



*“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 in loving memory of James G. Poletes and his grand-daughter, Georgia “Gigi” Karras. May their memories be eternal.

Volume XXXVIII

March 2005

PARISH COUNCIL

By . . . George Mansour

The Council recently took action on a matter that has gone unanswered for some time – the question of access to Holy Trinity’s building and facilities. Holy Trinity has operated for some time under the premise that members of the parish may be granted keys and access to the building for specific purposes – for example, to tend to matters relevant to the parish’s programs, organizations, maintenance and special scheduled events. However it has come to light that in some instances members with keys are lending them to other parishioners, and so forth. The Council has also become aware that in one case a legitimate key holder used one of the rooms for an unauthorized, personal event. The additional question of who may have access to the facilities is clearly related to the former one as well and involves how one requests use of the facilities.

To this end, the Parish Council approved at a recent meeting the following policies and procedures relevant to access and use of the facilities and to the issuance and use of keys. The Council asks for parishioners’ cooperation in the implementation of these policies.

All parishioners who currently hold keys are asked to return them to the Parish Office. The locks are being re-keyed, and new keys will be issued in accordance with the procedures.

Access and Use of Church Facilities

Members of Holy Trinity Greek Orthodox Church, Lansing, Michigan (HTGOC) have the right to access and use church facilities in accordance with the following policy.

1. Scheduling the use of parish premises and facilities is done through the Parish Office.
2. Parish-sanctioned programs and organizations may use the church premises at no charge.
3. A member of HTGOC wishing to use the Baryames Social Room and/or the kitchen for purposes other than parish-sponsored activities shall apply to do so according to the existing rental procedures. These are available in the Parish Office.
4. A member of HTGOC wishing to use other areas of the premises for an activity or event that is not parish-sponsored shall request in writing to do so specifying the nature and purpose of the proposed use, the persons anticipated to participate therein, the dates and hours of the proposed use and any other relevant information. The Parish Council shall act upon the application at its next regularly scheduled meeting and shall, thereafter, respond promptly to the member/applicant. The Council may impose a reasonable fee for the use of the facilities.
5. Organizations and/or individuals using the premises are responsible for clean up and for returning the premises to their pre-event condition. A fee will be assessed if additional clean-up is required after the conclusion of the event or activity.
6. Parish-sponsored / parish-sanctioned programs, activities, events have priority to access and use of the premises.
7. Activities or events that are not parish-sponsored should, when possible, take place during

PARISH COUNCIL, Cont.

the parish's regular business hours. If outside of these hours, the use of the facilities must be completed before midnight. Activities and events are not allowed to take place during holy services or on certain holy days as determined by the Priest.

(Approved by the Parish Council, 6 February 2005)

Policy Regarding Use of Church Keys

- 1. Keys to Holy Trinity Greek Orthodox Church are issued by the Parish Office.**
- 2. A key to the front entrances of the facility is usually issued only to the Priest, employees, officers of the Parish Council, Council's committee chairs, and to officers or advisers of parish-related organizations (e.g., Philoptochos, Choir, GOYA, JOY) to gain access to the facilities outside of regular business hours and for activities directly related to their parish or organization responsibilities. Upon receiving a key, each referenced individual is required to sign the "Key Allocation Form" that defines the purpose(s) for which the key is issued. The key issued is for the sole use of the designated individual, and cannot be shared without knowledge of the church secretary. The assigned keys must be surrendered to the parish when each referenced individual's term of office is completed.**
- 3. Other members of the parish may be issued a key to the front entrances of the facility for limited use and time period to carry out responsibilities associated with a parish sanctioned event or activity. Upon receiving a key, the member of the parish will be required to sign the "Key Allocation Form" that defines the purpose(s) and time period for which the key is issued. The key issued is for the sole use of the designated individual, and cannot be shared without knowledge of the church secretary and the permission of an officer of the Parish Council or the Priest. The assigned key must be surrendered to the parish at the end of the time period for which it is issued. (Approved by the Parish Council, 6 February 2005)**

Applications for access and use are available in the Parish Office.

PHILOPTOCHOS

By . . . Sousana Tesseris

Hope everyone is well and having a great winter. Good weather is just around the corner. Our coffee hour on February 6 was for Foreign Missions and the funds raised were sent to that fund.

