



MONTHLY CHURCH BULLETIN FOR 2023

SEPTEMBER



Holy Trinity Greek Orthodox Church, Thunder Bay

FROM
FATHER
KOSTA

Beloved in Christ

On September 14, we celebrate the Feast of the Exaltation of the Holy Cross of Christ. The Cross reminds us that the meaning of life is to be found in sacrifice. When everyone stresses that we should find our rights and defend them in every way, that society and the world despise and marginalize those who prefer to forgive and not repay with evil (even though they come out losers as to all sorts of interests), the way of the Cross can seem almost impossible and quite unattractive to those who cannot see past their passions and self-interests. People often see the temporary satisfaction their passions give them and believe that these provide pleasure and beauty. To give up one's own will and follow Christ to the Cross is seen as a reprimand to the person who does not believe. Because non-believers in the Cross want to justify themselves for the darkness they choose to live in, they reject those who prefer the path that leads to the Light of life.

The Cross also reminds us that there is a standard to which we are called to imitate. We usually only have ourselves as our standard or what embodies our ideals. Whether to have material goods, access to knowledge and information, conditions for life and the big question: "Why should others have more than me?" are the ideals of the world which embody famous people and make us stray from the path. The Cross reminds us of the unique standard of humility that God became a human. The Giver of Life tasted the bitterness of death. The sign of the Cross reminds us that we have an eternal and unique standard and calls us to follow Christ.

Finally, the Cross reminds us that our existence should seek eternity. Our life does not end at the time of death. For us to live our journey toward Resurrection and immortality, we must remember the commandments of God and strive to actualize them. This path looks pretty backward. People seek freedom of the self. We don't want anyone over us. We consider the commandments of God to be relational, especially love. And whatever we don't understand or is contrary to our carnal minds, we reduce and erase them from our lives.

That we are Christians today and in every era means that we are called to follow the path of the Cross and proclaim it in our words and deeds. Without giving in to pressure or adjusting to the world's mentality, but with clarity and orientation toward sacrifice, towards following our standard of who Christ is and keeping the commandments of the Gospel. That is the true path and way of the Church. And in a time when all has collapsed by illusions, it is worth rejoicing in our self-consciousness by choosing once again the course of the Crucified Christ. We know the Resurrection accompanies it. But it needs the courage to overcome reluctance, illusions and regrets. And the Lord will be with us.

In Christ,
Fr. Kosta

**HOLY TRINITY
GREEK ORTHODOX
CHURCH**

Under the Auspices of the
Greek Orthodox Archdiocese of
Canada

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Theresa Mayer

Philoptochos: Jennie Hartviksen

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ARCHDIOCESE OF
CANADA**

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CHURCH ETIQUETTE

- Do not bring food or drink into the church, and silence your phones.
- Please arrive well before the Divine Liturgy begins on Sunday mornings. If you do arrive late, there are certain times when one 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 bread on the pews 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.

SUNDAY	3	FR KOSTA IS AWAY ON HOLIDAYS AND RETURNS ON SEPTEMBER 5
FRIDAY	8	BIRTH OF THE THEOTOKOS Matins 9:00 am Divine Liturgy 10:30 am
SUNDAY	10	SUNDAY BEFORE THE EXALTATION OF THE HOLY CROSS Matins 9:00 am Divine Liturgy 10:30 am
THURSDAY	14	EXALTATION OF THE PRECIOUS AND LIFE-GIVING CROSS Matins 9:00 am Divine Liturgy 10:30 am
SUNDAY	17	SUNDAY AFTER THE EXALTATION OF THE HOLY CROSS, The Martyrs Sophia and her daughters Faith, Hope, and Love Matins 9:00 am Divine Liturgy 10:30 am Prayer for back to school at the end of the Divine Liturgy
WEDNESDAY	20	ST. EFSTATHIOS THE GREAT MARTYR Matins 9:00 am Divine Liturgy 10:30 am
SUNDAY	24	1ST SUNDAY OF LUKE St. Thecla the Great Martyr and Equal-to-the-Apostles Matins 9:00 am Divine Liturgy 10:30 am
THURSDAY	28	HOLY UNCTION Sacrament of Holy Unction for all Orthodox Christians 6:30 pm

CHURCH SERVICES SEPTEMBER 2023

ANNOUNCEMENTS

While painting and electrical work is being done in the Church, there will be scaffolding in the church, including the Altar. We will inform everyone if there are cancellations in the next few weeks of Church Services or Sunday Liturgies.

