



MAY & JUNE



HOLY TRINITY GREEK ORTHODOX CHURCH, THUNDER BAY

FROM
FATHER
KOSTA

Beloved in Christ

“He that believes in me, as the Scripture has said, out of His belly shall flow rivers of living water.” On June 4th, our Church celebrates Holy and Great Pentecost.

The belly is one of the least honoured members of the body. It symbolizes corruption, selfishness, death, or indulgence; the stomach is about the earth. It commands that we eat every day. Sometimes it leads us to overeat. It makes us tired, unwilling to pray, and reluctant to work. It represents self-centredness and spiritual laziness. So couldn't there be a better place for the waters to flow? Why the belly?

When Christ sent (and continues to send, through our baptisms) the Holy Spirit upon humanity, it was so that the divine things would be revealed to those willing to listen. Those people would become truly alive. Everything would be cleaned. As rushing water cleans and freshens everything, in the same way, the Lord perfected and continues to perfect even those parts of us that are dirty and resist becoming perfect. The earthly things would become heavenly through the people's faith and faithfulness.

The Holy Spirit is also fire. In nature, fire and water do not exist together because one destroys the other. However, according to God, these things can coexist.

In the post-Communion prayers, we profess that the Body and Blood of Christ is a fire that burns the unworthy but nourishes those who receive Him with humility and faith. Fire burns away the unclean and unneeded things of our bodies and souls. We need the fire of the Holy Spirit to burn away impurity in our souls. Fire also softens and warms.

Besides the cleansing fire of the Holy Spirit, we also need His warmth to encourage us. The Holy Spirit is called Comforter—He comforts us by warming our hearts and giving us that sure and certain hope that we can achieve the fullness of what a human being is meant to be, and inherit the eternal joy of the Kingdom of God.

Furthermore, the Holy Spirit is water, eternally giving us life, refreshment, and invigorating us. He is a spring that never ends. A spiritual drought will never come upon a person who has the Spirit. Fire and water in the soul of a Christian do their part, each from the same Holy Spirit.

Out of our belly shall flow forth rivers of living water because our Lord showed us how to live. He made us capable of living and gave us a Guide to show us continually how to live and to strengthen us.

Let's mark Pentecost on our calendars so we can be in Church on that Sunday, along with our brothers and sisters in Christ who await and rely upon the illumination, sustenance, and strength of the Holy Spirit, Who guides our lives, and the life of the Church.

May the fire and the water of the Holy Spirit continue to enlighten and help all of us and make us incorrupt forever through our faith and faithfulness in the one true God: the Father, the Son, and the Holy Spirit.

In Christ,
Fr. Kosta

**HOLY TRINITY
GREEK ORTHODOX
CHURCH**

Under the Auspices of the
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CHURCH ETIQUETTE

- Do not bring food or drink into the church, and silence your phones.
- We should arrive well before the Divine Liturgy begins on Sunday mornings. If we do arrive late, there are certain times when we should wait before entering the Nave. Please do not enter:
 - During the Small Entrance and the Great Entrance.
 - During the reading of the Epistle and the Gospel.
 - During the Consecration (when we are kneeling).
 - During the reciting of the Creed and the Lord's Prayer.
 - Whenever the priest is censuring the congregation, or giving his sermon.
- During these times (above), we should also not leave the Nave, unless it is important or we need to use the facilities.
- You can and should make the sign of the cross any time you wish, but particularly, there are certain times during the Liturgy when we all make the sign of the cross:
 - When entering the Nave (sanctuary).
 - Whenever we hear the name of the Father, Son, and Holy Spirit.
 - Whenever we hear the name of the Virgin Mary.
 - Whenever we hear the name of our patron saint.
 - When we enter the altar area.
 - Whenever we cross in front of the altar.
- No gum chewing is allowed during the Divine Liturgy.
- Talking in the Nave of the church should be kept to a minimum, and only in a low voice.
- Please remove lipstick with a tissue before receiving Communion.
- While Communion is being served, we should stand quietly. It is okay to acknowledge friends that pass by, but we shouldn't get into conversations.
- When receiving Communion, we should hold the cloth under our chin, in order to catch any that may fall. After receiving, lightly touch the cloth to your lips to blot up any remaining Communion.
- When we are standing in line to receive Communion, we don't stand with our hands in our pockets, it is considered irreverent.
- When receiving Antithoron from the Priest, we should keep it cupped in our hands until we have eaten it. We put both our hands together in the form of a cross and cup them so that we can catch the crumbs.
- If you see a crumb or piece that has fallen to the floor, you should pick it up, and either eat it or place it somewhere people do not step.
- We never throw Antithoron into a trash can, after all, it's not trash, it's blessed bread! If there is leftover Antithoron, it is to be given to the faithful and the crumbs are placed where they may be eaten by the birds.
- Please don't leave Antithoron on the pew or other inappropriate places.
- Hands in our pockets or crossing our legs when sitting in church is considered irreverent.
- Clothing - if you have second thoughts about an outfit, don't wear it to church. Shorts and tank tops are not appropriate.

