



*"Yea, Thou dost light my lamp; the Lord my God
lightens my darkness. . ." (Psalms 18:28)*

The Lamplighter is the official publication of Holy Trinity Greek Orthodox Church of Lansing. It has been published monthly since 1967. Visit us at www.holytrinity-lansing.org.

With this issue of *The Lamplighter* prayers are asked for God's blessing on Fr. Mark and Presvytera Kathy and their family. (Anonymous)

Volume XXXVIII

August 2005

PARISH COUNCIL

By . . . George Mansour

1. Folk Festival. On 12-14 August Holy Trinity will participate again in the Great Lakes Folk Festival that is held annually in East Lansing. The Festival is currently our major fund-raiser. The proceeds will be used to reduce the cost such capital expenditures as the costs of renovation – roof, steeple, sanctuary, etc. The proceeds are not for day-to-day operational expenses that are borne by stewardship donations.

For Holy Trinity the Folk Festival is a parish-wide effort, an opportunity to collaborate on a project and participate in Christian fellowship with other parishioners. Last year's Festival proved to be really successful. Several parishioners commented on how good it felt to have people once again work together on a parish affair. One member who joined Holy Trinity less than four years ago observed: "I have seen the many church organizations focus on their own causes – AHEPA, GOYA, JOY, Odyssey, Philoptochos, Sunday School. For a while I thought it was really strange that Holy Trinity never had a parish fund raiser! Having experienced it now and seeing how productive and healthful this can be, I believe that the parish should plan to have more of these events. Glad to have been a part of it." With everyone's help, this year's event will be even more successful than last year's.

To sign up to work, contact the Parish Office, 9:00-1:00, and leave your name with Ms. Mary Heiderson; you will be contacted.

2. Steeple. The date for the placement of our new steeple had to be changed from what was originally announced last month. The steeple will be delivered and placed during the second

week of August. Following the erection of the steeple, the roof will be power washed and painted white in accord with the approved plans. The painting will take place in late August or in September.

3. Sanctuary. The Council has approved the plans for preparing surfaces in the sanctuary to receive the new iconography. This involves dry-walling the plena, installing the surfaces for the icons of the Platytera, the Hierarchs, and St. Demetrios and St. George in the arched alcoves to the right and to the left of the altar. The work is scheduled for August and should be completed with only slight interruption of divine services.

4. Membership. In the last few issues of *The Lamplighter* the parish membership list has been published and monthly updated. The purpose of this is to ensure that the information on file is current and accurate. The Council wants to make sure that the parish records are correct and up to date. The congregation's help in constructing an accurate data base has been invaluable. This information helps the Council fulfill its responsibilities as defined in the Bylaws as they relate to record keeping, convening the General Assembly, organizing parish elections, reporting to the Metropolis and Archdiocese. In addition, the Council wants to streamline the annual membership-stewardship process by being able to provide members from one year to the next a copy of the information on file and asking only for its verification or modification, rather than asking members annually to provide the same data as the year before. This should simplify the membership-stewardship process for all parties. Thank you for helping us carry out our responsibilities with accuracy.

PHILOPTOCHOS

By. . . Soussana Tesseris

Here we are in the middle of the Summer. I think that you will agree with me when I say it is flying by very fast. Philoptochos is already making some plans for the Fall activities.

Mark your calendars for September 19, 7:30 pm, for the first Philoptochos meeting of the year. It will be a Welcome Tea for the ladies of our parish to come and visit with each other and to find out what Philoptochos does, and what we do to raise funds for our charities and contributions.

It is still a little early but don't forget November 9, 2005. It is the day of our annual Athenian Luncheon and Bake Sale.

Hope all is well with everyone and that you continue to have a good Summer.

****Board Members****

Reminder: we meet on August 29 at 6 pm.

CHOIR

By. . . Ruthie Munk

The Holy Trinity Choir will continue to sing the Divine Liturgy on Sundays through August. We warm up at 9:15 every Sunday and we love company! Come and sing with us.

In July, we sadly said goodbye to three of our dearly loved choir members: Kat Costianes, Alexandra and Kathryn Slezak. Their move to Florida leaves major holes in our Soprano and Alto sections. They will be sorely missed. We send them off with our prayers and best wishes as they go to make contributions to another choir and to another parish.

THANK YOU. . . .

Thank you to all who sent cards and telephoned during my recent surgery and recovery. I am coming along well and hope to be back into my regular routine soon. God Bless you all!