Interfaith Day was on February 22 at Congregation Shaarey Zedek. Our Orthodox speaker and panelist was Jerry Munk from our church and I hope you were able to go and participate. Our representatives Olga Pascalenos, Mary Volakakis, Dee Vosovic and myself always try to represent all of you to the community. While there may be differences in beliefs we all share a common bond. I would love it if a few more women from our church would volunteer to come to some of the meetings next year. The meetings start in September and end in March. Let any of the above ladies or myself know if you are interested in participating.

Our Zorba Dance hopefully was a great success. There are so many people who work very hard to put this event together and our chairman, Nancy Malvetis is to be congratulated on always getting everything running smoothly. Glykeria Christofilis got everyone together to make the spanakopitas. Martha Stathopoulos always does a beautiful job decorating the hall and making it festive for the different occasions. Of course there are many background things that have to happen and everyone on the board works very, very hard to make things appear effortless. We were also very happy to have members of the Joy group join us on Saturday to help set up for the dance and thank them all very much. This is the second year that they have helped us.

March is going to bring the beginning of lent on March 14 and the Saturday of the Souls on March 5, 12 and 19. The Salutations on Fridays start on March 18, and we need people to sponsor the coffee hours. We will have sign up sheets at the church so please choose a date you can participate. We will be having a luncheon for everyone in church on Friday the 25th of March after the Liturgy for the Annunciation of the Theotokos. Please find out what you can do to help. Everyone is welcome. This is not just for Philoptochos. Philoptochos does these things for the entire community.

PHILOPTOCHOS, Cont.

SOME DATES TO REMEMBER:

MARCH 6- Philoptochos IOCC Coffee Hour
Please bring something and come and help with serving and clean up.

MARCH 7- Philoptochos General Meeting 7:30

MARCH 18 - Salutations and Coffee
MARCH 25 - Annunciation of the Theotokos Liturgy and Philoptochos sponsored Luncheon

MARCH 25 - Salutations and Coffee
MARCH 28 - Philoptochos Board Meeting 7 pm

APRIL 4- Philoptochos General Meeting 7:30 pm

APRIL 10 - Philoptochos General Store with specialty items after church. * We have whole wheat for koliva for Saturday of the Souls

MAY 7 - Festival of Tables Luncheon --- NOON

***** Every other year Philoptochos has had a Festival of Tables Luncheon. This special event has been enjoyed by many in our community. The luncheon is set for Saturday, May 7 at noon. This event brings people from our whole community together as we raise money for the different charity work that we do. For many years Rhea Arvanites, Dorothy Petroff and Ina Samra were the chairmen and had done a great job in showing everyone great hospitality and delicious food. The event two years ago was a great success and we would love for this tradition to continue. We need your help to make it a success and for this tradition to continue. Please think about doing a table and participating. I know this is early but I wanted everyone to start thinking about it and would like to have as much participation from all of our community. Mark your calendars and think how you can make a difference and help.

P.S. I want to take a moment and thank some very willing and helpful young men from GOYA and our High School Sunday School class who always lend a hand when they are asked. We always appreciate their help. Thank you!

GOYA

By. . . Maria Alexander & Koula Nicolaou

Our trip to Dayton was successful, our teams again did a great job. A group of about 40 people attended, and a good time was had by all. The annual Bowling Tournament was also well attended.

Please support the annual Macaronada lunch on Sunday, March 13. GOYAns and parents, we need your help.

JOY

By. . . Harea Bates & Kathleen Costianes

JOY will be slowing down events during the Lenten season. We have been invited to join the Detroit area JOY groups in Troy for a Lenten retreat to begin the Holy Season. Our schedule is:

March 13 - Oratorical Festival & Meeting
March 25 - Lock-In
March 26 - Annual Spring Clean-Up

We wish all a prayerful Lenten Season.

CHOIR

By. . . Ruthie Munk

The Choir invites parishioners to join us. The Choir rehearses on Thursday evenings from 7:00 to 8:30. Warm-up before the Divine Liturgy begins at 9:15.

We will be practicing music for the Lenten services during March. On March 3, the practice will be for women only so that we can work on some smaller ensemble pieces--all other rehearsals will be for all voices.

We're a nice group--we'd love to have you come and join us!

RELIGIOUS EDUCATION

By . . . Stephanie Haynie

March is a busy month for Sunday School!
Please join us for as many events as possible.

Oratorical Festival.

March 6 is the junior/senior division

March 13 is the elementary division

Thank you to everyone who has helped this year!
New this year are the Writer's Workshop and
the web page where you could find out every-
thing you need to know about the festival!