MAY 2023

FRIDAY **5 ST. IRENE THE GREAT MARTYR**
Matins 9:00 am Divine Liturgy 10:00 am

SUNDAY **7 SUNDAY OF THE PARALYTIC**
Matins 9:00 am Divine Liturgy 10:00 am

TUESDAY **9 ST. CHRISTOPHER THE MARTYR**
Matins 9:00 am Divine Liturgy 10:00 am

SUNDAY **14 SUNDAY OF THE SAMARITAN WOMAN**
Matins 9:00 am Divine Liturgy 10:00 am

SUNDAY **21 SUNDAY OF THE BLIND MAN, Saints Constantine & Helen Equal-to-the-Apostles**
Matins 9:00 am Divine Liturgy 10:00 am

THURSDAY **25 THE ASCENSION OF THE LORD**
Matins 9:00 am Divine Liturgy 10:00 am

SUNDAY **28 HOLY FATHERS OF THE 1st ECUMENICAL COUNCIL**
Matins 9:00 am Divine Liturgy 10:00 am

JUNE 2023

SATURDAY **3 SATURDAY OF THE SOULS**
Matins 9:00 am Divine Liturgy & Memorial 10:00 am

SUNDAY **4 HOLY PENTECOST**
Matins 8:45 am Divine Liturgy 9:30 am

VESPERS OF THE HOLY SPIRIT (“Kneeling” Vespers)
Immediately after the Divine Liturgy

MONDAY **5 MONDAY OF THE HOLY SPIRIT - Feast Day of our Community!**
Matins 9:00 am Divine Liturgy 10:00 am

SUNDAY **11 SUNDAY OF ALL SAINTS**
Matins 9:00 am Divine Liturgy 10:00 am

SUNDAY **18 2nd SUNDAY OF MATTHEW**
Matins 9:00 am Divine Liturgy 10:00 am

SUNDAY **25 3rd SUNDAY OF MATTHEW**
Matins 9:00 am Divine Liturgy 10:30 am

THURSDAY **29 SAINTS PETER & PAUL, the First Among the Apostles**
Matins 9:00 am Divine Liturgy 10:00 am

PLEASE NOTE

- Matins & Liturgy on Pentecost Sunday starts earlier; please see the times in the schedule.

ΜΑΪΟΣ 2023

ΠΑΡΑΣΚΕΥΗ 5 ΑΓΙΑΣ ΕΙΡΗΝΗΣ ΜΕΓΑΛΟΜΑΡΤΥΡΟΣ
 Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.

ΚΥΡΙΑΚΗ 7 ΚΥΡΙΑΚΗ ΤΟΥ ΠΑΡΑΛΥΤΙΚΟΥ
 Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.

ΤΡΙΤΗ 9 ΑΓΙΟΥ ΧΡΙΣΤΟΦΟΡΟΥ ΤΟΥ ΜΑΡΤΥΡΟΣ
 Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.

ΚΥΡΙΑΚΗ 14 ΚΥΡΙΑΚΗ ΤΗΣ ΣΑΜΑΡΕΙΤΙΔΟΣ ΓΥΝΑΙΚΑΣ
 Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:00 π.μ.

