



FROM
FATHER
KOSTA

Beloved in Christ,

Easter is much more than just a yearly commemoration of the Resurrection of Christ. Easter is the new life which shone forth from the grave and has been given to all those who believe in Christ. It is the new life which has been given to us at our baptism, as we died to this world and resurrected into the Body of Christ and His Kingdom. The Resurrection of Christ happened and happens to us constantly, and it changes our attitude towards this world and towards death itself, when we understand that death has been destroyed by Christ's death. Jesus' Resurrection becomes our passage from sadness to joy, and death changes from a tragedy to the ultimate victory.

We are so busy and preoccupied that we forget all this. We feel this isn't our faith, that this event has no meaning for us in our everyday lives. This is because of our weakness to live constantly the faith, hope, and love to which Christ raised us when he told us to seek first God's Kingdom and His righteousness. We forget all this, and we fail to snap out of our daily preoccupations. We forget even death, until it comes to us, unexpected. Sometimes we acknowledge our sins, yet we don't recognize the biggest sin: the endless sadness and tragedy of our nominal Christianity.

The yearly cycle of services in the Church help us recover the vision of the new life in Christ that we lose, so we can repent and return to it. Through our worship, we come into communion with the new life of the Kingdom. In the centre of this liturgical cycle, we find Pascha, the heart and peak of the whole liturgical year. The Resurrection opens the gates of Christ's Kingdom, and we foretaste the eternal glory and joy described in the words, "death is no more!" Pascha is the end and beginning of our journey at the same time: the end of the old life and the beginning of a life in Christ in His Kingdom.

Yet it is hard to forsake the world and its everyday pettiness and preoccupations. That's why we have Lent. It is the help we need to find repentance, forgiveness, and humility, so we will celebrate Pascha, not just as permission to eat and celebrate again, but as the end of the "old" and our entrance into the "new" - into the Kingdom of God.

In the early Church the main purpose of Lent was to prepare the catechumen for baptism, which took place in the Paschal Liturgy. Even when we don't have catechumens, the meaning of Lent remains the same, because even though we are already baptized, we constantly lose and betray through our sins that which we received at Baptism - the Kingdom of God. Therefore Pascha is our return to our own baptism, and Lent is the preparation of that return. Lent is our effort and struggle to our own pascha, or passage, into the new life in Christ. Lent contains a lot of catechetical and baptismal aspects, not because of its ancient roots, but because they are something important and essential for us. Each year, Lent and Easter are the rediscovery and the recovery of what we were made through our own baptismal death and resurrection.

Lent is a pilgrimage, and as we travel on that journey into the "bright sadness" of Lent, we already see far away our destination. This destination is the joy of the Resurrection and the entrance into the Kingdom. It is this vision of the destination that makes Lent's sadness bright, and our lenten fasting and praying a "spiritual Spring." The night of Lent is dark and long, but on our journey, a mysterious and radiant dawn shines on the horizon - the Resurrection of Christ, our return to the Kingdom, and our own baptismal death and resurrection into the Body of Christ.

Fr. Kosta

Αγαπητοί εν Χριστώ,

Το Πάσχα είναι κάτι περισσότερο από μια ετήσια γιορτή της Ανάστασης του Χριστού. Είναι η καινούρια ζωή που έλαμψε από τον τάφο και δόθηκε σε όσους πιστεύουν στον Χριστό. Είναι η καινούρια ζωή που λάβαμε στην βάπτισή μας, αφού πεθάναμε σε αυτόν τον κόσμο και αναστηθήκαμε στο Σώμα του Χριστού και την Βασιλεία Του. Η Ανάσταση του Χριστού έγινε και γίνεται για εμάς συνεχώς, και αλλάζει πως βλέπουμε τον κόσμο και τον ίδιο τον θάνατο, όταν καταλαβαίνουμε ότι ο θάνατος καταστράφηκε με τον θάνατο του Χριστού. Η Ανάσταση του Χριστού γίνεται η μετάβαση μας από τη λύπη στην χαρά, και ο θάνατος αλλάζει από τραγωδία σε νίκη. Είμαστε τόσο απασχολημένοι που τα ξεχνάμε όλα αυτά. Νιώθουμε ότι αυτή δεν είναι η πίστη μας, ότι αυτό το γεγονός δεν έχει νόημα στις καθημερινές ζωές μας. Αυτό είναι λόγου της αδυναμίας μας να ζούμε συνεχώς την πίστη, ελπίδα και αγάπη στην οποία μας ανέβασε ο Χριστός όταν μας είπε να ψάχνουμε πρώτα την Βασιλεία του Θεού και την δικαιοσύνη Του. Τα ξεχνάμε όλα αυτά, και δεν ξυπνάμε από τις καθημερινές ανησυχίες. Ξεχνάμε ακόμα και τον θάνατο, ώσπου να έρθει ξαφνικά. Μερικές φορές αναγνωρίζουμε τις αμαρτίες μας, άλλα ακόμα δεν αναγνωρίζουμε την μεγαλύτερη αμαρτία: την ονομαστική, χλιαρή πίστη μας.

