCHOS CONFERENCE

STARTS:

Thursday, October 1, 2015 at 9:30 am
Delegates Breakfast & Keynote Address

Grand Banquet

Friday, October 2, 2015 at 6:00 pm

ENDS:

Saturday, October 3, 2015 at 12:30 pm
Plenary Session

Details to follow

 A background image of the Detroit skyline at night, with several skyscrapers illuminated with blue and white lights. The text "2015 DETROIT" is overlaid on the bottom right of the image.

2015
DETROIT



Dear Friends,

God has called us to do mighty deeds for the glory of His name and for the love of His people.

You are called upon to join in this reality of "faith working through love" as we continue to manifest the love of God for His Church and His people.

When you support the Friends of the Metropolis campaign, you are part of a greater outreach that proclaims with one universal voice that God is truly our hope and our rock of salvation.

Because of your devotion and help to the Friends program, ministries and programs are implemented on a Metropolis-wide basis which strengthen and enhance our faith and our joint ministry of service.

If you have not yet become part of the Metropolis-wide effort, I would like to invite you to join forces with the faithful throughout our Metropolis in support of the ministries which are part of the Office of the Metropolitan.

Thanking you for your kind and generous response, I remain, with paternal blessing and prayers,

†NICHOLAS
 Metropolitan of Detroit



Support our Friends Program

Send this card in an envelope to:
 METROPOLIS OF DETROIT
 2560 Crooks Road, Troy, MI 48084

Donate:

\$25 \$50 \$100 \$250 \$500 \$1000 Other

Name: _____

Address: _____

E-mail: _____

Parish Affiliation: _____

Method of Payment:

Check to *Metropolis of Detroit* Visa MasterCard Charge my Card:

Credit Card # _____

Exp. date _____

Signature _____

Phone # _____