ΚΥΡΙΑΚΗ 21 ΚΥΡΙΑΚΗ ΤΟΥ ΤΥΦΛΟΥ, Αγίων Κωνσταντίνου & Ελένης
 Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.

ΠΕΜΠΤΗ 25 Η ΑΝΑΛΗΨΗ ΤΟΥ ΚΥΡΙΟΥ
 Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.

ΚΥΡΙΑΚΗ 28 ΑΓΙΩΝ ΠΑΤΕΡΩΝ ΤΗΣ 1ης ΟΙΚΟΥΜΕΝΙΚΗΣ ΣΥΝΟΔΟΥ
 Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.

ΙΟΥΝΙΟΣ 2023

ΣΑΒΒΑΤΟ 3 ΨΥΧΟΣΑΒΒΑΤΟ
 Όρθρος 9:00 π.μ. Θεία Λειτουργία & Μνημόσυνο 10:30 π.μ.

ΚΥΡΙΑΚΗ 4 ΑΓΙΑ ΚΑΙ ΜΕΓΑΛΗ ΠΕΝΤΗΚΟΣΤΗ
 Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.

ΕΣΠΕΡΙΝΟΣ ΤΟΥ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ (Εσπερινός Γονυκλισίας)
 Αμέσως μετά τη Θεία Λειτουργία

ΔΕΥΤΕΡΑ 5 ΔΕΥΤΕΡΑ ΤΟΥ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ - Γιορτή της Κοινότητας μας!
 Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.

ΚΥΡΙΑΚΗ 11 ΚΥΡΙΑΚΗ ΤΩΝ ΑΓΙΩΝ ΠΑΝΤΩΝ
 Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.

ΚΥΡΙΑΚΗ 18 2η ΚΥΡΙΑΚΗ ΜΑΤΘΑΙΟΥ
 Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.

ΚΥΡΙΑΚΗ 25 3η ΚΥΡΙΑΚΗ ΜΑΤΘΑΙΟΥ
 Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.

ΠΕΜΠΤΗ 29 ΑΓΙΩΝ ΠΕΤΡΟΥ & ΠΑΥΛΟΥ ΤΩΝ ΠΡΩΤΟΚΟΦΥΦΑΙΩΝ ΑΠΟΣΤΟΛΩΝ
 Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.

ΣΗΜΕΙΩΣΕΙΣ

- Οι Ακολουθίες της Πεντηκοστής αρχίζουν πιο νωρίς. Δείτε τις ώρες παραπάνω στο πρόγραμμα.

Discourse on Pentecost

St. Gregory of Nyssa

David always gives the most joyful meaning to feasts, tuning his melodious harp to the festival's requirements. So let this same Prophet delight us on the great feast of Pentecost, picking out the melody of wisdom on the strings through the power of the Holy Spirit. Let him speak to us through that divine melody, entirely appropriate to this feast: "Let us raise our voices in joy to the Lord". Please allow me to clarify my sermon on this insofar as possible by putting things in order. First, we need to understand today's gift. Then we can use the correct verse from the Prophet to suit our purposes.

In the beginning, the human race was misled in its understanding of God and abandoned the Lord of Creation. Some were fooled into bowing to the elements of nature; others made the demons the objects of their veneration; and many believed that the Divinity resided in the various man-made objects to which they dedicated altars, temples, ceremonies, sacrifices, sacred locations, institutions and all the rest of the paraphernalia associated with the worship of false gods.

The Lord cast a benevolent eye on the corruption of human nature and, through a particular procedure, brought human life back from delusion to the knowledge of the Truth. When, with the help of medical science, people undertake to restore those suffering from chronic malnutrition, they don't immediately stuff them full of good things. They're careful to provide them with the proper diet, and once they've regained their strength, they can eat as much as they want. Human nature had been exhausted through dreadful starvation, so by God's dispensation, nourishment was provided in proper doses so that we always received something better and eventually achieved perfection. Of course, what saves us is the life-giving power we worship in the name of the Father, the Son and the Holy Spirit. But those who were at first unable to swallow any spiritual food at all because their souls were weak from starvation were brought from polytheism by the prophets and the Law and became accustomed to looking towards one Divinity and to understanding the power of the Father, in one Godhead, because, as I've said, they weren't able to deal with complete nourishment of the Holy Trinity. Then came the Gospels, revealing the Only-Begotten Son to those with a less-than-perfect understanding, who were dependent on the Law. And then came the complete nourishment, the Holy Spirit, Who is life. That's the meaning of the feast. This is why it's good for us to take part in this celebration of the Spirit and to follow King David, the leader in this spiritual chorus, when he says, "Let us raise our voices in joy to the Lord". And Saint Paul tells us that "The Lord is the Spirit".