Ο ετήσιος λειτουργικός κύκλος της Εκκλησίας μας βοηθάει να ανακτήσουμε την όραση της καινούριας ζωής που χάνουμε, ώστε να μετανοήσουμε και να επιστρέψουμε σε αυτή. Μέσω της λατρείας μας, ερχόμαστε σε κοινωνία με την νέα ζωή στην Βασιλεία. Στο κέντρο αυτού του κύκλου, βρίσκουμε το Πάσχα, που είναι η καρδιά και το αποκορύφωμα όλου του χρόνου. Η Ανάσταση ανοίγει τις πύλες της Βασιλείας του Χριστού, και λαμβάνουμε μια γεύση της αιώνιας δόξας και χαράς της ήττας του θανάτου. Το Πάσχα είναι το τέλος και συγχρόνως η αρχή του ταξιδιού μας: το τέλος της παλαιάς ζωής και η αρχή μιας ζωής εν Χριστώ στην Βασιλεία Του. Και όμως, είναι δύσκολο να απαρνηθούμε τον κόσμο και τις καθημερινές μικρότητες και ανησυχίες. Για αυτό έχουμε την Τεσσαρακοστή. Είναι η βοήθεια που χρειαζόμαστε για να βρούμε την μετάνοια, τη συγχώρεση, και την ταπεινοφροσύνη που χρειαζόμαστε για να γιορτάσουμε το Πάσχα, όχι μόνο σαν μια άδεια να φάμε και γιορτάσουμε ξανά, αλλά σαν το τέλος του “παλιού” και την είσοδο μας στο “καινούριο” - στην Βασιλεία του Θεού.

Αρχικά, ο κύριος σκοπός της Τεσσαρακοστής ήταν να ετοιμάσει τους κατηχούμενους για βάπτισή, η οποία γινόταν στην Πασχαλινή Θ. Λειτουργία. Ακόμα και αν δεν έχουμε κατηχούμενους, το νόημα της Τεσσαρακοστής δεν αλλάζει, γιατί αν και είμαστε ήδη βαπτισμένοι, συνεχώς χάνουμε και προδίδουμε, μέσω των αμαρτιών μας, αυτό που λάβαμε στην βάπτισή - την Βασιλεία του Θεού. Ετσι, το Πάσχα είναι η επιστροφή μας στην δική μας βάπτισή, και η Τεσσαρακοστή είναι η ετοιμασία για αυτή την επιστροφή. Η Τεσσαρακοστή είναι η προσπάθεια και ο αγώνας μας προς τη δική μας μετάβαση στην καινούρια ζωή εν Χριστώ. Η Τεσσαρακοστή έχει πολλές κατηχητικές και βαπτιστικές πτυχές, όχι λόγο των αρχαίων ριζών της, αλλά γιατί είναι σημαντικές και ουσιαστικές για εμάς. Κάθε χρόνο, η Τεσσαρακοστή και το Πάσχα είναι η επανέυρεση και η αποκατάσταση αυτού που γίναμε μέσω του δικού μας βαπτιστικού θανάτου και της δικής μας βαπτιστικής ανάστασης. Η Τεσσαρακοστή είναι ένα προσκύνημα, και ως ταξιδεύουμε στην χαρμολύπη της, από τώρα βλέπουμε μακριά τον προορισμό μας. Αυτός ο προορισμός είναι η Ανάσταση και η είσοδος στην Βασιλεία. Είναι αυτή η όραση του προορισμού μας που δίνει χαρά στην Τεσσαρακοστή, και τη νηστεία και προσευχή μας, μια πνευματική Ανοιξη. Η νύχτα της Τεσσαρακοστής είναι σκοτεινή και μεγάλη, άλλα στο ταξίδι μας, μια μυστήρια και ακτινοβόλα αυγή λάμπει στον ορίζοντα - η Ανάσταση του Χριστού, η επιστροφή μας στην Βασιλεία, και ο δικός μας βαπτιστικός θάνατος και η δική μας βαπτιστική ανάσταση στο Σώμα του Χριστού.

π. Κωνσταντίνος



SERVICES FOR MARCH 2022

THE MATINS AND DIVINE LITURGIES FOR MARCH AND APRIL BEGIN 15 MINUTES EARLIER.
PLEASE READ THE SCHEDULE CAREFULLY!

SATURDAY	5	SATURDAY OF THE SOULS Orthros 9:00 am Divine Liturgy & Memorial Service 10:30 am
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SUNDAY	6	CHEESEFARE SUNDAY/SUNDAY OF FORGIVENESS Orthros 9:00 am Divine Liturgy 10:30 am VESPERS OF FORGIVENESS - BEGINNING OF GREAT LENT Great Vespers Service 7:00 pm
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WED.	9	PRE-SANCTIFIED LITURGY Vespers Divine Liturgy of the Pre-Sanctified Gifts 7:00 pm
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FRIDAY	11	1st SALUTATIONS TO THE THEOTOKOS Salutations Service to the Mother of God 7:00 pm
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SATURDAY	12	SATURDAY OF THE SOULS Orthros 9:00 am Divine Liturgy & Memorial Service 10:30 am
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SUNDAY	13	1st SUNDAY OF LENT - SUNDAY OF ORTHODOXY Orthros 9:00 am Divine Liturgy & Icon Procession 10:30 am *Please bring an icon with you to church today!
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WED.	16	PRE-SANCTIFIED LITURGY Vespers Divine Liturgy of the Pre-Sanctified Gifts 7:00 pm
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FRIDAY	18	2nd SALUTATIONS TO THE THEOTOKOS Salutations Service to the Mother of God 7:00 pm
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SUNDAY	20	2nd SUNDAY OF LENT - ST. GREGORY PALAMAS Orthros 9:00 am Divine Liturgy 10:30 am *Doxology for Greek Independence Day after the Divine Liturgy
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WED.	23	PRE-SANCTIFIED LITURGY Vespers Divine Liturgy of the Pre-Sanctified Gifts 7:00 pm
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THURSDAY	24	FOREFEAST OF THE ANNUNCIATION Great Vespers Service 7:00 pm
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FRIDAY	25	THE ANNUNCIATION OF THE MOTHER OF GOD Orthros 9:00 am Divine Liturgy 10:30 am 3rd SALUTATIONS TO THE THEOTOKOS Salutations Service to the Mother of God 7:00 pm
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SUNDAY	27	3rd SUNDAY OF LENT - VENERATION OF THE HOLY CROSS Orthros 9:00 am Divine Liturgy 10:30 am
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WED.	30	PRE-SANCTIFIED LITURGY Vespers Divine Liturgy of the Pre-Sanctified Gifts 7:00 pm

