



FROM
FATHER
KOSTA

Beloved in Christ,

“God sent forth his Son ... so that we might receive the adoption as sons.” What can one add to the precise words of the Apostle? The Church has rephrased this tremendous and extraordinary revelation by saying that, “God became man so that man may become God (holy).” One of the principles of the Orthodox faith is that whatever we see in Christ, our Lord is destined for us, his followers. If He is God become man, we are called to be humans become God: He calls us to theosis (holiness). If God takes on himself the frail and sinful human nature and becomes a baby, it is—as the hymn says—for our sake.

As we heard before, God became one of us not because He needed it but so that we might rejoin our Father’s household again. If, therefore, the Creator was made flesh for us and we are so precious in God’s eyes (not bondservants, but sons and daughters), let us open ourselves up for His work in us. We should not deny our calling as human beings. Let us not think of ourselves as lower than children of God, for God “sent forth the Spirit of His Son into your hearts, crying, Abba, Father!”

Christmas is not a yearly commemoration of some event that happened a long time ago in a distant place. We celebrate the Nativity as the beginning of our journey with Christ. It is the beginning of our salvation. What do we, the hosts, offer this heavenly guest who wants to be with us, not only for one evening but for eternity? The angels and the shepherds give glory, and the magi bring their gifts to Bethlehem; the earth offers a cave. As for us, we offer ourselves, and by the Holy Sacraments of the Church, we become the temples wherein He dwells, putting into practice what we pray in the Divine Liturgy: As we remember the holy, undefiled Mother of God and all the Saints, let us commend ourselves and one another and our whole lives to Christ, our God! I wish you all a blessed Nativity of our Lord. Merry Christmas!

With Love in Incarnate Christ,
Fr. Kosta



Section of the stained glass window at the St. Demetrios Greek Orthodox Church in Winnipeg, MB

**HOLY TRINITY
GREEK ORTHODOX
CHURCH**

Under the Auspices of the
Greek Orthodox Archdiocese of
Canada

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CHURCH ETIQUETTE

- Please do not bring food or drink into the church. Please 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	14TH SUNDAY OF LUKE Matins 9:00 am Divine Liturgy 10:30 am
MONDAY	4	THE GREAT MARTYR SAINT BARBARA Matins 9:00 am Divine Liturgy 10:30 am
WEDNESDAY	6	SAINT NICHOLAS THE WONDERWORKER Matins 9:00 am Divine Liturgy 10:30 am
SUNDAY	10	10TH SUNDAY OF LUKE Matins 9:00 am Divine Liturgy 10:30 am
SUNDAY	17	11TH SUNDAY OF LUKE, St. Dionysus of Zakynthos Matins 9:00 am Divine Liturgy 10:30 am
SUNDAY	24	SUNDAY BEFORE THE NATIVITY OF CHRIST Matins 9:00 am Divine Liturgy 10:30 am CHRISTMAS EVE - FOREFEAST OF THE NATIVITY Great Vespers Service 7:00 pm
MONDAY	25	THE NATIVITY OF OUR LORD AND SAVIOUR JESUS CHRIST Matins 9:00 am Divine Liturgy 10:30 am
SUNDAY	31	SUNDAY AFTER THE NATIVITY OF CHRIST Matins 9:00 am Divine Liturgy 10:30 am
JANUARY 2024		
MONDAY	1	THE CIRCUMCISION OF JESUS CHRIST, St. Basil the Great Matins 9:00 am Divine Liturgy 10:30 am
FRIDAY	5	EVE OF THE BAPTISM AND THEOPHANY OF OUR LORD Vesperal Divine Liturgy of St. Basil the Great & Blessing of the Waters 6:00 pm
SATURDAY	6	THE BAPTISM AND HOLY THEOPHANY OF OUR LORD AT THE JORDAN Matins & Blessing of the Waters 9:00 am Divine Liturgy 10:30 am
SUNDAY	7	SYNAXIS OF THE HOLY PROPHET JOHN THE BAPTIST & FOREFUNNER Matins 9:00 am Divine Liturgy 10:30 am
SUNDAY	14	SUNDAY AFTER THE THEOPHANY Matins 9:00 am Divine Liturgy 10:30 am
WEDNESDAY	17	ST. ANTHONY THE GREAT Matins 9:00 am Divine Liturgy 10:30 am
SUNDAY	21	12TH SUNDAY OF LUKE Matins 9:00 am Divine Liturgy 10:30 am
SUNDAY	28	15TH SUNDAY OF LUKE Matins 9:00 am Divine Liturgy 10:30 am
TUESDAY	30	THE THREE HIERARCHS: BASIL THE GREAT, JOHN CHRYSOSTOM, AND GREGORY THE THEOLOGIAN Matins 9:00 am Divine Liturgy 10:30 am