Today, at the turn of the year, the day of Pentecost is celebrated, at this time, about the third hour of the day, when this indescribable grace occurred. The Spirit was once again joined with us people. However, He had previously been removed from our nature since we had become mere flesh. With this powerful inspiration, when the spiritual forces of evil had been dispersed, and the wind that was heard in the upper room had cleansed the air of all the filthy demons, all those who remained in the upper room were filled with divine power in the appearance of flames. Naturally, it's not possible for people to become partakers of the Holy Spirit unless they live in the upper room of this life. All those whose minds are on the heavens become partakers of the Holy Spirit, transposing their lives from the earth to heaven and living in the upper room of the celestial state. This is what the excerpt from Acts tells us.

While the disciples were gathered in the upper room, this pure and immaterial fire passed through in the form of tongues equal to their number. They then spoke to the Parthians, the Medes, the Elamites and the other peoples, changing their speech into any national language. Saint Paul, however, says that he would prefer to address five comprehensible words to the Church for the benefit of others than thousands of words in a language no one understands. Then, of course, they needed to speak the languages of other nations so that their preaching would bear fruit among those who didn't share their language and would have been prevented from understanding. However, there's an agreement of speech. We should seek the fiery tongue of the Spirit so that everyone who is darkened by deceit may be enlightened.

(Continued on the next page)

Discourse on Pentecost (Continued)

Let King David be our guide in this, and let him have Saint Paul with him. Because in this psalm, the beginning of which offers joy in the Lord, saying "Let us raise our voices in joy to the Lord," we're not led directly to the praise of the Holy Spirit. Still, instead, we're taught by the other things He says. His actual words, with which Saint Paul agrees, are today, if you hear his voice, do not harden your hearts, as in the rebellion, as on the day of testing in the wilderness, where your fathers put me to the test. Though they had seen my works, they put me to the proof". With this in mind, Saint Paul attributes these words of the Prophet to the Person of the Holy Spirit. Who was this whom their forefathers tested in the desert? Who is it that they angered? Learn from the Prophet, who says, "they tempted the Lord Most High".

But Saint Paul, invoking the Person of the Holy Spirit, attributes these words to Him, saying, Therefore, as the Holy Spirit says "Do not harden your hearts as in the rebellion, as on the day of testing in the wilderness, where your ancestors put me to the test."

Whom the Prophet called God, Saint Paul called the Holy Spirit. If you don't believe this, listen again to what was said: "Therefore, the Holy Spirit says, 'Do not harden your hearts as in the rebellion, as on the day of testing in the wilderness, where your ancestors put me to the test.'" If it's the Holy Spirit saying "your ancestors put me to the test," and the Prophet says that it's the Most High God tested in the desert, this stops the mouths of those who speak unjustly against the Spirit as God since both Saint Paul and the Prophet David declare the Divinity of the Spirit.

So do those enemies of the glory of the Holy Spirit see the fiery tongue of the divine words illuminating what is hidden, or will they mock them as if they result from drunkenness? But even if they say such things against us, I would advise you not to fear the abuse of these people nor to be cast down by their mockery.

Would that they, too, had drunk of that new wine, that freshly-trodden vintage which flowed from the press, which the Lord trampled with the Gospel, to make a drink for you from the blood of the grape itself. Would that they, too, were filled with this new wine, which they call must, which hasn't been mixed with heretical water by the vintners. Because then they would undoubtedly be filled with the Holy Spirit, through Whom all those inflamed by the Spirit scour off as if it were lather, the cloying matter of their disbelief. But they can't receive the new wine since they still carry the old wineskins with them, which, unable to hold the new vintage, burst and create heresy.

