



# MONTHLY CHURCH BULLETIN

## NOVEMBER 2022



HOLY TRINITY GREEK ORTHODOX CHURCH, THUNDER BAY, ON

FROM  
FATHER  
KOSTA

### Beloved in Christ

The Orthodox Christian Church kicks off the holiday season differently than the secular world. Previously, due to the pandemic, government officials discouraged large holiday gatherings with family and loved ones. This year, the ongoing supply shortages and rising food prices further challenge the holiday celebrations for many of our brothers and sisters (and even for us). However, the Holy Tradition of our Church remains the same during this season. It allows us to participate in church celebrations regardless of what is happening worldwide. The Church calls us to pay more attention to our spiritual life, first with the Nativity Fast, which begins on November 15 and then, less than a week later, on November 21, we will gather in the Church for the Great Feast of the Entrance of the Theotokos into the Temple, when during the Matins Service we begin chanting, "Christ is Born: Glorify Him!" for this feast is the introduction to our Lord's birth.

The feasts of the Entrance of the Theotokos and the Birth of the Virgin Mary do not have direct Biblical references. Instead, we find this material in the oral Holy Tradition of the Church and the second-century book, *The Protoevangelium of James*. That book had many details concerning the life of the Theotokos. The Church used some of the authentic information in this text in the services, hymns, and iconography. The ancient services of the Entrance into the Temple show us how Mary was brought to the Temple in Jerusalem by her parents, Saints Joachim and Anna. They had promised to offer her to the Lord. St. Joachim gathered the young girls of his neighbourhood to form a procession carrying lighted candles. The girls led Mary to the Temple, and she went joyfully without weeping or looking back at her parents. The young Mary was received into the Holy of Holies by the High Priest Zacharias, the future father of John the Baptist. Within this holy place, she was nurtured and nourished by an angel, continuously listened to and meditated on the Scriptures, and lived a life pleasing to God. Mary remained in the Temple until the age of twelve when Zacharias betrothed her to Joseph. Soon after, she found favour with God to become herself the "holy of holies" – the living Temple who, not by human relations but by the Holy Spirit, would give birth to the incarnate Word of God.

This holy feast is the beginning of the New Testament, which fulfills the old prophecies that God will dwell amid His people. (Zechariah 2:10)

This feast also commemorates the end of the physical Temple in Jerusalem as the only dwelling place of God. When the child Mary enters the Temple, the time of animal sacrifice ends, and the "prelude of God's good pleasure" is shown, as the hymn (Apolytikion) for this day proclaims. Equally significant, we celebrate that we, too, are the place where the Lord resides. Through the grace of the Holy Spirit, the Church's Holy Mysteries, and our love for one another, God abides in us, and His love is perfected in us. (1 John 4:12)

As we see with this great feast, an active life within Christ's Church includes an active personal life of prayer and church attendance, fasting, the reading of and reflection on the Holy Scriptures, and selfless love for others. This kind of Christian living brings the Divine Presence within us and becomes the source of holy witness to everyone we encounter.

In Christ,  
Fr. Kosta

**Αγαπητοί εν Χριστώ,**

Η Ορθόδοξη Εκκλησία ξεκινά την εορταστική περίοδο των Χριστουγέννων διαφορετικά από τις κοσμικές παραδόσεις. Λόγω της πανδημίας, οι κυβερνήσεις είχαν απαγορεύσει τις μεγάλες εορταστικές συγκεντρώσεις με την οικογένεια και τα αγαπημένα μας πρόσωπα. Φέτος, για πολλούς από τους συνανθρώπους μας (και ίσως και για εμάς) οι συνεχιζόμενες ελλείψεις και η ακρίβεια τροφίμων παρουσιάζουν μια ακόμη δυσκολία για τις γιορτές. Ωστόσο, η Ιερά Παράδοση της Εκκλησίας μας παραμένει ίδια και αυτή την εποχή. Μας επιτρέπει να συμμετέχουμε σε εκκλησιαστικούς εορτασμούς ανεξάρτητα από το τι συμβαίνει παγκοσμίως. Η Εκκλησία μας καλεί να προσέξουμε περισσότερο την πνευματική μας ζωή, πρώτα με τη Νηστεία των Χριστουγέννων, που αρχίζει στις 15 Νοεμβρίου. Λιγότερο από μια εβδομάδα αργότερα, την 21 Νοεμβρίου, θα συγκεντρωθούμε στην Εκκλησία για τη Μεγάλη Εορτή των Εισοδίων του Θεοτόκου στον Ναό, όταν στον Ορθο αρχίζουμε να ψάλλουμε το «Χριστός γεννάται, Δοξάσατε!» γιατί η γιορτή των Εισοδίων της Θεοτόκου είναι η εισαγωγή μας στην περίοδο των Χριστουγέννων.

