



FROM
FATHER
KOSTA

Beloved in Christ

Christ is Risen! A blessed Pentecost to all! Congratulations to all who are graduating and moving on to the next stage of their studies.

On Pentecost, we celebrate the coming of the Holy Spirit into the world, the completion of Christ's promise, and the fulfilment of the hope of the 12 Apostles. This day is the final celebration of God's love for His creation. On Pentecost, the uneducated fishers were made wise by the Holy Spirit and able to preach and explain the divine doctrines. The Apostles became messengers of the Truth as Christ ordained them.

Often we hear that Pentecost is the "birthday of the Church." However, Orthodox theology teaches that the Church existed before all other things since the Body of Christ includes everyone who believed and followed the True God, from the beginning of time to today. The Church existed from the creation of the angels, who are members of the Church (meaning the Body of Christ).

Pentecost, then, is not the "birth" of the Church. Instead, it is the ordination of the Apostles and the beginning of their preaching to the nations. On that day, Christ ordained the Apostles and made them stewards and priests of the Holy Altars. Christ also made them worthy to ordain others through the guidance of the Holy Spirit. At the Apostles' ordination, the grace of the Holy Spirit came down to them and consecutively to their successors up to the present day. Pentecost is the beginning of the celebration of the Holy Eucharist, by which we become partakers of the Body and Blood of Christ. Before Pentecost, the Apostles practiced prayer and supplication (Acts 1:14). After the coming of the Holy Spirit, they began to offer the Holy Eucharist to the faithful. On Pentecost, we began to partake of Christ intimately by receiving His saving and purifying Body and Blood inside us.

Pentecost is not the "birthday" of the Church, but it is the beginning of the priesthood of grace. From that point on, the Apostles proclaimed the Good News of Christ's Resurrection, preaching, baptizing, and ordaining successors and shepherds to the flock of Christ by imparting to them the priesthood.

On Pentecost, the division of the tower of Babel broke as Christ called all to unity through the Apostles. Glory to God, Who made the uneducated wise fishers of men, catching in their spiritual nets the whole world through the power of the Holy Spirit, Who always guides the Church.

A blessed and safe summer to you and your families. May we return from our summer breaks rejuvenated and ready to do God's work in His vineyard.

Fr. Kosta

FROM
FATHER
KOSTA

Αγαπητοί εν Χριστώ,

Χριστός Ανέστη! Καλή Πεντηκοστή! Συγχαρητήρια σε όλους όσους αποφοιτούν και προχωρούν στο επόμενο στάδιο των σπουδών τους.

Την Πεντηκοστή γιορτάζουμε την έλευση του Αγίου Πνεύματος στον κόσμο, την ολοκλήρωση της υπόσχεσης του Χριστού και την εκπλήρωση της ελπίδας των 12 Αποστόλων. Αυτή η ημέρα είναι η τελευταία γιορτή της αγάπης του Θεού για τη πλάση Του. Την Πεντηκοστή, οι αμόρφωτοι ψαράδες έγιναν σοφοί από το Άγιο Πνεύμα και ικανοί να κηρύξουν και να εξηγήσουν τα θεία δόγματα. Οι Απόστολοι έγιναν ευαγγελιστές της Αλήθειας όπως τους χειροτόνησε ο Χριστός.

Συχνά ακούμε ότι η Πεντηκοστή είναι τα «γενέθλια της Εκκλησίας». Ωστόσο, η Ορθόδοξη θεολογία διδάσκει ότι η Εκκλησία υπήρχε πριν από όλα τα άλλα πράγματα, αφού το Σώμα του Χριστού περιλαμβάνει όλους όσους πίστεψαν και ακολούθησαν τον Αληθινό Θεό, από την δημιουργία του σύμπαντος μέχρι σήμερα. Η Εκκλησία υπήρξε από τη δημιουργία των αγγέλων, που είναι μέλη της Εκκλησίας (δηλαδή το Σώμα του Χριστού).

