



*“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.

This issue of *The Lamplighter* is offered with sincere wishes for good health and peace of all.

Volume XXXVIII

February 2005

THE PARISH COUNCIL

By. . . George Mansour

1. 2005. This year has been designated as “The Year of the Family” by His Eminence Archbishop Demetrios, a year in which special attention is to be given to our relationship with our various families.

The Holy Trinity community began this year responding promptly and enthusiastically to the call for ‘Help’ from our family in need – our brethren, the victims of the earthquake and tsunami. Our community’s response came in the spontaneous contribution on 9 January in the second collection. The compassion our community felt for our brethren and its generosity produced almost \$2650 that was sent to the relief fund.

The Holy Trinity family has in 2005 as well its own financial needs that must be addressed. The cost of operating the parish and its programs rises annually, and this year is no exception. Inflation and the increased cost of goods and services are contributing factors to the rise in operating expenses.

In addition, our community is involved in repair and renovation projects required to maintain and to update our spiritual home, our place of worship and the center for our cultural and social functions. The repair and the replacement of the roof and the steeple, for example, have been a very costly undertaking, and for this we have acquired a debt that we must address.

Members of the Holy Trinity family will soon be asked to submit their stewardship pledges for

2005. In approving this year’s budget, the General Assembly supported the idea of asking members to make two distinct pledges to Holy Trinity:

1. a stewardship pledge to support the operations and programs of the parish as is usually done, and
2. a pledge to be applied toward the debt incurred by repair and renovation of our building.

To assist you in separating your pledged offerings throughout the year, the Parish Council will have special envelopes clearly identified for the gifts you want to apply towards the parish’s debt for repair and renovation. Every gift will help.

The Council asks that your generosity of previous years continue as our parish prepares its facility for its future family, our collective offspring and our spiritual siblings in the Holy Trinity Family.

2. General Assembly. Following the Divine Liturgy on Sunday, 6 February, the General Assembly will be convened to consider an amendment to the Bylaws designed to help the parish strengthen its financial resources. The Council is proposing an amendment whose purpose is to help guide the parish in making its financial investments. In addition, a second amendment proposes to adjust the elections schedule by changing the current ending time on elections day from 5:00 pm to 3:00 pm. Details on these issues have been distributed with the agenda and the call for a General Assembly.

PARISH COUNCIL, cont.

3. Rumor control. As reported on several previous occasions, a committee of parishioners has been charaged with the task of discussing options for the Baryames Social Room, and it is expected that they will present their findings and recommendations to the Parish Council within the next few months. Some parishioners have already expressed their opposition to "the proposed plan to expand the Baryames Social Room." Their reactions, however, are in no way timely. There is NO "proposed plan...;" NO recommendation has been made; NO commitment has been made and, furthermore, NONE will be made without community discussion and consideration in the open forum of a general assembly! The reaction of some parishioners to a non-existent "plan" is destructive and encourages false rumors. If the intent is to prepare the ground work of opposition, this type of rumor fosters divisiveness and negativity in the community especially at a time when the community must come together and work towards common purposes.

4. OCF - Orthodox Christian Fellowship. Thanks to the leadership of Charles Pizanis, John Karagoulis and James Munk of our parish, a chapter of OCF is alive and functioning once again at Michigan State University. They meet regularly and plan activities that indeed fulfill the spirit of the organization's name. See the OCF article prepared for this issue of *The Lamplighter* by OCF President Charles Pizanis. During Spring Break eleven of the members will spend a week in the village of Eklutna, Alaska, a village of approximately 400 Orthodox souls, one of the oldest Orthodox communities in the America. OCF's purpose is to assist these believers in renovating some of the town's structures and nearby monasteries. There will be more information about the project circulated in a Sunday Bulletin in which they solicit the parish's help. This is yet another branch of the Holy Trinity family.

5. GOYANs DO IT AGAIN! Congratulations to the GOYANs who again did very well in the Cincinnati basketball tournament during the weekend of 14-16 January, bringing home two 2nd-place trophies and the Sportsmanship trophy. Kudos to the young men and women who represented Holy Trinity in this event! Congratulations and thank you to coaches Rich Vsetula, Richard Woods, and Alexis Popoff!

PHILOPTOCHOS

By. . .Soussana Tesseris

I hope that everyone enjoyed our Vasilipita Coffee Hour a few weeks ago. I would like to thank Glykeria Christofilis who made all of the delicious vasilopitas that were enjoyed by everyone that day. Thank you also to all the ladies who were able to come and help serve and clean up with the coffee hour. We were able to raise \$251 to send to the St. Basil Academy.

