

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

This issue is sponsored by Martha Cloumas in memory of Gus Cloumas and Gregory Dines.

**Pastoral Reflection | FOOTPRINTS IN THE SAND by Fr. Mark Sietsema**

It didn't happen in ancient times, but only a couple of summers ago ...

A teenager went to Greece with a heavy heart. His Pappou was very sick, and try as he might, he could not get into the spirit of summer camp. He went on the day trips to the places of pilgrimage, including the island of Zakynthos, where to this day the body of Saint Dionysios remains entire and incorrupt. (He, with St. Gerasimos and St. Spyridon is one of the "walking saints" of the Ionian islands, who appears to those in need and gives help and comfort, all the while constantly wearing out the slippers that are put on the feet of his body that lies in repose in a church.)

That night, the camper had a dream. An old man in monk's clothing spoke to him. "Don't worry, my child. Your grandfather will be well." The camper awoke the next morning and reported his dream to his counselors. From the description it sounded like Saint Dionysios himself had paid the boy a visit.

As they exited the cabin that morning for prayer, they spotted something odd. Leading from the shore of the Ionian Sea all the way up to the cabin was a trail of seaweed. Soon the news arrived from home: Pappou was on the mend; all would be well.

\* \* \*

Forty-one years ago, Archbishop Iakovos made a visionary commitment. He leased property from the Greek government just outside the village of Glyfa, down the road from Vartholomio, on the northwest coast of the Peloponnese. There he founded a camp for the youth of our Archdiocese, complete with modern cabins, athletic fields, and a chapel. He called the place "Ionian Village." Over the years it has offered thousands of campers a life-changing adventure in faith and friendship.

(continued on page 2)

**SAVE THE DATE**

**Monday Sept. 5**

AHEPA picnic, Patriarche Park at noon

**Tuesday, Sept. 6**

Philoptochos Dinner Meeting  
Delhi Café 5:45 pm

**Thursday, Sept. 8**

Nativity of the Theotokos  
Divine Liturgy 10 am

**Wednesday, Sept. 14**

Exaltation of the Holy Cross  
Divine Liturgy 10 am

**Thursday, Sept. 22**

My Big Fat Gyro Drive Thru

**Holy Trinity Greek Orthodox Church**

1701 E. Saginaw St.  
Lansing, MI 48912  
(517) 482-7341

holyltrinitygreek@sbcglobal.net

**PARISH COUNCIL UPDATE by Elaine Christofilis**

**YOUR HELP IS NEEDED!** Our 2<sup>nd</sup> annual "My Big Fat Gyro Drive Thru" will take place on **Thursday, September 22<sup>nd</sup>**. Volunteer sheets and tickets will be available soon. Contact Alexis Popoff or Elaine Christofilis for volunteer opportunities. Please mark you calendars!

- September is here...time for Sunday School and Greek School sessions to begin. We wish our teachers and students a great year! If your children are not apart of these wonderful programs, please consider getting them involved. It is a great place to form long lasting friendships and great memories while learning about their religion and culture!

*Stewardship 2011*

- Taking a look at the 2011 budget, \$272,875.00 was budgeted for stewardship. To date we have 182 stewardship units who have pledged \$224,959.00. A total of \$182,328.79 has been received.
- We have yet to meet our goal. If you have not submitted your stewardship pledge form please do so today. Make your contributions easier, sign up for the EFT program today! All forms are available in every issue of the Lamplighter and at the church office. Thank you!

Over the years it has offered thousands of campers a life-changing adventure in faith and friendship.

The Camp program includes the usual fare of summer church camp: morning and evening prayers, teaching sessions in Orthodox Life, time for Confession for every camper, along with arts and crafts, skit nights, cabin competitions, tons of food and “a condition of continual laughter” (to quote Archbishop Demetrios). Unlike any other Orthodox camping program, though, Ionian Village offers a chance to make day-trips to places of spiritual pilgrimage and cultural heritage.