Οι εορτές των Εισοδίων της Θεοτόκου και της Γεννήσεως της Θεοτόκου δεν έχουν άμεσες βιβλικές αναφορές. Αντίθετα, βρίσκουμε αυτό το υλικό στην προφορική Ιερά Παράδοση της Εκκλησίας και στο *Πρωτοευαγγέλιο του Ιακώβου* του δεύτερου αιώνα. Το βιβλίο αυτό είχε πολλές λεπτομέρειες σχετικά με τη ζωή της Θεοτόκου. Η Εκκλησία χρησιμοποίησε μερικές από τις αυθεντικές πληροφορίες σε αυτό το κείμενο στις ακολουθίες, τους ύμνους και την αγιογραφία. Οι αρχαίες ακολουθίες των Εισοδίων μας δείχνουν πώς η Παναγία μεταφέρθηκε στον Ναό της Ιερουσαλήμ από τους γονείς της, τους Αγίους Ιωακείμ και Άννα. Είχαν υποσχεθεί να την προσφέρουν στον Κύριο. Ο Άγιος Ιωακείμ μάζεψε τα νεαρά κορίτσια της γειτονιάς του για να σχηματίσουν μια πομπή κρατώντας αναμμένα κεριά. Τα κορίτσια οδήγησαν τη Μαρία στον Ναό και αυτή πήγε χαρούμενη χωρίς να κλάψει ή να κοιτάξει πίσω στους γονείς της. Τη νεαρή Μαρία υποδέχθηκε στα Άγια των Αγίων ο Αρχιερέας Ζαχαρίας, ο μελλοντικός πατέρας του Ιωάννη του Προδρόμου. Μέσα σε αυτόν τον άγιο τόπο, γαλουχήθηκε από έναν άγγελο, άκουγε και στοχαζόταν συνεχώς τις Γραφές και έζησε μια ζωή ευάρεστη στον Θεό. Η Μαρία παρέμεινε στον Ναό μέχρι την ηλικία των δώδεκα ετών, όταν ο Ζαχαρίας την αρραβώνιασε με τον Ιωσήφ. Αμέσως μετά, βρήκε την εύνοια του Θεού για να γίνει η ίδια η «Άγια των Αγίων» – ο ζωντανός Ναός που, όχι από ανθρώπινες σχέσεις αλλά από το Άγιο Πνεύμα, θα γεννούσε τον ενσαρκωμένο Λόγο του Θεού.

Αυτή η ιερή γιορτή είναι η αρχή της Καινής Διαθήκης, η οποία εκπληρώνει τις παλιές προφητείες ότι ο Θεός θα κατοικήσει ανάμεσα στο λαό Του. (Ζαχαρίας 2:10)

Αυτή η γιορτή μνημονεύει επίσης το τέλος του Ναού του Σολομώντος στην Ιερουσαλήμ ως της μοναδικής κατοικίας του Θεού. Με την είσοδο της Παναγίας στο Ναό, τελειώνει η ώρα της θυσίας των ζώων, και εμφανίζεται το «προοίμιο της ευεργεσίας του Θεού», όπως διακηρύττει ο ύμνος (Απολυτίκιον) για την ημέρα αυτή. Εξίσου σημαντικό, γιορτάζουμε ότι και εμείς είμαστε ο τόπος όπου κατοικεί ο Κύριος. Με τη χάρη του Αγίου Πνεύματος, τα Ιερά Μυστήρια της Εκκλησίας και την αγάπη μας για τον πλησίον μας, ο Θεός μένει μέσα μας και η αγάπη Του τελειοποιείται μέσα μας και γινόμαστε κι εμείς ναοί του Θεού (1 Ιωάννη 4:12)