Fr. Kosta is away on holidays from **Wednesday, August 16, 2023 to Monday, September 4, 2023**.

Fr. Kosta will also be away in **October** for two weeks at the Annual Clergy Retreat at Kingston, Ontario and at a family obligation from **Monday, October 2 to Saturday, October 14, 2023**.

On most Wednesdays, Fr. Kosta does a small informal morning prayer service in English (no Cantors or Altar Servers) from **10:00 am to 10:30**. You're all invited to join him and start the day with a small prayer. Please check the Church's Facebook page for updates or call/text fr. Kosta directly every Wednesday before 10:00 am.

ΑΚΟΛΟΥΘΙΕΣ ΣΕΠΤΕΜΒΡΙΟΥ 2023

ΚΥΡΙΑΚΗ	3	Ο Π. ΚΩΝ/ΝΟΣ ΘΑ ΛΕΙΠΕΙ ΣΕ ΔΙΑΚΟΠΕΣ ΚΑΙ ΕΠΙΣΤΡΕΦΕΙ ΤΗ 5 ΣΕΠΤΕΜΒΡΙΟΥ
ΠΑΡΑΣΚΕΥΗ	8	ΓΕΝΕΘΛΙΟΝ ΤΗΣ ΥΠΕΡΑΓΙΑΣ ΘΕΟΤΟΚΟΥ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΚΥΡΙΑΚΗ	10	ΚΥΡΙΑΚΗ ΠΡΟ ΤΗΣ ΥΨΩΣΕΩΣ ΤΟΥ ΤΙΜΙΟΥ ΣΤΑΥΡΟΥ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΠΕΜΠΤΗ	14	Η ΥΨΩΣΙΣ ΤΟΥ ΤΙΜΙΟΥ ΣΤΑΥΡΟΥ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΚΥΡΙΑΚΗ	17	ΚΥΡΙΑΚΗ ΜΕΤΑ ΤΗΣ ΥΨΩΣΕΩΣ ΤΟΥ ΤΙΜΙΟΥ ΣΤΑΥΡΟΥ Των Αγίων Μαρτύρων Σοφίας και των Θυγατέρων αυτής Πίστεως, Ελπίδας, Αγάπης Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ. Προσευχή για τη νέα σχολική χρονιά στο τέλος της Θ. Λειτουργίας
ΤΕΤΑΡΤΗ	20	ΑΓΙΟΥ ΜΕΓΑΛΟΜΑΡΤΥΡΟΣ ΕΥΣΤΑΘΙΟΥ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΚΥΡΙΑΚΗ	24	1η ΚΥΡΙΑΚΗ ΛΟΥΚΑ Της Αγίας Μεγαλομάρτυρος Θέκλας της Ισαποστόλου Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΠΕΜΠΤΗ	28	ΜΥΣΤΗΡΙΟ ΤΟΥ ΕΥΧΕΛΑΙΟΥ Μυστήριο του Αγίου Ευχελαίου για όλους του Ορθόδοξους Χριστιανούς 6:30 μ.μ.

ΑΝΑΚΟΙΝΩΣΕΙΣ

Κατα το βήσιμο και τις ηλεκτρολογικές εργασίες στην Εκκλησία, θα υπάρχουν σκαλωσιές στο Ναο και στο Ιερό. Θα ενημερώσουμε όλους εάν υπάρξουν στις επόμενες εβδομάδες αλλαγές ή ακυρώσεις στις Εκκλησιαστικές Λειτουργίες.