Carnival-March 11, 6:00-8:00 pm.

Come to play games, eat pizza, and have loads
of fun!! Last year we had over 30 children join
in the fun. This year promises to be bigger and
better. Make time in your calendar this year for
this great event!

Potluck Dinner and Great Compliment Service,
March 20, 6:00 pm, Service at 7:00 pm
Please bring a lenten dish to pass and your own
table service; drinks will be provided. Some
of the older elementary students will be participat-
ing in the service following dinner. This is a nice
way to begin the lenten season with your family.

Sunday of Orthodoxy and Sunday School Caf-
fee Hour March 20. All students please bring an
icon from home to carry in the icon procession.
Parents, please bring a dessert or fruit tray to
serve for coffee hour.

ODYSSEY

By . . . Liana Pridnia

The second half of the school year is well un-
der way and our kids are doing great. Please
mark your calendars for March 11. We will be
co-sponsoring a Carnival party in the large so-
cial room for children of all ages. The event
will be co-hosted with the Sunday School pro-
gram and everyone is welcome to attend. This
is a great family evening! Please plan on bring-
ing your children and their friends. March 27
will be the celebration for Independence day.
We will be presenting a short program and host-
ing the coffee hour to follow. I would like to
thank Chuck and Rosalie Baryames, and Olga
Pascalenos for their generous donations to Od-
yssey! Your kindness is much appreciated!

ODYSSEY

By . . . Zana Litos

The Odyssey Program has expanded its cultural
component by offering at no charge an Adult Greek
Dance class. The class is designed as a four-week
introductory course in traditional Greek folk dance.

Congratulations to the success of the first adult
dance class!! During the month of January and
early February, the first adult dance class with
fifteen to twenty adult students took place. Mem-
bers of our parish and people from the greater
Lansing community joined this class. Three
dances were learned: Kalamatiano/Sirto, Tsamiko
and Hassaposerviko, the most common dances
performed at almost any Greek function. The stu-
dents learned one dance each week and had a
review during the fourth week. The second ses-
sion began 13 February 2005 for four weeks.

Odyssey thanks instructor Nick Kritselis for the
time and his willingness to provide a short his-
torical introduction about different dances.

OPA Dance by Nick Kritselis

The first Greek dance we learn during the four-week
introductory course is the Kalamatiano/Syrto. This
is an ancient dance that has roots that go all the way
back to Homer and was very popular among Greeks.
It is a unique form of their self-expression. Dance
has helped unite them over the course of their his-
tory and binds them today wherever they may be.

The Kalamatiano dance has been mentioned in
Homer and countless other sources from litera-
ture, to painting and statues to an inscription from
the 1st century AD. Syrto has twelve steps. These
step make up the main dance. Variation on the
steps spice up the dance. Seawards means a
dragging or pulling dance. It is done in a line that
moves counter-clockwise in a circle. It is a very
lively and fast dance. Kalamatiano is the ver-
sion of Syrto done in southern Greece. The main
difference between Syrto and Kalamatiano is the
rhythm or the tempo in which the music is played,
2/4 or 7/8. During the Byzantine Empire, a song
called "Kalamata Handkerchief" about the city of
Kalamata in the Peloponisos, and giving a lover
a handkerchief (a gesture of great affection) was
done in 7/8 rhythm. Because it came from
Kalamata, the faster Seawards eventually were
called Kalamatiano, while all the others were
just Syrtos. This dance has now become the
National dance of Greece. Opa!!!

PASTORAL REFLECTIONS

By . . .Fr. Mark Sietsema

The Joyful Sadness of Dormition Part 7—What is Hell?

The following article is an adaptation of a sermon given several years ago.

I once received an email from a young woman who said that she was a Baptist dating a Greek Orthodox fellow, and she wanted to know what the Orthodox Church taught about hell. She needed to know: do we believe in a literal hell, with literal hellfire? She did, and she thought it was important for the relationship that he believe it too. (I know what you're thinking: "If he doesn't now, he will soon enough!")

Heaven and hell . . . What are they like? We all know: Heaven is a sunny place in the sky, atop the clouds, where we all wear white robes and have wings and harps and halos. At the entrance is a gate with a desk where Saint Peter sits and checks your name off in the book. Hell is just the opposite: it's dark, it's underground, in a cave, but with flames burning all around—that's your "literal" hellfire, of course. Sometimes there's a lake of bubbling goo that the sinners have to stand in; sometimes they're chained to the rocky walls and get poked at by little red devils with pointy tails and pitchforks. That's hell, isn't it?