Reva Abood

NOTE FROM Fr. Mark

On behalf of Presvytera Kathy and myself, I want to thank parishioners for their support and their prayers at this difficult time as we await the birth of our child. I am grateful for your flexibility towards me as I try to coordinate the demands of a pastoral schedule with the needs of the family.

We would ask as well that if you should see Matthew and Alexander that you make no mention to them of the baby or its problems. This matter must be handled within the family.

PROSPHORON

Friday, August 5. Marcia Pogoncheff
Transfiguration of our Lord

Sunday, August 7. Tammy Poletes

Sunday, August 14. Alexis Popoff

Monday, August 15. Georgana Popoff
Dormition of the Theotokos

Sunday, August 21. Marina Poroshin

Sunday, August 28. Liana Pridnia

PRAYERS

FOR THE HEALTH OF. . . .

- James Heos
 - Sophia Koutouzos
 - Electra Nicolaou
 - Presvytera Kathy Sietsema
 - Martha Stathopoulos
 - Dolores Vosovic
-

CONDOLENCES TO. . . .

- The family of Anna Anastos, who fell asleep in the Lord July 2005. May her memory be eternal.

PASTORAL REFLECTIONS

By . . .Fr. Mark Sietsema

Last month I offered for your perusal the dictionary entry which I wrote on the Orthodox Church and its theology. Thanks to all of you who returned comments: I have made several adjustments of the material as a result.

This month I am including the other articles that I have written, and I ask again for the benefit of your feedback.

Divine Liturgy of the Orthodox Churches

The Divine Liturgy is the primary act of worship of the Orthodox Church. It is a eucharistic service conducted with great solemnity and joy and is comprised of several prayers, litanies, Scripture readings, hymns, solemn processions, and the distribution of Holy Communion.

The Divine Liturgy is regarded as a presentation of and participation in the sacred meal Christ imparted to His disciples, called in Orthodox theology “the Mystical Supper.” Concomitantly it is viewed also as an imitation of the angelic worship in heaven, a symbolic rendering of the life of Christ, an eschatological revelation of the Banquet of the Kingdom, and a bloodless sacrifice (though not a repetition of the unique sacrifice of Calvary).

The Divine Liturgy has two parts: the Liturgy of the Catechumens, in which Scripture is read and preached, and the Liturgy of the Faithful, in which Holy Communion is consecrated and distributed. The chief Divine Liturgies of the Orthodox Church are those of Saint John Chrysostom, Saint Basil the Great, and Saint James. These differ primarily in the composition of the *Anaphora*, the long prayer rehearsing the wondrous works of God leading up to the words of institution and the *Epiclesis* (invocation of the Holy Spirit). The texts of the Divine Liturgy is drawn largely from Scriptural quotations or allusions. Because the joyous character of the Divine Liturgy was considered incongruous with a sense of compunction, a separate service called the Presanctified Liturgy was developed for distributing Communion on weekdays in Lent.

The Divine Liturgy presupposes involvement by all worshippers in various ways. The Orthodox ecclesial ethos prohibits a lone clergyman from celebrating the eucharist. In continuity with the ancient Christian practice of conducting the Liturgy on the tombs of the martyrs, Orthodoxy requires the Liturgy to be celebrated around the Holy Table (consecrated by the relics of martyrs), or at least upon an *antimension*, a special cloth into which relics are sewn.

Prospora (round loaves of leavened bread marked with a cruciform seal) and sweet fermented wine are prepared for consecration by means of ritual actions and prayers, along with specific commemorations of the saints of the day and prayers for the living and the departed.

The Orthodox Church regards Communion as a real reception of the Body and Blood of Christ but does not accept the philosophical commitments inherent in the Latin doctrine of transubstantiation. Clergy and laity receive both elements; since the 9th century the laity has been communed by means of a spoon. The Orthodox Church restricts all Sacraments to its members only; at the end of the Liturgy, however, blessed bread called *antidoron* is distributed to all and may be received by non-Orthodox as a token of hospitality.

Phyletism

Phyletism is the division of Christians into separate churches along lines of race or ethnicity. In an extreme form, phyletism is the identification of a particular ethnic group as the one true Church. The 1872 synod of Orthodox hierarchs in Constantinople officially condemned phyletism as a heresy.

Presanctified Liturgy

More correctly called “The Liturgy of the Presanctified Gifts,” the Presanctified Liturgy is a Lenten service of the Orthodox Church, typically conducted on Wednesdays and Fridays

and during Holy Week. The form of the service is a Great Vespers fused with rites for the distribution of Holy Communion (from Gifts consecrated on the preceding Sunday).