ΑΚΟΛΟΥΘΙΕΣ ΜΑΡΤΙΟΥ 2022

ΟΙ ΟΡΘΟΡΟΙ ΚΑΙ ΟΙ ΛΕΙΤΟΥΡΓΙΕΣ ΓΙΑ ΤΟΝ ΜΑΡΤΙΟ ΚΑΙ ΑΠΡΙΛΙΟ ΑΡΧΙΖΟΥΝ 15 ΛΕΠΤΑ ΝΩΡΙΤΕΡΑ! ΔΙΑΒΑΣΤΕ ΤΟ ΠΡΟΓΡΑΜΜΑ ΤΟΥ ΜΗΝΑ ΜΕ ΠΡΟΣΟΧΗ.

ΣΑΒΒΑΤΟ	5	ΨΥΧΟΣΑΒΒΑΤΟ Όρθρος 9:00 π.μ. Θεία Λειτουργία & Μνημόσυνα 10:15 π.μ.
ΚΥΡΙΑΚΗ	6	ΚΥΡΙΑΚΗΣ ΤΗΣ ΤΥΡΟΦΑΓΟΥ / ΚΥΡΙΑΚΗ ΣΥΓΧΩΡΗΣΕΩΣ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ. ΕΣΠΕΡΙΝΟΣ ΣΥΓΧΩΡΗΣΕΩΣ - ΑΡΧΗ ΣΑΡΡΑΚΟΣΤΗΣ Μεγάλος Εσπερινός 7:00 μ.μ.
ΤΕΤΑΡΤΗ	9	ΠΡΟΗΓΙΑΣΜΕΝΗ ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ Εσπερινή Λειτουργία των Προηγιασμένων Τιμίων Δώρων 7:00 μ.μ.
ΠΑΡΑΣΚ.	11	Α' ΧΑΙΡΕΤΙΣΜΟΙ Χαιρετισμοί προς την Υπεραγία Θεοτόκο 7:00 μ.μ.
ΣΑΒΒΑΤΟ	12	ΨΥΧΟΣΑΒΒΑΤΟ Όρθρος 9:00 π.μ. Θεία Λειτουργία & Μνημόσυνα 10:15 π.μ.
ΚΥΡΙΑΚΗ	13	Α' ΚΥΡΙΑΚΗ ΝΗΣΤΕΙΩΝ - ΚΥΡΙΑΚΗ ΤΗΣ ΟΡΘΟΔΟΞΙΑΣ Όρθρος 9:00 π.μ. Θεία Λειτουργία & Λιτάνευση των Εικόνων 10:30 π.μ. * Φέρτε μια εικόνα σας στην εκκλησία σήμερα
ΤΕΤΑΡΤΗ	16	ΠΡΟΗΓΙΑΣΜΕΝΗ ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ Εσπερινή Λειτουργία των Προηγιασμένων Τιμίων Δώρων 7:00 μ.μ.
ΠΑΡΑΣΚ.	18	Β' ΧΑΙΡΕΤΙΣΜΟΙ Χαιρετισμοί προς την Υπεραγία Θεοτόκο 7:00 μ.μ.
ΚΥΡΙΑΚΗ	20	Β' ΚΥΡΙΑΚΗ ΝΗΣΤΕΙΩΝ - ΓΡΗΓΟΡΙΟΥ ΤΟΥ ΠΑΛΑΜΑ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ. * Δοξολογία για τη 25η Μαρτίου μετά τη Θ. Λειτουργία
ΤΕΤΑΡΤΗ	23	ΠΡΟΗΓΙΑΣΜΕΝΗ ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ Εσπερινή Λειτουργία των Προηγιασμένων Τιμίων Δώρων 7:00 μ.μ.
ΠΕΜΠΤΗ	24	ΠΡΟΕΟΡΤΙΑ ΤΟΥ ΕΥΑΓΓΕΛΙΣΜΟΥ Μέγας Εσπερινός του Ευαγγελισμού 7:00 μ.μ.
ΠΑΡΑΣΚ.	25	Ο ΕΥΑΓΓΕΛΙΣΜΟΣ ΤΗΣ ΥΠΕΡΑΓΙΑΣ ΘΕΟΤΟΚΟΥ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:15 π.μ. Γ' ΧΑΙΡΕΤΙΣΜΟΙ Χαιρετισμοί προς την Υπεραγία Θεοτόκο 7:00 μ.μ.
ΚΥΡΙΑΚΗ	27	Γ' ΚΥΡΙΑΚΗ ΝΗΣΤΕΙΩΝ - ΣΤΑΥΡΟΠΡΟΣΚΥΝΗΣΕΩΣ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:15 π.μ.
ΤΕΤΑΡΤΗ	30	ΠΡΟΗΓΙΑΣΜΕΝΗ ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ Εσπερινή Λειτουργία των Προηγιασμένων Τιμίων Δώρων 7:00 μ.μ.