In the session I attended, the campers visited:

- Castro Chlemoutsi (a Frankish castle) and the relics of Saint Mamas at the Church in Kyllini
- The island of Cephalonia and the cave and incorrupt body of Saint Gerasimos
- The island of Zakynthos and the incorrupt body of Saint Dionysios
- The city of Patras and the relics of Saint Andrew the Apostle
- The ruins of ancient Olympia
- The ruins of the oracle of Delphi and the monastery of Osios Loukas (Luke the Righteous) in Distomo
- The island of Aegina and the tomb of Saint Nectarios
- The Parthenon and the Acropolis Museum in Athens

... among others!

The setting is beautiful—like Paradise. There is a gardener on staff who spends all day, dawn to dusk, watering the grass and tending the lush flowers that grow all around the campus. A two-minute walk takes you to the beach, where gorgeous blue water laps at a rock-strewn shore (almost no shells—or seaweed!—just multi-colored stones here and there). Off in the distance, on a clear day, the mountainous island of Zakynthos rises up from the sea. Of all the places on

God’s earth to leave your footprints in the sand, Ionian Village is one of the loveliest. (But don’t go barefoot—there are scorpions!)

\* \* \*

As idyllic as it was, I must tell you that it was no vacation for the priests on staff. When I serve at our camp in Rose City, I rarely get less than seven hours of sleep a night. At Ionian Village, the schedule hardly permitted that luxury. On the travel days, we were up around 5 a.m., usually returning to Camp in the early evening. After the night activity, we had

“Having spent three weeks visiting the shrines of saints and hearing their life-stories, I am struck by how utterly different our Orthodox spirituality is from “Footprints in the Sand.” More true to our Church’s heart is a story from *The Life of Saint Anthony*. “

Confession duty, which regularly went past one o’clock in the morning. On the in-camp days we had morning prayers to lead, and after breakfast three hours of Orthodox Life sessions. After lunch there was lesson prep or sermon composition until vespers and dinner. And again, after the night activity, there were more confessions to hear. It was a very full agenda (and so I return to you with a wicked caffeine addiction).

And after a couple hours of confessions, one does not quickly fall asleep anyway. Young people carry such heavy burdens nowadays. Hearing their pain, their confusion, their disappointments from the adults in their lives—rest does not come easily afterwards. There is consolation in knowing that these kids, at least, have

the chance to come to a place like Ionian Village, to enter into that “bubble of unconditional love,” as the director, Fr. Jason Roll, likes to call it. More than the gorgeous setting, the great meals, and the cultural and spiritual riches, church camp is a place where young souls are fed the food of genuine friendship. They come as strangers and leave as buddies for life. Our goal—as a parish, as an Archdiocese—should be that every child of our Church can at least once in life experience “IV Agape,” the love of priests, counselors, and fellow campers together.

\* \* \*

My favorite day-trip came towards the end of the session. On our way to Athens for the final couple of days, we made three stops around Kalavryta. At the monastery of Mega Spelaion we saw and venerated an ancient icon attributed to Saint Luke. It is made of beeswax and mastic, and it depicts the Theotokos with the Christ-child. The monastery was founded about AD 326 and is the oldest in Greece. Fires have destroyed the monastery several times through the ages, but the ancient wax icon has never been damaged!

At the nearby monastery of Agia Lavra, we stood on the spot where the cry of “Freedom or Death!” first echoed in 1821, when Greece began its fight for independence from the Ottomans. Here, one could feel the unbreakable bond between the Orthodox faith and the love of liberty. We sat under the shade of a huge old plane tree—the very tree where the flag of the revolution was first raised—after shopping for icons in the monastery store.

We had a late lunch in Kalavryta itself. The village priest, Pappa Yorgi, dined with us. He is a merry old soul and a most hospitable one. He walked us over to the church, where we heard the story of the massacre in 1943. The town was under Nazi occupation, and the Germans had grown frustrated by the Greek Resistance. They decided to break its will by making an example of an entire village. (continued on page 3)

Early on the morning of December 13, the church bells rang. The villagers were ordered to assemble at the school with a day's supply of food and water. The women and children were locked inside the building. All the males over the age of 14 were forced by the German soldiers to walk up the hill overlooking the town.