Ο π. Κων/νος είναι σε διακοπές από την **Τετάρτη 16 Αυγούστου 2023 έως τη Δευτέρα 4 Σεπτεμβρίου 2023.**

Ο π. Κων/νος θα λείπει επίσης τον **Οκτώβριο** για δύο εβδομάδες στην Ετήσια Σύναξη των Κληρικών της Αρχιεπισκοπής στο Kingston του Οντάριο, και για μια οικογενειακή υποχρέωση από **Δευτέρα 2 Οκτωβρίου έως Σάββατο 14 Οκτωβρίου, 2023.**

Τις περισσότερες Τετάρτες ο π. Κων/νος κάνει μια μικρή ανεπίσημη πρωινή προσευχή στα αγγλικά (χωρίς ψάλτες ή Ιερόπαιδα) από τις 10:00 π.μ. έως τις 10:30 π.μ. Είστε όλοι καλεσμένοι να συμμετάσχετε μαζί του και να ξεκινήσετε τη μέρα με μια μικρή προσευχή. Παρακαλούμε ελέγξτε τη σελίδα της Εκκλησίας στο Facebook για ενημερώσεις ή καλέστε/ στείλτε μήνυμα στο fr. Κώστα κατευθείαν κάθε Τετάρτη πριν τις 10 το πρωί.



Attention Students and Teachers!

Join us for a special blessing for the beginning of the School Year!

**Sunday, September 17, 2023
End of the Divine Liturgy
(10:30 am- 11:45 am)**

Holy Trinity Greek Orthodox Church
651 Beverly Street, Thunder Bay



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

Saint Nektarios on the Exaltation of the Holy Cross

By Archimandrite Vasilios Bakoyannis

In the early 20th century, when Theoklitos I (+ 1931) was Archbishop of Athens, certain people who saw things through Protestant eyes appeared in Greece. They created a problem in the Church, especially in the local Church of Athens.

Archbishop Theoklitos commissioned the scholar Saint Nektarios, Metropolitan of Pentapolis (+ 1920), to undo their heretical beliefs. And the Saint, having investigated the matter from a historical and theological perspective, wrote the study titled Historical Study of the Honorable Cross.

In this study, the Saint occupied himself with the Great Feast of the Exaltation of the Honorable Cross (September 14th). He says this festival is related to the Inauguration of the Church of the Resurrection, which took place on September 13th, 335. Thus it was not established by Emperor Heraclius, but under Heraclius, it was re-established.

In summary, with the "blessing" of the emperor and her son, Constantine, Saint Helen went to Jerusalem in 326 to find the Honorable Cross. They found the Cross and the nails that pierced Christ.

It was March 6th, 326. The Synaxarion for March 6th reads: "On this day, we commemorate the Finding of the Honorable Cross by the blessed Helen," and, "On this day, we commemorate the Finding of the Honorable Nails."

This event, namely the finding of the Cross, is celebrated by the Church on the Third Sunday of Great Lent. "Today there is joy in heaven and on earth, for the sign of the Cross, has appeared in the world" (Triodion, Ode 3, Canon from Matins of the Third Sunday of Great Lent).

Saint Helen left behind the horizontal part of the wood of the Cross in the local Church of Jerusalem; the vertical was delivered to her son, Emperor Constantine. She also gave him two of the three nails which crucified the Lord (the third fell into the sea on the way to Constantinople).

According to the prophecy of Zechariah, the emperor placed one nail in his crown, the other in the bridle of his horse: "On that day holy to the Lord will be inscribed on the bridles of the horses." The iambic verses for March 6th read: "The Nails can be seen in the crown of the Emperor, stored in the statue, and in the bridle of sovereignty."

Saint Helen returned to Jerusalem and built the famous Church of the Resurrection. The inauguration occurred on September 13th, 335, when the wood of the Cross was deposited. The day after the inauguration, September 14th, they again raised the Cross for the faithful to venerate it.

Since then, along with the Inauguration of the Church of the Resurrection on September 13th, the next day on September 14th was the Exaltation of the Honorable Cross.

This entire day was dedicated to the Cross. For this reason, when Saint John Chrysostom was reposed on September 14th, 407, his commemoration was transferred to November 13th.