Theosis

The Orthodox teaching that salvation leads to divinization of the human person (cf. Saint Athanasius' dictum, "God became man that man might become God.") Theosis occurs when a human being is thoroughly united in body and soul with the will and energies of God. Theosis is achieved by a few even in the present life.

The Greek Orthodox Church and its theology

The expression "Greek Orthodox Church" has two meanings. In the broad sense, it refers to the entire body of Orthodox Christianity, sometimes called also the "Eastern Orthodox" or the "Greek Catholic" Church. Because the mother communities of Orthodoxy were all located in the Greek-speaking portion of the ancient Roman Empire, Orthodox Christendom came to be known generally as the "Greek Church." The Orthodox Church as a whole is aptly described as Greek in its common preference for the Byzantine rites of worship and its adherence to the ethos of Christianized Hellenism developed by the Greek-speaking Fathers of the early Church.

In the narrow sense, the expression "Greek Orthodox Church" refers to any of several independent Churches within the worldwide communion of Orthodox Christianity that retain the use of the Greek language in formal ecclesiastical settings. In this sense "Greek Orthodox" can be distinguished from "Russian Orthodox" or "Serbian Orthodox," connoting a difference between Churches that is linguistic only, but not theological or liturgical. The Greek Orthodox Patriarchate of Antioch is so named, even though ethnically and linguistically this Church is mostly Arabic.

In the latter sense, the following Orthodox Churches are properly called Greek Orthodox: the Ecumenical Patriarchate of Constantinople and its dependencies in Europe, Asia, North,

Central, and South America, Australia, and on Mount Athos in Greece; the Patriarchate of Alexandria; the Patriarchate of Jerusalem; the Church of Greece; and the Church of Cyprus. In both the broad and narrow senses of the term, the Greek Orthodox Church has always been ethnically diverse; phyletism and nationalism are anathema to Orthodox ecclesiology. The Greek Orthodox Archdiocese of America, headquartered in New York City, comprises the largest Orthodox ecclesiastical jurisdiction in America.

The theology of the Greek Orthodox Church is identical to that of all Orthodox Churches, who taken together are understood in Orthodox ecclesiology as constituting the one undivided body of Christ. Among the Orthodox Churches there are minor variations in liturgical expression, clerical dress, and ecclesiastical custom. Contemporary Greek Orthodox theologians whose writings are available in English include John Zizioulas, Christos Yiannaras, Timothy (Kallistos) Ware, and John Romanides.

Greek Orthodox Christianity is characterized by great joyfulness in the presence of God who is ever philanthropos, "loving humankind," and who inspires a spontaneous, exuberant love among His people. The eucharistic service, called the Divine Liturgy, is conducted by clergy and laity in a majestic and celebratory manner, as are baptisms and weddings. Even occasions of mourning, such as services of Christian burial, Lenten contrition, or Good Friday, are conducted with a characteristic "joyous sadness," or *charmólúpê*, to use the coinage of Saint John Climacus. This sense of joy among the Greek Orthodox pervades their daily life and culture as well as their liturgical expressions: the customary street greeting in the Paschal season is *Christós Anésti!* "Christ is Risen!"

In the modern era, Greek Orthodoxy has been significantly affected by its subjugation to Muslim rule in many places. Under the *Tourkokrateia*, the period of Ottoman domination, Orthodox bishops were forced to become not only spiritual leaders but also ethnarchs, leaders of the ethnic community and advocates of Hellenic culture in the face of official repression. Religious persecution in this era resulted in the recognition of many neomartyres, "new martyrs." The depredations of the *Tourkokrateia* sparked several waves of emigration to the New World, Africa, and Australia, giving rise to large

communities in what is often referred to as the Diaspora. Most of Greek Orthodoxy in the Diaspora follows the Gregorian ("New") Calendar for liturgical purposes; however, the date of Pascha (Orthodox Easter) is always calculated according to the Julian ("Old") Calendar in order to ensure a common celebration among all the Orthodox.

Orthodox Christianity is especially conscious of the influence of Hellenistic thought and culture in the development of early Christianity. In the Diaspora the Church has made special efforts to support the study of Greek language and Hellenic culture among its people. While all Orthodox Churches share the same festal calendar, special emphasis is given by Greek Orthodoxy to the Annunciation on March 25, celebrated simultaneously as the Day of Greek Independence from Turkish rule. Likewise, the Feast of the Holy Protection on October 28 is celebrated as OCHI day, commemorating Greece's refusal in 1940 to accede to Fascist demands for capitulation. The Feast of the Three Hierarchs (Basil the Great, John Chrysostom, Gregory the Theologian) on January 30 is also a celebration of Greek Letters.