The cathedral clock stopped at 2:34 pm, the moment when the massacre began. The soldiers opened up machine guns on the men as the women watched from below; then they set fire to the school. Some of the women forced open a door; because of the pity of a single Austrian soldier, they escaped. The Germans also burned their homes, their fields, and the nearby monasteries. They stole the livestock and left the people without food or shelter. Over a thousand civilians died in Operation Kalavryta. Militarily, though, the Germans failed. These inhuman actions served only to strengthen the Greek will to resist.

Pappa Yorgi was a boy when this happened and was one of the few who survived. He just happened to be in another village on that fateful day. He showed us the prayer-book that belonged to his spiritual father, the town priest. He opened it to the Ninth Hour, the mid-afternoon prayers. The priest had been praying this service when the shooting started. The pages are stained with his blood.

Pappa Yorgi told us the whole story in Greek and a team of campers translated. Somehow, I noticed, he managed to tell the tale without expressing one iota of bitterness towards the Germans. Instead, he would periodically burst into song, a joyous hymn from the Feast of the Presentation, one which he insisted the campers should also learn. The Nazi gospel of hatred found no purchase in the heart of Pappa Yorgi. The fascists came, they saw, but they did not conquer.

\* \* \*

There is a poem that used to make its rounds in the email chains called

"Footprints in the Sand." The poet speaks of a dream in which she saw the events of her life flash across the sky as she walked on the beach with Jesus. Sometimes there were two sets of footprints in the sand, but other times only one. She wondered why—in those times when life was most difficult—there was only one set of footprints in the sand. "Why did you not stay with me when I needed you most?" she asks the Lord. The answer comes that in those darkest hours, the Lord was the one leaving the only set of footprints, as He carried His child through times of trouble.

Having spent three weeks visiting the shrines of saints and hearing their life-stories, I am struck by how utterly *different our Orthodox spirituality is from "Footprints in the Sand."* More true to our Church's heart is a story from *The Life of Saint Anthony*. The saint had set out on the life of prayer and solitude, only to be beset by a ferocious assault of the demons that lasted for days. He fought back, never beating them completely, but never giving up, either. When at last a heavenly light broke and dispelled the powers of darkness, St. Anthony cried out, "Where were you? Why didn't you appear from the start, so that you could end my torments?" The Lord answered him: "I was here, Anthony, but I waited to watch your struggle. And now, since you persevered and were not defeated, I will be your helper forever." Christ didn't carry Anthony: rather, He honored His servant with an opportunity to pass the test and receive an eternal crown.

The lives of saints are struggles, not strolls on the beach. Like Saint Paul, the saints understood their afflictions to be an integral part of the process of salvation: "I rejoice in my sufferings for your sake, and in my flesh I complete what is lacking in Christ's afflictions for the sake of His body, that is, the Church" (Colossians 1:24). Not only for the Apostle Paul, not only for the saints, but for all of us, "through many tribulations we must enter the Kingdom of God" (Acts 14:22). For example, St. Dionysios forgave the murderer of his

own brother. This could not have been easy. But the Lord watched his struggle and rewarded him with an unending ministry of spreading blessings.

Life is hard. At least, a genuine life is hard. Part of my priestly work at our summer camps is to help the young people understand that the better way, the Christ-like way, is never the easy way out of life's difficulties. It does not help in the long run to numb oneself with alcohol or pot; to cave in to peer pressure; to shoplift; to cheat at school; to lie to one's parents; to get the whole virginity-losing thing over with as soon as possible; to have an abortion when the unplanned pregnancy happens.

And in the long run, really it's harder to maintain a web of deceit, harder to be a slave of the fickle mob, harder to live with self-inflicted disease, harder to live with the guilt of senseless sins. Christ and His saints reveal a better way. It is said that imitation is the sincerest form of flattery; it is also the sincerest form of veneration. Imitating Jesus Christ is a lot of work, a lot of sacrifice, a lot of pain and tribulation. It's not for the cowardly or the lazy or the proud or the stupid. But it's the only way to truly *live*; all others are just slower forms of dying.

What I loved about Ionian Village is that we had the chance to see the fruits of the struggles of the saints, of the Greek Orthodox people, and of the young people who came to camp and found the gateway to repentance, forgiveness, and love. If you ever get there and you see footprints in the sand, they are likely not those of Christ carrying some weary soul. Rather, they are probably the footprints of one of His saints—old or new or in-  
p r o g r e s s —  
carrying out the Lord's work in our day still.



