



MONTHLY CHURCH BULLETIN

DECEMBER 2022



HOLY TRINITY GREEK ORTHODOX CHURCH, THUNDER BAY, ON



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. **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.

Beloved in Christ

The incarnation of Christ is said to be “self-emptying” (*Kenosis* in Greek). St. Paul exclaims this act of God in his epistle to the Philippians; “Who, being in very nature God, did not consider equality with God something to be used to His advantage; rather, He emptied himself, by taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, He humbled Himself by becoming obedient to death — even death on a cross” (Philippians 2:6-8).

The *Kenosis* of Christ is not that He was born poor, that He came from a low-income family. Christ lived as a refugee and was persecuted and suffered in His early life, facing the hatred of people, etc. Instead, it is because He assumed human nature, complete with its mortality and suffering. The uncreated God received our created human nature and the Creator united with His creature. This is called the “self-emptying” and poverty of Christ.

Also, the divine *kenosis* shows us precisely what love is. Love is an act of “self-emptying,” a sacrifice, an offering. Without this self-emptying act, there could not be its fulfilment — the deification of humanity. Thus the more someone is brightened and divinized, the more self-emptying they are, and vice versa.

As we brighten our homes with our Christmas lights, we must also brighten up our hearts, which are the home of the Holy Spirit. Let us give ourselves and our love freely to Christ and our neighbour. Let us empty ourselves so that it isn't we who live, but Christ Who lives in us. The wonderful thing about love is that it never runs out. The more we give, the more we are filled with it. Imagine how much love God has for us, His children. Let us share in this act of love that is the Birth of our Saviour, and with gratitude and joy, let us celebrate and rejoice with our friends and families, with Christ at the centre of it all.

In Christ,
Fr. Kosta



FROM
FATHER
KOSTA

Αγαπητοί εν Χριστώ,

Η ενσάρκωση του Χριστού είναι μια κένωση. Ο Άγιος Παύλος εξηγεί αυτή την πράξη του Θεού στην προς Φιλιππησίους επιστολή του: «ὃς ἐν μορφῇ Θεοῦ ὑπάρχων οὐχ ἄρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ, ἀλλ' ἑαυτὸν ἐκένωσε μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος, καὶ σχήματι εὐρεθεὶς ὡς ἄνθρωπος ἐταπείνωσεν ἑαυτὸν γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ.» (Φιλιππησίους 2:6-8).

Η Κένωση του Χριστού δεν είναι ότι γεννήθηκε φτωχός και ότι καταγόταν από οικογένεια χαμηλού εισοδήματος. Ο Χριστός έζησε ως πρόσφυγας και διώχθηκε και υπέφερε στην πρώιμη ζωή Του, αντιμετωπίζοντας το μίσος των ανθρώπων. Αντίθετα, είναι επειδή προσέλαβε την ανθρώπινη φύση, πλήρης με τη θνητότητα και τα δεινά της. Ο άχτιστος Θεός έλαβε την κτιστή ανθρώπινη φύση και ο Δημιουργός ενώθηκε με το πλάσμα Του. Αυτό είναι η αυτοκένωση και φτώχεια του Χριστού.

Επίσης, η Θεία Κένωση μας δείχνει ακριβώς τι είναι αγάπη. Η αγάπη είναι μια πράξη «αυτοκένωσης», μια θυσία, μια προσφορά. Χωρίς αυτή την πράξη που αδειάζει τον εαυτό της, δεν θα μπορούσε να υπάρξει η εκπλήρωση της - η θεοποίηση της ανθρωπότητας. Έτσι, όσο περισσότερο φωτίζεται και θεοποιείται κάποιος, τόσο περισσότερο αδειάζει τον εαυτό του και το αντίστροφο.

Καθώς φωτίζουμε τα σπίτια μας με τα χριστουγεννιάτικα φώτα, πρέπει επίσης να φωτίζουμε το σπίτι του Αγίου Πνεύματος - τις καρδιές μας. Ας δώσουμε τον εαυτό μας και την αγάπη μας δώρο στον Χριστό και στον πλησίον μας. Ας αδειάσουμε τον εαυτό μας για να μην ζούμε εμείς, αλλά ο Χριστός που ζει μέσα μας. Το υπέροχο πράγμα με την αγάπη είναι ότι δεν τελειώνει ποτέ. Όσο περισσότερο δίνουμε, τόσο περισσότερο γεμίζουμε με αυτή. Φανταστείτε πόση αγάπη έχει ο Θεός για εμάς, τα παιδιά Του. Ας συμμετάσχουμε σε αυτήν την πράξη αγάπης που είναι η Γέννηση του Χριστού, και με ευγνωμοσύνη και χαρά ας γιορτάσουμε και ας χαρούμε με τους φίλους και τις οικογένειες μας, με τον Χριστό στο επίκεντρο όλων των γιορτών μας. F