Greek Orthodoxy is characterized by a deep devotion to the saints of the early Church, especially the Virgin Mary. Great affection is shown also for the ancient martyrs like Saints George and Demetrios, beloved hierarchs like Saints Nicholas and Spyridon, and Saints Constantine and Helen. Particular devotion is shown for Saint Nektarios of Pentapolis (1846-1920), the "saint of our time," a monastic who served as a hierarch and teacher in Alexandria, Athens, and the Greek island of Aegina, and whose life epitomizes the love, joy, humility, and miraculous existence of Greek Orthodox Christianity.

LAMPLIGHTER SPONSORSHIPS

The Lamplighter invites parishioners to sponsor an issue. Doing so allows a sponsor to memorialize a loved one or to offer public prayers for the health of someone dear. The sponsor proposes the wording of the *dedicatoria* that is published in the sponsor's box on the front page of each issue. The cost of sponsorship is a donation of \$150, which is used to defray publication and mailing costs monthly. To sponsor an issue contact Ms. Heiderson in the parish office, 9:00-1:00, 482-7341.

Reflecting on the Odyssey Program

By . . . Zana Litos

Thanks to our Parish Council's support, two Odyssey teachers were able to participate in an accredited Training Seminar on "Teaching Greek as Second/Foreign Language," which took place in Troy, Michigan, May 21, June 4, and June 18, under special arrangement between the Metropolis of Detroit and Macomb Community College.

This was part of a strong initiative, begun almost five years ago by His Eminence Metropolitan Nicholas, to fully accredit Greek School Programs. The initiative was further enhanced by the Metropolis, providing accredited training classes for our teachers and simultaneously encouraging the development of a standardized, professional Greek Language/Culture Curriculum for all Greek Schools.

Thirty five teachers from different Greek Schools within the Metropolis attended these seminars. Dr. Gus Demas, provost of Saint Clair Community College informed about the efforts made thus far for achieving this goal and about future steps. The three-day seminars were lead by Dr. Kathryn Kittides, Master of Arts and Education Program at Central Michigan University, specializing on successful instructional methodologies for teaching/acquisition of foreign/second languages.

The three seminar sessions are a very important step in accrediting and developing a professional teaching methodology and strategy for the teaching of Greek Language/Culture. This process makes even more attainable the standardization and the articulation of the Preschool-K-6/8 Greek Language/Culture Program and the High School Language/Culture Program.

The main features of the seminar were lectures, interactive discussion, specific presentations and grade/level workshops that led to the conclusion that to be successful, Greek Language/Culture programs must include a variety of productive teaching/learning methodologies and approaches for our youth who are involved daily in the American school system. It was further emphasized that a serious partnership between the students and parents is also required, especially for matters of attendance and homework.

ODYSSEY.... (Cont.)

Furthermore, during the interactive discussions, participants exchanged class experiences and strategies in order to establish such successful language teaching tools as lesson plan structure, portfolio building, and journals, according to grade/level groups. A very important element brought up was the need to coordinate our cultural program with the American school's extra-curricular activities.

Another important feature was the presentations, through which participants were encouraged to bring their own experience on how they conduct a language class, a culture class and to share models for combining language and culture in one class. According to the discussions, it seemed that most Greek schools of the Metropolis are similar in status to our Odyssey program, in which we blend the instruction of language and culture in one class. But it is important to emphasize that, unlike our parish, a large number of Greek schools of the Metropolis, require four hours per week of class -- two sessions of two hours each or four hours in one session.

Other important issues that were underlined were how to intensify our efforts and support for establishing a strong high school Greek Language Program as a continuation of K-6/8, because it benefits our students not only from a foreign language perspective but also helps them to better understand Hellenism and Orthodoxy. In addition, some other issues underscored included: the use of better advertisement to increase the awareness and interest of other members of our community to bring their children to the program; the integration of the latest technology in the class environment; the development of closer collaboration with regular schools and colleges of the area with a view towards recognizing the Greek Language/Culture programs; etc.

In the discussions it became clear that our Odyssey Program, although modest in size, is much closer than others to resolving and implementing the main issues discussed. Here's why:

We already have access to computers and the internet, thanks to Parish Council support. (None of the other programs that participated had these features, and we were asked to inform them on how we obtained them.)