Interfaith Day this year is on February 22 and it will be held at Shaarey Zedek. Tickets are \$8 and they are available for sale from any board member. Please try to come and support our church by your participation. There will be a speaker in the morning, lunch and then a panel discussion in the afternoon. Everyone is invited to attend.

Mark your calendars for the Zorba Dance on February 26 from 8 to 12 P.M. An enclosed flyer is attached to this lamplighter for more information. A light buffet will be served until 10 P.M. We will be making spanakopita for the Zorba Dance and we will be making small pans to be sold to our parishioners. A 12 x 17 inch pan will cost \$35. Call the church office if you wish to purchase a pan. The deadline to order is February 6.

PLEASE MARK THE FOLLOWING DATES ON YOUR CALENDAR:

January 31 - Philoptochos Board Meeting 7:00pm
February 6 - Coffee Hour for Foreign Missions
February 7 Philoptochos General Meeting 7:30pm
February 22 - Interfaith Day at Shaarey Zedek
February 26 - Zorba Dance 8:00 pm - 12:00 am

DUES ARE \$20 AND ARE NOW DUE FOR 2005.

The deadline for tickets for Interfaith Day at Congregation Shaarey Zedek if February 14, 2005.

SPECIAL NOTICE -- Change in Due Date

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GOYA

By. . . Maria Alexander & Koula Nicolaou

Congratulations to our GOYA basketball teams! Both our girls and boys teams made it to the finals in Cincinnati and both took 2nd place! Most importantly, Lansing GOYA was awarded the sportsmanship trophy! We are very proud of all our young people. Thank you to our dedicated coaches: Richard Woods, Rich Vsetula and Alexis Popoff. Thanks also to all the parents that attended and helped out. Our teens are very fortunate to be surrounded by such great role models, and we could not do this without parent involvement.

We will be traveling down to our second tournament in Dayton on February 18-20. All GOYAnS and their families are welcome to attend; you don't have to be a basketball player. Please let us know a.s.a.p. if you'd like to attend or if you need additional information.

Mark your calendars for our annual BOWLING FUN DAY on Saturday, February 26th. More information to come.

JOY

By. . . Harea Bates & Kathleen Costianes

On January 23, we had a brief meeting to discuss upcoming events. Then several JOY members enjoyed an outing at the YMCA. We played basketball, pool, roller bladed, swam and climbed the rock wall. Many thanks to Tony Fragale for his assistance in making this possible.

We look forward to becoming more active in February, hosting a coffee hour with proceeds going to a local soup kitchen. Also, we'll be assisting the Philoptochos in setting up for the Zorba Dance on the 26th.

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RELIGIOUS EDUCATION

By. . . Stephanie Haynie

On February 13 the Sunday School sponsors the Coffee Hour. Please bring a dessert item to share. Thank you!

The Oratorical Festival is Coming Up!
March 13 is the Junior/Senior Division of the Oratorical Festival. If you would like your children to have an experience in speech writing, public speaking AND learn about the Orthodox faith at the same time, please have them register.

Information regarding topics will be distributed by the Sunday School teachers. We will offer a writing workshop to help the students; look for the date in the Sunday School newsletter. Several several educators will be available to offer assistance in getting started writing, outlining or editing papers.

If you have any questions please see Jerry Munk, Jan Munk, or Stephanie Haynie.

CHOIR

By. . . Ruthie Munk

The choir continues to hold practice on Thursday evenings from 7:00 to 8:30. Warm-up is help on on Sunday mornings beginning at 9:15.

The community can expect to hear new music in February, particularly during Communion and at the conclusion of the Divine Liturgy.

We'd love to have new people join us!

PROSPHORON - A Reminder

Sunday, February 2. Marlene Khlif
Presentation of Our Lord to the Temple
Sunday, February 6. Anastasia Kimbouris
St. Photios the Great
Sunday, February 13. Catherine Koncar
Sunday, February 20. Irene Kontis
Triodion Begins
Sunday, February 27. Leslie Kosal

PASTORAL REFLECTIONS

By . . .Fr. Mark Sietsema

The Joyful Sadness of Dormition

In our recent series of articles on the Christian understanding of Death, we have passed by one of the most important questions: *Why do we die?*

The short answer is “We die because we have sinned.” But a multitude of meanings and misunderstandings are potentially hidden in this brief statement. It is worth sorting out what the Orthodox Church teaches, for on this matter we stand in stark contrast to most of the theologies around us.