**HOLY TRINITY
GREEK ORTHODOX CHURCH**

Under the Auspices of the
Greek Orthodox Archdiocese of Canada

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CHURCH ETIQUETTE

When attending Divine Services we have the responsibility of maintaining proper decorum and atmosphere in the church.

The very first thing to keep in mind is that we are to be at Divine Services **on time**.

The church is the house of God. Reverence, respectful attire, and good manners are required at all times. Irreverent or irrelevant conversations should not go on in the Narthex or in the church proper. There are certain times during the Divine Services when no one should be moving about, entering the church, or being seated at a pew.

Wherever a person happens to be at these moments, he or she should stop and stand reverently until the proper moment to be seated.

These times are:

- During the Doxology, when the priest is censuring.
- During the small Entrance - the procession of the priest and Altar servers with the Holy Gospel.
- When the priest cense the Altar, icons, and congregation throughout the Service.
- During the reading of the Epistle and Gospel.
- During the Great Entrance - the procession of the priest and the Altar servers with the Holy Gifts.
- During the recitation of the Creed of Faith and the Lord's Prayer (Our Father).
- During the Consecration of the Holy Gifts.
- During Holy Communion.
- During any special services such as Memorials or Blessing or the Loaves, special Doxologies, etc.

The General rule is that whenever the priest is outside the Holy Altar either with the censer or giving a blessing, there should be no movement in the church.

When receiving any Sacrament of the church, use your baptismal/Chrismation name.

WHY FASTING IS IMPORTANT

Let us begin the fast with joy!
Let us prepare ourselves for spiritual efforts!
Let us cleanse our soul and cleanse our flesh!
Let us abstain from every passion as we abstain from food!

Each year we begin our Lenten journey by singing this verse from the Vespers of Forgiveness Sunday. It reminds us that we undertake the fast “with joy” as we recall our Lord’s words to us Matthew 6, and not be like the hypocrites. And St. Paul cautions us in his Epistle to the Romans to not condemn those who do not keep the fast properly. Taken together, they serve to teach us an important lesson, one of control both inwardly and outwardly. And it gives us an answer to the question, “What is so important about fasting?”

It is with this concept of control in mind that we can truly understand the purpose of fasting. Some people think of fasting as a way of imitating our Lord who made the ultimate sacrifice for our benefit and for our salvation. So they give up “something” for Lent. Or they look at the fasting rules of the church as a type of sacrifice since they are not partaking of certain foods for the length of the fast.

This is not really an Orthodox approach to fasting or to Lent in general. For the Orthodox Christian is called to fast within the context of control, control of our will. A control that governs not only food, but all the passions that we may encounter on a regular basis. For it is not what goes into the mouth that causes one to sin, but what comes out of it. In this way, gossip, false accusation, lust, anger, and nearly anything we can think of that arouses our passions can lead to sinfulness. It could be the seeking of pleasure from social involvement, the various media resources at our disposal today, or the social media itself can also lead us into temptation and a fall from grace.

So the true reason to fast is not found in the sacrifice, but in the control of the self-will and the self-willing of what we chose to do or not to do, say or not to say, eat or not to eat, and so on. For true fasting is as much a source of instruction to ourselves as it is the abstinence from things. We can learn how to control our desire for certain foods or drinks, our participation in events and even conversations, and by this practice of control of the self that we also learn our true nature.

The real purpose of practicing a fast is to discover the real person that God created us to be. When Adam and Eve transgressed the Lord’s command not to eat from the tree, they lost the ability to see themselves as the image of God or His likeness. They desired the fruit because they thought it would make them like God, for they did realize they already were like God. That deception of the serpent was exactly this, for he said “If you eat it you will be like God, knowing good and evil. [Gen. 3:6] So we can see why this makes our effort of fasting so important, for fasting was the only command that God gave Adam and Eve, and they could not do it. So the truest purpose of our fasting is to restore the mastery of our own will, not just in fasting from food, but in control of our desire for worldly pleasures (which are fleeting), from improper thought (which can lead to even more sin), and from laziness (the failure to practice the increased life of prayer in Great Lent). Nor can we simply think that struggling with fasting is all we need either, for there is also a call to do positive things in Lent as well.

This past Sunday of the Last judgment shows us what we are also called to do in the positive light as well. Care for those less fortunate than ourselves is paramount in restoring our life in Christ. Clothing the naked, feeding the hungry, visiting the sick and imprisoned are also acts that help us on our Lenten journey.