Η Πεντηκοστή, λοιπόν, δεν είναι η «γέννηση» της Εκκλησίας. Αντίθετα, είναι η χειροτονία των Αποστόλων και η αρχή του κηρύγματος τους στα έθνη. Την ημέρα εκείνη ο Χριστός χειροτόνησε τους Αποστόλους και τους έκανε οικονόμους και ιερείς των Αγίων Θυσιαστήριων. Ο Χριστός τους έκανε επίσης άξιους να χειροτονούν άλλους με την καθοδήγηση του Αγίου Πνεύματος. Στη χειροτονία των Αποστόλων κατέβηκε η χάρη του Αγίου Πνεύματος σε αυτούς και διαδοχικά στους επόμενους Ιερείς, μέχρι και σήμερα. Η Πεντηκοστή είναι η αρχή του εορτασμού της Θείας Ευχαριστίας, με την οποία γινόμαστε μέτοχοι του Σώματος και του Αίματος του Χριστού. Πριν από την Πεντηκοστή, οι Απόστολοι δοξάζαν τον Θεό μόνο με προσευχή (Πράξεις 1:14). Μετά την έλευση του Αγίου Πνεύματος, άρχισαν να προσφέρουν τη Θεία Ευχαριστία στους πιστούς. Την Πεντηκοστή, αρχίσαμε να μετέχουμε στον Χριστό λαμβάνοντας το σωτήριο και ζωοποιό Σώμα και Αίμα Του μέσα μας.

Η Πεντηκοστή δεν είναι τα «γενέθλια» της Εκκλησίας, αλλά είναι η αρχή της ιερωσύνης της χάριτος. Από εκείνο το σημείο και μετά, οι Απόστολοι κήρυξαν τα καλά νέα της Ανάστασης του Χριστού, κηρύττοντας, βαφτίζοντας και χειροτονώντας διαδόχους και ποιμένες του ποιμνίου του Χριστού, μεταδίδοντας τους την ιερωσύνη.

Την Πεντηκοστή, η διαίρεση του πύργου της Βαβέλ έσπασε καθώς ο Χριστός κάλεσε όλους σε ενότητα μέσω των Αποστόλων. Δόξα στον Θεό, που έκανε τους αμόρφωτους σοφούς ψαράδες ανθρώπων, πιάνοντας στα πνευματικά τους δίχτυα όλο τον κόσμο με τη δύναμη του Αγίου Πνεύματος, που πάντα καθοδηγεί την Εκκλησία.

Ευλογημένο και ασφαλές καλοκαίρι σε εσάς και τις οικογένειες σας. Ας επιστρέψουμε από τις καλοκαιρινές μας διακοπές ανανεωμένοι και έτοιμοι να κάνουμε το έργο του Θεού στον αμπελώνα Του.

π. Κωνσταντίνος

**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**.

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.

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 and until the reading of the Epistle.
- 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.

SERVICES FOR JUNE 2022

THURSDAY 2 THE ASCENSION OF THE LORD
Orthros 9:00 am Divine Liturgy 10:30 am

SUNDAY 5 HOLY FATHERS OF THE 1st ECUMENICAL COUNCIL
Orthros 9:00 am Divine Liturgy 10:30 am

SATURDAY 11 SATURDAY OF THE SOULS
Orthros 9:00 am Divine Liturgy 10:30 am

SUNDAY 12 PENTECOST SUNDAY
Orthros 8:45 am Divine Liturgy 10:00 am
Vespers of the Holy Spirit / "Kneeling Vespers" 11:30 am

MONDAY 13 MONDAY OF THE HOLY SPIRIT - THE FEAST DAY OF OUR CHURCH
Orthros 9:00 am Divine Liturgy 10:30 am

SUNDAY 19 SUNDAY OF ALL SAINTS
Orthros 9:00 am Divine Liturgy 10:30 am

SUNDAY 26 2nd SUNDAY OF MATTHEW
Orthros 9:00 am Divine Liturgy 10:30 am

WED. 29 SAINTS PETER & PAUL THE FIRST AMONG THE APOSTLES
Orthros 9:00 am Divine Liturgy 10:30 am

ANNOUNCEMENTS

The start times for Orthros and Divine Liturgy have changed for Pentecost Sunday.

Fr. Kosta is on holidays from July 1 to July 31.

