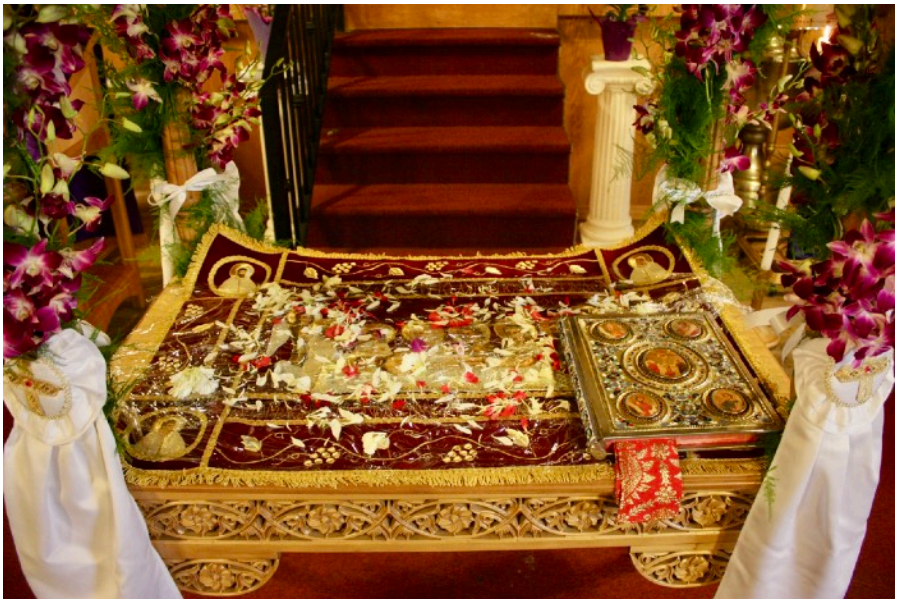
MONTHLY CHURCH BULLETIN

APRIL 2022

HOLY TRINITY GREEK ORTHODOX CHURCH, THUNDER BAY, ON



A BLESSED PASCHA!

THIS EASTER MAY THE LIGHT OF THE RESURRECTION SHINE UPON THE HEARTS OF ALL!

FROM FATHER KOSTA

Beloved in Christ,

While the eleven disciples were hiding, a handful of women disciples (the Myrrh-Bearers, as we've come to call them) went to the tomb of Christ on the Sunday after His death. They went to finish the burial process, according to the Jewish rites. Instead, they found the tomb without a dead body but occupied with two Angels, who proclaimed the Good News of the Resurrection to the women. For their faithfulness and devotion, these women have the title "Equal to the Apostles" and "Apostles to the Apostles." Jesus had to go to the Eleven to make them believe what the Myrrh-Bearers told them. Would Jesus have to go looking for us at times? We don't always have the kind of eagerness and willingness to remain faithful to God. Christ's Resurrection shouldn't have been a surprise. Christ had already instructed all the disciples (not just the eleven) that He would be arrested, crucified, and rise on the third day. The disciples doubted His words and promises. They were living as though Jesus was dead.

We often fall into the trap of living as though our Lord is dead or as if He won't - or can't - forgive our sins. Why do we doubt God's promises as though He isn't serious about them or can't do what He promises? Let us remember the words of the Angel: "Why do you look for the living among the dead? He is not here. He is Risen!"

Sometimes, or sadly often, we live as though Jesus Christ is dead. We concern ourselves about the present but neglect the life that continues after our exit from this world. When things go well, we can't forget that all our blessings come from God. Difficult times are opportunities to find humility, gratitude, and strength in God, Who remains with us and guides us throughout our lives. Having faith in God doesn't mean we'll have easy lives, but it does mean that our lives will have meaning. Having faith in God assures us that He will forgive our sins through Repentance and Confession. The Resurrection of Christ assures us that because our Lord lives, we also will live because our God is a God of the living, not the dead.

Our Lord is the Good Shepherd, Who lays down his life and searches for us when we stray. He guides us to righteousness and comforts us when we are hurt. He calls us to stay close to Him, so we won't wander off into the night, like Judas, who left the bright-lit upper room of the Mystical Supper and walked into the darkness of sin and despair.

The Myrrh-Bearers went to the tomb to tend to a dead person. Instead, they found an empty tomb and encountered life. We share the same joy with them as we gather in Church during Pascha - and every Sunday - to hear the message that our eternal Lord is alive and He offers us the same eternal life. Let's stop living as though our Lord is dead and nothing matters. The way to eternal life and the Kingdom of God is through Christ. There is no other way. We will not get there on our own, just as we can't enter a house that doesn't belong to us. The Kingdom of God is a gift offered freely to those who want it and stay faithful to its Master.