The problem is, these images of heaven and hell have almost nothing to do with the Bible and everything to do with pagan mythology, especially with the stories of Valhalla and Hell that entertained the Germanic tribes of northern Europe in pre-Christian times. The Bible has several different words for the state of the dead, and unfortunately translators have rendered them all in English as "hell."

The first word is from Hebrew, "Sheol." Sometimes Sheol is the personification of death, like the Grim Reaper in our own culture. The hunter of mankind, Sheol uses snares instead of a scythe (e.g. Psalm 116:3). Most of the time in the Old Testament, though, Sheol means a big pit under the earth, where all the dead congregate. But if you read the Old Testament thoughtfully (without reading anything into it!), you learn that Sheol is not "hell": there is no fire, there are no torments, there are no demons. It is sim-

ply a dark, drab place for the dead—all the dead, the good and the bad together. Sheol is simply a fancy way of talking about the grave as the common fate of all mankind.

A second word in the Bible for the afterlife is "Hades." Hades is the Greek version of Sheol. Sometimes Hades is a person, sometimes it's a dimly lit place where the souls of all the dead gather and shuffle about in boredom for the rest of time. The difference between Sheol and Hades, however, is that in Hades people don't have bodies; they are thought of as disembodied shades, like Casper the Friendly Ghost. But like Sheol, Hades is simply a mythological term that is used in the Bible to speak of the mystery of death.

(Just because the writers of the Bible borrow these words from ancient myths does not mean that they are endorsing the stories that go along with the terms. The River Styx and the three-headed dog Cerberus and Charon the boat-man who takes souls across the river—this is not what the apostles want us to believe about the state of the soul after death, even though they use the word "Hades" to name it.)

There is one other important word in the Bible that is translated as "hell," and this is the Jewish word "Gehenna." Gehenna, however, does not mean hell. It is the name of a place outside ancient Jerusalem, the Ge-Hinnom, the Valley of Hinnom. Jerusalem is a city built on a mountain, and so all around the city are valleys. One of the valleys is the Valley of Hinnom. It just so happened to be the garbage dump for the whole city. Gehenna is not hell—it is an ancient landfill, the place where rotting, smelly stuff was left to be forgotten, out of sight and out of mind. It was a place of decomposing kitchen scraps, a place of maggots and steaming piles of compost, "where the worm dieth not and the fire is not quenched" (Mark 9:48).

In Gehenna there is fire and misery, shame, and pain. But Gehenna was a real place above the ground. Unlike Sheol, Gehenna is not for all the dead, but only for the wicked—for those who made themselves garbage. And unlike Hades, Gehenna was not just for the ghosts of the wicked, but a place where sinners suffer in body

and soul (Mark 9:42-48). “If your right hand causes you to sin, cut it off and cast it from you; for it is better for you to lose one of your members than that your whole body be thrown into Gehenna” (Matthew 5:30). And while Sheol/Hades is just a temporary waiting-room until the Day of Judgment, Gehenna is eternal. Gehenna is the final destination for the wicked.

Sheol, Hades, Gehenna—three different concepts, all translated as “hell”—but none of them correspond exactly to our modern idea of hell. There are other words in the Bible that speak of the condition of the dead, and while these words are not translated as hell, they really have a lot more to do with the reality of damnation. Perdition, Abaddon, Tartarus, the Outer Darkness. This last term is the most important—the Outer Darkness, the locked door of the wedding feast, the servant who has been fired from his job in the house, now homeless, out in the cold, in the dark of night, where you can hear the sounds of happiness coming from within the house where you are no longer welcome. This is the place of weeping and gnashing of teeth. The outer darkness is the condition of being outside of the Kingdom of God.

So . . . is there a literal hell? No, not according to the Bible, which has no word “hell.” Hell is a Norse word, from the myths of the ancient Scandinavians. Hel is the name of their goddess of the underworld, and our Western images of Hell are a mixture of Norse mythology and Bible verses about Sheol and Hades and Gehenna all stirred up together out of context—just as our popular images of heaven are a mixture of the Norse Valhalla and the Persian Paradise and a few Bible verses from the Book of Revelation. So, in this sense, no, there is not a Hell.