Speaking of our first father Adam, Saint Paul says (Romans 5:12): “*Sin came into the world through one man and death through sin.*” This means that Adam brought death upon himself by his own misguided choice; as Saint Basil says, “Adam prepared death for himself through his withdrawal from God.”

What is the connection between sin and death? “By accepting sin into his nature, man fell ... from a state of harmonious existence in which he was growing and maturing toward perfection in God. The fall resulted in a change in man’s nature. It now became disharmonious, full of internal conflict and dissonance. Death is in itself the arch-manifestation of this disharmony and dissonance.” (Archbishop Lazar Puhalo in *The Soul, the Body and Death*, p. 7) Once our first parents became subject to death and decay by their own choice, they could not help but pass this corrupted human nature on to their descendants.

This is the evil we inherit from Adam and Eve: a human nature that begins dying from the day we are born. We do not say (as some do) that all Adam’s children are guilty along with him for disobeying God’s commandment, as if we are all born with forbidden fruit on our breath. How unfair would it be to hold the children liable for the father’s crime! Our “original sin,” to borrow a phrase, is *not* that we all ate the wrong fruit, but that we all die. God made us to live in His grace, as bearers of His immortal image, and we destroy that image by dying.

Many churches, however, view the connection

between sin and death differently, as a purely *legal* matter. They say: God made a law for Adam and Eve, “*You shall not eat of the tree of the knowledge of good and evil.*” Adam and Eve broke the law and so God sentenced them to die. From this point of view, God is the one who introduced death into creation as His *punishment* for sin

This legal interpretation of the Genesis story is foreign to our Orthodox understanding of Scripture. In our Church, we read the Bible without reading anything into it. God told our first parents “*In the day you eat of [the forbidden fruit], you shall surely die*” (Gen. 2:17). God did not say, “In the day you eat of it, I shall put you to death.” And yet this is the way that most Catholic and Protestant theologians understand this verse. Let us be clear, then, about what our Church teaches. For it is very easy for Orthodox Christians, swimming as we do in a cultural swamp of Puritanism and atheism, to accept uncritically the religious notions that surround us.

We maintain that death is a foreign and unnatural intruder in God’s creation. We accept as true the Scriptural statement, “*God did not make death, nor does He delight in the death of the living*” (Wisdom of Solomon 1:13). How could one and the same God be both the executioner of Adam and Eve and also the inspirer of the Prophet Ezekiel, who said (33:11), “*I have no pleasure in the death of the wicked, but that the wicked turn from his way and live.*” The image of an angry deity hurling thunderbolts down on mortal man is an image from pagan religion, not from Christianity. God may chasten His beloved children, but He does not punish them. *Chastening* is a disciplinary act for the sake of correction and moral education, but *punishment* is a judicial action to even the score. Our Heavenly Father has no score to settle with us: mankind does not die as an act of divine justice or vengeance.

The exile of Adam and Eve from the Garden of Eden is likewise an act of divine mercy, not judgment. Saint Irenaeus explains: “God showed a gentle pity for the man who had been seduced and this was the reason why He cast man out of Paradise and removed him from the tree of life;

not, as some are not unashamed to assert, that He grudged him the tree of life, but because He pitied him. Therefore He sought to prevent him continuing in transgression forever, and to prevent the sin in which he was involved from being eternal, and the evil without end or remedy."

Death is an inevitable consequence of sin, not a contrived punishment imposed to satisfy an abstract divine justice. God told Adam, "*On the day you eat of it, you shall surely die.*" This is analogous to a mother telling her child, "If you touch the stovetop, you will get burned." The mother is simply informing her child what the inevitable consequence of touching the stove will be. She is not threatening the child with a punishment: what kind of mother would intentionally burn her child just for disobeying a commandment? (And yet what we consider unthinkably cruel for a human parent, many non-Orthodox theologians ascribe to God, that He is a wrathful executioner and eternal torturer of His children!!)

Death is no friend of our just and loving God. Death is the ultimate foe of God's good creation; it is an obscenity spray-painted on His glorious handiwork. "*The last enemy to be destroyed is death,*" says Saint Paul (1 Corinthians 15:26). God's aim is to put Death to death. God is not a traitor who has turned on one of His allies, for death was never on His side.