Όπως βλέπουμε με αυτή τη μεγάλη γιορτή, μια ενεργή ζωή μέσα στην Εκκλησία του Χριστού περιλαμβάνει μια ενεργή προσωπική ζωή προσευχής, παρουσίας στις ακολουθίες, νηστείας, ανάγνωσης και στοχασμού των Αγίων Γραφών και ανιδιοτελούς αγάπης για τους άλλους. Αυτό το είδος της χριστιανικής ζωής φέρνει τη Θεία Παρουσία μέσα μας και γίνεται η πηγή ιερής μαρτυρίας προς όλους όσους συναντάμε.

Εν Χριστώ,  
π. Κωνσταντίνος

**HOLY TRINITY  
GREEK ORTHODOX CHURCH**

Under the Auspices of the  
Greek Orthodox Archdiocese of Canada

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Maria Morakis  
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**CHURCH ETIQUETTE**

When attending Divine Services we have the responsibility of maintaining proper decorum and atmosphere in the church. **This includes a proper and respectful dress code and having no food or drink 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, please use your baptismal/Chrismation name.

## SERVICES FOR NOVEMBER 2022

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<b>SUNDAY</b>	<b>6</b>	<b>7th SUNDAY OF LUKE</b> Orthros 9:00 am Divine Liturgy 10:30 am
<b>WED.</b>	<b>9</b>	<b>ST NEKTARIOS OF AEGINA PATRON SAINT OF CANCER PATIENTS</b> Orthros 9:00 am Divine Liturgy 10:30 am
<b>SUNDAY</b>	<b>13</b>	<b>8th SUNDAY OF LUKE, St. John Chrysostom Archbishop of Constantinople</b> Orthros 9:00 am Divine Liturgy 10:30 am
<b>SUNDAY</b>	<b>20</b>	<b>9th SUNDAY OF LUKE</b> Orthros 9:00 am Divine Liturgy 10:30 am
<b>MONDAY</b>	<b>21</b>	<b>THE ENTRANCE OF THE THEOTOKOS IN THE TEMPLE</b> Orthros 9:00 am Divine Liturgy 10:30 am
<b>FRIDAY</b>	<b>25</b>	<b>ST. CATHERINE THE GREAT MARTYR</b> Orthros 9:00 am Divine Liturgy 10:30 am
<b>SUNDAY</b>	<b>27</b>	<b>13th SUNDAY OF LUKE</b> Orthros 9:00 am Divine Liturgy 10:30 am
<b>WED.</b>	<b>30</b>	<b>ST. ANDREW THE FIRST-CALLED APOSTLE</b> Orthros 9:00 am Divine Liturgy 10:30 am

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## ΑΚΟΛΟΥΘΙΕΣ ΝΟΕΜΒΡΙΟΥ 2022

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<b>ΚΥΡΙΑΚΗ</b>	<b>6</b>	<b>7η ΚΥΡΙΑΚΗ ΛΟΥΚΑ</b> Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:15 π.μ.
<b>ΤΕΤΑΡΤΗ</b>	<b>9</b>	<b>ΑΓΙΟΥ ΝΕΚΤΑΡΙΟΥ ΑΙΓΙΝΗΣ ΠΡΟΣΤΑΤΗ ΚΑΡΚΙΝΟΠΑΘΩΝ</b> Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:15 π.μ.
<b>ΚΥΡΙΑΚΗ</b>	<b>13</b>	<b>8η ΚΥΡΙΑΚΗ ΛΟΥΚΑ, Αγ. Ιωάννου Χρυσοστόμου, Επισκόπου Κων/πόλεως</b> Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:15 π.μ.
<b>ΚΥΡΙΑΚΗ</b>	<b>20</b>	<b>9η ΚΥΡΙΑΚΗ ΛΟΥΚΑ</b> Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:15 π.μ.
<b>ΔΕΥΤΕΡΑ</b>	<b>21</b>	<b>ΤΑ ΕΙΣΟΔΙΑ ΤΗΣ ΥΠΕΡΑΓΙΑΣ ΘΕΟΤΟΚΟΥ</b> Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:15 π.μ.
<b>ΠΑΡΑΣΚ.</b>	<b>25</b>	<b>ΑΓΙΑΣ ΑΙΚΑΤΕΡΙΝΗΣ ΜΕΓΑΛΟΜΑΡΤΥΡΟΣ</b> Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:15 π.μ.
<b>ΚΥΡΙΑΚΗ</b>	<b>27</b>	<b>13η ΚΥΡΙΑΚΗ ΛΟΥΚΑ</b> Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:15 π.μ.
<b>ΤΕΤΑΡΤΗ</b>	<b>30</b>	<b>ΑΓΙΟΥ ΑΝΔΡΕΟΥ ΤΟΥ ΠΡΩΤΟΚΛΗΤΟΥ ΑΠΟΣΤΟΛΟΥ</b> Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:15 π.μ.