But let us, as the Prophet says, "raise our voices in joy to the Lord," drinking this sweet drink of veneration, as Esdras in the Old Testament urges us to do, and participating in the joy of the Prophets and Apostles at the gift of the Holy Spirit. Let us feel the joy and triumph of this day which the Lord has made, in the name of our Lord Jesus Christ, to Whom belongs glory to the ages. Amen.

Source: johnsanidopoulos.com

On the Descent of the Holy Spirit on the Apostles

St. Luke, Bishop of Crimea

We recognize the powers of material nature by their manifestations with greater or lesser intensity. A light breeze caressing our cheeks and a terrible hurricane destroying entire cities is only the movement of air with the weakest and strongest power. The barely noticeable twinkling of a minor star and the midday sun's dazzling light manifest the same light energy in the lowest and strongest degree.

On this great feast of the descent of the Holy Spirit upon the Apostles, we see that the spiritual energy, which reveals to us the power of God, can manifest itself quietly and hardly noticeably but also with tremendous power and glory.

At the Baptism of our Lord Jesus Christ in the Jordan, the Holy Spirit revealed Himself to the world for the first time in the humble form of a dove that descended from heaven on the head of the Baptized Jesus.

And on this great feast, He revealed Himself to the world with great power.

The apostles of Christ and people close to the Lord Jesus, who had gathered in the great chamber of Jerusalem in anticipation of the coming of the Holy Spirit, promised by their Teacher when He ascended into heaven, suddenly heard a loud noise, as if from a stormy rushing wind. The Holy Spirit rested on the heads in the form of fiery tongues.

The Holy Spirit, the Third Person of the Holy Trinity, has never shown Himself to the world so clearly, with such incredible power.

Likewise, the Persons of the One God in the Trinity have never been revealed to the world. Therefore we also call the feast of the descent of the Holy Spirit on the Apostles the great feast of the Holy Trinity.

The Holy Spirit dwelt in the hearts of the holy Apostles throughout their constant communion with the Second Person of the Holy Trinity, the Lord Jesus Christ, before His Ascension to heaven.

But now, when they were faced with the most incredible task of preaching the gospel of Christ to all heathen nations; when they had to drive away the darkness of paganism and enlighten the whole world with the one true light of Christ; when they had to wage the most challenging struggle against the devil himself, the father and the source of spiritual darkness, they, of course, needed superhuman powers of mind and heart. Therefore, the Holy Spirit descended on them with such tremendous power, with which neither before nor later did it descend on any other people.

The apostles received Divine light that illuminated their minds through fiery tongues. They received a fantastic gift of knowledge of the languages and dialects of all peoples, who will have to be given a new heart and a new mind.

So, with a power like a hurricane, the Holy Spirit descended on the Apostles of Christ. Before them lay a monumental task to radically change the worldview of all humanity and the entire course of world history. But the time will come when, with incomparably greater power than even on the day of Pentecost, the immeasurable power of God and the power of the Holy Spirit will be revealed; when, at the terrible sound of the Archangel's trumpet, the dead will rise; when the earth and all the works on it will burn; when, according to the word of God, "Behold, I make all things new" (Rev. 21:5), a new earth and a new universe will arise. We must constantly prepare for this terrible day to meet it not in fear and trembling but with great joy and our heads held high.

What is needed for this? We must remember the great words of the Apostle Paul in the first epistle to the Corinthians: "Do you not know that you are the temple of God, and the Spirit of God dwells in you?" (1 Corinthians 3:16).

(Continued on the next page)

On The Descent of the Holy Spirit on the Apostles (Continued)

We must live so that the Holy Spirit descends into our hearts.

If we fulfill the commandments of Christ with all diligence, the Holy Spirit will indwell us. Indwell, of course, not with such glory and power as it descended upon the Apostles of Christ, but very gradually and imperceptibly. The grace of the Holy Spirit will slowly and gradually, day by day, change our spirit and soul and even our body. It will make us silent and quiet, meek, long-suffering from the unrighteousness and filth of the world.