Εν Χριστώ,
π. Κωνσταντίνος



ΑΚΟΛΟΥΘΙΕΣ ΔΕΚΕΜΒΡΙΟΥ 2022

ΚΥΡΙΑΚΗ	4	10η ΚΥΡΙΑΚΗ ΛΟΥΚΑ, Αγίας Μεγαλομάρτυρος Βαρβάρας Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:15 π.μ.
ΤΡΙΤΗ	6	ΑΓΙΟΥ ΝΙΚΟΛΑΟΥ ΤΟΥ ΘΑΥΜΑΤΟΥΡΓΟΥ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:15 π.μ.
ΚΥΡΙΑΚΗ	11	11η ΚΥΡΙΑΚΗ ΛΟΥΚΑ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:15 π.μ.
ΠΕΜΠΤΗ	15	ΕΛΕΥΘΕΡΙΟΥ ΤΟΥ ΙΕΡΟΜΑΡΤΥΡΟΣ ΚΑΙ ΤΗΣ ΜΗΤΡΟΣ ΑΥΤΟΥ ΑΝΘΙΑΣ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:15 π.μ.
ΚΥΡΙΑΚΗ	18	ΠΡΟ ΤΗΣ ΧΡΙΣΤΟΥ ΓΕΝΝΗΣΕΩΣ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:15 π.μ.
ΣΑΒΒΑΤΟ	24	ΕΥΓΕΝΙΑΣ ΤΗΣ ΟΣΙΟΜΑΡΤΥΡΟΣ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:15 π.μ. ΠΑΡΑΜΟΝΗ ΤΗΣ ΓΕΝΝΗΣΕΩΣ ΤΟΥ ΚΥΡΙΟΥ Μέγας Εσπερινός 7:00 μ.μ.
ΚΥΡΙΑΚΗ	25	Η ΓΕΝΝΗΣΙΣ ΤΟΥ ΣΩΤΗΡΙΟΥΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:15 π.μ.
ΔΕΥΤΕΡΑ	26	ΣΥΝΑΞΙΣ ΥΠΕΡΑΓΙΑΣ ΘΕΟΤΟΚΟΥ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:15 π.μ.

ΑΚΟΛΟΥΘΙΕΣ - ΠΡΩΤΗ ΕΒΔΟΜΑΔΑ ΤΟΥ ΙΑΝΟΥΑΡΙΟΥ 2023

ΚΥΡΙΑΚΗ	1	ΠΕΡΙΤΟΜΗ ΤΟΥ ΙΗΣΟΥ ΧΡΙΣΤΟΥ, Αγ. Βασιλείου του Μεγάλου Όρθρος 9:15 π.μ. Θεία Λειτουργία Αγίου Βασιλείου 10:30 π.μ.
ΠΕΜΠΤΗ	5	ΠΑΡΑΜΟΝΗ ΤΩΝ ΘΕΟΦΑΝΕΙΩΝ Εσπερινή Θεία Λειτουργία Αγ. Βασιλείου & Αγιασμός 7:00 μ.μ.
ΠΑΡΑΣ.	6	ΤΑ ΑΓΙΑ ΘΕΟΦΑΝΕΙΑ ΤΟΥ ΚΥΡΙΟΥ ΣΤΟΝ ΙΟΡΔΑΝΗ ΠΟΤΑΜΟ Όρθρος & Μέγας Αγιασμός 9:15 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΣΑΒΒΑΤΟ	7	ΣΥΝΑΞΙΣ ΤΟΥ ΑΓΙΟΥ ΙΩΑΝΝΟΥ ΤΟΥ ΒΑΠΤΙΣΤΟΥ Όρθρος 9:15 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΚΥΡΙΑΚΗ	8	ΚΥΡΙΑΚΗ ΜΕΤΑ ΤΩΝ ΦΩΤΩΝ Όρθρος 9:15 π.μ. Θεία Λειτουργία Αγίου Βασιλείου 10:30 π.μ.