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## Virtual Orthodoxy: Living A Lie

by Fr. Geoffrey Korz

*Some people go to Church because they think it makes them good  
While others occupy their place because they feel they should  
In pleasant weather some will go a little time to spend  
And others like to grace the place to gossip with a friend  
Yes, people go to Church for many reasons, some quite odd  
But oh, what blessing waits for those who come to worship God.  
– Source Unknown*

As a child, I recall the foregoing poem included as part of a parish newsletter. Often, much of the “fluff” that finds its way into parish newsletters has little spiritual value, but the poem stuck with me over the years. The intervening decades have seen the fastest decline in Church attendance in the history of the world.

The persecutions in pagan Rome, threats from Muslim sultans, and the Soviet gulag had a slower effect on cutting into Church attendance than life in the comfy, modern world.

But why is it happening?

For Orthodox Christians, who believe the old dictum “lex orandi, lex credendi” (the law of worship is the law of belief), this trend has chilling implications: for those who do not worship, belief is eroded, and spiritual strength is snuffed out. Ironically, Church attendance in the West today is not hit by persecution, but by seduction.

The sword of the Ottoman janissary has been replaced by the lure of the shopping mall. The fear of starving to death in Siberia has been replaced with the comfort of bacon and eggs for breakfast. The threat of arrest by centurions – the threat that led to the liturgical command to bar the doors “Guard the Doors!” before the recitation of the Creed – this threat has been replaced by the fear of missed email or missed sleep.

In some cases, attending church is a reality check that many are unwilling to bear. While the world of spiritual books requires little change in the life of the reader, a conversation or Confession with a spiritual father makes certain demands on our Christian life. Having to co-exist with other faithful during the service, during classes or social events, confronts each of us with potential frustrations where we are faced with the very real challenge of actually being a Christian.

**(Continued on the next page)**

## Virtual Orthodoxy: Living A Lie - Continuation

As Sartre suggested, in the material world, “hell is other people”; for those who acknowledge that Hell is something far more serious, avoiding the “hell” of other people becomes a sure passport to Its Eternal Reality. In all these cases, the Orthodox soul that endeavours to remain untested in his faith, remains outside actual Christian life. Living in two worlds, Orthodox life becomes the same as modern spiritual life: contrived, subjective, plastic, and fake.

When we are in a position where we might not attend the services of Christ’s Church, we should ask ourselves:

Would I be staying home if this were a work day?

Will my sickness be better if I stay at home?

Am I further ahead to attend Church late, or not at all?

Am I attending Orthodox services for a “taste” of something “spiritual”? (i.e. Am I a spiritual person?)

Will not attending the services this week make it easier for me to avoid them in the future?

Am I generally spending more time on mundane things than at prayer or church? (e.g. brushing my teeth, watching television, shopping, drinking a coffee, etc.)

There are of course many similar questions we can and should ask ourselves. The main point is this: If our Orthodox faith is not actually lived out and strengthened by the holy services, it is nothing more than self-deception.