Christ is Risen! Indeed He is Risen! Let's share in the joyous truth of the Resurrection of Christ with the world by living this truth and being aware of it in all that we do.

A blessed Pascha to all.

Fr. Kosta

FROM FATHER KOSTA

Αγαπητοί εν Χριστώ,

Ενώ οι έντεκα μαθητές κρύβονταν, μια χούφτα γυναίκες (οι Μυροφόρες, όπως τις λέμε) πήγαν στον τάφο του Χριστού την Κυριακή μετά τον θάνατο Του. Πήγαν να ολοκληρώσουν τη διαδικασία της ταφής, σύμφωνα με τα εβραϊκά έθιμα. Αντίθετα, δεν τον νεκρό Ιησού, αλλά δύο Αγγέλους, οι οποίοι κήρυξαν το Ευαγγέλιο της Ανάστασης στις γυναίκες. Για την πίστη και την αφοσίωση τους, αυτές οι γυναίκες έχουν τους τίτλους "Ισαπόστολοι" και "Απόστολοι προς τους Αποστόλους". Ο Ιησούς έπρεπε να πάει στους Εντεκα για να τους κάνει να πιστέψουν αυτό που τους είπαν οι Μυροφόρες. Πρέπει ο Ιησούς να μας ψάχνει κατά καιρούς, όπως πήγε να βρει τους Εντεκα; Δεν έχουμε πάντα τη προθυμία να παραμείνουμε πιστοί στον Θεό. Η Ανάσταση του Χριστού δεν θα έπρεπε να ήταν έκπληξη. Ο Χριστός είχε ήδη δώσει οδηγίες σε όλους τους μαθητές (όχι μόνο τους έντεκα) ότι θα συλληφθεί, θα σταυρωθεί και θα αναστηθεί την τρίτη ημέρα. Οι μαθητές αμφισβήτησαν τα λόγια και τις υποσχέσεις Του. Ζούσαν σαν να ήταν νεκρός ο Κύριος.

Συχνά πέφτουμε στην παγίδα να ζούμε σαν να είναι νεκρός ο Κύριος μας ή σαν να μην συγχωρεί - ή δεν μπορεί να συγχωρεί - τις αμαρτίες μας. Γιατί αμφιβάλλουμε τις υποσχέσεις του Θεού σαν να μην είναι σοβαρός για αυτές ή να μην μπορεί να κάνει αυτό που υπόσχεται; Ας θυμηθούμε τα λόγια του Αγγέλου: "Γιατί ψάχνετε τον ζωντανό ανάμεσα στους νεκρούς; Δεν είναι εδώ. Αναστήθηκε!"

Μερικές φορές, ή δυστυχώς συχνά, ζούμε σαν να είναι νεκρός ο Ιησούς Χριστός. Ανησυχούμε για το παρόν αλλά παραμελούμε τη ζωή που συνεχίζεται μετά την έξοδο μας από αυτόν τον κόσμο. Οταν τα πράγματα πάνε καλά, δεν μπορούμε να ξεχνάμε ότι όλες οι ευλογίες μας προέρχονται από τον Θεό. Οι δύσκολες στιγμές είναι ευκαιρίες για να βρούμε ταπείνωση, ευγνωμοσύνη και δύναμη στον Θεό, ο Οποίος παραμένει μαζί μας και μας καθοδηγεί σε όλη μας τη ζωή. Το να έχουμε πίστη στον Θεό δεν σημαίνει ότι θα έχουμε εύκολη ζωή, αλλά σημαίνει ότι η ζωή μας θα έχει νόημα. Η πίστη στον Θεό μας διαβεβαιώνει ότι θα συγχωρήσει τις αμαρτίες μας μέσω της Μετάνοιας και της Εξομολόγησης. Η Ανάσταση του Χριστού μας διαβεβαιώνει ότι επειδή ο Κύριος μας ζει, θα ζήσουμε κι εμείς επειδή ο Θεός μας είναι Θεός των ζωντανών, όχι των νεκρών.

Ο Κύριος μας είναι ο Καλός Ποιμένας, που καταθέτει τη ζωή του και μας αναζητά όταν ξεφεύγουμε. Μας καθοδηγεί στη δικαιοσύνη και μας παρηγορεί όταν πονάμε. Μας καλεί να μείνουμε κοντά Του, για να μη περπατάμε στο σκοτάδι, όπως ο Ιούδας, που άφησε το φωτεινό δωμάτιο του Μυστικού Δείπνου και βγήκε στη νύχτα της αμαρτίας και της απελπισίας.