ΑΚΟΛΟΥΘΙΕΣ ΙΟΥΝΙΟΥ 2022

ΠΕΜΠΤΗ	2	Η ΑΝΑΛΗΨΗ ΤΟΥ ΚΥΡΙΟΥ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:15 π.μ.
<hr/>		
ΚΥΡΙΑΚΗ	5	ΑΓΙΩΝ ΠΑΤΕΡΩΝ 1ης ΟΙΚΟΥΜΕΝΙΚΗΣ ΣΥΝΟΔΟΥ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:15 π.μ.
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ΣΑΒΒΑΤΟ	11	ΨΥΧΟΣΑΒΒΑΤΟ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:15 π.μ.
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ΚΥΡΙΑΚΗ	12	Η ΑΓΙΑ ΠΕΝΤΗΚΟΣΤΗ Όρθρος 8:45 π.μ. Θεία Λειτουργία 10:00 π.μ. Εσπερινός Αγίου Πνεύματος / Γονυκλισίας 11:30 π.μ.
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ΔΕΥΤΕΡΑ	13	ΤΟΥ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ - ΓΙΟΡΤΗ ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΜΑΣ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:15 π.μ.
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ΚΥΡΙΑΚΗ	19	ΚΥΡΙΑΚΗ ΤΩΝ ΑΓΙΩΝ ΠΑΝΤΩΝ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:15 π.μ.
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ΚΥΡΙΑΚΗ	26	2η ΚΥΡΙΑΚΗ ΜΑΤΘΑΙΟΥ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:15 π.μ.
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ΤΕΤΑΡΤΗ	29	ΑΓΙΩΝ ΠΕΤΡΟΥ & ΠΑΥΛΟΥ ΤΩΝ ΠΡΩΤΟΚΟΡΥΦΑΙΩΝ ΑΠΟΣΤΟΛΩΝ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:15 π.μ.

ΑΝΑΚΟΙΝΩΣΕΙΣ

Οι ώρες έναρξης για τον Όρθρο και Θ. Λειτουργία της Πεντηκοστής έχουν αλλάξει.

Ο π. Κων/νος είναι σε διακοπές από 1 Ιουλίου έως 31 Ιουλίου.

Patience and Reception

By Rev. Fr. Lawrence Farley

Ecumenical Councils and How They Are Declared “Ecumenical”

Recently I was asked a very important and perceptive question by a very smart catechumen, a man converting from Roman Catholicism. He knew that at the Council of Nicea (325 A. D.) the assembled bishops voted for the homoousios teaching of Christ’s full divinity by an overwhelming majority of something like 318 to 2. He also knew that at the Council of Florence (ca. 1439 A. D.) the assembled bishops also voted for union with the Pope and the western church by a similar kind of majority, the only significant dissenting vote being that of Mark of Ephesus. So, he asked, if the Orthodox accept the Council of Nicea because of the episcopal consensus present there, why do they not also accept the legitimacy of the Council of Florence, since it was attended by a like episcopal consensus? Why do the Orthodox not consider the assembly at Florence to be an Ecumenical Council? Why are the Orthodox not therefore now Roman Catholics? It was a serious and sensible question, from a person of considerable theological sophistication.

The answer involves a recognition of the importance of what has been sometimes called “reception” in the history of the councils, and of how episcopal gatherings are recognized as “Ecumenical Councils” by the Orthodox.

An episcopal gathering is recognized as authoritatively teaching the truth—i.e. as an “Ecumenical Council”, one with relevance to the Church throughout the entire ecumene or world—not simply by the voting numbers, but by how that council was received by the Church throughout the world after the council ended. It is true that at Nicea the assembled bishops voted overwhelmingly to condemn Arius, and to approve the homoousios formula expressing Christ’s full divinity. It is also true that the Nicene gathering was not finally accepted by overwhelming numbers throughout the world as authoritatively teaching the truth until decades later.

In the decades following the Council of Nicea, the champion of the council, Athanasius was regarded very controversial, and he was repeatedly condemned and exiled. Other councils were held and other formulae tried out. Let’s scrap homoousios. How about homoiousios—not “of the same essence”, but “of like essence”? Or how about we forget about all talk of essences (ousia) and just say that the Son is “like” the Father? In those years other councils were held and other alternatives to Nicene teaching tried out.

The debate was held over decades and across the miles, and it was spectacularly messy, inefficient, confusing, and something of an embarrassment to the Church’s professed unity. But eventually pretty much everyone figured out that it all came down to a choice between Arius and Athanasius—which of course was not much of a choice at all. When the dust finally settled years later, the Church knew that Nicea had it right all along. Nicea turned out to be “an Ecumenical Council”, and the other councils were then regarded as false councils. But that was with hindsight. During those tumultuous post-Nicene decades, debate and confusion reigned.