So we see the three callings of Lent, Prayer, Fasting and Almsgiving are all necessary for us to accomplish our goal in Lent of drawing closer to Christ, of being more like Him in our own life. Practicing these three callings will help us gain knowledge of our true image and likeness; it will help us become the real person we were created to be, a living example of Jesus Christ to others.

It is my prayer that each of you will find this path towards the true image and likeness during this Great Lent and by that path discover who you really are in Christ. May you all be blessed with joy and strength to complete the fast with joy and rejoice in the Holy Resurrection of our Lord and Saviour, Jesus Christ.

PLEASE KEEP IN MIND

BACK TO ORTHODOX BASICS:

Great Lent

CASUAL AND JUDGEMENT-FREE DISCUSSIONS ON THE THEMES OF GREAT LENT, AND THE SPIRITUAL & PHYSICAL REALITY & CONSEQUENCES OF THE RESURRECTION OF JESUS CHRIST.

FEEL FREE TO BRING YOUR QUESTIONS

THURSDAY, MARCH 3, 2022
THURSDAY, MARCH 17, 2022
THURSDAY, MARCH 31, 2022

THE MARCH DATES WILL BE ANNOUNCED IN THE MARCH BULLETIN AND ARE DEPENDENT ON SOUVLAKI TAKE-OUT DATES

FROM 6:30 P M - 8 P M

PLEASE ENTER THROUGH THE CHURCH DOORS
OPEN TO EVERYONE AGE 14+
FAMILY ATTENDANCE IS ENCOURAGED!

HOLY TRINITY GREEK ORTHODOX CHURCH
651 BEVERLY STREET, THUNDER BAY

DO YOU HAVE A QUESTION OR TOPIC YOU'D LIKE TO DISCUSS?
EMAIL FATHER KOSTA AT FATHERKOSTA@GMAIL.COM

MONTHLY YOUTH MEETINGS

WITH FR. KOSTA

SUNDAY, MARCH 6, 2022
SUNDAY, MARCH 20, 2022

IN THE CHURCH, AFTER THE DIVINE LITURGY

AGES 9 +

TALKS ON THE GREAT LENT PERIOD, THE RESURRECTION, AND OUR
RELATIONSHIP WITH GOD

QUESTIONS: FATHERKOSTA@GMAIL.COM

Forgiveness Vespers



Start Great Lent properly: By forgiving each other and giving strength, love, and encouragement to our neighbour.

• **SUNDAY, MARCH 6** •

SERVICE STARTS 7:00 PM

GREAT LENT

St. Moses the Athonite

The period before Pascha which we are going through gives birth, or should give birth, to a special feeling within us. The most beautiful and solemn hymns of this period, the many liturgical occasions, and the lenten fast are calling us to assemble ourselves. To stoop within us, to figure out our problems, to self-evaluate towards a sincere repentance.

Many people do not want to acknowledge the meaning of these days, continuing along in the monotonous life. Although they say life is tiring them, they do not take one step towards an essential change. They do strict diets, but they don't fast. They go to psychologists, and sit in front of the television for hours, but they don't go to a confessor nor to church. People today do not want to give, but only to get, without toil or personal sacrifice. We are afraid to look in the mirror and look at ourselves in the eyes. We systematically avoid this, causing anxiety within ourselves.

Great Lent Works like an X-Ray machine, like a photographic camera, like a mirror. Somehow we consider it repulsive, because it reveals our hidden reality.

Today's spirit of consumerism, comfort, and pride leaves man a prisoner of the many unnecessary things that have filled his life. Great Lent is a halt to this routine and a transfiguration. A prayer said in the divine services during this entire period hundreds of times, written by St. Ephraim the Syrian, urges us to abandon sloth, curiosity, love of power, and idle talk, and gain wisdom, humility, patience, and love. This beautiful and meaningful prayer ends by asking God: "Grant me to see my own fault and not to judge my brother." That is, to abandon gossip, over-analyzing, and the strict and continuous judgement of others, and to turn within ourselves, correcting our own mistakes.

Great Lent wants us to focus on ourselves and contribute to the healing of our spiritual diseases, which darken our minds and make our lives difficult and bitter. If we reach this self-knowledge and repentance, then Great Lent will not be a gloomy and barren time for us, or a simple time to fulfill our "moral duties," but an opportunity to soften our hardened hearts, which will lead us to the love for people and the love for God.

Excessive rationalizing of the difficult times we live in, strives to keep us away from everything mystical, hesychastic, sacred, mysterious, supra-logical, and supernatural. The result of this state has come to light. Everywhere there is melancholy, and despair reigns, afflicting many. It is time to see from the depth of our hearts that we have become estranged, and the time is ripe to return to the cradle of Crucified Love. Often during the time of Great Lent we encounter temptations, trials, tribulations, and failures. These are to mature us, to help us acquire balance and a child-like nature. Let us not forget that the life of the Christian is one of the Cross. Without crucifixion there will come no resurrection. Great Lent is a beautiful and good time for preparation, a semi-darkened corridor leading us to a chamber full of light. The foundations of this preparatory time are prayer and fasting. But prayer and fasting without humility and love bear no fruit. Fasting and prayer aim to temper and control our selfishness.

Let us not lose this opportunity offered once again in the Great Fast, as we are approaching it. In the Church, our problems find their solution. The cold winter is followed by spring. The Triodion is followed by the Pentecostarion. The clouds are never permanent, but afterwards the sunshine is much better. And now, as a wonderful hymn says, it is the "time of repentance and the hour of prayer."