Οι Μυροφόρες πήγαν στον τάφο για να φροντίσουν έναν νεκρό. Αντίθετα, βρήκαν έναν άδειο τάφο και συνάντησαν τη ζωή. Μοιραζόμαστε την ίδια χαρά μαζί τους καθώς μαζευόμαστε στην Εκκλησία κατά τη διάρκεια του Πάσχα - και κάθε Κυριακή - για να ακούσουμε το μήνυμα ότι ο αιώνιος Κύριος μας είναι ζωντανός και μας προσφέρει την ίδια αιώνια ζωή. Ας σταματήσουμε να ζούμε σαν να είναι νεκρός ο Χριστός και τίποτα δεν έχει σημασία. Ο δρόμος για την αιώνια ζωή και τη Βασιλεία του Θεού είναι μέσω του Χριστού. Δεν υπάρχει άλλος τρόπος. Δεν θα φτάσουμε εκεί μόνοι μας, όπως δεν μπορούμε να μπούμε σε ένα σπίτι που δεν μας ανήκει. Η Βασιλεία του Θεού είναι ένα δώρο που προσφέρεται δωρεάν σε όσους το θέλουν και μένουν πιστοί στον Κύριο της.

Χριστός Ανέστη! Αληθώς Ανέστη! Ας μοιραστούμε τη χαρούμενη αλήθεια της Ανάστασης του Χριστού με τον κόσμο ζώντας αυτή την αλήθεια σε ό,τι κάνουμε.

Καλό και ευλογημένο Πάσχα σε όλους σας.

π. Κωνσταντίνος

SERVICES FOR APRIL 2022

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

FRIDAY	**1**	**4th SALUTATIONS TO THE THEOTOKOS** Salutations Service to the Mother of God 7:00 pm
SUNDAY	**3**	**4th SUNDAY OF LENT - ST. JOHN AUTHOR OF *THE LADDER*** Orthros 9:00 am Divine Liturgy 10:30 am
WED.	**9**	**PRE-SANCTIFIED LITURGY** Vesperal Divine Liturgy of the Pre-Sanctified Gifts 7:00 pm
FRIDAY	**8**	**THE AKATHIST HYMN TO THE MOTHER OF GOD** Singing of the Akathist Hymn 7:00 pm
SUNDAY	**10**	**5th SUNDAY OF LENT - ST. MARY OF EGYPT** Orthros 9:00 am Divine Liturgy & Icon Procession10:30 am
WED.	**13**	**PRE-SANCTIFIED LITURGY** Vesperal Divine Liturgy of the Pre-Sanctified Gifts 7:00 pm
SATURDAY	**16**	**THE RAISING OF LAZARUS** Orthros 9:00 am Divine Liturgy & Icon Procession10:30 am

THE HOLY WEEK SCHEDULE

IS ON THE NEXT PAGE

HOLY WEEK 2022

SUNDAY	**17**	**PALM SUNDAY** Orthros 9:00 am Divine Liturgy 10:15 am ***Traditional Fish Lunch to Follow** Bridegroom Service (Matins of Monday Morning) 7:00 pm
MONDAY	**18**	**HOLY MONDAY - ST JOSEPH PANGALOS** Bridegroom Service (Matins of Tuesday Morning) 7:00 pm
TUESDAY	**19**	**HOLY TUESDAY - THE TEN VIRGINS** Bridegroom Service (Matins of Wednesday Morning) 7:00 pm
WED.	**20**	**HOLY WEDNESDAY - THE BETRAYAL BY JUDAS** Sacrament of Holy Unction 7:00 pm
THURSDAY	**21**	**HOLY THURSDAY - THE MYSTICAL SUPPER** Vesperal Divine Liturgy of St. Basil 9:00 am The Passion of our Lord and Saviour Jesus Christ (Matins of Friday) 7:00 pm
FRIDAY	**22**	**HOLY FRIDAY - THE PASSION OF OUR LORD** Service of the Royal Hours 9:00 am Apokathelosis Service (Taking Down of Christ's Body from the Cross) 12:00 pm The Burial of Christ / Epitaphios Procession (Matins of Saturday) 7:00 pm
SATURDAY	**23**	**HOLY SATURDAY - THE DESCENT OF CHRIST TO HADES,** **FIRST ANNOUNCEMENT OF THE RESURRECTION TO THE MYRRH-BEARERS** Vesperal Divine Liturgy of St. Basil the Great 9:00 am Resurrection Service, Matins & Divine Liturgy for Sunday Morning 11:00 pm
SUNDAY	**24**	**GREAT AND HOLY PASCHA, THE RESURRECTION OF OUR LORD** Agape Vespers 11:00 am - Bring your Easter candle!
MONDAY	**25**	**BRIGHT THURSDAY - ST GEORGE THE GREAT MARTYR** Orthros 9:15 am Divine Liturgy 10:30 am

We are looking for Gospel Readers for the Agape Vespers on Easter Sunday!