CHURCH SERVICES DECEMBER 2023 & JANUARY 2024

ΑΚΟΛΟΥΘΙΕΣ ΔΕΚΕΜΒΡΙΟΥ 2023 & ΙΑΝΟΥΑΡΙΟΥ 2024

ΚΥΡΙΑΚΗ	3	14Η ΚΥΡΙΑΚΗ ΛΟΥΚΑ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΔΕΥΤΕΡΑ	4	ΑΓΙΑΣ ΜΕΓΑΛΟΜΑΡΤΥΡΟΣ ΒΑΡΒΑΡΑΣ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΤΕΤΑΡΤΗ	6	ΑΓΙΟΥ ΝΙΚΟΛΑΟΥ ΤΟΥ ΘΑΥΜΑΤΟΥΡΓΟΥ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΚΥΡΙΑΚΗ	10	10Η ΚΥΡΙΑΚΗ ΛΟΥΚΑ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΚΥΡΙΑΚΗ	17	11Η ΚΥΡΙΑΚΗ ΛΟΥΚΑ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΚΥΡΙΑΚΗ	24	ΚΥΡΙΑΚΗ ΠΡΟ ΤΗΣ ΓΕΝΝΗΣΕΩΣ ΤΟΥ ΧΡΙΣΤΟΥ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ. ΠΑΡΑΜΟΝΗ ΧΡΙΣΤΟΓΕΝΝΩΝ - ΠΡΟΕΟΡΤΙΑ ΤΗΣ ΓΕΝΝΗΣΕΩΣ Μεγας Εσπερινός 7:00 μ.μ.
ΔΕΥΤΕΡΑ	25	Η ΓΕΝΝΗΣΙΣ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΣΩΤΗΡΩΣ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΚΥΡΙΑΚΗ	31	ΚΥΡΙΑΚΗ ΜΕΤΑ ΤΗΣ ΓΕΝΝΗΣΕΩΣ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΙΑΝΟΥΑΡΙΟΣ 2024		
ΔΕΥΤΕΡΑ	1	Η ΠΕΡΙΤΟΜΗ ΤΟΥ ΙΗΣΟΥ ΧΡΙΣΤΟΥ, Αγ. Βασιλείου του Μεγάλου Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΠΑΡΑΣΚΕΥΗ	5	ΠΡΟΕΟΡΤΙΑ ΤΗΣ ΒΑΠΤΙΣΗΣ ΤΩΝ ΘΕΟΦΑΝΕΙΩΝ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ Εσπερινή Θεία Λειτουργία Αγίου Βασιλείου & Αγιασμός των Υδάτων 6:00 μ.μ.
ΣΑΒΒΑΤΟ	6	ΤΑ ΑΓΙΑ ΘΕΟΦΑΝΕΙΑ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ Όρθρος & Αγιασμός των Υδάτων 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΚΥΡΙΑΚΗ	7	ΣΥΝΑΞΙΣ ΤΟΥ ΑΓΙΟΥ ΠΡΟΦΗΤΟΥ ΙΩΑΝΝΟΥ ΤΟΥ ΠΡΟΔΡΟΜΟΥ ΚΑΙ ΒΑΠΤΙΣΤΟΥ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΚΥΡΙΑΚΗ	14	ΚΥΡΙΑΚΗ ΜΕΤΑ ΤΩΝ ΦΩΤΩΝ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΤΕΤΑΡΤΗ	17	ΑΓΙΟΥ ΑΝΤΩΝΙΟΥ ΤΟΥ ΜΕΓΑΛΟΥ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΚΥΡΙΑΚΗ	21	12Η ΚΥΡΙΑΚΗ ΛΟΥΚΑ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΚΥΡΙΑΚΗ	28	15Η ΚΥΡΙΑΚΗ ΛΟΥΚΑ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΤΡΙΤΗ	30	ΤΩΝ ΤΡΙΩΝ ΙΕΡΑΡΧΩΝ: ΒΑΣΙΛΕΙΟΥ ΤΟΥ ΜΕΓΑΛΟΥ, ΙΩΑΝΝΟΥ ΤΟΥ ΧΡΥΣΟΣΤΟΜΟΥ ΚΑΙ ΓΡΗΓΟΡΙΟΥ ΤΟΥ ΘΕΟΛΟΓΟΥ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.