Death is not the first enemy, though. Saint Athanasius reminds us: "*By the counsel of the devil,* mankind turned from eternal things to impermanent things and became the cause of its own dissolving away in death." Mankind chose death, but this came about through the instigation of another. "*Through the envy of the devil, death entered the world*" (Wisdom of Solomon 2:24). For this reason Jesus called the devil "*a murderer from the beginning*" (John 8:44). This is an interesting description. The word for murderer in this verse is *anthropoktonos* "slayer of humankind." The Devil seeks not simply to kill different people, but to slay the *anthropos* "humankind." Furthermore, he has done so "*from the beginning.*" This phrase harks back to the opening of Genesis, and indicates that the Devil's man-slaying intentions were realized back at the beginning of human time. In other words, the Devil is indirectly the one who killed Adam and Eve by deceiving them into sin. He knew that by tempting them, he would lure them into choosing to

be separated from God, and therefore to die.

Of course, the Devil was not allowed to succeed in his terrible plans. Death came to rule over Adam and Eve. But God did not allow them to die immediately. By His grace, God gave them an extension of life and the gift of shame. In order that the human race not disappear completely, God gave them extra time to bear children. And so that sin not disfigure their lives utterly, God also ordained a time for each human being to cease from sin by capitulating to the enemy Death. In other words, God used this enemy to accomplish His own will—as He did with Pharaoh and Herod and Judas. *Every man's death is in some way a manifestation of God's mercy:* either by delivering the righteous from this travail of tears, or by sparing the innocent from the defilement of this world and its lusts, or by extracting the sinner from the snares of temptation.

(To be continued)

Notes From Fr. Mark's Desk

- Congratulations to Christiellen Zarvas on being named one of the 2004 Philanthropy Awards Recipients by the Association of Fundraising Professionals. Christiellen was nominated by the Humane Society of Indianapolis for her volunteer work with the animals in the shelter and her activities as a fundraiser. Well done!

- Fr. Mark will be on vacation from February 15 to March 2. Substitute priests will be sent by the Metropolis of Detroit for Sunday services. There will be no weekday services during this time.

- REMINDER: Fr. Mark's new e-mail address is: frmarksiet@sbcglobal.net

PRAYERS FOR THE HEALTH OF . . .

- Art Arvanites
 - Mary & Brent Cline
 - Maria Frangos
 - Pauline Geovanis
 - Richard Smith
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A NOTE OF APPRECIATION

By. . . Richard Vsetula

I would like to thank Richard Woods and Alexis Popoff for their excellent coaching of your 2005 GOYA basketball teams. Thank you also to our GOYANS. You are the best group of young people that I have ever had the pleasure of working with. It was due to the efforts of all of you that we were able to honor our parish, play good clean games, and bring home not only two 2nd-Place trophies, but also the trophy for Sportsmanship.

A heart-felt thanks goes out to Koula Nicolaou and Maria Alexander for all of their hard work in getting us to the tournament.

I also want to thank again Gene and Andrea Esch for the new uniforms and warm up pants they generously funded for the GOYA teams. Our kids looked great, very professional. Thank you to all involved in the GOYA basketball program.

Coach Richard (Rich) Vsetula

AHEPA

By. . . Phillip Frangos

In 2004 Wolverine Chapter supported Holy Trinity's iconography project by pledging \$9,000.00 to sponsor the icon of St. Basil, one of the Hierarchs. The chapter's members have so far raised \$7,050.00 towards the pledge.

We thank the following AHEPA members and friends for making pledge payments towards the chapter's commitment: Michael Alexander, Chris Baryames, Chris A. Baryames, Dennis Branoff, Tony Fragale, Phillip Frangos, Nicolas Georgiou, George Kafantaris, Mercouri Kanatzidis, Bob Kaplan, Mike Karagoulis, George Lafkas, Tom Malvetis, Vackis Nicolaou, Nick Pehlivanoglu, George Platsis, David Pridnia, Peter Priggooris, George Sinas, Angelos Vlahakis, Louis Vlahakis, and the James & Penelope Vlahakis Memorial Fund.

All AHEPA members and friends are invited to join these AHEPA brothers in supporting this important project. Please contact Vackis Nicolaou, Phillip Frangos, or Tony Fragale to make a pledge and help Wolverine Chapter's members reach our goal.