## ANNOUNCEMENTS

## CONDOLENCES TO:

- Helen Nicholoff and son Kris on the passing of Phil Nicholoff.
- George and MaryAnn Mansour and family on the passing of George's brother Mitchell Mansour.
- George and Leila Abdallah on the passing of George's brother.

*May their memory be eternal!*

## THE HOLY GIFTS

Our parish is blessed with some wonderful bread-makers. We enjoy some of the best prosphora in the whole Archdiocese. (Trust me, as the former deacon, I would know!).

But we have a need for more parishioners to join their ranks. The demand for holy bread is so great, and reserves are low. We used to assign each parish family a Sunday or feastday to supply three loaves of prosphora. Most opted out by sending a check for \$15 instead. And so for a long time now the act of presenting the gift of bread for communion has fallen to only a few.

Please, we need more parishioners to get into the act. If you are interested in making prosphora, but would like a little tutoring, we can arrange that. Our reserves are low, and help is needed now. Contact Fr. Mark if you are able and willing to help give the gift that makes the Gifts!

## AHEPA LABOR DAY PICNIC

You're invited to the free 10th Annual AHEPA Labor Day Picnic.

Monday, September 5  
Patriarche Park  
Noon—4 pm

## GOT BASIL?

Please contact Fr. Mark if you have some basil in your garden that you would be willing to donate for the Cross-Exaltation service on September 14. Because the service falls on a Sunday this year, extra vasiliko is needed. Your contribution will be much appreciated!



### GRECIAN OLIVE OIL (FIRST PRESS)

This fine olive oil from the village of Metamorphosis is back in and available once again in the church office Monday-Friday from 9-1 p.m. The oil is available in 3 liter cans, and .75 and a limited supply of 1.0 liter bottles.

*Kali Orexi!*

## ALTAR TEAMS

New Altar boy teams will be drawn up soon. If your young man is interested in serving this year and did not serve last year, please contact Fr. Mark as soon as possible to let him know.

## VOLUNTEERS NEEDED

The parish needs volunteers to fill several important ministry positions. We are looking for someone to take on the parish library and advisors for the JOY (middle school) youth group. Contact Fr. Mark if you are interested.

## Parish Email List

Please forward your email address to the church office if they wish to receive email news from time to time. Send your request to HolyTrinityGreek@sbcglobal.net if you have not been receiving occasional general emails and wish to do so.



Visit us on line at <http://holytrinity-lansing.org/>

## PHILOPTOCHOS by Secretary Frances Katsiris

**Welcome!**

As we start our new Ecumenical year, we look at the accomplishments of the previous year and look forward to the challenges of the future. Our first meeting of the Ecumenical Year will be held 5:45 PM on September 6<sup>th</sup> at the Delhi Café in Holt. The Delhi is located just east of Cedar Street on Willoughby Road. There will be a short meeting and a great time enjoying each other's company. Please come and join us as we are really looking forward to the coming year and all our activities.

Our organization's goal is to serve those in need. To meet that goal we host our Annual Bake Sale and Luncheon which is an event people in Lansing area look forward to and provides most of the revenue we need to support our yearly budget. That being said, we need the support of all the women (and men) in our community to continue this yearly, time honored event in its 63<sup>rd</sup> year, now more than ever. As we start the year with plans for our annual Bake Sale, we will be reaching out to you with information on dates and plans as well as asking for your participation in bringing this event to the Lansing community once again this year. This year's Bake Sale is Thursday, November 3<sup>rd</sup>. Flyers and information will be available by our first meeting at the Delhi.

Last year the Zorba Dance was put on by the younger members of our parish (future members of Philoptochos). We thank them and applaud them for stepping in to continue this tradition! ***Kai tou chronou!*** We look forward to continue to work with them for this event.

We also introduced a new tradition this winter with the February comfort food Sunday. The winter months can be brutal in Michigan and this new tradition was a welcome change for a coffee hour. This new tradition will be added to our list of events.