We have access to the most current books, thanks to Philoptochos support. (Most of the other programs were still using older, outdated books.)

We have incorporated in our curriculum CD ROMS, and have supplied our students with them for home use, thanks to the special support from Ahepa and its continuing yearly support. (Most programs did not have these available or did not make use of them.)

We have a strong connection with MSU, and our students present our program at the university's Global Festival. Moreover, our program is already recognized as a community outreach program of MSU, increasing the chances of having its students receive university language credits.

We are the only program that is advertised on a university campus and website for learning Greek Language and Culture.

We already have Odyssey students in the process of being tested for university language credits.

We are the only program that has a large number of adult students, and some preparing to take a Greek Language exam.

We have a web site developed for our program, something which was very impressive for other participants of the seminar etc.

Thus, because of the above, the Odyssey Program has the opportunity to excel in this area. *What should we do? Let's encourage more students to come in our program and continue to support this program in a positive way.*

At the end of the training classes, teachers received a Certificate of Participation from Macomb Community College and 2.5 CEU credits. This program will continue with other seminars and more credits.

A Fourth Seminar is planned to take place in Fall 2005 with an intensive training program.

MEMBERSHIP

As of July 15, 2005

The following parishioners have submitted their member-steward forms as of July 15.

Please help us ensure the accuracy of our records. IF you believe your name has been inadvertently omitted, please contact the Parish Office at 482-7341. Thank you.

A

George & Leila Abdallah
Reva Abood
Helen Alexander
Michael & Maria Alexander
Voula Alimonos
Stephen Andreadis
Arthur & Rhea Arvanites
Christopher Arvanites

B

Charles & Zoe Bassos
Art Baryames
Charles & Rosalie Baryames
George & Athena Bontos
Jeffery Brancheau & Pamela Heos
Dennis & Alexis Branoff
Alex & Mary Brown

C

Gus & Betsy Carantza
Cris Platsis Chamis
Demetra Christofilis
Elaine Christofilis
John & Glykeria Christofilis
James & Irene Christophill
Gust & Martha Cloumas
Nick & Karen Colovos
Dimitri Constant
Errikos & Maria Constant
Nadina Constant
George Contompasis
Kathleen Costianes
Michael & Koula Curtis

D

Katina Dart
Diane Dellis

Gregory Deliyanne
Anne Kontas DeRose
Gregory G. Dines

E

John & Christina Economopoulos
Diana Economy
R. George & Stella Economy
Elaine Efstathiou

F

Richard & Pamela Farran
Delores Fesenmyer
Hiram & Delores Fitzgerald
Tony & Georgia Fragale
Maria T. Frangos
Maria I. Frangos
Philip & Tula Frangos
Themistocles P. Frangos

G

Nickolas Garyet
Gregory & Rosemary Gavrillides
Pauline Geovanes
Peter Grivas

H

Eric & Stephanie Haynie
Ken & Nancy Hayward
Goldie Heos
James & Cassandra Heos
Cynthia Hoag
Daniel & Kathy Hogg
Alicia Hostetler

J

Kay Jennings
Kristen Jennings
Yvonne Joseph

K

George & Maria Kafantaris
Helen Kaliyanakis
Emma Kalush
Mercouri & Faith Kanatzidis
Bob & Georgia Kaplan
Michael & Lynne Karagoulis
John & Coleen Karakitsos

Vasiliki Karakitsos
George Kastros
Betsy Kateyiannis
Christos & Vicki Kateyiannis
Jim & Athina Katsiris
Peter & Frances Katsiris
Gus & Connie Kavalaris
Mary Kavalaris
Jamie Savvas Kelly
Gregoris & Anastasia Kimbouris
Jon & Bonnie King
Catherine Koncar
Curt & Leslie Kosal
Mary & Marina Kotsifis
Jeanette Koukios
Gus Kouklis
Sophia Koutouzos
Gregory & Georgia Krantz
Nicholas Kritselis
William & Elaine Kritselis

L

George Lafkas
Bertha Laskaris
Thomas & Nikki Lennox
Chrisoula Limber
Nicholas Limber
Alexander & Zana Litos

M

Nancy Malvetis
Kostas & Sofia Manolakoudis
George & Mary Ann Mansour
Pericles & Georgia Markakis
Andrew Michelakis
Anna Ruth Munk
Gerald & Janice Munk

N

Michael & Alice Nasif
Christina Neros
Vackis & Koula Nicolaou
Nicole (Dellis) Nystrom

P

Megan Papanikolas
George & Ann Pappas
Jim & Julia Pappas
Stephanie Pappas
Olga Pascalanos
Peter Pascalenos

MEMBERSHIP (Cont.)