In 615, the Persians invaded Jerusalem; among the evils they committed (such as the massacres and captivity of Christians), they took the Cross, and the festival of the Cross ceased on September 14th.

Eleven years later, in 626, Emperor Heraclius campaigned against the Persians and retrieved the Cross. In late autumn of 628, he returned to Constantinople with the Cross.

There was a warm welcome when he entered the city, and a doxological celebration began in Hagia Sophia. The Cross led the procession on a special carriage, followed by the emperor on his carriage, to the applause and cheers of thousands of fellow citizens.

(Continued on the next page)

Saint Nektarios and the Exaltation of the Holy Cross

(Continuation)

On September 14th, 629, the emperor delivered the Cross to Jerusalem to Patriarch Zacharias, who had been captured by the Persians and rescued by the emperor.

The emperor with the Cross, the patriarch, and all the clergy and laity ascended Golgotha. The emperor lifted the Cross high up. Everyone knelt, with their foreheads to the floor, chanting repeatedly: "Lord have mercy."

They applauded the emperor and chanted the Hymn, which became the closest thing we would consider a National Anthem for the Eastern Roman Empire, "Save O Lord Your people and bless Your inheritance. Grant victory to our rulers over the enemy and protect Your commonwealth by the might of Your Cross." and they departed. From then on (September 14th, 629), the festival was re-established and is still celebrated today.

"Cross of Christ, save us by Your power."



The Patriarchal Toronto Orthodox Theological Academy

We extend an invitation to those who desire to faithfully and enthusiastically study the sacred discipline of theology, with the aim of serving Christ and His Church, as priests and theologians, in Canada or elsewhere. In the context of a strong ecclesiastical and hospitable family environment, the Academy will enable you to truly relish in Orthodoxy and experience its treasures with devotion, genuine love and admiration.

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For more information and our application please visited our website www.goarchdiocese.ca/theological-academy or write to academy@goarchdiocese.ca or call +1 416-429-5757.

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F I R S T Y E A R FALL SEMESTER

- Byzantine Music I
 - Dogmatics I
 - Liturgics I
 - Greek Language I
 - Old Testament I
 - Ethics (Orthodox Spirituality) I
 - Patrology I
- Total: 21 hours weekly

F I R S T Y E A R SPRING SEMESTER

- Byzantine Music II
 - Church History I
 - Greek Language II
 - New Testament I
 - Pastoral Studies I
- Total: 15 hours weekly

S E C O N D Y E A R FALL SEMESTER

- Byzantine Music III
 - Dogmatics II
 - Ethics (Community and Development) II
 - Greek Language III
 - Liturgics II
 - Patrology II
 - Old Testament II
- Total: 21 hours weekly

S E C O N D Y E A R SPRING SEMESTER

- Byzantine Music II
 - Church History I
 - Greek Language II
 - New Testament I
 - Pastoral Studies I
- Total: 15 hours weekly

T H I R D Y E A R FALL SEMESTER

- Byzantine Music V
 - Dogmatics III
 - Greek Language V
 - Liturgics III
 - Old Testament III
 - Ethics (Parish Administration) III
 - Patrology III
- Total: 21 hours weekly

T H I R D Y E A R SPRING SEMESTER

- Byzantine Music VI
 - Greek Language VI
 - New Testament III
 - Pastoral Studies III
- Total: 12 hours weekly

F O U R T H Y E A R FALL SEMESTER

- Byzantine Music VII
 - Dogmatics IV
 - Ethics (Evangelization & Missions) IV
 - Greek Language VII
 - Liturgics IV
 - Patrology (Orthodoxy in Canada and the World) IV
- Total: 18 hours weekly

F O U R T H Y E A R SPRING SEMESTER

- Byzantine Music VIII
 - Greek Language VIII
 - Pastoral Studies IV
 - World Religions
- Total: 12 hours weekly

Love is Hard Work

I've heard this so many times: Why can't I find love? What's wrong with me? The expectations of some fairy tale notions wound us and wound our children. Add to that, the utter chaos in today's society where love is reduced to mere feelings or, worse, just physical desire, and you have the perfect recipe for societal disaster!

