



"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 memory of our parents, Elia and Marie, and Jack and Thelma. Memory eternal.

-George and Mary Ann Mansour

Volume XL

February 2007

PASTORAL REFLECTIONS

By . . . Fr. Mark Sietsema

Ex Nihilo. That's Latin for "out of nothing." Christians generally say that God created the world *ex nihilo*, out of nothing. But that expression is not quite accurate, as you discover when you read the first chapters of the Bible.

But in order to understand the creation story in the book of Genesis, you have to know something about the competing creation stories of the ancient world. The Biblical story of creation is very different from the other stories of creation that circulated among the people of ancient times. In some cultures like the Babylonians, the world is created when one god has a fight to the death with another god, and the winning god fashions the world from the body of the defeated god. In other cultures like Egypt, the world is created when some randy god along with his goddess girlfriend does what comes naturally, and from this lewd act the world is somehow spawned.

In the first type of pagan creation story, the world is the product of violence, and the operative principle of the universe is the survival of the fittest—and the Babylonians were truly a warlike people. In the second type of story, life is about mating and fertility, and ancient Egypt likewise had some funny ideas about these things. Your culture's creation story has a great deal to do with your values.

In Genesis things are altogether different. The world is not formed from a random act of violence or lust. The world is created step-by-step, first the light, then the water and the sky, then the dry land. And then in the same order, the rightful inhabitants of these realms: the sun

and moon, the fish and birds, then the animals and finally, as the *piece de resistance*, man and woman. And the sun and moon in Genesis do not come on the scene as they do in other stories, as god and goddess, worshipful potentates dominating the life of mankind. No, in Genesis, they are simply lights for the day and night, "lanterns," says the Hebrew text—just a little natural lighting for the landscaping, and nothing more.

And in Genesis, man and woman—the ancestral parents of the entire race—are formed in the image of God. If you look in the myths of other cultures, *only* the king or the emperor is the son of heaven, *only* the king is the divine image-bearer. But in Genesis, every man, every woman, every boy and girl, is made in the image of God. We are all little kings and queens, called to rule our lives in love.

And that's the operative principle of the Genesis story of creation—love. Because unlike the other stories where the world just happens to come into being, in Genesis the world appears by virtue of the love of God. The word "love" isn't actually used in the story, but it doesn't have to be. Love is in every corner of the story. It's as if the world was formed on Valentine's Day! You see God fashioning His creation piece by piece, and with every resting point, He declares, "It is good, it is good," and at the end, "It is very good."

What other creation story has this kind of delight, this deep affection on every page? If you read those other stories of creation, the world comes into being through some grim, mechanical process. But in Genesis, we find the Spirit of God hovering over the primordial waters—the word is "brooding" (Genesis 1:2). The Spirit, who would later enter history in the form of a dove,

here appears like a mother hen, lovingly, painstakingly hatching her eggs. And when mankind appears, it is not as in other stories, as an exile from heaven, a outcast from the realm of the gods, nor does he arise from the mud or the underworld. Adam is a special act of creation, a visible son of the invisible God, sculpted from the dust of the earth by fingers of love.

The earth was not made from nothing. The earth is made of love. Everything around us, the stuff of our world, is love. It took nuclear scientists to split the atom and discover that it is formed by a whole range of particles with opposite attributes, with like attracted to unlike, and this "attraction" holds the universe together. Get it? Love does make the world go round!

The month of February is the month of love. First, we celebrate the loves of our lives on Valentine's Day. But more importantly, we celebrate the love of our Creator God in the Sundays of the Triodion period that begins this month.

- On February 4 we will contemplate the Parable of the Prodigal Son, and how God's fatherly love never fails His wayward children.
- On February 11 we hear about the Last Judgment and how God looks for His children to mirror His love for them in their acts of love towards one another.
- On February 18 we celebrate the Sunday of Forgiveness, when we recall that one of the greatest demonstrations of love is in the self-crucifying act of forgiving those who have wronged us.
- And then on February 25 we commemorate the Sunday of Orthodoxy, the day when we express our heartfelt affection for Christ and His saints through our veneration of the Holy Icons.