If you can read and speak a language other than English, Greek, or French, please contact fr. Kosta.

ΑΚΟΛΟΥΘΙΕΣ ΑΠΡΙΛΙΟΥ 2022

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

ΠΑΡΑΣ.	**1**	**Δ' ΧΑΙΡΕΤΙΣΜΟΙ** Χαιρετισμοί προς την Υπεραγία Θεοτόκο 7:00 μ.μ.
ΚΥΡΙΑΚΗ	**3**	**Δ΄ ΚΥΡΙΑΚΗ ΝΗΣΤΕΙΩΝ - ΑΓ. ΙΩΑΝΝΟΥ ΣΥΓΓΡΑΦΕΩΣ ΤΗΣ ΚΛΙΜΑΚΩΣ** Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:15 π.μ.
ΤΕΤΑΡΤΗ	**9**	**ΠΡΟΗΓΙΑΣΜΕΝΗ ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ** Λειτουργία των Προηγιασμένων Τιμίων Δώρων 7:00 μ.μ.
ΠΑΡΑΣ.	**8**	**ΑΚΑΘΙΣΤΟΣ ΥΜΝΟΣ** Ακαθιστος Ύμνος προς την Παναγία 7:00 μ.μ.
ΚΥΡΙΑΚΗ	**10**	**Ε΄ ΚΥΡΙΑΚΗ ΝΗΣΤΕΙΩΝ - ΟΣΙΑΣ ΜΑΡΙΑΣ ΤΗΣ ΑΙΓΥΠΤΙΑΣ** Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:15 π.μ.
ΤΕΤΑΡΤΗ	**13**	**ΠΡΟΗΓΙΑΣΜΕΝΗ ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ** Λειτουργία των Προηγιασμένων Τιμίων Δώρων 7:00 μ.μ.
ΣΑΒΒΑΤΟ	**16**	**ΤΟΥ ΛΑΖΑΡΟΥ** Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:15 π.μ.

ΤΟ ΠΡΟΓΡΑΜΜΑ ΤΗΣ ΜΕΓΑΛΗΣ ΕΒΔΟΜΑΔΑΣ

ΣΤΗΝ ΕΠΟΜΕΝΗ ΣΕΛΙΔΑ

ΜΕΓΑΛΗ ΕΒΔΟΜΑΔΑ 2022

ΚΥΡΙΑΚΗ	**25**	**ΚΥΡΙΑΚΗ ΤΩΝ ΒΑΙΩΝ** Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:15 π.μ. ***Παραδοσιακό γεύμα με ψάρι μετά τη Λειτουργία** Ακολουθία Του Νυμφίου (Όρθρος της Δευτέρας) 7:00 μ.μ.
ΔΕΥΤΕΡΑ	**26**	**ΜΕΓΑΛΗ ΔΕΥΤΕΡΑ - ΙΩΣΗΦ ΠΑΓΚΑΛΟΥ** Ακολουθία του Νυμφίου (Όρθρος της Τρίτης) 7:00 μ.μ.
ΤΡΙΤΗ	**27**	**ΜΕΓΑΛΗ ΤΡΙΤΗ - ΤΩΝ 10 ΠΑΡΘΕΝΩΝ** Ακολουθία του Νυμφίου (Όρθρος της Τετάρτης) 7:00 μ.μ.
ΤΕΤΑΡΤΗ	**28**	**ΜΕΓΑΛΗ ΤΕΤΑΡΤΗ - Η ΠΡΟΔΩΣΙΑ ΤΟΥ ΙΟΥΔΑ** Μυστήριο του Αγίου Ευχέλαιου 7:00 μ.μ.
ΠΕΜΠΤΗ	**29**	**ΜΕΓΑΛΗ ΠΕΜΠΤΗ - Ο ΜΥΣΤΙΚΟΣ ΔΕΙΠΝΟΣ** Εσπερινή Θεία Λειτουργία Αγίου Βασιλείου 9:00 π.μ. Τα Άγια Πάθη του Κυρίου και Σωτήρος Ιησού Χριστού (Όρθρος Παρασκευής) 7:00 μ.μ.
ΠΑΡΑΣ.	**30**	**ΜΕΓΑΛΗ ΠΑΡΑΣΚΕΥΗ - ΤΑ ΑΓΙΑ ΚΑΙ ΣΩΤΗΡΙΑ ΠΑΘΗ ΤΟΥ ΚΥΡΙΟΥ** Ακολουθία των Μεγάλων Ωρών 9:00 π.μ. Αποκαθήλωση του Χριστού 12:00 μ.μ Η Ταφή του Χριστού / Περιφορά του Επιταφίου 7:00 μ.μ.
ΣΑΒΒΑΤΟ	**1**	**ΜΕΓΑΛΟ ΣΑΒΒΑΤΟ - Η ΕΙΣ ΑΔΟΥ ΚΑΘΟΔΟΣ ΤΟΥ ΚΥΡΙΟΥ, ΠΡΩΤΗ ΑΝΑΣΤΑΣΗ** Εσπερινή Θεία Λειτουργία του Αγ. Βασιλείου 9:00 π.μ. Ανάσταση / Όρθρος & Θεία Λειτουργία για Κυριακή πρωί 11:00 μ.μ.
ΚΥΡΙΑΚΗ	**2**	**ΤΟ ΑΓΙΟ ΠΑΣΧΑ, Η ΑΝΑΣΤΑΣΗ ΤΟΥ ΚΥΡΙΟΥ** Εσπερινός της Αγάπης 11:00 π.μ.
ΔΕΥΤΕΡΑ	**3**	**ΛΑΜΠΡΗ ΔΕΥΤΕΡΑ - ΑΓΙΟΥ ΓΕΩΡΓΙΟΥ ΤΟΥ ΤΡΟΠΑΙΟΦΟΡΟΥ** Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:15 π.μ.