The City Rescue Mission ended our year with their presentation. Please help us support those in the Lansing community who are less fortunate by helping fill the bins in our lobby.

Last but not least: We will continue to work toward knitting, crocheting and sewing items for our gift shop. If you can't come to Church (fall schedule to be determined), please consider taking home projects to complete for us. Contact Frances at 214-4338 if you wish to participate.

**PHILOPTOCHOS LEADERSHIP 2011-12**

At our spring meeting held May 2<sup>nd</sup> a new board and officers were elected.

**Officers:**

President	Olga Pascalenos
Treasurer	Angela Vlahakis
Vice President	Glykeria Christofilis
Secretary	Frances Katsiris
Advisor	Eleanor Spalding

**General Board members:**

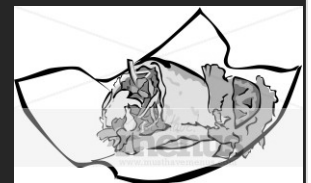
Bess Carantza  
Yvonne Joseph  
Helen Kaliyannakis  
Nancy Malvetis  
Ina Samra  
Martha Stathopoulos

**VOLUNTEERS ARE  
NEEDED !**

**MY BIG FAT GYRO DRIVE THRU**  
**will take place on Thursday, September**  
**22nd 11am - 7pm.**

**Volunteer sheets and tickets will be available soon!**

**Contact Alexis Popoff or  
Elaine Christofilis**



## AHEPA HONORS NEWS BY Phil Frangos

As summer draws to a close we look forward to family and friends returning from vacations, beautiful fall foliage, and exciting college football games. Don't forget AHEPA's annual Labor Day picnic at East Lansing's Patriarch Park. For the tenth consecutive year, the Wolverine Chapter invites the Holy Trinity community to an afternoon of comfort food, fellowship and fun. As in previous years, there is no charge for the event. Mark your calendars - 12:00 p.m., Monday, September 5.

AHEPA held its annual convention at the beautiful Fontainebleau Hotel in Miami Beach on July 17-24. Phillip Frangos was elected to the position of Supreme Secretary which ranks behind the positions of Supreme President and Supreme Vice-President. Phillip was initiated into Wolverine Chapter in January, 1968, and has served in all chapter and district offices. He has been elected Supreme Counselor on three occasions, served on the national Board of Directors for seven years, and as the Board's chairman for four years. Also attending the convention from Lansing were Tula and Themistocles Frangos. Themistocles represented Wolverine Chapter as a delegate and served on the convention Credentials Committee.

## ODYSSEY GREEK LANGUAGE & CULTURAL PROGRAM by Zana Litos

The Odyssey Greek Language & Cultural Program is looking forward for the 2011-12 school year. Again this year Odyssey will offer Greek classes and different cultural events for a variety of skill levels and age groups.

Look for registration packages, which will be mailed out to former students and potential new students during the month of August/September.

Odyssey offers introductory classes for young children, high school age, college and adults. Intermediate classes will also be offered to these age groups along with our popular adult Greek conversational class. If you are interested in learning Greek or just improving your Greek language skills, the Odyssey Program offers an enjoyable learning setting for you. Language is taught by incorporating and exploring important features of Orthodoxy, Greek culture and tradition.

- Attention:**
- a) If more than one school age family member registers for Odyssey classes, the additional members receive a discounted registration fee. Again this year our Lansing Wolverine Chapter of the Order of AHEPA and our local Philoptochos Chapter will be providing a limited number of half tuitions scholarships for Holy Trinity members participating in the school age Odyssey Program.
  - b) Several area high schools and colleges now provide credits for successful participation in the Odyssey Program. Odyssey participants who have passed the Greek language proficiency test have placed out of introductory Modern Greek classes at the college level.