Philip J. Bailey once wrote, "All that breathe mean something more to the true eye than their shapes show; for all were made in love, and made to be beloved." When we dedicate ourselves to love, we bind ourselves closer to the very nature of God, and in Christ we are renewed as God's dear creatures and children. In loving, we become more truly what we were made to be: we begin to be the selves that we hardly know when we are selfish.

Come to church faithfully this February, strengthen your love through Holy Communion, and your whole month will be a Valentine's Day!

"THE PERFECT PRIEST"

By . . . Fr. James Dokos

The Perfect Priest preaches exactly ten minutes. He condemns sin roundly, but never hurts anyone's feelings. He works from 8:00 a.m. until midnight, and also handles the church's janitorial needs.

He makes \$60 per week, gives \$30 a week to the church, drives a late model car, buys lots of books, wears fine clothes, and has a nice family. He always stands ready to contribute to every other good cause, too, and to help panhandlers who drop by the church. He is 29 years old, and has 40 years experience. He is above all handsome. He has a burning desire to work with the youth, and spends most of his time with the senior citizens. He smiles all the time while keeping a straight face, because he has a keen sense of humor that keeps him seriously dedicated to his parish. He makes fifteen calls a day on church members and is always found in his study if he is needed. The Perfect Priest always has time for the parish council and all its committees and sub-committees, and drops everything to make his schedule fit theirs, but never misses a chance to evangelize the unchurched. The Perfect Priest is always in the next parish over!

Actually, the Perfect Priest is the one who is willing to give up his life for Christ if necessarythat's the Perfect Priest!!!

Fr. James Dokos is the Protosynerelos of the Annunciation Greek Orthodox Church in Milwaukee, Wisconsin. He writes a question and answer column for the newspaper *The Greek Star*.

ANNOUNCEMENT

The Parish Council has authorized the purchase of new candle lamps for the iconostasis and other icons. Parishioners are welcome to donate one or more lamps in memory of a loved one. The cost is \$550 each. There are currently a total of five lamps left to be donated. Thank you!

THE FEAST OF THE THREE HIERARCHS

(January 30, 2007)

To the Most Reverend Hierarchs, the Reverend Priests and Deacons, the Monks and Nuns, the Presidents and Members of the Parish Councils of the Greek Orthodox Communities, the Distinguished Archons of the Ecumenical Patriarchate, the Day, Afternoon, and Church Schools, the Philoptochos Sisterhoods, the Youth, the Hellenic Organizations, and the entire Greek Orthodox Family in America

Beloved Brothers and Sisters in Christ,

Upon our joyful celebration of the Feast of the Three Hierarchs and the commemoration of these great luminaries and champions of our Orthodox Christian faith, we are called to consider what made these men outstanding examples of communion with God, firmness of faith, and holiness of life. Saint Basil the Great, Saint Gregory the Theologian, and Saint John Chrysostom are known, admired, and loved as persons of great faith and wisdom who offered their lives, their unselfish services, and their talents for the glory of God, the advancement of the Church, and the salvation of the people.

This offering of life and service of each of the Three Hierarchs was enhanced by their spiritual and intellectual abilities, which were nurtured from a very young age. In addition to their upbringing and training, the record of their lives and their great theological works revealed their tremendous gifts. They used these gifts in the service of our Lord. They did not seek self-aggrandizement, but rather they labored to strengthen the faith of others, to further the evangelical and philanthropic mission of the Church, and to prepare themselves and others for eternal life in the kingdom of heaven. They knew that their intellectual abilities were gifts from God. They also knew that these gifts would accomplish much more in the service of the Church and humanity if they were accompanied by a strong spiritual life and by the power and presence of the Holy Spirit.