St. John Chrysostom's Sermon on the Birth of Christ

Behold, a new and wondrous mystery. My ears resound to the Shepherd's song, piping no soft melody, but chanting full forth a heavenly hymn. The Angels sing. The Archangels blend their voice in harmony. The Cherubim hymn their joyful praise. The Seraphim exalt His glory. All join to praise this holy feast, beholding the Godhead here on earth, and man in heaven. He Who is above, now for our redemption dwells here below; and he that was lowly is by divine mercy raised.

Bethlehem this day resembles heaven; hearing from the stars the singing of angelic voices; and in place of the sun, enfolds within itself on every side, the Sun of justice. And ask not how: for where God wills, the order of nature yields. For He willed; He had the power; He descended; He redeemed; all things yielded in obedience to God. This day He Who is, is Born; and He Who is, becomes what He was not. For when He was God, He became man; yet not departing from the Godhead that is His. Nor yet by any loss of divinity became He man, nor through increase became He God from man; but being the Word He became flesh, His nature, because of impassability, remaining unchanged.

And so the kings have come, and they have seen the heavenly King that has come upon the earth, not bringing with Him Angels, nor Archangels, nor Thrones, nor Dominations, nor Powers, nor Principalities, but, treading a new and solitary path, He has come forth from a spotless womb.

Since this heavenly birth cannot be described, neither does His coming amongst us in these days permit of too curious scrutiny. Though I know that a Virgin this day gave birth, and I believe that God was begotten before all time, yet the manner of this generation I have learned to venerate in silence and I accept that this is not to be probed too curiously with wordy speech.

For with God we look not for the order of nature, but rest our faith in the power of Him who works. What shall I say to you; what shall I tell you? I behold a Mother who has brought forth; I see a Child come to this light by birth. The manner of His conception I cannot comprehend.

Nature here rested, while the Will of God laboured. O ineffable grace! The Only Begotten, Who is before all ages, Who cannot be touched or be perceived, Who is simple, without body, has now put on my body, that is visible and liable to corruption. For what reason? That coming amongst us he may teach us, and teaching, lead us by the hand to the things that men cannot see. For since men believe that the eyes are more trustworthy than the ears, they doubt of that which they do not see, and so He has deigned to show Himself in bodily presence, that He may remove all doubt. Christ, finding the holy body and soul of the Virgin, builds for Himself a living temple, and as He had willed, formed there a man from the Virgin; and, putting Him on, this day came forth; unashamed of the lowliness of our nature.

(Continued on next page)

St. John Chrysostom's Sermon on the Birth of Christ (Continued)

For it was to Him no lowering to put on what He Himself had made. Let that handiwork be forever glorified, which became the cloak of its own Creator. For as in the first creation of flesh, man could not be made before the clay had come into His hand, so neither could this corruptible body be glorified, until it had first become the garment of its Maker. What shall I say! And how shall I describe this Birth to you? For this wonder fills me with astonishment. The Ancient of days has become an infant. He Who sits upon the sublime and heavenly Throne, now lies in a manger. And He Who cannot be touched, Who is simple, without complexity, and incorporeal, now lies subject to the hands of men. He Who has broken the bonds of sinners, is now bound by an infant's bands. But He has decreed that ignominy shall become honour, infamy be clothed with glory, and total humiliation the measure of His Goodness.

For this He assumed my body, that I may become capable of His Word; taking my flesh, He gives me His Spirit; and so He bestowing and I receiving, He prepares for me the treasure of Life. He takes my flesh, to sanctify me; He gives me His Spirit, that He may save me.

Come, then, let us observe the Feast. Truly wondrous is the whole chronicle of the Nativity. For this day the ancient slavery is ended, the devil confounded, the demons take to flight, the power of death is broken, paradise is unlocked, the curse is taken away, sin is removed from us, error driven out, truth has been brought back, the speech of kindness diffused, and spreads on every side, a heavenly way of life has been planted on the earth, angels communicate with men without fear, and men now hold speech with angels.

Why is this? Because God is now on earth, and man in heaven; on every side all things commingle. He became Flesh. He did not become God. He was God. Wherefore He became flesh, so that He Whom heaven did not contain, a manger would this day receive. He was placed in a manger, so that He, by whom all things are nourished, may receive an infant's food from His Virgin Mother. So, the Father of all ages, as an infant at the breast, nestles in the virginal arms, that the Magi may more easily see Him. Since this day the Magi too have come, and made a beginning of withstanding tyranny; and the heavens give glory, as the Lord is revealed by a star.

To Him, then, Who out of confusion has wrought a clear path, to Christ, to the Father, and to the Holy Spirit, we offer all praise, now and for ever. Amen.