A perfect example of this warped understanding of love is the "Love is Love" foolishness. This mental childishness is proof of a real lack of understanding of what love is and how hard love is to do, especially when love means saying "no" or saying "that will hurt you."

And that, dearest, is precisely the evil one's intentions. Because the end result of these fantasies is the depressing lie that there is no such thing as love and that always leads to "there is no such thing as God." Game, set, match the kingdom of darkness! The sad reality is that this "too small" notion of profound love leaves many of us hollowed out by feelings of failure or even unworthiness.

First, we can't dismiss even the little ones from our attention. Our commitment to true love, to radical communion, means we live out the costly reality of paying attention, preferring to consider the "lost sheep" worth our efforts to find them. This kind of attention, of attentiveness, is difficult in a world gripped by the notion "Well, don't I deserve to be happy?"

Next, this true love, this radical communion insists on honest relationships. If your brother wounds you, don't be passive-aggressive. Don't pretend. Be honest and go to your brother. Risk the dangers of honesty and realize that radical communion means a wound in one member of the body is a wound for the whole body! Don't take our communion for granted. Do the hard work of love, of communion, and don't let anything break this bond of love.

So, what do you do if the other won't reconcile? Radical communion, true love insists on honesty! We must tell the truth about reality, and sometimes that means that if the other is hell-bent on division, schism, and a betrayal of love then we have to tell the truth about this and say the other has chosen to truly be "other" from us. But watch how Christ closes this passage! He insists that our radical communion, our true love is liberated from time and space. And He promises that where radical communion is practiced, He is there as well adding His strength, His love, to our faithfulness to communion in love!

Truth is a Person, and that Person is Jesus Christ. And the Spirit has been given to the world to lead us to Truth, Jesus Christ. That means Truth will always stand in contrast to error or even my desires. Truth is meant to shape and mold us and anyone who has ever gone through growing pains knows, that can hurt. It is a particular childishness to suggest that Truth and Love are never meant to make us uncomfortable or even angry. Being confronted with Truth means being ready to be made uncomfortable and the willing and childish notion that love means always "affirming" even the most insane delusions is the opposite of truth and will always cause chaos and destruction. All one has to do is look at the madness we see today in our society gone crazy with the infantile focus on "my" truth and you can see what I mean. When you embrace the madness, you side with error and darkness.

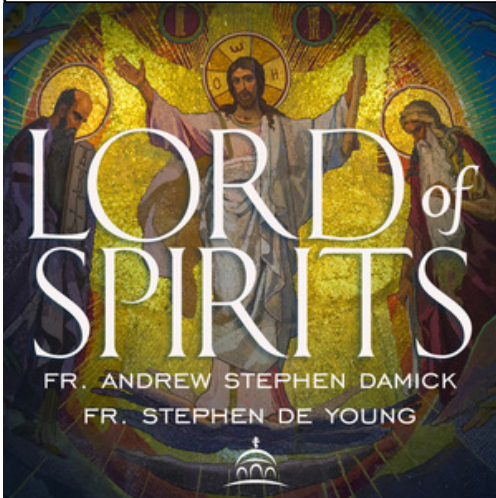
Today, do you experience honest relationships? Is your commitment to communion and true love calling you to the hard work of love? The work that says I will allow my relationships to shape me into a more Christ-like person is the whole point of the hard work of communion. In Christ, you have all the power, strength, and motivation to become this person who loves well and is willing to pay the price to build communion with others. Now all that's left is the hard work of applying this wisdom to your life every day, to be Orthodox on Purpose!

Ancient Faith Ministries / Fr. Barnabas Powell

TO GROW OUR KNOWLEDGE AND SOFTEN OUR HEARTS TO THE LORD

PODCAST

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The Seen and Unseen World in
Orthodox Christian Tradition**



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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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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

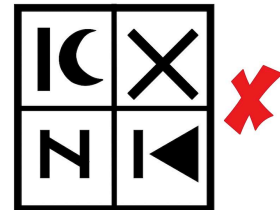
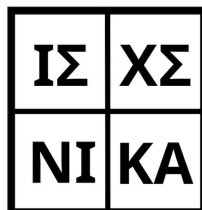
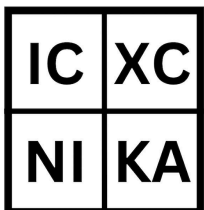
Christ is in us and we are in Him

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!