OCF

By. . . Charles Pizanis

The Spring Semester is here, and the Orthodox Christian Fellowship (OCF) Chapter at MSU is back in its second semester of existence as an active student group on MSU's campus.

This Semester proves to be filled of activities and opportunities for fellowship and growth. As in last semester, we will be meeting biweekly for priest-led discussions on topics pertaining to Orthodoxy and life, in general. Some of the issues we hope to cover this Spring are: "Legalism and Tradition: Fundamentalism in Religion," "Inter-faith Marriage," and "The Theology and Techniques of Orthodox Iconography."

Our upcoming meetings are Tuesday, February 8, and Wednesday, February 23. All meetings take place from 7:30-9:00p.m. in the Iowa Room of the MSU Union.

Another major goal this Semester is to participate in a program called Real Break. Organized by the National OCF Office, Real Break is an alternative spring-break program which provides opportunities for college-age individuals to volunteer at locations across the world in need of assistance. The trips whose dates coincide with MSU's and LCC's Spring Breaks (March 5-13) are as follows: a trip to assist a native Inuet Orthodox community in Eklutna, Alaska; a trip to assist an orphanage for mild to severe mentally and physically handicapped children in El Salvador; and a trip to assist St. Innocent Orphanage and Mission Church in Tijuana, Mexico. Many of our students have expressed interest in participating in the Program. If you would be willing to assist in sponsoring a student, please contact Charlie Pizanis, at 517- 214-6394, or at pizanisc@msu.edu.

The group also hopes to make a trip to the Dormition Monastery in Rives Junction toward the end of the Semester.

Everyone is invited to visit our website, www.msu.edu/~ocf for more information on upcoming OCF activities. We also have a Yahoo List-serve for those who wish to receive up-to-date correspondence regarding OCF events. Please feel free to contact Charlie for additional information.

PROJECT UPDATES

By. . . Michael Karagoulis

Roof Update:

The church re-roof is nearly complete and the workmanship appears to be excellent. The roofers are completing the sheet metal trim and gutters at the church entrance, however at the moment the weather is not cooperating. We are waiting for a dry spell for them to complete this phase of the project.

The roofers have replaced all rotten wood they have encountered, but even with these extra charges the project has managed to stay within its approved budget. The roof is scheduled to be painted white after our new steeple is installed. In conjunction with this project we replaced the old roof floodlights and installed wiring for iconography lighting in our lobby.

Steeple Update:

Unfortunately our steeple supplier recently backed out of the project, citing manpower and resource limitations. We are therefore taking a fresh look at other suppliers of architectural fiberglass. Fortunately we did not put any money down with the previous supplier, so although we are behind schedule, we have not lost money. More details will follow as this project moves forward. Please pray that we can find the right supplier for this job.

THANK YOU. . . .

Every month several volunteers gather at Holy Trinity to prepare *The Lamplighter* for mailing – folding, taping, affixing address labels, sorting by zip code, counting each bundle, and delivering the more than 350 copies to the Collins Avenue Post Office. The monthly mailing would not take place as efficiently without the unselfish contributions of these parishioners. During the last year, the following individuals came to assist Secretary Mary Heiderson with this task: Ethna Haggerty, Cindy Hoag, Olga Pascalenos, Ina Samra, Delores Vosovic, and Angelos and Betty Vlahakis. We are indebted to these individuals who have consistently given of their time. Thank you.

ICONOGRAPHY UPDATE

By. . . George Mansour

One year ago, February 2004, the community had an opportunity to respond to the call for pledges from the Pledge Solicitation Committee, and responded they did. There was a total of 24 pieces of iconography for which pledges were solicited: icons for the iconostasis, the plena, the hierarchs and other icons in the altar, the Platytera and the Pantokrator. Because of the enthusiastic response and funding pledged, all but one of the icons were commissioned to be written by iconographer George Filippakis. The Pantokrator was the only one for which funding was not pledged. A summary of the cost and the funding follow:

23 Icons

Total Cost: \$181,900

Total Pledged: \$173,900

Funds Received (12/31/04): \$119,414

Additional Funds Pledged: \$14,686 (These are unspecified funds to be used where needed)

Total Unspecified Received: \$10,016

Pantokrator - not yet funded or commissioned

Total Cost: \$41,000

Total Funds Pledged: \$30,840

Total Funds Received: \$10,722

Pledges are still being solicited and received for the Pantokrator.