So, for a Council to be regarded as teaching the truth and as “Ecumenical” (the label is often more confusing than helpful) what is required is its reception and acceptance by overwhelming numbers of the Church—not by everyone, but by a clear consensus. For of course there will always be heretical dissenters. If the truth were that obvious, there wouldn’t have been need for a Council in the first place.

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Patience and Reception

This is different than in current Roman Catholicism, where what is required for a gathering to be declared “Ecumenical” is a pronouncement by the Pope. When Pope John XXIII called his bishops to the Vatican in the early 60s, everyone coming to the gathering knew that they were coming to an ecumenical council—because the Pope said so. Debate and eventual reception by the Church at large in the years following was not required—nor really allowed. Opposing Vatican II was not something you did if you knew what was good for you, especially if you were a bishop. The Roman Catholic understanding of Ecumenical Councils is different than the early Church’s understanding of it, for the Roman Catholic Church is papal in a way that the early Church was not.

Fast forward from Nicea to Florence in the fifteenth century. The Orthodox Church in the east had been in effective schism with the west for a long time. The date of the schism is usually (and arbitrarily) given as 1054, but things didn’t sour really badly until 1204 when the Crusaders sacked Constantinople and the Pope put a Latin on the episcopal chair there. Attempts were made to sort things out, and everyone knew that the schism between east and west needed to get resolved. Ostensibly that was why Orthodox bishops came from the east to the west in the city of Florence.

Actually they were there because the Emperor desperately needed military help from the west if Constantinople was to survive the impending attack from Turks. He had made a tour of the west trying to garner money, arms, and support and had come up dramatically short. The Pope offered to throw his support behind the project—but only on condition that unity could be achieved between east and west. This, of course, was code for “complete capitulation on the part of the east to the west”. And everyone knew it.

So it was that the eastern bishops showed up in Florence with their Emperor under strict orders to resolve the schism no matter what. In other words, the bishop sat through the sessions with the Imperial gun to their heads. Not surprisingly, most of them caved in, signed onto whatever the Pope and the western church wanted, and declared the schism resolved. This involved accepting things like the supremacy of the Pope, purgatory, and the filioque addition to the Creed. But at least one person refused to sign: Mark, bishop of Ephesus.

The reception of the Council of Florence was in marked contrast to the reception of the Council of Nicea. Eventually Nicea came to be accepted by the overwhelming majority. The Council of Florence was a non-starter from the beginning, with many bishops retracting their signatures and their approval as soon as they got back home, especially when faced with popular outrage. Bishop Bessarion of Nicea fled back to the west where he was rewarded with a cardinal’s hat. Bishop Isidore of Kiev returned to Kiev was promptly thrown into prison for his perceived betrayal of Orthodoxy. He escaped and eventually ended his days as the Latin-rite bishop of Sabina. Pope Pius II later gave him the title of the Latin Patriarch of Constantinople, which of course by then meant nothing and involved no real jurisdiction.

The Orthodox east continued in its steadfast rejection of the Florentine gathering (expressing their definitive rejection by eventually canonizing Mark of Ephesus). At Nicea, there was no Imperial gun aimed at episcopal heads; at Florence there was. Just as marriages are “annulled” if free consent is lacking, so with councils. Florence was something of a shot-gun wedding/ council, and so lacked the conditions of a true council (as the immediate aftermath proved).

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Patience and Reception

What does all this mean? Two things.

First of all it means that Christ's promised guidance of the Church does not involve magic. Fallible bishops do not magically become infallible when they gather together in council. If they did, there would never have been any false councils (like the Council of Hieria of 754 which condemned icons). Christ promised to guide His Church as a whole, not a collection of bishops or a single bishop like the Pope. The Church may conclude that it has been rightly guided when it finally reaches a settled consensus about something (like the homoousios or the legitimacy of icons), a consensus which is never overthrown.

But (and this is the second point), it takes time to reach this final and settled consensus, and during that time of debate and argument, things will be messy. Orthodoxy is sometimes criticized for its administrative inefficiency, and it is suggested that things would be better, less messy, and more efficient if we had a Pope or an Ecumenical Patriarch who would be "First Without Equals" (to quote an actual recently used phrase).