This knowledge and experience of the Holy Spirit that is evident in the writings of the Three Hierarchs was first and foremost rooted in the teachings of Christ and the Holy Scriptures. In

his great treatise On the Holy Spirit, Saint Basil quotes extensively from the Gospels and the letters of the Apostle Paul in affirming the role of the Spirit in bringing us to perfection, not by means of great intellectual endeavors, but through the purification of the soul. By turning from sin, we are made “spiritual by fellowship with the Spirit,” he says. As the image of God is restored within us, the Holy Spirit reveals to us even more of the mystery and beauty of God. It is then through our souls that others know grace. Saint Basil states, “Just as when a sunbeam falls on bright and transparent bodies, they themselves become brilliant too, ... so souls wherein the Spirit dwells...become spiritual and send forth their grace to others.” (On the Holy Spirit, 9)

Saint Gregory the Theologian also knew and affirmed the role of the Holy Spirit in using his gifts for the glory of God and in the service of the Church. This is evident in the inspired nature of his theological orations. He also made this very clear in his twelfth Oration which was delivered upon his installation as Bishop of Nazianzus. He states, “I opened my mouth, and drew in the Spirit, and I give myself and my all to the Spirit, my action and my speech, my inaction and my silence, only let Him hold me and guide me, and move both hand and mind and tongue as it is right and He wills.... I am an instrument of God...an instrument tuned and struck by that skillful artist, the Spirit.” (Oration 12) These words reflect a deep awareness of the guiding presence of the Holy Spirit.

The presence and guidance of the Holy Spirit was also emphasized by Saint John Chrysostom in the opening words of his first Homily on Matthew. He states, “It were indeed meet for us not at all to require the aid of the written Word, but to exhibit a life so pure, that the grace of the Spirit should be instead of books to our souls, and that as these are inscribed with ink, even so should our hearts be with the Spirit.” Here, Chrysostom affirms a very dynamic element of our faith. Assuredly, God reveals himself through the text of Holy Scriptures; but in addition, His presence and guidance is available to us at every moment and in every circumstance of life through the Holy Spirit. Through the Holy Spirit, our souls, hearts and minds can be illumined with truth, and we can find guidance in using our gifts and abilities for the glory of God and for the salvation of others.

In our contemporary world, a tremendous amount of attention is given to personal abilities. From a

young age children are engaged in a variety of activities and examined closely for signs of intellectual, athletic or artistic skills. This can be very beneficial when balanced with the familial and spiritual needs of a child. It can also be very beneficial when the quest for achievement is strongly connected with assistance from God. Our faith and the examples of the Three Hierarchs offer a balance that help us to understand how our personal abilities are related to our relationship with God. The key to understanding this relationship is the Holy Spirit. Are we allowing the Holy Spirit to guide us in the will of God? Is the presence of God inscribed upon our lives by the Holy Spirit so that others may see our faith and join us in the journey to eternal life?

These are pivotal questions for our growth as Orthodox Christians and for our ability to confront the daily challenges of life in our contemporary society. They are not questions designed to have simple and closed answers, but are rather open and continuous questions that deserve our consideration throughout our earthly lives, much in the same manner that great figures of our Church such as Sts. Basil, Gregory, and Chrysostom accorded to them. It is accordingly proper that we keep these questions and challenges at the forefront of our hearts and minds on this great day, the Feast of the Three Hierarchs. It is my prayer that God may imbue us all with the power and wisdom of His all-Holy good and Life-giving Spirit, as expounded upon by these illustrious Hierarchs and Ecumenical Teachers of our Church. May the Lord, through their intercessions, grant illumination to our minds and souls and peace to our lives.

With paternal love in Christ.

Demetrios,
Archbishop of America

PARISH COUNCIL

By . . . Stella Economy

2007 promises to be a very exciting and historic year for Holy Trinity.

Forty years ago our community had the foresight to build our beautiful church building, and our Holy Trinity family found a new home at 1701 East Saginaw Street. This year as we celebrate

that milestone, this generation of our Holy Trinity family showcases the beautiful new Iconography in our sanctuary and lays down a foundation for future generations.