The Construction Sub-Committee is currently considering different options for the installation of the Pantokrator. The different wood items that you may have seen hanging from the ceiling in the sanctuary are templates that the Sub-Committee is using to help visualize the placement of the icon. In addition they are investigating lighting options for the sanctuary.

The Parish Council recently accepted the recommendation of the Iconography Task Force and the iconographer that 2 additional panels be commissioned—one for each plenum, and that an icon of St. George and one of St. Demetrios be done for the arched alcoves to the west and east side of the iconostasis. A pledge solicitation for sponsorship of these icons will soon be sent out to the community for a response by the end of February.

STEWARDSHIP MEANS CUSTODIANSHIP

By. . . V. Rev. Fr. James C. Meena

God created the world, we didn't. He created it and He placed it in our hands. He made mankind the rulers of the universe, but not the owners thereof. We are the custodians of all things which God created. Therefore we make a very serious mistake when we believe that we own anything. We have no proprietorship in this world, we are only the custodians of that which God has given to us. We have a nice house, we have money in the bank, we have a big business, good health, a nice family. Are you ill, in pain, suffering, poverty stricken? Whatever you have or may be was given to you by God for one reason or another. Yes, even your suffering is tolerated by God as He tolerated the suffering of Job for a purpose in order that somehow or other we might come to the road to salvation.

Now, when we come to understand that stewardship is not merely proportionate giving, i.e., taking that which is ours and sharing it with God, but rather *taking that which is God's and giving it back to Him*, then our whole attitude toward God, life, the Church, our neighbors and our families is altered dramatically.

Believing in God requires a conscientious act of will. Once we have activated that will to believe in God we must then activate our will to become His servants, to become His responsible stewards, to understand that we have a responsible custodianship over our lives and that our lives do not belong to us, they belong to Him. I speak not only of our material possessions but of everything that we are: our minds, our body, our spirit, our emotions, everything that we are, belongs to Him. Once we acknowledge that fact, we become worthy, we become aware of our stewardship and once we submit ourselves to Him and fulfill our responsibilities of stewardship, then we become worthy of the name, "servant".

On that last day when we stand before the judgment seat, we will hear the voice of our Lord saying to us the same words spoken by the Lord of the parable who said to His two wise servants, "Well done, good and faithful servants. Enter thou into the joy of the Lord."

(This article and others like it can be found at <http://www.orthodoxresearchinstitute.org/>)

Thoughts from the Church Fathers on Financial Planning

"The bread in your cupboard belongs to the hungry man. The coat hanging unused in your closet belongs to the man who needs it. The shoes rotting in your closet belong to the man who has no shoes. The money that you put in the bank belongs to the poor. You do wrong to everyone you could help, but fail to help. When someone steals a man's clothes we call him a thief. Shouldn't we give the same name to one who could clothe the naked and does not?"

Saint Basil the Great

"Just as it is an illness of the stomach if it should hold onto food and not pass it along to the rest of the body, thus causing injury to the whole body; so likewise it is a sickness of the rich when they retain for themselves those things that they possess, for this injures both themselves and others."

Saint John Chrysostom

"You have the power to save so many from death, but you do not care to do so. The price of the ring on your finger could save the lives of a multitude. Wealth, which leads men the wrong way so often, is to be seen less for its "advantages" than for the human misery it stands for. The large rooms of which you are so proud are in fact your shame. They are big enough to hold crowds and also big enough to shut out the voice of the poor. The poor man is crying outside your building, and you pay no attention. There is your brother, naked and crying, and you stand there trying to make up your mind about the choice of carpeting."

Saint Ambrose of Milan

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The Boys State Experience

By. . . Dimitri Alexander

(Editor's note: Dimitri Alexander was sponsored by the Lansing Order of AHEPA for Boys State 2004, which took place June 20-26. It is an annual event that grants high school seniors the opportunity to gain skills used in making decisions in government. Founded by the American Legion, Boys State began in Michigan in 1937, and has been hosted annually since then by MSU.)

I am able to sum up my experience at Boys State in 4 words: **LEARNING, POLITICS, GOVERNMENT, AND INVOLVEMENT.** Their motto is "Learn by Doing." And in my opinion they did an excellent job in accomplishing this.

The underlying goal of the program is to keep our youth aware of the government around them, by giving us an opportunity to govern ourselves, by being in charge of our own fictional 51st state.