But yes, according to the Bible, there will be a place for sinners after the Day of Judgment. On the Day of Judgment, several things will happen, according to the Bible. First, all human beings will be resurrected—brought back to life in their own bodies, to receive in their bodies the rewards—good or bad—for what they did in their lifetimes with their bodies.

Secondly, the secrets of all people will be made known. In that day, nothing will be left a mystery. Everyone will know everything about everybody. There isn't today any safety deposit box or mattress or sock drawer whose contents won't be made known in the time to come. The

things that people invest so much effort into hiding now will all be made known in the end anyway.

Thirdly, at that time there will be a separation of the good and the bad, according to the judgment of Jesus Christ, who will be our Judge, and who will be assisted by the Apostles and His saints from throughout the ages.

Finally, the good will be assigned their rewards in the Kingdom of God, and the wicked will be consigned to their own place of judgment. What this place will be like, we are not told. If you want to call this place “hell,” go ahead. The Bible refers to it with symbols—the darkness, the garbage dump, the brush-pile (John 15:6). Hell is not a Biblical word, the word has connotations that are not found in the Bible; but yes, Virginia, in the final analysis, there will be a hell.

So if there is going to be an eternal destination for the wicked (which for convenience's sake we can call hell), is there going to be literal hellfire? Here again the answer is no, and yes. No, there will not be subterranean hellfire like in pagan mythology. While the Bible speaks often of fire on the day of judgment, we must remember that this fire is as much for those who are saved as it for those who are lost!! “For everyone,” Christ says in Mark 9:50, “will be salted with fire.” And John the Baptist promised that Christ would baptize, not with water, but with the Holy Spirit and with fire. And at Pentecost the disciples were seen with tongues of fire on their heads. And Saint Paul says that on the Last Day, each man's works will be revealed by testing with fire (1 Cor. 3:13). And yes, . . . the Scriptures also speak of the judgment of fire upon the wicked as well as the righteous.

So are there two fires on the day of judgment, a fire for the righteous and a fire for the wicked? Or only one? Here the Fathers of the Orthodox Church stand in agreement. There is but one fire. It is the fire of the divine light of God, the light that the apostles saw on the Mount of Transfiguration, the light that shines constantly from the one true source of all light, the uncreated light of God. This light is joy to those who love God, but to those who are not accustomed to its intensity, who do not want His Love, this Light burns like the fire of hell. Do we believe in literal hellfire? Yes. “Our God,” says the Scripture, “is a consuming fire” (Hebrews 12:29). God

REFLECTIONS, Cont.

Himself is the light of the New Jerusalem (Rev. 22:5), and God Himself is the fire of hell to sinners who do not want His loving presence.

It doesn't matter where or what the "literal" hell will be. The light of God's presence reaches every corner of the universe. No can ever be cut off from the presence of God. Wherever sinners find themselves in the end, this Light will reach them and will burn them. And wherever the saints go, this Light will reach them and will warm them and give them joy. Heaven's light is hell's fire. It all depends on the attitude and orientation of one's spirit. The same sunlight that melts the butter also hardens the clay.

But what this means is that hellfire is not just for the next life. Hellfire—the Light of God—is available in this life through the ministry of Christ's Church. Those who want to love God now, sinners though they be, can experience the light of God. That light burns within; it hurts, but with a therapeutic pain. The sunburn of God's divine light brings about the pain of repentance. But slowly, as sinners change over the course of their life, this light of God, this hellfire within, becomes a source of joy and warmth and comfort. The choice is ours: hell for ourselves now, through the humiliation of repentance; or hell later, when the Love we reject will be our torment.

Most of us will choose hell. Why? In heaven, God is God and we are not. In hell we can hold onto the ancient self-delusion that we can be God (see Genesis 3:5). But we prefer hell, where we can decide for ourselves which commandments we really need to keep, and whether things ought to always go our way, and who is worthy of our forgiveness and who should be condemned to literal hellfire forevermore. Why be a mere creature when you can play God for yourself?

This is hell, and I can tell you that it is real, because this is the world we live in each day

To be continued ...

Schedule of Services in March

March 5 - 1st Saturday of Souls Liturgy - 10 am

March 12 - 2nd Saturday of Souls Liturgy-10am

March 14 - Monday Great Compline - 7 pm
This service will be preceded by a Lenten pot-luck dinner. The Sunday School children will assist in the readings.