- This year through your generous stewardship we will continue all of our programs geared for our youth, repair and replace needed items throughout the church, and update needed areas in the church.
- We will increase our communication with the community electronically by adding email reminders between Lamplighter editions to keep us all better informed.
- We will increase our fellowship by working together with all of our church groups in fund raising activities that include the Grecian Feast and participation in the East Lansing Folk Festival.
- We will increase our outreach in the greater Lansing community by hosting open houses to discuss our new Iconography.
- We will host the Metropolis of Detroit Oratorical Festival where we will have the opportunity to meet young people from our entire Metropolis as they participate in this worthy event.
- And we will all join in celebration in September as we dedicate our new Iconography and celebrate the fortieth year of our church.

2007 indeed promises to be an exciting year. This year of celebration has been made possible by all the countless volunteers, committees and stewards of Holy Trinity who have contributed not only financially but also their time and talents. Reflecting on the past, enjoying the present and building on this foundation for the future is how we will look upon this exciting year.

On a personal note, I look forward to this year as president of the parish council, and would like to thank my predecessor George Mansour for his leadership as president over the past few years. His leadership has guided us to this point in our history where we can truly celebrate what we have accomplished.

A note from the Parish Council

The Parish Council is pleased to welcome Diana Voutsaras as the new editor of the Lamplighter. Diana has experience in publishing and text editing and has graciously assumed the duties of editor. We thank her for taking on this important task in keeping our community informed.

ST. JOHN CHRYSOSTOM ORATORICAL FESTIVAL

By . . . Stella Economy

Each year Holy Trinity participates in the Metropolis of Detroit St. John Oratorical Festival. This year's local festival will take place on Sunday, March 4th after the liturgy. The festival gives our teenagers an opportunity to learn, write and speak about their Orthodox faith, church and heritage. This strengthens their understanding and appreciation of their identity as Orthodox Christians, and cultivates spiritual growth and maturity. This year we will hold a senior division (grades 10, 11, 12) and a junior division (grades 7, 8, 9) festival. The theme for this year's festival is THE MENAIA. Materials with topics and general festival information have been distributed. Please call Stella Economy 349-9671 if your student did not receive a festival packet or with any questions.

PHILOPTOCHOS

By . . . Soussana Tesseris

The Vasilopita Coffee Hour that we sponsor every year was a success and enjoyed by everyone. The choir led in the traditional New Year's song of the kalanta and then Father Mark cut the Vasilopita to pass out. We wish to thank Glykeria Christofilis for the delicious Vasilopita bread that she makes for all of us and I want to thank all of the ladies that always help with the coffee hours. We raised \$238 that day and Philoptochos sent \$250 to Saint Basil Academy.

Save the date of February 3rd and come to the Zorba Dance at church. It is from 8 – 12PM. Tickets are \$18 for adults and \$12 for students and children. There will be music and a light buffet for your entertainment. Come and enjoy! Everyone is welcome! You can buy tickets on Sundays after church or at the door. Our youth are having their bowling tournament that weekend and we are all looking forward to a festive time.

On February 4th we will be making Loukoumathes with the proceeds going to Foreign Missions. Please sign up to come make them, serve and clean up.

Lent begins on February 19 this year and we will have a sign up sheet for the Friday night coffee hours on the table by the small Social Room.

Interfaith Day is on February 27th at Friendship Baptist Church, 2912 Pleasant Grove Rd. in Lansing. Tickets are \$9 and may be obtained from Mary Volakakis. Next year we will be hosting it at our church.

Don't forget our Knitters Group. It meets every Monday night (except on Philoptochos meeting night) at Schuler's Books in Eastwood Town Center from 6:30 to 8:30 PM. Beginners are welcome.

MARK THESE DATES ON YOUR CALENDAR:

February

- 3 Zorba Dance
- 4 Foreign Missions Coffee (Loukoumathes)
- 5 Philoptochos Board Meeting 6:30 PM
Philoptochos General Meeting 7:30 PM

March

- 5 IOCC Coffee (International Orthodox Christian Charities)

May

- 12 Festival of Tables Luncheon

DUES ARE \$20 AND ARE NOW DUE FOR 2007

GOYA

By . . . Maria Alexander & Koula Nicolaou

GOYA would like to thank everyone for supporting our Christmas card. On February 3rd we will hold our annual Bowling Fun Day. Our annual Macaronada lunch will be held on February 11, after church please come and support our youth group. The boys basketball team will be heading to Dayton on February 17 thru 19 for the annual tournament. If interested in attending please contact Koula Nicolaou.