I agree. Things would be less messy and more efficient. We could skip the whole embarrassing process of disagreement and debate and jump straight to a conclusion—which would often be the wrong conclusion. Because, as said above, Christ has not promised to guide a single person, be that person Pope or Patriarch, but the Church as a whole, and bypassing the process of debate and eventual reception means that we thereby reject the very process by which Christ has promised to guide us. Experience—historical and recent—proves that when bishops ignore this messy process of conciliarity leading to consensus, the results are not pretty.

The final result of all of this is that we must all be patient. Christ will guide His Church, but we must allow for the process of debate which eventually leads to consensus and reception. The Emperor was not content to wait for it in the fifth century, but opted for a more efficient process involving use of the army. The result was the schismatic loss of Egypt—a loss that continues to this day. Patience is important—both in our personal lives, and in the life of the Church.

Fr. Lawrence is the author of many books including the Bible Study Companion Series, Let Us Attend: A Journey through the Orthodox Divine Liturgy, and A Daily Calendar of Saints. He has also written a series of Akathists published by Alexander Press, and his articles have appeared in numerous publications. He is the priest at St. Herman of Alaska Orthodox Church in Langley, BC.

BACK TO ORTHODOX BASICS

CASUAL AND JUDGEMENT-FREE DISCUSSIONS ON THE
SPIRITUAL LIFE, AND OUR RELATIONSHIP WITH CHRIST.

FEEL FREE TO BRING YOUR QUESTIONS

THURSDAY, JUNE 2, 2022
THURSDAY, JUNE 16, 2022

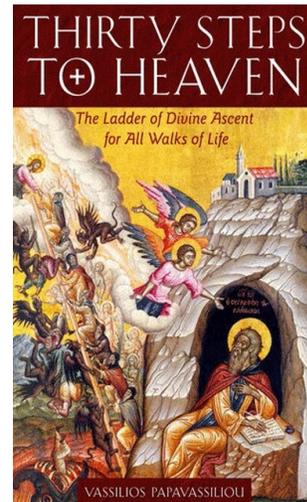
FROM 6:30 P M - 8 P M

OPEN TO EVERYONE AGE 14+
FAMILY ATTENDANCE IS ENCOURAGED!

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651 BEVERLY STREET, THUNDER BAY

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

RECOMMENDED READING



Many laypeople have attempted to read the great spiritual classic, The Ladder of Divine Ascent, but have been frustrated in attempting to apply the lessons of this monastic text to their everyday lives in the world. In *Thirty Steps*, Archimandrite Vassilios interprets the Ladder for the ordinary Christian without sacrificing any of its beauty and power. Now you too can accept the challenge offered by St. John Climacus to ascend closer to God with each passing day.

<https://store.ancientfaith.com/thirty-steps-to-heaven>



WEDDINGS, BAPTISMS, FUNERALS, AND MEMORIALS

Please speak with Fr. Kosta directly regarding dates, sponsors (koumbaroi), preparations, and any other questions you have. Visit our website for information, or contact fr. Kosta directly.

www.gothunderbay.org

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Destroyer of Royalty and Servant of the King

The Church honours the Holy and Great Martyr Irene. She lived in the fourth century in the city of Magedon, Persia. Her royal parents named her Penelope, and her father Licinius decided to protect her from the evil world. When she was six, he installed her in a small castle with every comfort and a staff of servants. The wise tutor Apellianus instructed her from behind a curtain. Licinius placed statues of pagan gods as guardians throughout the castle. Here she was to live till her parents betrothed her to a worthy young man.

Penelope begged her father not to shut her away from the sound of bird songs and the sight of the changing light of day. But the king was determined, so she stayed where she was. What Licinius apparently did not know was that the old tutor Apellianus was a Christian, and was instilling the teachings of Jesus Christ in his young daughter.

One day Penelope had a disturbing vision. She saw a window suddenly open in the castle wall. A dove flew in with an olive branch in its beak, and dropped it on a table. Then an eagle swooped in with a wreath of flowers, which it also placed on the table. Finally a raven flew in carrying a wriggling snake, and dropped it on the table.

Penelope turned to her tutor to explain these things. Apellianus, in awed wonder, told her that they were signs of her becoming perfect in faith and serving God well, but also enduring sufferings sent by Satan. Apellianus said it was clear that she was meant to belong to Jesus Christ. Realizing this was also what she wanted, Penelope was baptized, taking the name Irene.