The program was very well thought out. We had so much to do that we were given only around 2 hours of free time a day, excluding mealtime. We were given a packet of tentative daily schedules. Our days began at 8:00 a.m. with the "Morning colors" where we saluted the flag, and it was non-stop until 10:30 p.m., which was the time we had to be back in our rooms.

What made Boy's State fun for me was the fact that almost all of the staff was made up of college students who were former Boys Staters. All the staff I worked with were very enthusiastic of the program and they showed that through their interest in us.

Another factor which made this trip enjoyable was the fact that the Boys State, in Michigan employs the finest facilities in which to carry out the program, and thanks to Michigan State University we received the "red carpet" treatment. This is a once-in-a-life-time experience, and it is very important. The youth of this country need to understand that we have a true democracy, in which our choices lead the path of society, and that is why I would recommend that the AHEPA to continue its support for this program.

I would also like to thank AHEPA for giving me the opportunity to have this experience at Boys State.

Meijer Rewards Program Has Benefits for Holy Trinity

More than 50 members of Holy Trinity have enrolled in the Meijer Rewards Program and have designated Holy Trinity to be the recipient of a percentage of their purchases. This is a painless way for our parish to increase its revenue at no cost to its members.

Persons enrolled receive a membership card that they must show each time they make a purchase at Meijer, which tracks each member's purchases monthly. No rewards are paid to the parish on the first \$100 of purchases. After the first \$100, the parish may receive up to 4% of the total purchases. The scale that Meijer uses is: the parish receives 1% for purchases between \$100-\$399, 2% for purchases between \$400-\$799, 4% for purchases between \$800-\$2000.

The key is to show the Meijer cashier the membership card each time. Although more than 50 Holy Trinity members are enrolled in the program, of these more than 10 members have not used the membership yet. They, however, continue to shop regularly at Meijer. It's simply a matter of getting in the habit of showing the card to the cashier each time.

Applications to be a part of the Rewards Program are available on the table in the lobby at church. Or, one may enroll on-line at www.meijer.com/rewards. Questions concerning the program should be directed to Eleanor Spaulding at church; it was through her initiative that Holy Trinity joined the program and she has volunteered to help fellow parishioners enroll or answer their questions. Thank you, Eleanor!

THE LAMPLIGHTER IS NOW ON THE WEB. . .

The Lamplighter is now available of the parish's web page - www.HolyTrinity-Lansing.org. It will appear monthly at this site, and for ready reference, each month's issue will be archived there as well.

**DIRECTORY OF PERSONNEL
AND ORGANIZATIONS OF
HOLY TRINITY**

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Zorba Dance

2005

Saturday, February 26, 2005

8 p.m. to 12 a.m.

Adults: \$ 18.00

Students: \$ 12.00

Tickets can be purchased Sundays after Church Services
And at the door the evening of the dance.

Buffet Served

Sponsored by Ladies Philoptochos Society
Holy Trinity Greek Orthodox Church

1701 E. Saginaw Street

Lansing, Michigan 48912

517-482-7341



COME ENJOY THE FOOD
COME DANCE TO THE MUSIC
IT'S MARDI GRAS TIME!

*Thank you for welcoming us
to the community!
We welcome YOU to. . . .*



We are open for

Breakfast - Lunch - Dinner

Also serving home-made Greek dishes daily

Now under new ownership

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

1010 Charlevoix Drive
Grand Ledge

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



672-3222


or

628-3232

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

February 2005

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

Sun	Mon	Tue	Wed	Thu	Fri	Sat
6 GENERAL ASSEMBLY Meeting Philoptochos Coffee Hour, Foreign Missions	7 Philoptochos General Meeting, 7:30pm	8 Mid-year Calendar Meeting, 10am Senior Care Seminar, 7-8pm	9 Liturgy, 10am Presentation of Our Lord to the Temple	10 St. Haralambos the Martyr	11 <i>Lamplighter Deadline</i>	12
13 Sunday School Coffee Hour	14 Parish Council, 7pm	15 Interfaith Day, Shaarey Zedek	16	17 St. Theodore G.L.A.R.S.P. Luncheon 11:30-2:30	18 Dayton Basketball Tournament February 18-20th	19
20 Triodion Begins 3 Year Memorial, Athena Nicolaou Choir Coffee Hour	21 Presidents' Day	22	23 	24	25	26 Zorba Dance GOYA Bowling Event
27 JOY Coffee Hour	28					

HOLY TRINITY GREEK ORTHODOX CHURCH
1701 E. Saginaw Street
Lansing, MI 48912

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