DIGITAL CHANT AND CHURCH SERVICES RESOURCE

The full services for all Sundays and major feast days of the year, available in Greek and English in PDF format - what many of our churches use for our services. Go to the website and follow along!

www.agesinitiatives.com

I'M ORTHODOX, WHAT DOES THAT MEAN?

This booklet answers the basic questions of what it means to be an Orthodox Christian. Available at the website below or through our priest:

<https://goarchdiocese.ca>

DONATIONS AND MEMBERSHIPS

Donations and memberships can be paid in person or electronically - preferably via direct e-transfer at holytrinity@tbaytel.net.

You can also use the PayPal link on our website. If you wish to pay by cheque or cash, please speak with our treasurer or the priest.

PRAYER AND VISIT REQUESTS

Please contact Fr. Kosta directly if you would like a visit for yourself or a relative at 807-357-9984 or at fatherkosta@gmail.com. This includes home and business blessings and the Sacrament of Holy Oil for those who are ill.

CHILDREN IN THE DIVINE LITURGY

To the parents and grandparents of our young children, may we suggest...

Relax! God put the wiggle and curiosity in children; don't feel you have to suppress it. All are welcome! Sit somewhere where it is easier for your little ones to see and hear what is going on - even if that means you sit at the front. They tire of seeing the backs of others' heads. We know how hard it is to have small children in Liturgy. Please don't be discouraged. We love you and want you here.

Quietly explain the Liturgy to your children:

The Small Entrance

The Gospel (the Good News) coming into the world

The Epistle and Gospel Readings

Our message for the day

The Sermon/Homily

The clergy speaks about the Bible readings, the Saints, and the Holy Days

The Offering (Anaphora)

Bowing to our King and offering Him our gifts, that He may change them into His Body and Blood and offer them back to us

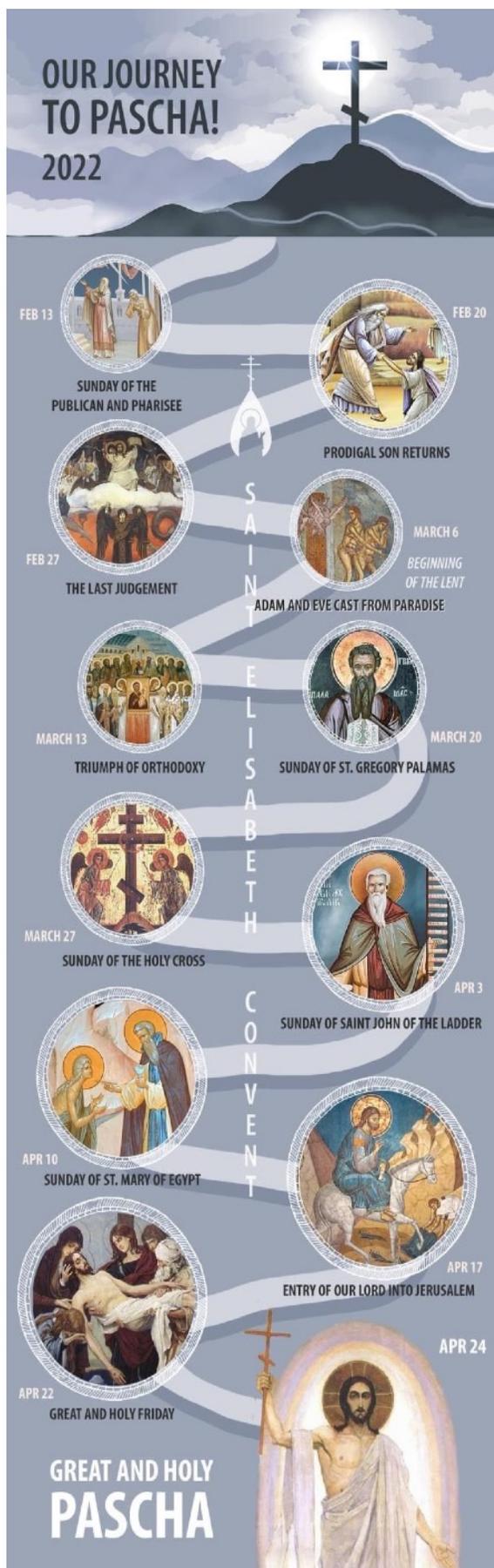
Holy Communion

Christ is in us and we are in Him

Sing the hymns, pray, and voice the responses with the chanters and the choir. Children learn liturgical behaviour by copying you. Remember that we are here to worship Christ. If you have to temporarily leave the service with your child, feel free, but please come back when your child calms down. As Christ said, "Let the children come to Me."

Also, we encourage you to visit the church and Fr. Kosta with your children on days when there is no service, so you can explain to them a few things about the church. The children will also get a different appreciation of the church when they have it all to themselves.

To the members of our Community, the presence of children is a gift to the Church and a reminder that our Community is growing. Please pray for our children and welcome them by giving a smile of encouragement to their parents. Remember that the way we welcome children in the Church directly affects the way they respond to the Church, Christ, and to one another. Let them know they are home!



OUR JOURNEY TO PASCHA

MEATFARE SUNDAY - THE LAST JUDGEMENT

Pray facing East this week. Christ is returning from the East and we wait for Him! Use up or freeze your dairy this week.