Less and less, we will think about ourselves. The blessings of life will lose all attractiveness for us. We will remember with heartache those who suffer, who do not have their daily bread and look at us with prayer. Even our posture and gait will change: the head, which was previously held high, will drop, our pace will become quiet; our tongue and mouth will utter only what is good, what is undefiled, and what is pure.

Thus, those precious fruits of the Spirit will ripen in us, about which we read in the epistle of the great Paul to the Galatians: "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22-23).

May the gospel of Christ help you to acquire these precious fruits, and may the grace of the Holy Spirit make you all temples of the Spirit of God. Amen.

Delivered on the Monday of the Holy Spirit in 1957

Source: johnsanidopoulos.com

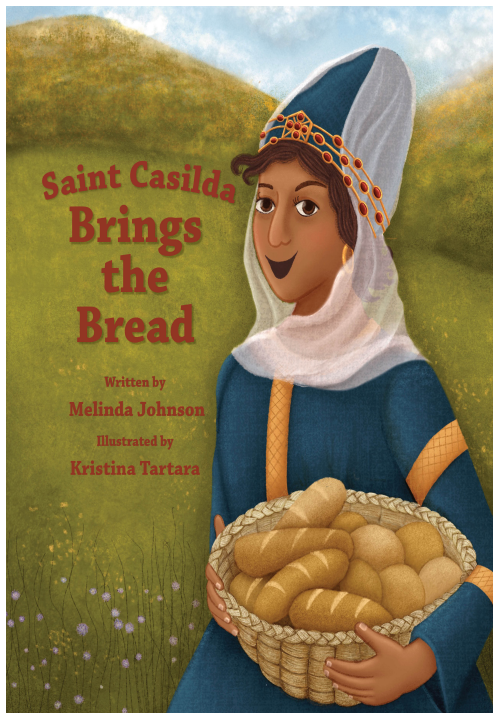
TO GROW OUR KNOWLEDGE AND SOFTEN OUR HEARTS TO THE LORD



Defeating Sin will help readers better understand the disease that troubles the human soul. Fr Joseph David Huneycutt provides invaluable aids in the spiritual life. He arms readers for spiritual warfare by giving them the tools to help them repent, to turn away from the passions and toward the virtues, and to make a thorough confession. Providing both the “diagnosis” and a course of spiritual therapy, Defeating Sin investigates the nature of the passions and the saving grace of the virtues.

Many fundamental questions are explored:

- What led to the fall of the devil and his angels?
- What led to the fall of Adam and Eve, our first parents?
- What causes our own falls?
- How can we identify the deceptions and temptations of the enemy?
- How do we get up when we fall?
- How can we struggle toward God-pleasing solutions to our problems?



In this heartwarming children's book, we see the love and service of a young princess who visited Christian prisoners a thousand years ago in Spain. Miracles can happen when we show our love for others in action.

Available at www.svspress.com

Unless otherwise noted, the books can be found at:

<https://store.ancientfaith.com>

Or other online sources.

Most books are available as e-books or audiobooks through popular online e-book retailers.



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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Payments can be made 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!

FAMILY ACTIVITY - PROSPHORO (BREAD OFFERING) FOR HOLY COMMUNION

Preparing the offering for Holy Communion is a holy and beautiful tradition that is slowly being forgotten! The bread used in the Divine Liturgy can be prepared by any Orthodox man or woman of any age. In fact, teaching children (and learning with them) to bake Prosporo is a great family activity!

When offering a Prosporo, please include a list of the Orthodox members of your family, living and departed, so they can be commemorated at the Preparation Service in the Altar on Sunday Morning.

To purchase a Prosporo seal for your home or if you'd like to offer the Prosporo for a particular Sunday, or help keep the Prosporo supplies stocked up in our church, please speak with Fr. Kosta.

Information and a recipe can be found at www.prosporo.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?

Please 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.

GENERAL INFORMATION ON MOST COMMON QUESTIONS

MEMORIAL SERVICES

Memorial Services are offered for Orthodox Christians, typically on the fortieth day after death, six month, and yearly memorial following death. They are usually held on Sundays at the end of the Divine Liturgy, or may also be held as separate services on weekdays, at the church or at the grave. Please speak with our priest if you have any questions regarding Kolyva or to arrange for a Memorial Service.