The Word Became Flesh: The Inexpressible Mystery of Salvation

St. Symeon the New Theologian

When God, the Son of God, entered the womb of the 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 to us? We all believe in this Son of God and Son of the ever-virgin Mother of God, Mary, so we confidently accept this information about Him and this event. If we confess Him and repent from the bottom of our hearts, then the word of devotion [to Him] is born within us like a seed, in precisely the same way as the Word of the Father entered the womb of the Virgin. Marvel at this remarkable miracle and accept it in all certainty and faith.

We too 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.' That is clear from what he adds: '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.' 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 the fire of the Godhead didn't consume her 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, a water spring, 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 each one of us can't 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 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 abide in me, and I in them' (Jn. 6, 56). He doesn't come from us, nor is he 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. Still, instead, He's bodiless within a body, ineffably intermingled with our nature and essence, making us divine because we've become entirely at one with Him, that is, the flesh of His flesh and bone of His bone. That 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 illuminates our hearts, to reveal these mysteries in writing, though not to show that we're the same as her who gave 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.

(St. Symeon wrote about his personal experiences of the grace of God, something that was usually not done. The result is a beautiful (and in a way fearful) relating of the experience of God and His grace and goodness.)

CHRISTMAS BREAD SALE



SUNDAY, DECEMBER 10, 2023
12:00 PM TO 2:00 PM

\$10 / LOAF

TAKING PRE-ORDERS NOW AT THE CHURCH HALL

PLEASE LEAVE YOUR NAME AND NUMBER ON THE SIGN-UP SHEET ON OUR BULLETIN BOARD.

PLEASE SPEAK WITH JENNIE HARTVIKSEN FOR DETAILS



ALL PROCEEDS SUPPORT OUR PHILOPTOCHOS LADIES AND THEIR PHILANTHROPIC WORK

Fr. Konstantinos and his family, the Board Directors of the Greek Orthodox Community of Thunder Bay, the Philoptochos, the Youth Groups and our Chanters wish you a Merry Christmas and a Blessed New Year!

God bless you and your loved ones!



Blessing of Homes for Theophany in January

Please contact Fr. Kosta directly by phone/text/email and let him know when is the best time for him to come by and bless your home or business.

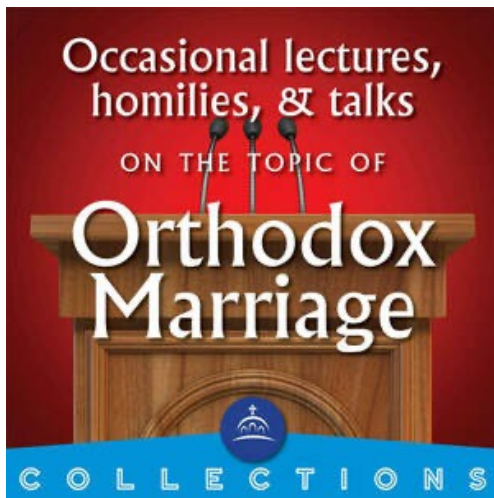
When emailing please provide your, address, phone number, and time you prefer Fr. Kosta to visit you.