Ζητούνται αναγνώστες για το Ευαγγέλιο στον Εσπερινό της Αγάπης, τη Κυριακή του Πάσχα!

Όποιος μπορεί να διαβάσει άλλες γλώσσες εκτός Αγγλικών, Ελληνικών, και Γαλλικών, παρακαλείται να μιλήσει με τον π. Κωνσταντίνο.

HOLY TRINITY
GREEK ORTHODOX CHURCH

Under the Auspices of the
Greek Orthodox Archdiocese of Canada

651 Beverly Street
Thunder Bay ON P7B 6N2

Rev. Father Kosta Tsiolas
fatherkosta@gmail.com
807-357-9984

Church Telephone: (807)-344-9522
www.gothunderbay.org

Parish Council:
Daniel Vasiliu - President
Jennie Hartviksen - Vice President
Florina Nisioiu - Treasurer
Cristina Derouin - Secretary
Maria Morakis
Harry Tsekouras
Irene Biniaris
Theresa Mayer

Philoptochos: Jennie Hartviksen

Live-Streaming: Dan Vasiliu

GREEK ORTHODOX
ARCHDIOCESE OF CANADA

His Eminence Archbishop Sotirios
86 Overlea Blvd (1 Patriarch Bartholomew Way)
Toronto, Ontario
Telephone: (416) 429-5757
Fax: (416) 429-4588
Email: office@goarchdiocese.ca
Website: www.goarchdiocese.ca

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 censing.
- 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.

THE SADNESS OF INDIFFERENCE

The entire twenty-seventh chapter of the Book of Acts describes Saint Paul's final sea journey, from Caesarea to Rome.

We're immediately reminded of the hazards Paul faced in his travels. Before we even get to verse 5, Luke tells us twice that "the winds were against us." The voyage to Rome would continue to be full of danger and hardship.

But in the previous chapter, the twenty-sixth, Paul has faced something perhaps harder to bear: total indifference to the Gospel. The chapter describes Paul, a bound prisoner, making his defense before Herod Agrippa II, the son of Herod Agrippa I who had "laid violent hands" on Christians.
Paul begins his defense with hope that Agrippa will be a fair judge because he is "especially familiar with all customs and controversies of the Jews" (26:3). Paul has already been interrogated by Festus, the Roman governor of Judea who is also present. Paul doesn't expect much from Festus, a pagan and probably unfamiliar with the Old Testament prophecies and their completion in Jesus.

But from Agrippa, a Jew, Paul hopes for more. So he addresses a majestic explanation of the Christian faith to Agrippa as a fellow Jew, basing it on the Old Testament expectations. He speaks of the "promises made by God to our fathers, to which our twelve tribes hope to attain." He expresses incredulity that he should be accused by Jews for holding to that hope. Then he asks, "Why is it thought incredible by any of you [Jews who know the Old Testament prophecies] that God raises the dead?" (26:8).

Paul also testifies about his experience on the road to Damascus, when he saw a heavenly light "brighter than the sun, shining round me and those who journeyed with me." He describes a voice—in Hebrew—identifying Jesus as Lord and calling him to bear witness to Jesus Christ so that people can "turn from darkness to light and from the power of Satan to God" (26:18).