If you do not receive a registration package in August, please contact the Holy Trinity Greek Orthodox Church office at (517) 482-7341. If you have any other question/concern, feel free to call Zana Litos at (517) 349-2966

## SUNDAY SCHOOL: MIDDLE AND HIGH-SCHOOL CLASS by Jerry Munk

*"Where youth end up religiously as emerging adults is highly governed by the nature of their religious upbringing, commitments and experiences in earlier years... To summarize most briefly, religious outcomes in emerging adulthood are not random happenstances about which all bets are off after age 18. Instead they flow quite predictably from formative religious influences that shape persons lives in earlier years...The form, content and intensity of religious socialization are therefore, crucial in shaping the religious outcomes of those being socialized. This task inevitably falls almost entirely to two main social entities. First are individual family households, where parents predictably do the primary socializing. Secondly it is the individual religious congregations, where other adults can exert socializing influence on youth .... If formation in faith does not happen there, it will with rare exceptions not happen anywhere."* **Souls in Transition: The Religious and Spiritual Lives of Emerging Adults**, Christian Smith

The quote above isolates the responsibility for bringing children into a full and dynamic faith with two entities: (1) Mom and Dad and (2) the Church. At the very least Mom and Dad should make weekly church attendance a high priority: i.e., we hardly ever miss Sunday Liturgy. In addition to participating in the common worship and receiving Holy Communion children can also attend Sunday School. This year the Middle and High-School class will be studying the book of Acts. This important book covers the history of the church in its earliest years, and helps us to understand how the Orthodox Church was established and why we do many of the things we do today. As with most school experiences, attendance makes a difference. If the student comes to every session, they will develop a good understanding of the material. If they attend only once in a while, they probably won't understand much of anything.

## Holy Trinity Greek Orthodox Church

Lansing, Michigan

### 2011 Stewardship Commitment

Your Name: \_\_\_\_\_

Your Spouse: \_\_\_\_\_

Address: \_\_\_\_\_

City \_\_\_\_\_ Zip: \_\_\_\_\_

Family Email: \_\_\_\_\_

Phone: \_\_\_\_\_

### My/Our Stewardship Pledge

to the parish for 2011 is::

- \$10,000 ● \$7,500 ● \$5,000 ● \$3,000 ● \$2,500
- 1,500 ● \$1,000
- \$500 (suggested minimum)
- Other: \_\_\_\_\_

Signature: \_\_\_\_\_

Signature: \_\_\_\_\_

*"We offer these gifts from  
Your own gifts"*

## UPCOMING EVENTS

**The 10th Annual Arthur and Mary Platsis Symposium on the Greek Legacy**

### ANCIENT CONSCIENCE

**Sunday, September 25 2:00pm**  
**Rackham Amphitheater (4<sup>th</sup> Floor)**  
 915 E. Washington St.  
 UM Central Campus

#### PLATSIS SYMPOSIUM SPEAKERS & RESPONDENTS

#### **"Ideas of Moral Conscience in Antiquity and Their Later Effects"**

Richard Sorabji, Professor and Honorary Fellow of Wolfson College, Oxford

Respondent: Professor Matthew Evans, Department of Philosophy, UM

#### **"The Limits of Free Speech and the Right to Self Expression in Ancient Greece"**

David Konstan, Professor of Classics, New York University, and Professor Emeritus, Brown University

Respondent: Harriet Fertik, Graduate Student, Department of Classical Studies, UM



**Consistency in Stewardship Giving**

Looking specifically at Stewardship, one can easily see that parishioners have recognized the importance of consistent giving – making their stewardship offerings throughout the year, rather than waiting and doing it in one or two checks.

Enrolling for automatic bank transfers of stewardship not only simplifies meeting one’s pledge, it benefits the parish by having stewardship offerings made regularly, even when one is away or not in attendance church services.

To become part of this program, please complete the form below and return it to the parish office.

\* \* \* \* \*

**AGREEMENT FOR DIRECT STEWARDSHIP PAYMENTS TO**

Holy Trinity Greek Orthodox Church of Lansing, Michigan

I (We) authorize HOLY TRINITY GREEK ORTHODOX CHURCH OF LANSING, MICHIGAN, (HTGOC) to initiate transfers of my stewardship from my (our) account specified below at the financial institution named below. In addition, I (We) acknowledge that the direct payment (EFT) transactions from the account must comply with the provisions of U.S. law.

I (We) further acknowledge that if a transfer fails because of Insufficient Funds, Closed Account, or Wrong Account Number, I (we) may be responsible for any fee which the financial institution may assess HTGOC.