House Blessings schedule for January 2024

- **Sunday, January 7th:** 4:00 pm to 8:00 pm
- **Monday, January 8th:** All Day
- **Wednesday, January 10th:** 10:00 am to 2:00 pm, and 4:00 pm to 8:30 pm
- **Thursday, January 11th:** 10:00 am to 2:00 pm, and 4:00 pm to 8:30 pm
- **Friday, January 12th:** 10:00 am to 2:30 pm

For a visit outside of the above times please make arrangements with Fr. Kosta directly.

TO GROW OUR KNOWLEDGE AND SOFTEN OUR HEARTS TO THE LORD

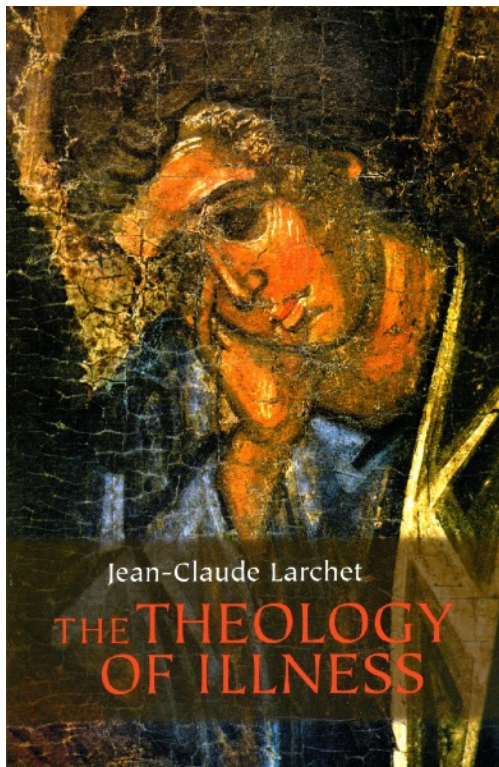


(Podcast)

Ancient Faith Radio is pleased to present this collection of lectures on Orthodox marriage. Gleaned from ten years of conferences and gatherings, these recordings represent an excellent primer on the topic from a number of renowned Orthodox thinkers, teachers, and writers.

Podcasts are a convenient (and free) source of knowledge on the Orthodox Faith.

<https://www.ancientfaith.com/podcasts/marriage>



This book offers us fresh insight into the mystery of evil, sin, and illness, and their place within our struggle toward holiness... It gives us renewed hope, by locating the "problem of pain" in a profoundly theological framework, in which ultimate resolution of the mystery of illness and suffering is provided by the healing touch of Christ Himself, the Physician of our souls and bodies. The questions Larchet considers are fundamental: the origins of sin in a fallen world, its impact on physical health, and the healing of human nature by the incarnate Son of God. He explains healing as a means of glorifying God, stressing again the crucial role of prayer and sacramental grace in promoting genuine health. When illness plunges us into unfamiliar territory, even to the point of death, Larchet teaches us to marshal spiritual reserves in a society dominated by technology and materialism. In a time when the physician has been dubbed the high priest of the god of Modern Medicine, Larchet encourages us to situate these crucial experiences within the framework of their relationship to the unique reality of the Holy Trinity.

holycrossbookstore.com/

Some 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>

DONATIONS , FEES, & MEMBERSHIPS

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

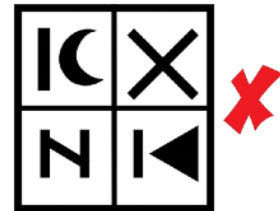
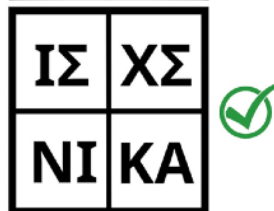
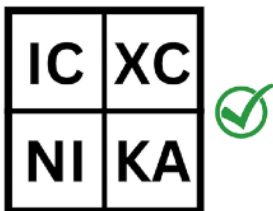
Christ is in us and we are in Him

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!