CHEESFARE SUNDAY - ADAM AND EVE ARE EXPELLED FROM EDEN

Attend Forgiveness Vespers and ask each other for forgiveness each evening this week before bred. Great Lent begins after Forgiveness Vespers.

1ST SUNDAY OF LENT - SUNDAY OF ORTHODOXY

Bring an icon to church this week and take part in the procession of the icons! Clean and tidy up your icon corner in your room/home this week.

2ND SUNDAY OF LENT - REMEMBERING ST. GREGORY PALAMAS

Bring a prayer rope to church to be blessed by Fr. Kosta. Use it and pray the Jesus prayer each day this week.

3RD SUNDAY OF LENT - VENERATION OF THE HOLY CROSS

Wear your cross to church and venerate (kiss) the Cross each morning. Ask Fr. Kosta to bless your cross.

4TH SUNDAY OF LENT - REMEMBERING ST. JOHN OF THE LADDER

St. John wrote the book *The Ladder*. Every time you climb stairs the week as St. John to help you reach the Kingdom of God.

5TH SUNDAY OF LENT - REMEMBERING ST. MARY OF EGYPT

Ask the Mother of God to offer your and the world pure thoughts and ideas in your prayers this week.

PALM SUNDAY - JESUS ENTERS JERUSALEM TO BE CRUCIFIED

Place your palm crosses that you got at church behind an icon at home and in your car. Great and Holy Week begins tonight!

GREAT AND HOLY FRIDAY - JESUS DIES ON THE CROSS AND IS BURIED

Avoid television, social media, internet, phones, and video games to honour Christ's death.

THE FEAST OF FEASTS! PASCHA! CHRIST IS RISEN FROM THE DEAD!

Greet everyone with "Christ is Risen - Indeed He is Risen!" Say it each morning and before bed-time. No fasting this week because we are celebrating!

ΖΗΤΩ Η 25η ΜΑΡΤΙΟΥ 1821!



ΔΟΞΟΛΟΓΙΑ

Τη Κυριακή, 20 Μαρτίου, στο τέλος της Θ. Λειτουργίας, θα γίνει η Δοξολογία για την αρχή του αγώνα για την εθνική παλιγγενεσία των Ελλήνων από την Οθωμανική Αυτοκρατορία.

DOXOLOGY

On Sunday, March 20, at the end of the Divine Liturgy there will be a special Doxology for the beginning of the Greek Struggle of Independence from the Ottoman Empire.



Common Questions by First-Time Visitors or Inquirers

Q: What does “Greek Orthodox” mean?

The term Greek Orthodox may refer either to the Orthodox Church as a whole or to the churches of the Eastern Roman Empire or “Byzantine” areas. Greek Orthodox also refers to the style of liturgical rite used in the Church.

In the western world, Greek Orthodox mainly refers to Orthodox Christians of Greek descent. However, non-Orthodox people sometimes apply the term to all Orthodox Christians without regard to ethnicity, much as the term Roman Catholic is used to refer to all those who belong to the Roman Catholic Church, despite not being of Italian ancestry.

Q: What language are your services in?

Our Divine Liturgy is done in English and Greek, with most of the prayers done in English, while the hymns which are chanted by the cantors are usually balanced between Greek and English. Vespers and Matins (Orthros) are chanted in both Greek and English. The sermon is given in English and sometimes in Greek as well.

Q: Do I have to be Greek or Orthodox to attend services?

You do not have to be Greek or Orthodox to attend services. Everyone is welcome to attend and inquire about our theology and liturgical practices. In fact, we often have visitors in our church.

Please note that you need to be baptized Orthodox, in good standing, to receive the Sacraments. Being Greek does not automatically make you Orthodox, or vice versa. Our priest is available if you have any questions regarding your attendance at our church. Please feel free to contact him via text, or email a couple of days before you visit and he’ll answer any questions you have.

Q: What is a good service to attend if I’ve never been to an Orthodox service before?

It is recommended that you speak to the priest beforehand about attending a service so you will be prepared for what to expect.

Q: How will I fit in your congregation if I’m not Greek?

You will fit in just fine. We have many people who are not Greek, whether they come from different nationalities, are converts or married to a Greek Orthodox person. Orthodoxy is universal. You do not need to be Greek to be a member of the Church. Before thinking about fitting in, it is suggested that you simply learn about Orthodoxy and also get to know the congregation at Holy Trinity. Orthodoxy is not something you can jump into with both feet. It takes time and patience.

Q: I’m an Orthodox Christian but visiting for the first time. What should I do?

It is important that you contact the priest and let him know you are visiting, especially if you wish to receive Holy Communion.

Orthodox services can be overwhelming or confusing for people who are being exposed to them for the first time. Please feel free to speak with our priest after the service regarding your experience, as well as any questions you may have. On Sundays, coffee hour is the best time to talk with our priest and members of our congregation.

Membership, Stewardship, and Fees

As you know, it takes every little bit of financial and volunteer help to keep our church operating. Please renew your memberships and support our church through an annual Stewardship commitment.

Sacraments/Services fees are to help with the cost of operation of the church building (electricity, water, cleaning).

Please pay fees/memberships to the treasurer or at the church office after Divine Liturgy on Sunday (phone number is on the second page of the bulletin) or through e-transfer at holytrinity@tbaytel.net. Memberships and fees must be paid to the treasurer at least two (2) weeks prior to a Sacrament.