The Word Became Flesh: The Inexpressible Mystery of Salvation
By St. Symeon the New Theologian

When God, the Son of God, entered the womb of All-Holy Virgin and took flesh from her, He was born a perfect person and perfect God, without confusion. When has anything more important ever happened for us? We all believe in this Son of God and Son of the ever-virgin Mother of God, Mary, which is why we confidently accept this information about Him and this event. If we confess Him and repent from the bottom of our heart then the word of devotion [to Him] is born within us like a seed, in exactly the same way as the Word of the Father entered the womb of the Virgin. Marvel at this great and astonishing miracle and accept it in all certainty and faith.

So we conceive this Word, not bodily, as the Virgin and Mother of God did, but spiritually and in truth. And we have Him in our hearts Who is the same Christ born of the Pure Virgin, as Saint Paul says: 'For God, who said, "Let light shine out of darkness," has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ' (II Cor. 4, 6), as if saying: 'He's been wholly born within us'. This is clear from what he goes on to add: 'But we have this treasure in earthen vessels' (II Cor. 4, 7), meaning, by 'treasure', the Holy Spirit.

Elsewhere he calls the Holy Spirit 'Lord', because, as he explains, the Holy Spirit is the Lord. So whenever you hear 'the Son of God', you should also understand 'the Spirit' and when you hear 'the Holy Spirit' you should also understand 'the Father', as Saint John says 'God is Spirit' (Jn, 4, 24), teaching that the Holy Trinity is undivided and of the same substance. In other words, where the Son is, there is the Father; where the Father is, there is the Spirit; and where the Holy Spirit is, there are the three Persons of the Godhead, one God and Father, together with His Son and the Spirit all sharing the same substance: 'Who is blessed forever. Amen'. (Rom. 1, 25).

So when we believe wholeheartedly, and repent fervently, we'll conceive the Word of God in our hearts, as has been said, as the Virgin conceived Him, offering Him our pure and virgin souls. And just as she wasn't consumed by the fire of the Godhead, because she was pure and all-spotless, neither are we when we offer Him our pure and cleansed hearts. Instead we feel a heavenly dew within us, a spring of water and a stream of immortal life. As to the fact that we also receive the full force of the fire of the Godhead, listen to the Lord when He says: 'I have come to set fire to the earth' (Luke, 12: 49). What else does He mean, if not the Spirit, Who is of the same substance as the Godhead, and Who comes to us and is known to us, together with the Son Himself and the Father?

Since the Word of God once became incarnate and was born to the Virgin, in the body, ineffably and beyond reason, and that it's not possible for each one of us to give birth to Him in the flesh, what has He arranged? For nourishment, He gives us that spotless Body which He took from the All-Pure Mother of God, at the time when He was born in the flesh. If we partake of it worthily, we have within us the whole of the incarnate God, Jesus Christ our Lord, this same Son of God and Son of the Virgin, Who sits at the right hand of God and Who says: 'Those who eat my flesh and drink my blood remain in me, and I in them' (Jn. 6, 56). He doesn't come from us, nor is born in the body by us, though He's never parted from us. We don't feel Him as flesh, though He's within us, just like an infant, but rather He's bodiless within a body, ineffably intermingled with our nature and our essence, making us divine, because we've become completely at one with Him, that is, flesh of His flesh and bone of His bone. This is the greatest and most dread mystery of His inexpressible providence and condescension, which I've been reluctant to write about because I tremble to attempt it.

But God always wants His love for us to be revealed and manifested, so that we, at some stage, will understand His great goodness and, feeling ashamed, will be more than ready to love Him in return. This is why I was moved by the Holy Spirit, Who illumines our hearts, to reveal to you these mysteries in writing, though not to show that we're the same as her who give birth to the Lord- God forbid!- that would be impossible. The incarnation and birth of the Divine Word by the Virgin is one thing, and what happens to us spiritually is another. By giving birth to the Son and Word of God she actuated, here on earth, the mystery of the re-creation of the human race and the salvation of the whole world, that is, Our Lord and God, Jesus Christ, He Who united in Himself the things that were divided and washed away the sin of the world.



Your proclamation went forth into all the earth, for it accepted your word, through which you taught the dogmas befitting God, you expounded on the nature of all that is, and you arranged the morals of society. A royal priesthood! Devout father Basil, intercede with Christ our God, to grant us His great mercy.