There are lots of religious outlets created for the purpose of offering such false spiritual life, and catering to our “felt needs”. The Holy Orthodox Church, the Body of Christ, is not one of them, and if we fail to understand this and to live accordingly, we miss the point of going to church – and the point of the Church.

# ORTHODOX STUDY SESSIONS

Join Fr. Kosta every other Wednesday from 6:30 to 8:00pm in our church, as we discuss themes found in books of the Holy Bible and Orthodox Life.

September 14

September 28

October 12

October 26

November 9

November 23

December 7

Please enter through the main church doors.  
Optional items to bring: a Bible, notepad & pen

To sign up or for more info: [fatherkosta@gmail.com](mailto:fatherkosta@gmail.com)

\*Any changes or updates will be announced by email or on our church's Facebook page:  
[holytrinitythunderbay](https://www.facebook.com/holytrinitythunderbay)

\* Please make sure the church office has your proper email address for proper communication.



Holy Trinity Greek Orthodox Church



## SOUVLAKI & MEZES TAKE-OUT FALL 2022

651 BEVERLY STREET, THUNDER BAY

- 3:00 PM TO 6:30 PM -

SEPTEMBER 8, 2022

SEPTEMBER 22, 2022

OCTOBER 6, 2022

OCTOBER 20, 2022

NOVEMBER 3, 2022

NOVEMBER 17, 2022

DECEMBER 1, 2022

\*credit & debit preferred, cash accepted\*

Info: [greekdinner4@gmail.com](mailto:greekdinner4@gmail.com)  
[www.facebook.com/groups/souvlakitakeout](https://www.facebook.com/groups/souvlakitakeout)



Mezes: Translated, the word means a taste or a bite. It is used to describe a plate of food that is served as a complement to drinks, a snack, with company, or a meal in itself when combined with other Mezes plates.



LAKEHEAD UNIVERSITY & CONFEDERATION COLLEGE STUDENTS:  
Show your Student ID and get \$2 off any order \$10 or more

Please speak with our priest or a Board member to find out how you can help.

Please spread the word about our Souvlaki Take-Out to friends and colleagues. We have posters available for you to take and share.

## 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](http://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>

## DONATIONS AND MEMBERSHIPS

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

## 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!

## 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](http://www.gothunderbay.org)

[fatherkosta@gmail.com](mailto:fatherkosta@gmail.com)

## 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.

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**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. Nick Balina
4. Charlie Biniaris
5. Dimitra Biniaris
6. Katerina Biniaris
7. Athena Blieske
8. Iulieana Bradatanu
9. Gus Chimbakis
10. Helen Chimbakis
11. Bill Comminos
12. Zachary Cordingley
13. Cristina Derouin
14. Joanne Frisky
15. Peter Giardetti
16. Tara Giardetti
17. Harry Glymitsas
18. Dimitra Glymitsas
19. Sotirios Hatzis
20. Theodora Hatzis
21. Bill Hatzis
22. Stella Hatzis
23. Lisa Kahramanos
24. Penny Kahramanos
25. Faye Karoutas
26. Nick Koukos
27. Joyce Koukos
28. Peter Koukos
29. Angela Lento (Mitsopoulos)
30. Penny Millionis
31. Despina Mitsopoulos
32. Ahileas Mitsopoulos
33. Florina Nisioiu
34. Nikki Pantoulis
35. Peter Pantoulis
36. Helen Pantoulis
37. Maria Pavlou
38. Tom Pazianos
39. Leila Pazianos
40. Jim Pazianos
41. Virginia Pazianos
42. Imad Qeer
43. Effie Saites
44. Maria Sancartier
45. Kosma Sitko
46. Katerina Scocchia
47. Vicky Soulias
48. Constanin Todosia
49. Manuela Todosia
50. Sasha Topolniski
51. Constantine Tsekouras
52. Jane Tsekouras
53. Ahileas Tsekouras
54. Paul Tsekouras
55. Sylvia Tsekouras
56. Harry Tsekouras
57. Lily Tsekouras
58. Elaine Tsekouras
59. John Tsekouras
60. Daniel Vasilu
61. Georgina Voulgaris
62. Theodora Voulgaris
63. Chris Welbourne
64. Pat Welbourne

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

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