Annual Memberships

Student: \$100 **Regular Members & Seniors:** \$300/person **Family of two:** \$600

Associate Members (non-orthodox spouse): \$150

Sacrament/Services Fees

Wedding: \$250 **Baptism:** \$150

Hall Rentals

Members: \$150 **Non-Members:** \$400

*Parents and Godparents, as well as couples and Sponsors (koumbaroi) **must be in good financial standing** with our community by having paid their membership for the past two consecutive years. Out of town godparents are exempt, if they can prove they are current members at another Greek Orthodox Church in Canada.*

*Godparents and wedding Sponsors (Koumbaroi) **must also be in ecclesiastical good standing** in the Orthodox Church by being baptized Orthodox, having their marriages blessed in the Orthodox Church and not taken part in a Sacrament outside the Orthodox Faith.*

Funerals

Up-to-Date Members: No Fee

Not Up-to-Date Members: \$300 for each year of no membership paid, up to 2 years

Stewardship

Each person/family can make a personal commitment, according to their financial abilities, to support our church throughout the year by weekly, monthly, or annual donations. There is no minimum or maximum amount. We thank the people who are already taking part in this program. Please consider taking part in the Stewardship program of our community and speak with our treasurer or priest to make arrangements. Stewardship is an act of faith. When we believe, stewardship follows. Stewardship is caring for our church community and its members. It is faith in action; action motivated by humble gratitude to God for his blessings in our life. Our church is a tremendous blessing in our lives.

There will come a time for each one of us when we shall no longer be able to give. When death comes, our giving will be over. For all eternity God will be doing the giving to us. So, the time for us to give is now. The time for us to love is now. The time for us to share what God has given us is now.

With Gratitude to God for Our Members & Stewards

2021

1. Steve Amorgianos
2. Phyllis Amorgianos
3. Angie Amorgianos
4. Sheila (Vassilia) Amos
5. Peter Avgeropoulos
6. Joyce Avgeropoulos
7. Nick Balina
8. Charlie Biniaris
9. Dimitra Biniaris
10. Catherine Biniaris
11. Katerina Biniaris
12. Irene Biniaris
13. Athena Blieske
14. Iulieana Bradatanu
15. Alexandru Bradatanu
16. Gabriel Callianteris
17. Gus Chimbakis
18. Helen Chimbakis
19. Bill Comminos
20. Angela Damianakos
21. Athena Damianakos
22. Billy Damianakos
23. Cristina Derouin
24. Matthew Derouin
25. Paul Dowhos
26. Vicky Dowhos
27. Mario Figliomeni
28. Lily Figliomeni
29. Adamantia Frattolin
30. Luigi Frattolin
31. Joanne Frisky
32. Peter Giardetti
33. Tara Giardetti
34. Harry Glymitsas
35. Dimitra Glymitsas
36. Jennie Hartviksen
37. Lei Hartviksen
38. Sotirios Hatzis
39. Theodora Hatzis
40. Bill Hatzis
41. Stella Hatzis

42. Lisa Kahramanos
43. Penny Kahramanos
44. Andy Karanasos
45. Lori Karanasos (Florindo)
46. Faye Karoutas
47. Nick Koukos
48. Joyce Koukos
49. Peter Koukos
50. Ray Leino
51. Virginia Leino
52. Angela Lento
53. Jack Lotsios
54. Effie Lotsios
55. George Lotsios
56. Dolores Maki
57. Theresa Mayer
58. Smaragde Mellas
59. Georgina Mellas
60. Maria Mellas
61. Bess Melville
62. Penny Millionis
63. Despina Mitsopoulos
64. Ahileas Mitsopoulos
65. Maria Morakis
66. Dimitra Nikolopoulou
67. Florina Nisioiu
68. Nikki Pantoulis
69. Peter Pantoulis
70. Helen Pantoulis
71. Roza Pavlou
72. Tom Pazianos
73. Leila Pazianos
74. Jim Pazianos
75. Virginia Pazianos
76. Brandy Phillips
77. Imad Queer
78. Effie Saites
79. Maria Sancartier
80. Euphrosine Sourtzis
81. Marinos Spourdalakis
82. Nora Spourdalakis
83. Constantin Todosia
84. Manuela Todosia

85. Constantine Tsekouras
86. Jane Tsekouras
87. Ahileas Tsekouras
88. Paul Tsekouras
89. Sylvia Tsekouras
90. Harry Tsekouras
91. Lily Tsekouras
92. Elaine Tsekouras
93. John Tsekouras
94. Matthew Turecki
95. Daniel Vasiliu
96. Peter Vlotaros
97. Christine Vlotaros
98. Chris Welbourne
99. Pat Welbourne

2022

1. Katerina Biniaris
2. Bill Comminos
3. Nick Koukos
4. Joyce Koukos
5. Peter Koukos
6. Nikki Pantoulis
7. Vicky Soulias
8. Constanin Todosia
9. Manuela Todosia
10. Ahileas Tsekouras
11. Paul Tsekouras
12. Sylvia Tsekouras
13. Harry Tsekouras
14. Lily Tsekouras
15. Elaine Tsekouras

Memberships paid after the publication of this Bulletin will appear on next month's issue.

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