We might expect that there would be at least a brief thoughtful silence in response to such a stirring message. But Festus can hardly wait to say loudly, "Paul, you are mad, your great learning has made you mad." Paul calmly denies this, but challenges Agrippa, again as a fellow Jew: "King Agrippa, do you believe the prophets? I know that you believe."

Agrippa answers, "In a short time you think to make me a Christian!" His only reaction to Paul's fiery faith is a lame half-joke. Paul must have been deeply disappointed. He must also have been sorry for this lost soul, the last of the Herods, who reacts with indifference to the offer of life.

Are we more quick to make jokes or excuses about Christ, or have we honestly considered and contemplated the sustaining and spiritually nourishing way of life that Christ offers us through His Church?

This bulletin insert complements the curriculum published by the Department of Christian Education of the Orthodox Church in America.

PLEASE KEEP IN MIND

Easter Bread (Tsoureki) Sale

SUNDAY, APRIL 10, 2022
AFTER THE DIVINE LITURGY

$10

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, APRIL 7, 2022
THURSDAY, APRIL 14, 2022
THURSDAY, APRIL 28, 2022

FROM 6:30 PM - 8 PM

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, APRIL 3, 2022
SUNDAY, APRIL 10, 2022

IN THE CHURCH, AFTER THE DIVINE LITURGY

+

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

QUESTIONS: FATHERKOSTA@GMAIL.COM

APRIL
17

PALM SUNDAY FISH LUNCH

Our church invites everyone to our traditional Palm Sunday Fish Lunch immediately after the Divine Liturgy.

Hosted by Harbourview Funeral Centre in Memory of Anastasios and Maria Liosis.

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!

CHRIST IS RISEN

As we celebrate the Resurrection of Our Lord and enjoy the festal services, is a good time to think about the deepest meanings of Christ's saving actions for us.

Metropolitan Hilarion Alfeyev's book "The Mystery of Faith: An Introduction to the Teaching and Spirituality of the Orthodox Church" can guide us in this thinking. Originally published in 2002, the book has also been offered in a later (2011) edition by Saint Vladimir's Seminary Press, with a foreword by Bishop Kallistos of Diokleia.

The book's final chapter, entitled "The Life of the Age to Come", discusses death and resurrection, prayer for the departed, the last judgment, and hell.

The Christian tradition, the author writes, inherited its belief in the resurrection of the dead from the Old Testament. A striking example of the Old Testament belief is in the words of the brothers facing martyrdom in the book of Maccabees. One brother addresses the king who is about to execute him: "Thou like a fury takest us out of this present life, but the King of the world shall raise us up, who have died for His laws." The mother of the martyred brothers declares that the Creator who made the world "will also of His own mercy give you breath and life again…"

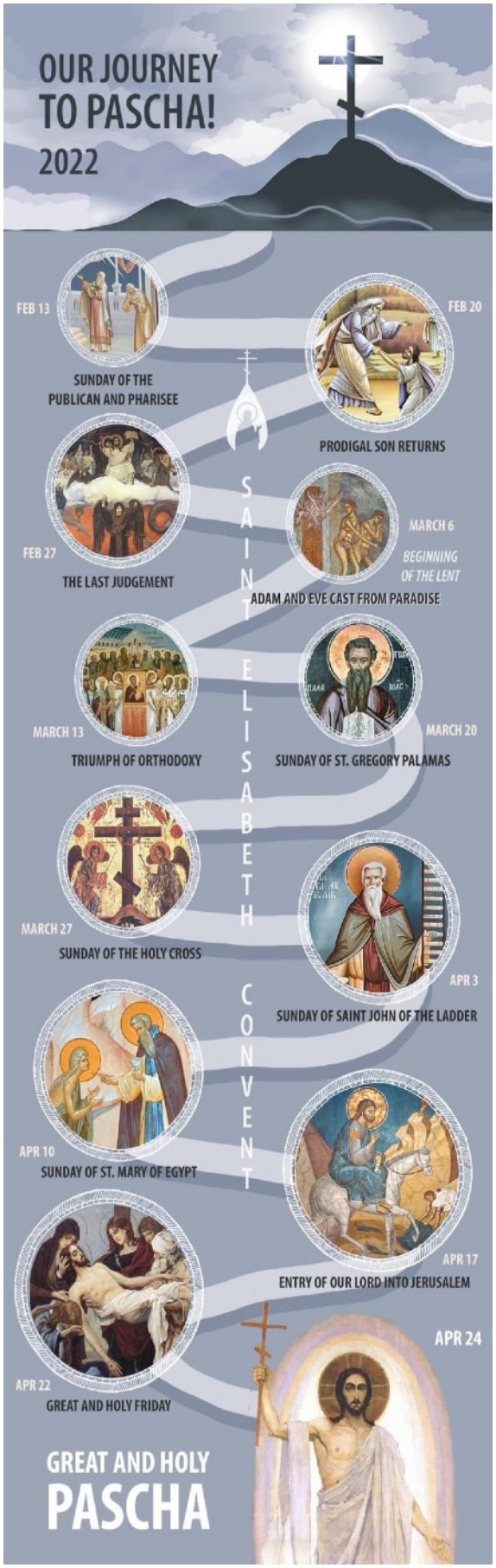
Metropolitan Hilarion writes that the practice of praying for the dead is based on the understanding "that the fate of the soul after death is not clear before the final, universal resurrection, and that the situation of the departed might be changed for the better by the prayers of the living." He cites traditional sources to show that there is a chance—he does not say a certainty—that prayer can deliver some people from hell. Saint Gregory Dialogos prayed for the emperor Trajan, a persecutor of Christians, and "received confirmation from God" that his prayers had been heard.