Items needed for a memorial at the church:

- Kolyva (boiled wheat tray) - Recipes can be found online or through our Priest. An elaborate recipe can be found at www.washingtonpost.com/recipes/kolyva/16992/
- Prophoro and red wine (Mavrodaphe or a red dessert wine)
- The names of the persons commemorated.

Memorials are not allowed on the following days:

- Feast Days of the Lord (Christmas, Theophany, Easter, Presentation, Transfiguration, etc)
- All Feast Days of the Mother of God (Nativity of the Theotokos, Entrance into the Temple, Dormition, Annunciation, etc)
- From Saturday of Lazarus up to and including Sunday of Thomas, which is the Sunday following Easter)
- Sunday of Pentecost

WEDDINGS, BAPTISMS, & FUNERALS

Information on the Sacraments are found at our website www.gothunderbay.org. Please speak with Fr. Kosta directly regarding dates, sponsors (Koumbaroi), preparations, and any other questions you have about booking a Sacrament or a funeral.

Dates a Wedding cannot be performed:

- Any evening that comes before one of the Twelve Major Feasts
- Nativity Fast (Nov. 15 – Dec. 24)
- Great Lent (dates change each year)
- Apostles' Fast (the Monday after All Saints to the feast day of Sts. Peter and Paul on June 29)
- Dormition Fast (Aug. 1 – Aug. 14)
- Aug. 28/29 (the Beheading of St. John the Baptist)
- Sept. 13/14 (the Exaltation of the Holy Cross)

Dates a Baptism cannot be performed:

- Christmas Day through the Feast of Theophany (December 25-January 6)
- Holy Week (dates vary each year)
- Great Feast-days of the Lord

HELPING OUT WITH THE CHURCH SERVICES - STEWARDSHIP IN ACTION

Stewardship is not just membership fees. There are many other ways we can take ownership of our church and teach our children to do the same.

There are many items our church needs to replenish throughout the year, such as:

- Phosphoro (Bread used for the Eucharist)
- Charcoal disks
- Incense
- Candles
- Oil & Oil Lamp Wicks
- Red Wine (Mavrodaphe or other red dessert wines)

Ways to help out our church prepare for major Feast Days and throughout the year:

- Washing the Holy Communion cloths
- Ironing the coverings for the Altar table and the icon stands.
- Decorating the church for major Feast Days

Please speak with our priest about opportunities to contribute to our church.

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.

Our Lenten Journey

The Lenten Journey in the Orthodox Christian Church is indeed preparation for our participation in Jesus Christ's death and resurrection - at its heart is the opportunity to begin and continue the transformation of the whole person. We refer to Great Lent as a "journey" because we are continually (rather than one and done) striving to become like Christ. In contrast, our society directs us to place ourselves first, rather than being dependent upon God. However, when we place God first, we are able to more fully receive His grace and healing, and only then can we be united to Christ and to our brothers and sisters. Join us as we discuss our spiritual Lenten journey toward Theosis and sanctification, and in turn, spread that sanctification to the rest of the world.

With Gratitude to God for Our Members & Stewards


2023

1. Katerina Biniaris
2. Matthew Boote
3. Michael Boote
4. Peter Giardetti
5. Tara Giardetti
6. Bill Hatzis
7. Stella Hatzis
8. Faye Karoutas
9. Nick Koukos
10. Joyce Koukos
11. Peter Koukos
12. Ray Leino
13. Virginia Leino
14. Chris Lotsios
15. Chrysanthi Lotsios
16. Penny Milionis
17. Florina Nisioiu
18. Nikki Pantoulis
19. Tom Pazianos
20. Leila Pazianos
21. Imad Qeer
22. Kosma Sitko
23. Gregory Smelt
24. Vicky Soulias
25. Marinos Spourdalakis
26. Nora Spourdalakis
27. Constantin Todosia
28. Manuela Todosia
29. Constantine Tsekouras
30. Jane Tsekouras
31. Ahileas Tsekouras
32. Paul Tsekouras
33. Sylvia Tsekouras
34. Harry Tsekouras
35. Lily Tsekouras

If your name is missing from the above list, please inform Fr. Kosta.

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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