The Tradition of the Vasilopita (St. Basil Pie)

The Church observes the tradition of baking and cutting a special "pita" (a loaf of bread, a cake, or even a pie) each year on January 1st, in honour of Saint Basil the Great, Archbishop of Caesarea in Cappadocia - hence its name Vasilopita. This tradition takes place in parish churches and in homes. What is the meaning of this tradition, and how did it begin? For centuries, parents, grandparents and Godparents have related the following story to Orthodox children about St Basil and the Vasilopita.

One year, during a terrible famine, the emperor levied an excessive tax upon the people of Caesarea. The tax was such a heavy burden upon the impoverished that to avoid debtors' prison, each family had to relinquish its few remaining coins and pieces of jewelry, including precious family heirlooms. Learning of this injustice against his flock, St Basil took up his bishop's staff and the book of the holy Gospels and came to his people's defence, fearlessly calling the emperor to repentance. By God's grace, the emperor did repent. He cancelled the tax and instructed his tax collectors to turn over to St Basil all of the chests containing the coins and jewelry which had been paid as taxes by the people of Caesarea. But now, St Basil faced the daunting and impossible task of returning these coins and pieces of jewelry to their rightful owners. After praying for a long time before the icons of Christ and His All-holy Mother, St Basil had all the treasures baked into one massive "pita." He then called all the townspeople to pray at the cathedral, and after Divine Liturgy, he blessed and cut the "pita," giving a piece to each person. Wondrously each owner received in their piece of pie their valuables. They all joyfully returned home, giving thanks to God, who had delivered them from abject poverty and to their holy bishop, St Basil the Great.

In remembrance of that miracle wrought by God as a result of St Basil's love and defence of his people, Orthodox Christians have observed the tradition of the Vasilopita each year on January 1st - the date on which St Basil reposed in the Lord in the year 379.

In some places, the Vasilopita is prepared as a loaf of rich bread (like that used for the Blessing of the Five Loaves), while in other areas, it takes the form of a spiced cake. But no matter what form a Vasilopita may take, they all have one thing in common - each contains a single coin. After placing the bread dough or batter in the proper baking pan, the baker makes with the foil-wrapped coin the sign of the Cross over it, closes their eyes, and then secretly places it into the unbaked Vasilopita. Each person of the household gets a piece. To receive the coin in one's piece means to receive a blessing. It is also a call to charity towards one's neighbour, imitating the charitable love of St. Basil. It is not for "good luck" as it is often - and incorrectly - understood by some people.

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

*Any changes or updates will be announced by email or on our church's Facebook page:
holytrinitythunderbay

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



We have people who work hard in supporting, maintaining, and fundraising for our church, from our dedicated Board members, faithful church cantors and Altar Servers, hard-working Souvlaki Take-Out staff, to grounds maintenance people. We are grateful for your dedication and love towards our community.

God bless you and your families with all the good things of this world and with heavenly treasures for your dedication and love.



Blessing of Homes for Theophany

If you wish to have Fr. Kosta bless your home and/or business during the Theophany season, please contact him directly.

Phone/Text: 807-357-9984
Email: fatherkosta@gmail.com

FR. KOSTA WILL NOT SHOW UP TO YOUR HOME UNANNOUNCED.
Ο Π. ΚΩΝ/ΝΟΣ ΔΕΝ ΘΑ ΠΕΡΑΣΕΙ ΑΠΟ ΤΑ ΣΠΙΤΙΑ ΧΩΡΙΣ PANTEBOY.

Fr. Kosta's schedule is as follows:

January 6th: 4:00 pm to 9:00 pm
January 7th: 10:00 am to 2:00 pm **or** 5:00 pm to 9:00 pm
January 8th: 10:00 am to 2:00 pm **or** 5:00 pm to 9:00 pm

If you live out of town, or need a different date, please call Fr. Kosta.
The last day of House Blessings is January 22, 2023.



Registered Charity
85799 4099 RR0001

Our Community is always happy to help out the Dew Drop Inn through our Souvlaki Dinners and our Philoptochos Ladies.

Please help out this worthy cause during the Holidays and throughout the year by donating or volunteering.

dewdropinnthunderbay.ca



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>

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.

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

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.

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 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.