Universal salvation is the subject of several currently popular books. Metropolitan Hilarion summarizes the Orthodox teaching: "It would be a heresy to insist on the necessity of the salvation of all, as if this were compulsory for both God and human beings, but it is not a heresy to believe in the possibility of the salvation of all, and to continue to pray and hope for that."

The words of Saint Silouan of Mount Athos quoted in the book are a warning against hoping that our enemies will burn in hell:

You say that so-and-so is an evildoer, and may he burn in Hell-fire. But I ask you—supposing God were to give you a fair place in Paradise, and you saw burning in the fire the man on whom you had wished the tortures of Hell, even then would you really not feel pity for him, whoever he might be, an enemy of the Church even? Or is it that you have a heart of steel? But there is no place for steel in Paradise. Paradise has need of humility and the love of Christ, which pities all men.

This bulletin insert complements the curriculum published by the Department of Christian Education of the Orthodox Church in America.



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 you 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!

The Big 3-0
Things I Wish Someone Who is 70 Would Have Said on My Birthday

By Steve Robinson

A friend turned 30. It was kind of an existential birthday for him.
I told him, “I have T-shirts older than you.” (It’s true.) But I also remember 30 being the closing of the door of my extended adolescence and the gateway to official adulthood and an existential rite of passage.
He asked, “What should I be learning in my 30’s?”
I’m nearly 70. Here’s some things I wish someone had told me. Maybe I might have printed them out and hung them on my refrigerator for the next 40 years and found some grounding in them as I lived through the turmoils of my 30’s, 40’s and 50’s… even if I had no clue what they meant on my 30th birthday:

Step out of your self-imposed box, but don't become an aimless burden on others.
Step away from others’ expectations, but don’t reject their knowledge of you and their counsel.
Learn stuff you never dreamed of knowing or being interested in without having a "career objective".
Engage the present moment and person before you, and let it take you where ever it goes.
Learn new boundaries (closer or farther) from the present moments’ journeys.
Have relationships with people outside of your comfort zones, but don't let them define you.
Learn to be OK alone and in a crowd.
Learn how to be grateful and gracious even for expected things.
Learn how to do a good thing without an agenda, expectation, or acknowledgment: Tell no one about it.
Learn how to see “the long run”, or at least learn there IS a long run and learn how to wait for it without bitching about your life before it happens.
Start working on your family: Of origin, and if married, your spouse and kids. It’s complicated, and intertwined, and more of a mirror and force than you suspect. You won’t really get it until you’re 50 (if ever), but start taking it seriously now.
Set goals, but don’t look at them like a marriage. A divorce from them is not a mortal sin (though there might be back child support payments). Food and shelter trump ego and Linked-In resume bullet points.
Learn how to take a defeat without catastrophizing it.
Learn how to wait. Even in a catastrophe.
Learn how to love. Even in a catastrophe.
But learn the difference between love and co-dependence and enabling in a catastrophe.
Learn to be yourself, but also learn whether or not yourself is someone you should be.
Learn to play. Seriously.
Learn to work. Seriously.
Learn to pay attention: small things matter. More than you know. In every aspect of your life.
Learn that the “Big Picture” is much bigger than you imagine or can control. Don’t make it your focus to the neglect of what you can control.
If you pray, pray as you can, not as you think you should. Guilty prayers are heard for certain, but desperate prayers are answered in the Gospels.
Learn that God is always outside the walls of your box, not within them… and your discomfort may be “faith” not necessarily “apostasy”.
Find your faith. But don’t take what you’ve found as “Truth”. It will change. Trust me.
End your days, insofar as possible, with no regrets. Even if there is still turmoil, with the peace you know you did the right thing.
And in the end… no matter what you think you know, or what you know, you’re going to screw it up and your peace and life and salvation is about the love you showed to people who maybe didn’t get it when you showed it, and the forgiveness you showed to those before you, and the forgiveness of those who you tried to love the best you could with what you had within you.
If I live to be 80, I might add more, but this is all I have for now.
And I’ll have a T-shirt hanging in my closet that’s older than your parents by then…..