When Irene refused every suitor her father offered her, he couldn't understand such disobedience in his carefully-raised daughter. And why, he thundered, had she dared to change her name? But when he tried to punish her by having horses trample her, the animals charged him instead and killed him. Irene prayed fervently, and raised her father from the dead. Seeing the miracle, he and his wife, plus many onlookers, became followers of Christ. After that, Irene served the Lord by converting and healing great numbers of people.

But she would also have more encounters with pagan rulers. One of these, the Persian king Sapor, called her a "destroyer of royalty" because she had turned her father from the Persian gods and had defeated or converted other royal pagans, after enduring humiliating tortures.

God revealed to Irene the time when her life was about to end. She found a new tomb and asked followers to close it with a large stone after she had gone inside. When they came again several days later, they found it empty.

In Acts 10: 21-33, we read that the apostle Peter "shakes up" the community by unlawfully meeting with a non-Jew, Cornelius. The great martyr Saint Irene also shook things up and was accused of "destroying royalty." Their "unlawful" actions were for the same reason: they were servants of the King.

Troparion - Tone 4

Your lamb Irene calls out to You, O Jesus, in a loud voice:
"I love You, my Bridegroom, and in seeking You I endure suffering.
In baptism I was crucified so that I might reign in You,
and I died so that I might live with You.
Accept me as a pure sacrifice,
for I have offered myself in love."
Through her prayers save our souls, since You are merciful.

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

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!

dcs.goarch.org

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>

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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.

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." If you need to walk your child around, feel free.

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!

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.

Stewardship (Membership) and Fees

As you know, it takes every little bit of financial and volunteer help to keep our church operating. Please renew your stewardship/membership and support our church with an annual commitment.

Please pay all fees to the treasurer (phone number can be found in this bulletin) or through e-transfer at holytrinity@tbaytel.net. The fees go towards the operational cost of the church building, not to the priest.

Annual Stewardship

Family: \$600

Single Regular Members (Age 18+) & Seniors: \$300/person

University/College Students: \$100

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

Funerals

Up-to-Date Members: No Fee

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

Hall Rentals

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

Sacrament/Services Fees

Wedding: \$250 Baptism: \$150

Fees must be paid to the treasurer at least two (2) weeks prior to a Sacrament.

- * Parents and Godparents, as well as couples and Sponsors (koumbaroi) must be in good financial standing with our community by **having paid their stewardship (membership) for the past two consecutive years**. Please speak with our treasurer and make sure your financial obligations are up to date.
- * 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. Out of town Sponsors & Godparents must provide a letter from their priest stating they are canonically able to take part in a Sacrament.
- * Couples where one member is not baptized Orthodox must speak with the priest prior to booking a Wedding.

Stewardship

Each person/family can make a personal commitment to support our church throughout the year. 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.

With Gratitude to God for Our Members & Stewards

2022

1. Peter Avgeropoulos
2. Joyce Avgeropoulos
3. Charlie Biniaris
4. Dimitra Biniaris
5. Katerina Biniaris
6. Athena Blieske
7. Iulieana Bradatanu
8. Gus Chimbakis
9. Helen Chimbakis
10. Bill Comminos
11. Joanne Frisky
12. Peter Giardetti
13. Tara Giardetti
14. Bill Hatzis
15. Stella Hatzis
16. Lisa Kahramanos
17. Penny Kahramanos
18. Faye Karoutas
19. Nick Koukos
20. Joyce Koukos
21. Peter Koukos
22. Angela Lento (Mitsopoulos)
23. Penny Millionis
24. Florina Nisioiu
25. Nikki Pantoulis
26. Maria Pavlou
27. Tom Pazianos
28. Leila Pazianos
29. Jim Pazianos
30. Virginia Pazianos
31. Effie Saites
32. Maria Sancartier
33. Vicky Soulias
34. Constanin Todosia
35. Manuela Todosia
36. Constantine Tsekouras
37. Jane Tsekouras
38. Ahileas Tsekouras
39. Paul Tsekouras
40. Sylvia Tsekouras
41. Harry Tsekouras
42. Lily Tsekouras
43. Elaine Tsekouras
44. Daniel Vasilu
45. Georgina Voulgaris
46. Theodora Voulgaris
47. Chris Welbourne
48. Pat Welbourne

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

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