March 16 - Wednesday
Pre-Sanctified Liturgy 5 pm

March 18 - Friday 1st Salutations Service- 7 pm

March 19 - 3rd Saturday of Soula Liturgy-10 am

March 23 - Wednesday
Pre-Sanctified Liturgy 5 pm
Fr. Jim Bogdan of the Grand Rapids parish will conduct the service.

Afterwards will be a Lenten meal and Fr. Jim will speak on the subject of "How to Acquire an Orthodox Phronema (Mindset)."

All are invited to either the talk or the Liturgy or both!

March 25 - Liturgy of the Annunciation - 10 am

March 25 - Friday 2nd Salutations Service-7 pm

March 30 - Wednesday
Pre-Sanctified Liturgy - 5 pm

April 1 - Friday ----NO SALUTATIONS—
Archdiocesan Council meeting

Prayers for the health of

Sue Garyet
Pauline Geovanes
Chrisoula Limber
Nancy Malvetis
Tom Malvetis
James Stajos
Dennis Stepanovich
Alexandria Takis

Condolences to. . . .

Family of Menta Goutis
Fr. Steven Yankopoulos

Holy Trinity Helps Out in South Africa

By . . . Mary Brown

The Brown family and Alexandra Slezak sincerely thank the parish for making it possible for them to help people suffering from the massive HIV/Aids epidemic and horrendous poverty in the black townships of South Africa.

Calculators and school supplies donated by JOY and other parishioners were greatly appreciated at the Rainbow School after-school tutoring program at the J.L. Zwane Center in Guguleto.

Thanks to a generous donation by Philoptochos, a poorly funded medical clinic in the township of Philippi received desperately needed medical supplies and latex gloves. This clinic also was very grateful for the pain relievers, bandages and adult vitamins donated by many parishioners.

With money from GOYA and donations from individual parishioners, educational games were purchased and given to the Beautiful Gate Childcare Center for HIV/AIDS infected children. Beautiful Gate also received the children's vitamins, toothbrushes and toothpaste and children's band-aids donated by parishioners. These came just "in the nick of time" when the orphanage's supplies were exhausted -- which reflected God's timing and provision for their needs.

Some of the stuffed animals you donated comforted patients dying of aids in a grim ward in a government hospital; the rest will be used by Beautiful Gate to console the children when they have to go to hospital or given to the many children from the surrounding slums who are brought to the center but cannot be admitted.

Thanks to Mary Heiderson for printing flyers, providing a collection basket and her extra book work making it possible for people to receive tax deductions for monetary donations. The large monetary donation collected was gratefully received by St. Luke's Hospice which sends devoted nurses and social workers into the most impoverished settlements to provide medical care.

You can see pictures of many of the people and organizations benefitting from your donations

on a tri-fold display in the large social room. If you would like to do more to help those suffering in Africa, information is available at this display or you can visit these web sites: www.beautifulgate.org, www.jlzwane.sun.ac.za or www.stlukes.co.za. A \$35 donation to meals@openarmsmsmn.org buys a large water bucket filled with food to feed a family for a month.

Thanks again to the parish for the charity and generosity which made our trip so greatly rewarding.

Thank You From Guatemala

By . . . Mary Brown

Proceeds from the special coffee hour luncheon for the Feast of the Dormition of the Theotokos, August 15, were sent to the Hogar Rafael Ayau (the Orthodox Orphanage of St. Rafael) in Guatemala. We recently received a delightful thank-you note from the children and an interesting newsletter about the orphanage. These are posted on the bulletin board near the large social hall for everyone to enjoy. For more information about Hogar Rafael Ayau and the Orthodox monastery in Guatemala, visit their web site: www.hogarrafaelayau.org. The needs of the orphanage are great. If you'd like to make a tax deductible donation send it to Hogar Rafael Ayau, P.O. Box 591828 D-012, Miami, Florida 33159-1828. You can also enclose a list of prayer intentions with your donation to be prayed for at the monastery.

Lenten Pray of St. Ephraim the Syrian, Said every morning and evening during Great Lent

O Lord and Master of my life,
Give me not the spirit of sloth, despair,
lust for power, and idle talk;

But give rather the spirit of chastity, humility,
patience, and love to your servant;

Yea, O Lord and King, grant me to see
my own transgressions
And not to judge my brother;

For You are blessed unto the ages of ages.
Amen

*...Lenten food is
available daily at. . .*



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