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 ΙΧΧΣ 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 anniversary of 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.
- Prosphoro and red wine (Mavrodaphne 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. For weddings and baptisms, please make sure the church and the priest are available before booking reception venues.

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 IN THE CHURCH - 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 for Holy Communion (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
- Helping organize retreats and events for youth and adults.

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

Why do I go to Church?

- **Because** the Church is a place of prayer, where we feel closest to God, where we resort to a difficult time to place our hope, light a candle, let our heart speak, let a tear roll.
Because we want it and feel it, when we pass outside a church, to enter and worship, at any time, quietly and humbly, away from the inquisitive opinions of "how it should".
- **Because** we know that there is a God Who hears us in every sorrow and in every joy, in every request of our heart, because God is everywhere and always, and He is the ultimate Love sacrificed for us!
Because in the Church there are the Mysteries, the great miracles of faith, which unite man with God, which take us to another dimension, where God and the soul exist beyond space, time, and matter eternally.
- **Because** only in the Church can we experience the miracle of Forgiveness, the spiritual rebirth that gives wings to the soul and fills the everyday with new, optimistic prospects.
Because we know very well that the Church means a congregation of believers. I am not alone with God, but united with all, in a body headed by Christ, I participate in the great feast of the Kingdom of God!
- **Because** church is the participation of all in the Common Cup, the Body, and the Blood of Christ, the greatest gift of God to us humble and sinners, "for the forgiveness of sin and eternal life."
Because church attendance means not only seeing my friends, but also growing with them, in a relationship built on healthy and true foundations, without the malice of hypocrisy and cynicism.
- **Because** church is equal to joy, and joy cannot stand alone, but needs to be communicated and spread, in order to be an essential experience for us.
Because in the end the Church means to me inner joy, true and unending - what else does one ask for in his life, but a little joy and a little happiness.

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 holyltrinity@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.

WHO IS A MEMBER?

A member of the Orthodox Church is any person baptized and chrismated according to the rites of the Eastern Orthodox Church. However, not every member is Steward.

WHO IS THE STEWARD?

A Steward is any baptized Orthodox Christian who is 18 years or older, is self-supporting, desires to assume responsibility for the church, and commits their time, talent, and treasure to advance the Church's sacred mission. These three commitments collectively represent one's Stewardship and are often expressive of one's Active faith. However, not every Steward is an Active Steward.

WHO IS THE ACTIVE STEWARD?

The Active Steward is actively living their faith. They don't merely give of their treasure. They also give their time regularly attending Divine Liturgy and other worship services; they regularly participate in Holy Communion, Holy Unction, and Holy Confession; they spend their time in, and offer their talent to, the ministries and needs of the church, respectively; and they try to adhere to and live according to the teachings of the Orthodox Christian Faith, including not receiving or participating in Sacraments or rites outside the Orthodox Church. This active steward is often called a "member in good standing with the Orthodox Church."

WHAT IS STEWARDSHIP?

Stewardship is the giving of your time, talent, and treasure, to your Church, while requiring neither perfect participation in its ministries nor a minimum financial commitment. Stewardship is biblical, which teaches The Four Fundamental Principles of Stewardship:

1. **Ownership:** God created and owns everything. Everything we are and have is a gift from God. [Psalm 24:1; Deuteronomy 8:28]
2. **Responsibility:** We have been entrusted with managing and administering God's gifts, making us Stewards. Therefore, giving Stewardship is the act of committing of ourselves and our possessions to advance the Ministry of Christ to others. [Mt. 25:14-30]
3. **Accountability:** Having been entrusted with this sacred responsibility, the Parable of the Talents reveals that each of us will be called to give an account of how we managed God's gifts.
4. [Mt. 25:14-30]
5. **Reward:** St. Paul reminds us, "whatever [we] do, work it with all your heart as working for the Lord, not for man, since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving." [Colossians 3:23-24; Prov. 18:16; Lk. 6:38]

Because some of you have asked regarding your weekly offerings in Church, we offer you the Weekly Giving Guideline chart below to help you determine your level of giving.