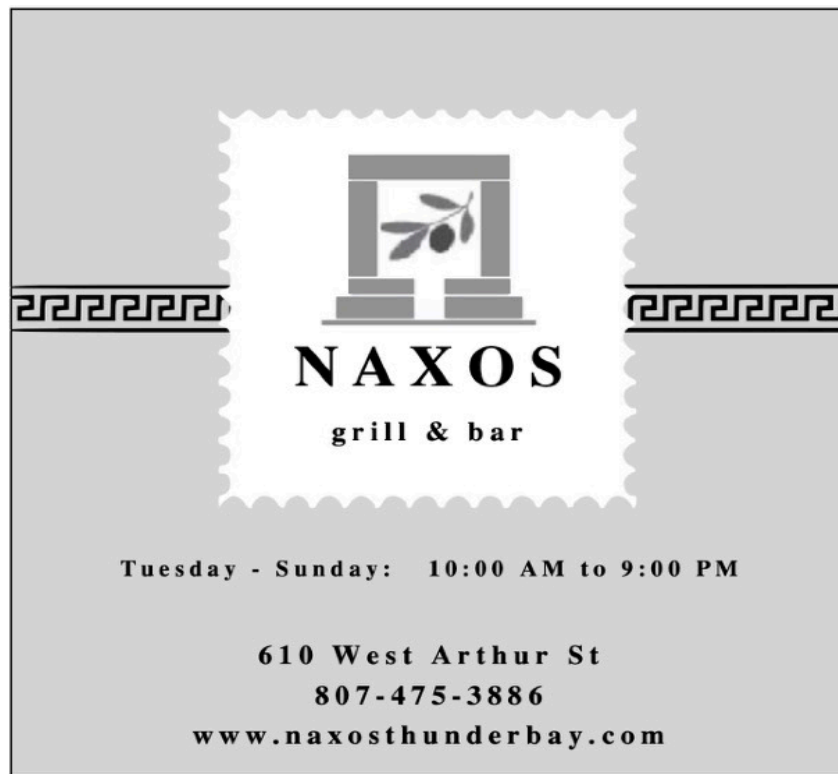
With Gratitude to God for Our Members & Stewards

2022

- | | |
|--------------------------------|---------------------------|
| 1. Peter Avgeropoulos | 42. Leila Pazianos |
| 2. Joyce Avgeropoulos | 43. Jim Pazianos |
| 3. Nick Balina | 44. Virginia Pazianos |
| 4. Charlie Biniaris | 45. Imad Qeer |
| 5. Dimitra Biniaris | 46. Effie Saites |
| 6. Katerina Biniaris | 47. Maria Sancartier |
| 7. Athena Blieske | 48. Kosma Sitko |
| 8. Iulieana Bradatanu | 49. Katerina Scocchia |
| 9. Alexandru Bradatanu | 50. Vicky Soulias |
| 10. Gus Chimbakis | 51. Constanin Todosia |
| 11. Helen Chimbakis | 52. Manuela Todosia |
| 12. Bill Comminos | 53. Sasha Topolniski |
| 13. Zachary Cordingley | 54. Constantine Tsekouras |
| 14. Athena Damianakos | 55. Jane Tsekouras |
| 15. Bill Damianakos | 56. Ahileas Tsekouras |
| 16. Cristina Derouin | 57. Paul Tsekouras |
| 17. Joanne Frisky | 58. Sylvia Tsekouras |
| 18. Peter Giardetti | 59. Harry Tsekouras |
| 19. Tara Giardetti | 60. Lily Tsekouras |
| 20. Harry Glymitsas | 61. Elaine Tsekouras |
| 21. Dimitra Glymitsas | 62. John Tsekouras |
| 22. Sotirios Hatzis | 63. Daniel Vasiliu |
| 23. Theodora Hatzis | 64. Georgina Voulgaris |
| 24. Bill Hatzis | 65. Theodora Voulgaris |
| 25. Stella Hatzis | 66. Chris Welbourne |
| 26. Lisa Kahramanos | 67. Pat Welbourne |
| 27. Penny Kahramanos | |
| 28. Faye Karoutas | |
| 29. Nick Koukos | |
| 30. Joyce Koukos | |
| 31. Peter Koukos | |
| 32. Angela Lento (Mitsopoulos) | |
| 33. Penny Millionis | |
| 34. Despina Mitsopoulos | |
| 35. Ahileas Mitsopoulos | |
| 36. Florina Nisioiu | |
| 37. Nikki Pantoulis | |
| 38. Peter Pantoulis | |
| 39. Helen Pantoulis | |
| 40. Maria Pavlou | |
| 41. Tom Pazianos | |

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

THANK YOU TO OUR SPONSORS AND SUPPORTERS



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P7B 3Z7

Randy Gotziaman

Phone: (807) 345-2877
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