WHICH SEAL IS PROPER FOR PROSPHORO?

Because some of our church members have questions regarding Prosporo stamps, here's the most basic guide of what is correct when you're looking to replace your stamp or buy a new one. Be sure to use a proper stamp when preparing the Offering Bread for the Divine Liturgy. The symbols in the Prosporo (Offering Bread) Seal convey theological and doctrinal truths and is therefore important for them to be correct. The correct seal has the lettering ICXC NIKA or ΙΣΧΣ ΝΙΚΑ.



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 Orthodox or Greek 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.

Q: Can I speak with the priest privately regarding learning more about the Orthodox Church?

Fr. Kosta is available most days and times to speak with you. Please feel free to reach out to him.

Q: What's the biggest difference between the Orthodox Church and other denominations?

Apart from the liturgical, theological, and visual differences, the biggest difference is, quite honestly, the *phronema* (mentality/way of thinking) of the Orthodox Church. The way we approach God, the Saints, spirituality, and sin vary from some, if not most of the “western” theological approaches. It is one of the bigger differences and the biggest adjustments to make for those who are exposed to Orthodox spirituality.

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/
- Proshphoro 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 (Mavrodaphne 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.

Monastery Pilgrimage Opportunities in Canada



St. Kosmas the Aitolian Monastery is a female monastery just north of Toronto.

www.stkam.org/



Holy Monastery of the Virgin Mary the Consolatory is a female monastery located west of Montreal.

www.monasterevmc.org/

Please speak with our priest or contact the monasteries directly if you wish to plan a visit.

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 Stewards


2023

1. Steve Amorgianos
2. Phyllis Amorgianos
3. Peter Avgeropoulos
4. Joyce Avgeropoulos
5. Nick Balina
6. Charlie Biniaris
7. Dimitra Biniaris
8. Katerina Biniaris
9. Irene Biniaris
10. Matthew Boote
11. Michael Boote
12. Iulieana Bradatanu
13. Gus Chimbakis
14. Helen Chimbakis
15. Athena Damianakos
16. Bill Damianakos
17. Paul Dowhos
18. Vicki Dowhos
19. Joanne Frisky
20. Peter Giardetti
21. Tara Giardetti
22. Soritios Hatzis
23. Theodora Hatzis
24. Bill Hatzis
25. Stella Hatzis
26. Lisa Kahramanos
27. Penny Kahramanos
28. Andy Karanasos
29. Lori Florindo-Karanasos
30. Despina Kargatzis
31. Faye Karoutas
32. Nick Koukos
33. Joyce Koukos
34. Peter Koukos
35. Ray Leino
36. Virginia Leino
37. Angela Mitsopoulos
38. Chris Lotsios
39. Chrysanthi Lotsios
40. Maria Mellas
41. Penny Milionis
42. Despina Mitsopoulos
43. Ahileas Mitsopoulos
44. Florina Nisioiu
45. Nikki Pantoulis
46. Peter Pantoulis
47. Helen Pantoulis
48. Tom Pazianos
49. Leila Pazianos
50. Imad Qeer
51. Effie Saites
52. Maria Sancartier
53. Steven Scollie
54. Zach Schollie
55. Kosma Sitko
56. Gregory Smelt
57. Vicky Soulias
58. Marinos Spourdalakis
59. Nora Spourdalakis
60. Constantin Todosia
61. Manuela Todosia
62. Constantine Tsekouras
63. Jane Tsekouras
64. Ahileas Tsekouras
65. Paul Tsekouras
66. Sylvia Tsekouras
67. Harry Tsekouras
68. Lily Tsekouras
69. Elaine Tsekouras
70. Peter Vlotaros
71. Christine Vlotaros
72. Chris Welbourne
73. Pat Welbourne

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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