Being a good steward is using your resources wisely, so please help your Church according to your means.

Weekly Income	10%	5%	4%	2%
\$500	\$50	\$25	\$20	\$10
\$750	\$75	\$37	\$30	\$15
\$1000	\$100	\$50	\$40	\$20
\$1500	\$150	\$75	\$60	\$30
\$2000	\$200	\$100	\$80	\$40

With Gratitude to God for Our Members and Stewards


2023

1. Steve Amorgianos
2. Phyllis Amorgianos
3. Angie Amorgianos
4. Vassilia Amos
5. Peter Avgeropoulos
6. Joyce Avgeropoulos
7. Nick Balina
8. Charlie Biniaris
9. Dimitra Biniaris
10. Irene Biniaris
11. Athena Blieske
12. Matthew Boote
13. Michael Boote
14. Iulieana Bradatanu
15. Alexandru Bradatanu
16. Gus Chimbakis
17. Helen Chimbakis
18. Bill Comminos
19. Zachary Cordingley
20. Angela Damianakos
21. Athena Damianakos
22. Bill Damianakos
23. Cristina Derouin
24. Matthew Derouin
25. Paul Dowhos
26. Vicky Dowhos
27. Joanne Frisky
28. Peter Giardetti
29. Tara Giardetti
30. Harry Glymitsas
31. Dimitra Glymitsas
32. Jennie Hartviksen
33. Sotirios Hatzis
34. Theodora Hatzis
35. Bill Hatzis
36. Demetris Hatzis
37. Stella Hatzis
38. Lisa Kahramanos
39. Penny Kahramanos
40. Andy Karanasos
41. Lori Karanasos Florindo
42. Despena Kargatzis
43. Faye Karoutas
44. Nick Koukos
45. Joyce Koukos
46. Peter Koukos
47. Ray Leino
48. Virginia Leino
49. Angela Mitsopoulos
50. Jack Lotsios
51. Effie Lotsios
52. George Lotsios
53. Chris Lotsios
54. Chrysanthi Lotsios
55. Dolores Maki
56. Smaragde Mellas
57. Georgina Mellas
58. Maria Mellas
59. Penny Milionis
60. Despina Mitsopoulos
61. Ahileas Mitsopoulos
62. Florina Nisioiu
63. Nikki Pantoulis
64. Peter Pantoulis
65. Helen Pantoulis
66. Maria Pavlou
67. Tom Pazianos
68. Leila Pazianos
69. Imad Qeer
70. Sahar Qeer
71. Effie Saites
72. Maria Sancarrier
73. Steven Scollie
74. Zach Scollie
75. Kosma Sitko
76. Katerina Scocchia
77. Katerina Biniaris
78. Gregory Smelt
79. Vicky Soulias
80. Marinos Spourdalakis
81. Nora Spourdalakis
82. Constantin Todosia
83. Manuela Todosia
84. Sasha Topolniski
85. Constantine Tsekouras
86. Jane Tsekouras
87. Ahileas Tsekouras
88. Paul Tsekouras
89. Sylvia Tsekouras
90. Harry Tsekouras
91. Lily Tsekouras
92. Elaine Tsekouras
93. John Tsekouras
94. Matthew Turecki
95. Daniel Vasiliu
96. Peter Vlotaros
97. Christine Vlotaros
98. Georgina Voulgaris
99. Theodora Voulgaris
100. Chris Welbourne
101. 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.

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