CONGRATULATIONS TO . . .

Peggy Thodis on the birth of her grandson, Nickolas Michael Moutsatson, born October 17, 2006, to Peter & Elizabeth. Nickolas joins brothers Christian & Jonathan at home.

JOY

By . . . Alexis Popoff & Elaine Christofilis

We had a very successful meeting to kick off 2007 on Sunday, January 21st. We elected officers for the upcoming year, had a "scavenger hunt" and discussed upcoming events. In February, JOY students will be participating in the GOYA Bowling Tournament on Saturday, February 3rd in Lansing. JOY is donating a "Family Fun Night" gift basket to the Sunday School/Odyssey Carnival that will be raffled off on February 9th at the Church. Thank you to everyone for participating! We are looking forward to a fun and successful year!

2007 JOY Officers:

President	Emmalee Skorich
Vice President	Nicolas Pridnia
Treasurer	Mary Vlahakis
Secretary	Anna Hoag

ODYSSEY

By . . . George Lafkas

Odyssey sends a special thank-you to the MSU students, OCF, GOYA, JOY, and our Sunday school program for co-hosting a dance/dessert pot-luck in the Baryames Social Room of Holy Trinity Church on Jan 20, 2007. This event was attended by over 125 individuals. MSU students and other community members provided dance lessons for our younger Sunday school students. College students traveled from as far away as Toledo to join the fun. Everyone agreed that the event was a good warm up for our Zorba dance in February.

New Odyssey Fund Raiser: PIZZA AND A MOVIE

Sunday, February 18, 2007, 6:00-9:30 PM
Holy Trinity Social Room

Only 50 reservations are available for the dinner part of the evening. For \$25 dollars you will be able to enjoy a salad, pizza (made by Odyssey Board President GEORGE LAFKAS), a beverage, and the movie, "Nyfes" (Brides) directed by Martin Scorsese. Reservations can be made at the church coffee hour on February 4th and 11th, or by calling George Lafkas at (517) 351-3121. If you want to pass up on the dinner, everyone is invited to join the group for the movie, which will begin at 7:15PM.

AHEPA

By . . . Phillip Frangos

The members of Wolverine Chapter hope that everyone had a most joyous holiday season and that the new year is filled with health and happiness for all.

The chapter's first meeting will be held at East Lansing's Coral Gables Restaurant on Saturday, February 24. It will take place at 9:00 a.m. Meetings generally take about an hour, including breakfast. Plan on attending since the year's calendar of chapter activities will be finalized at the meeting.

The first major AHEPA event of the year will be the traditional Palm Sunday Fish Plaki Dinner. The meal will be served immediately after the Holy Liturgy on April 1. As has been the case in recent years, Holy Trinity's graduating high school seniors will be honored at the dinner. This year's graduates include Nikki Bates, Nicholas Branoff, Stavroula Kyriakopoulos, Aleco Nicolaou, Benjamin Setas, Alexis Vlahakis, Alex Willard, and Donald Woods. Packets of information for the dinner and applications for AHEPA scholarships will be going out to the graduates within a few days. Graduates are encouraged to complete and return all materials shortly after receiving them.

AHEPA sponsors boys who are high school juniors to Wolverine Boys State. Boys State is a wonderful week long program held at Michigan State University every June. Attendees receive insight into the workings of government and politics. Eligible youngsters should contact Nicholas Limber at 482-2202 as soon as possible.

AHEPA invites members of Holy Trinity's community to join our organization which advocates and supports education, philanthropy, civic responsibility, and family and individual excellence. Annual dues are \$75.00. Applications may be obtained by contacting any chapter officer including Vackis Nicolaou, Michael Alexander, Phillip Frangos, and Tony Fragale.

PRAYERS FOR THE SICK . . .