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.

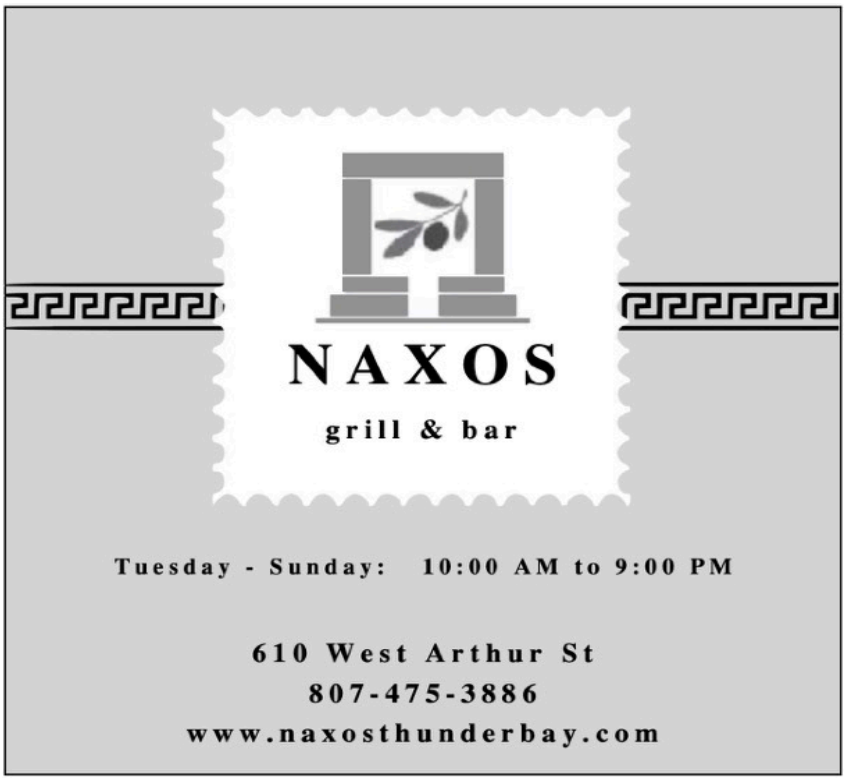
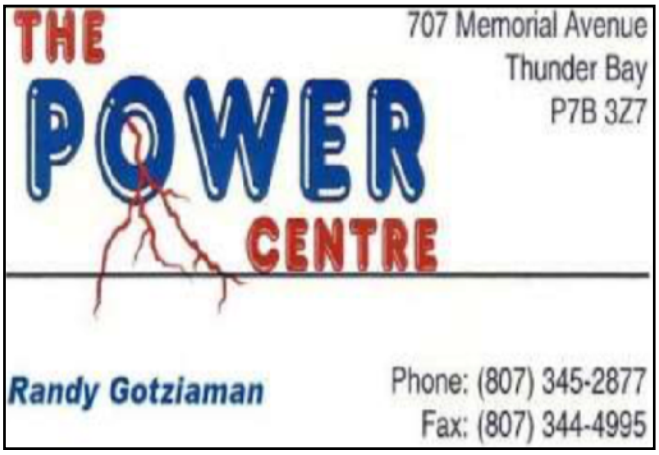
With Gratitude to God for Our Members & Stewards

2022

1. Katerina Biniaris
2. Bill Comminos
3. Joanne Frisky
4. Lisa Kahramanos
5. Penny Kahramanos
6. Faye Karoutas
7. Nick Koukos
8. Joyce Koukos
9. Peter Koukos
10. Nikki Pantoulias
11. Tom Pazianos
12. Leila Pazianos
13. Jim Pazianos
14. Virginia Pazianos
15. Vicky Soulias
16. Constanin Todosia
17. Manuela Todosia
18. Constantine Tsekouras
19. Jane Tsekouras
20. Ahileas Tsekouras
21. Paul Tsekouras
22. Sylvia Tsekouras
23. Harry Tsekouras
24. Lily Tsekouras
25. Elaine Tsekouras

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

THANK YOU TO OUR SPONSORS AND SUPPORTERS



THANK YOU TO OUR SPONSORS AND SUPPORTERS