**NAME OF YOUR FINANCIAL INSTITUTION:** \_\_\_\_\_

**CITY:** \_\_\_\_\_ **STATE:** \_\_\_\_\_

**ACCOUNT NAME:** (e.g., Special Checking, Money Market Savings, etc.) \_\_\_\_\_

**ACCOUNT NUMBER:** \_\_\_\_\_ [ ] Checking [ ] Savings

**FINANCIAL INSTITUTION ROUTING Number** (This 9-digit number, which identifies your bank, appears on the bottom line of your checks:: \_\_\_\_\_

**AMOUNT TO BE TRANSFERRED:** \_\_\_\_\_

**FREQUENCY:** [ ] Every Month [ ] Each Week

**IF MONTHLY, ON WHAT DAY OF THE MONTH:** \_\_\_\_\_

This authorization will remain in full force and effect until HTGOC has received written notification from me (us) of its termination in such time and in such a manner as to afford HTGOC and the Originating Financial Institution a reasonable opportunity to act on it.

**SIGNED:** \_\_\_\_\_ **Date:** \_\_\_\_\_

**SIGNED:** \_\_\_\_\_ **Date:** \_\_\_\_\_

**Return completed form to the Parish Office**

Holy Trinity Greek Orthodox Church  
 1701 East Saginaw Street  
 Lansing MI 48912  
 Office: 517-482-7341 Fax: 517-482-8524

8:45am ORTHROS SERVICE  
 10:00am DIVINE LITURGY  
 Fellowship coffee following Liturgy

# September 2011

Sun	Mon	Tue	Wed	Thu	Fri	Sat
4	5 <b>Labor Day</b> AHEPA picnic Patriarche Park Noon– 4 pm	6 5:45 pm - Philoptochos General dinner meeting—Delhi Café	7	8 Nativity of the Theotokos Liturgy 10 am	9 5:30 Wedding rehearsal	10 Krista Worthington Wedding
11 Sunday School Sponsors Coffee Hour  Sunday School Starts Water Blessing	12 Parish Council Meeting 7pm	13	14 Exaltation of the Holy Cross Liturgy 10 am	15 MARSP Lucheon	16  Odyssey Classes 4:30-6:30 p.m.	17
18 Philoptochos Coffee Hour  40-Day Memorial for Bertha Laskaris and Phil Nicholoff	19 1:30 Interfaith Meeting  Lampighter Deadline	20	21	22 <b>GYRO DRIVE THRU EVENT</b>	23  Odyssey Classes 4:30-6:30 p.m.	24
25 Odyssey hosts coffee with loukourmathes  2 pm Platisis Symposium in Ann Arbor	26	27	28 Metropolis Clergy-Laity in Westland, MI	29 Metropolis Clergy-Laity in Westland, MI	30 Odyssey Classes 4:30-6:30 p.m. Metropolis Clergy-Laity in Westland, MI	

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# October 2011

Sun	Mon	Tue	Wed	Thu	Fri	Sat
						1 Metropolis Clergy-Laty in Westland, MI
2 Choir Sponsors Coffee Hour Student Welcome Dinner 5:30 pm	3 7 pm Philoptochos General Meeting	4	5	6	7 Odyssey Classes 4:30-6:30 p.m.	8
9 General Assembly Philoptochos Coffee For Rescue Mission	10 Columbus Day Parish Council Meeting 7 pm	11	12	13 Zack Abood Wedding rehearsal 5:30 pm	14 Zack Abood Wedding 5:00 pm Odyssey Classes 4:30-6:30 p.m.	15
16 Parish Council Sponsors Coffee Hour	17 1:30 Interfaith Day Meeting Lampighter deadline	18	19	20 MARSP Luncheon	21- Odyssey Classes 4:30-6:30 p.m. Philoptocos Baklava baking committee	22 Philoptochos Baklava baking committee 8:00 pm
23 Odyssey Host OXI Day Coffee Hour 10-Year Memorial for Connie Malvetis	24	25	26 St. Demetrios, Liturgy 10 am Sunday School Halloween Party	27	28 OXI Day Odyssey Classes 4:30-6:30 p.m.	29
30 Memorial Garden Hosts Coffee Hour	31					