Sophia Koutouzos
Mary Mironiuk
Roberta Schneiderman
Ted Terzian
Angela Marino

RELIGIOUS EDUCATION

By . . . Stephanie Haynie

February 9, 6-8pm The Sunday School Carnival. Come for lots of fun! Games, clown fun, raffle baskets, and pizza! We are raising money for the Cristo Rey Community Medical Clinic. They suffered a fire earlier last year and are still recovering from the damage. Tickets for the carnival are available at the door and cost 25 cents a piece. If you are interested in helping with the carnival contact Stephanie Haynie.

February 18, No Sunday School Classes- Presidents Weekend

February 25, Sunday of Orthodoxy and Coffee Hour. Please have your child bring an icon to church for the Icon Procession. We also host the coffee hour on this Sunday. Please bring a dessert or healthy snack to share.

LITURGICAL SCHEDULE FOR FEBRUARY:

Fr. Mark will be on vacation from Feb 8 -22. Fr. John Moutafis will come to perform the Sunday Divine Liturgy on February 11 and 18.

There will be no weekday services, however, during this time.

In particular, there will not be a Psychosavvaton (Soul-Saturday) Liturgy on February 10 or 17.

The only Saturday of Souls Liturgy this year will be the one on February 24.

There will not be a Great Compline service on Clean Monday, February 19, and there will not be a Pre-sanctified Liturgy on February 21.

There will, however, be a Salutations service on Friday, February 23. The rest of the Lenten schedule will be published in the March Lamplighter.

CONDOLENCES TO . . .

George & Barbara Platsis on the passing of her mother, Kay Spor, on December 29, 2006. May her memory be eternal.

Maria and Mike Alexander on the passing of her father, Theodore Demopoulos.

IMPORTANT NOTICE

The General Assembly at the January 28, 2007 meeting passed a motion to postpone the Iconography Dedication scheduled for September. Please reserve this date for a parish social function instead.

LET'S FINISH THE JOB

By . . . Parish Council

Two months ago we witnessed the installation of the new iconography, a major step in the renovation of our sanctuary. The 30 new icons are awe-inspiring, and the community's response to them has been powerful. We have one more step to take to complete the project.

At the rear of the sanctuary over the entrance, there is a large unfinished area. The iconographer George Filippakis has submitted a proposal to place in that area a large icon of the Dormition of the Theotokos, and thus bring the project to completion. The Parish Council is now soliciting pledges for this final icon. The icon would appropriately fill the space at 13'4" in length. All pledges will help finish the job.

As was approved by the General Assembly action two and half years ago, no icon can be commissioned until it is fully pledged. Council will continue to uphold that policy and practice.

If we commission him to begin work in February, the icon can be completed and installed in time for the Dedication at the end of September. It is only appropriate that all icons be in place for the Dedication.

The icon of the Dormition of the Theotokos is a very significant one. Fr. Mark explains:

The Feast of the Dormition (August 15) is one of the highest days of the Orthodox Church year, surpassed only by Pascha and Christmas in terms of significance. Likewise, the icon of the Dormition of the Mother of God is one of the theologically richest icons in the church, one densely packed with profound symbolism and holy personages. It is one of the crown jewels of Orthodox iconographic tradition.

The icon depicts the Dormition, or literally, “falling asleep” of the Virgin Mary at the end of her long life of service to her Son and His Church. Her body is laid out for burial on a funeral bier; she is surrounded by the Apostles, miraculously drawn from the ends of the earth, who gather to mourn the loss as of their own mother. In counterpoint to the strong horizontal figure of the Theotokos, in the center of the icon is the striking vertical figure of Christ in glory, surrounded by holy angels, receiving into His arms the soul of His mother. Here she is shown as a mere infant wrapped in swaddling clothes, just as Christ is shown in the icon of the Nativity. The day she died is also the day of her birth into the Kingdom of God. This theologically poignant detail of Christ holding his infant mother is a beautiful mirror in reverse of the icon of the Virgin Mary Platytera on the opposite wall of the church, where it is Mary who holds in her womb the infant Jesus.

The icon of the Dormition is traditionally placed on the western (back) wall of the sanctuary, so that as the worshippers exit the house of God, they may see the end and goal of their earthly existence as they go forth into the world.