Tom Pascalenos
Nikolaos Pehlivanoglu
Stephanie C. Perentesis
John & Dorothy Petroff
Shannon & Christine Pike
Charles Pizanis
George Platsis
Metodi & Marcia Pogoncheff
Daniel & Georgana Popoff
Presvytera Alexandra Poulos
David & Liana Pridnia
Peter Priggooris
Charles & Debbie Putnam

R

C. Nicholas Revelos
Ellen Rzepka

S

Harry Saites
Ted & Ina Samra
Dorothy Schaeff
Roberta Schneiderman
Charles & Lisa Semerly
Stella Semerly
Katherine Sgouris
Lola Shattuck
Charlotte Sinadinos

James & Barbara Sinadinos
George & Sheryl Sinas
Dan Skorich
Eleanor Spalding
Gregory & Effie Spiridakos
Gregory & Effie Spiridakos
Richard Smith & Cynthia Stajos
Louis & Bess Stamatakos
Dimitri & Martha Stathopoulos
George Stavrakis
Elan Stavros
George & Pamela Stevenson
Elias Strangas
Ljubica & Milan Suzic
Nenad & Mirjana Suzic

T

John & Alexandria Takis
Archie Tarpoff
Andreas Tassopoulos
Demosthenes Tassopoulos
Eleftheria Tassopoulos
Maria Tassopoulos
Frank Tegge
George & Soussana Tesseris
Spiro & Sophia Tesseris
Peggy Thodis
Spiridon & Krisoula Tzumakas

V

Alex & Antonia Vanis
Stuart & Elizabeth Vanis
Frank Vivio
Angela Vlahakis
Angelos & Betty Vlahakis
James & Susan Vlahakis
Louis & Mary Vlahakis
Marilyn Vlahakis
Nicholas Vlahakis
Mary Volakakis
Sava & Dee Vosovic
Richard & Nonie Vsetula

W

Richard & Joan Webster
Patricia Willard
Richard & Nicole Woods
Tamara Wright

Z

Nicholas Zabrodsky

**OUT OF THE MOUTHS OF
BABES: Kids' Prayers. . . .**

Dear God,
Please put another holiday between Christmas
and Easter. There is nothing good in there now.
Amanda

Dear God,
Thank you for the baby brother but what I asked
for was a puppy. I never asked for anything
before. You can look it up.
George

Dear Mr. God,
I wish you would not make it so easy for people
to come apart.
I had to have 3 stitches and a shot.
Janet

Dear God,
I read the bible. What does 'beget' mean? No-
body will tell me.
Ana

Dear God,
How did you know you were God? Who told
you?
Nick

Dear God,
Is it true my father won't get in Heaven if he uses
his golf words in the house?
Anita

Dear God,
I bet it's very hard for you to love all of every-
body in the whole world. There are only 4 people
in our family and I can never do it.
Selma

*We welcome
the Holy Trinity
Community!*



We are open for

Breakfast - Lunch - Dinner

Also serving home-made Greek dishes daily

We open daily 7:00am - 9:00pm

**1010 Charlevoix Drive
Grand Ledge**

(On Saginaw Hwy. West between Sundance & M-100)



627-3222

or

628-3232

Holy Trinity Greek Orthodox Church
 1701 East Saginaw Street
 Lansing, MI 48912
 Office: 482-7341 Fax: 482-8524

August 2005

8:45 a.m. ORTHROS
 10:00 a.m. DIVINE LITURGY
 Fellowship Coffee following Liturgy

Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1 Church Calendar Meeting, 10am Paraklesis, 7pm	2	3	4	5 Vespers Divine Liturgy of the Transfiguration of our Lord, 5pm	6
7	8 Parish Council, 7pm No Paraklesis	9	10 Paraklesis, 7pm	11	12 FOLK FESTIVAL Fundraiser August 12, 13 & 14th Paraklesis, 7pm	13
14 Coffee Hour sponsored by the Grimm Family to benefit Retired Priests	15 Dormition of the Theotokos, Liturgy 10am Lamplighter Deadline	16	17 Paraklesis, 7pm	18	19	20
21 Coffee Hour sponsored by S. Neros & S. Vlahakis	22	23	24	25	26	27
28 Coffee Hour sponsored by Yvonne Joseph in Memory of Larry Joseph	29 Beheading of John the Baptist Phispsichos Board Dinner, 6:30pm	30	31			