The Holy Trinity Greek Orthodox community is invited to take this opportunity and help finish the job. The goal is to have the amount of \$19000 fully pledged by February 15. Every pledge will help. See the following Pledge Form which outlines two payment options.

PLEDGE FORM

I/We pledge \$ _____ to help fund the Icon of the Dormition of the Theotokos.

Select payment options:

- _____ Option #1: Full payment upon notification of pledge acceptance.
- _____ Option #2: Three (3) equal annual installments with first payment due upon notification of pledge acceptance.

Name of Pledgor(s): _____

Address: _____

City, State, Zip: _____

Signature: _____ Date: _____

Signature of responsible party guaranteeing payment of the icon(s) selected above.

Please return this form to the following address no later than February 15, 2007:

*Parish Council
Holy Trinity Greek Orthodox Church
1701 East Saginaw, Lansing, MI 48912*

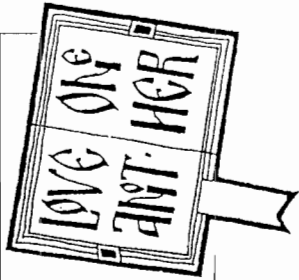
Holy Trinity Greek Orthodox Church
 1701 East Saginaw Street
 Lansing MI 48912
 Office: 482-7341 Fax: 482-8524

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

February 2007

Sun Mon Tue Wed Thu Fri Sat

Sun	Mon	Tue	Wed	Thu	Fri	Sat
4 Philotochos Coffee Hour with Ioukoumathes to benefit Foreign Missions	5 Philotochos Board, 6:30pm Philotochos General, 7:30pm	6 St. Photios the Great	7	8 Mid-Year Calendar Meeting, 10am	9 Sunday School Carnival Party, 6-8pm Odyssey Classes 4:30-6:30pm	10 GOYA Bowling Event ZORBA DANCE, 8pm
11 Sunday of Meat Fare GOYA Macaronada Luncheon	12 Parish Council Meeting, 7pm	13	14 St. Valentine's Day	15 G.L.A.R.S.P. Luncheon, 11-2pm	16 NO Odyssey Classes	17 St. Haralambos the Martyr
18 Sunday of Cheese Fare No Sunday School Classes AHEPA Coffee Hour Odyssey Fundraiser, 6-9pm, Pizza/Movie Night	19 GREAT LENT BEGINS Clean Monday Presidents' Day	20	21	22	23 Salutations, 7pm	24 Saturday of Souls, 10am Baptism of June Eleni Vicknair, 1pm
25 Sunday of Orthodoxy Icon Procession Sunday School Coffee Hour	26	27	28 Pre-Sanctified Liturgy, 5pm			



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

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

March 2007

Sun	Mon	Tue	Wed	Thu	Fri	Sat
LENTEN SCHEDULE						
4	5	6	7	8	9	10
Oratorical Festival Philoptochos Coffee Hour, focus I.O.C.C.	Philoptochos Board, 6:30pm Philoptochos General, 7:30pm		Pre-Sanctified Liturgy, 5pm		Odyssey Classes, 4:30- 6:30pm Salutations, 7pm	Odyssey Classes, 4:30- 6:30pm Salutations, 7pm
11	12	13	14	15	16	17
Sunday of Cross Veneration JOY Coffee Hour <i>Daylight Savings Time begins</i>	Parish Council Meeting, 7pm				Odyssey Classes, 4:30- 6:30pm Salutations, 7pm	
18	19	20	21	22	23	24
General Assembly Meeting Parish Council Coffee Hour			Pre-Sanctified Liturgy & Discussion with Fr. Jim Bogdan, 5pm,		Odyssey Classes, 4:30-6:30pm Salutations, 7pm	Odyssey Program Re- hearsal
25	26	27	28	29	30	31
Odyssey Independence Day Program & Coffee Hour The Annunciation of the Theotokos			Pre-Sanctified Liturgy, 5pm		NO Odyssey Classes	Saturday of Lazarus, Liturgy 10am Sunday School Breakfast, Confessions, Palm Weav- ing