



MONTHLY CHURCH BULLETIN FOR 2024

JANUARY



Holy Trinity Greek Orthodox Church, Thunder Bay

FROM
FATHER
KOSTA

Beloved in Christ,

The Holy Feast of our Lord's Nativity closes twelve days later, with the Feast of Holy Theophany on January 6, commemorating the Baptism of Christ at the hands of St. John the Forerunner. Before our Lord's Baptism, we are introduced in the Holy Scriptures to the last of the great prophets, St. John, described as "a voice crying in the wilderness" (Mark 1:3) who prepared for the coming of the Messiah by calling all people, not only those during his time, but even all of us today, to "Repent, for the kingdom of heaven is at hand!"

Repentance is at the heart of our lives as Orthodox Christians. Without sensing and acknowledging our need to "change our minds" (the very meaning of Repentance), we cannot even begin to recognize and, therefore, experience the Presence of God. Incredibly, our Lord was born in a hidden fashion, in a humble cave. Yet, the foreign Magi – filled with the desire to follow the star (which some say was the Archangel Gabriel) – found and worshiped Him. It is no wonder that on so many occasions, Jesus told those who, during His public ministry, witnessed such great signs and healings not to inform a soul – but following His Resurrection, even the stones cried out regarding His marvellous works. (Luke 19:40)

When our hearts and minds are closed to God, He will not force His way in. But when we have spiritual eyes that are willing to see and receptive ears that desire to hear, we experience firsthand the Presence of God in our lives and willingly and joyfully turn our minds and hearts to Him. When in genuine humility, we recognize the spiritual illness that afflicts us through the choices and temptations that separate us from the goodness of Christ, we fall on our knees, repent, and confess our sins, and Christ lovingly and mercifully reaches out to us, lifts us and guides our lives on the path to His Kingdom.

On the Feast of Holy Theophany, we will encounter St. John and our Lord Jesus Christ in the wilderness of the spiritual illness that we often bring onto ourselves – and through the prescribed readings, hymns and worship, we will receive the resounding call to change our mind and acquire "the mind of Christ" for the New Year. More remarkable yet, through the Holy Water that will be blessed, sprinkled on us, partaken of, and brought to our homes in both a mystical and actual manner, we will be able to renew the grace we received on the day we were Baptized, that is, to once again become "dead to sin and alive to God in Christ Jesus."

With the gift of this new calendar year, and especially on this Holy Feast, may Christ our True God illuminate our hearts and minds, granting us all the grace, desire, courage, and strength to offer our lives to Christ that we may rightly proclaim 2024, as He wills, the Year of the Lord. I wish you a blessed, healthy, and prosperous New Year.

With Love in Incarnate Christ,
Fr. Konstantinos

**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.

JANUARY

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

FEBRUARY

FRIDAY	2	THE MEETING OF THE LORD IN THE TEMPLE Matins 9:00 am Divine Liturgy 10:30 am
SUNDAY	4	15TH SUNDAY OF MATTHEW Matins 9:00 am Divine Liturgy 10:30 am
SATURDAY	10	THE HOLY CLERGY MARTYR HARALAMBOS Matins 9:00 am Divine Liturgy 10:30 am
SUNDAY	11	16TH SUNDAY OF MATTHEW Matins 9:00 am Divine Liturgy 10:30 am
SUNDAY	18	17TH SUNDAY OF MATTHEW Matins 9:00 am Divine Liturgy 10:30 am
SUNDAY	25	SUNDAY OF THE PUBLICAN & THE PHARISEE (Triodion Season Begins) Matins 9:00 am Divine Liturgy 10:30 am *Holy Unction at the end of the Divine Liturgy

CHURCH SERVICES JANUARY & FEBRUARY 2024

ΙΑΝΟΥΑΡΙΟΣ		
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.
ΦΕΒΡΟΥΑΡΙΟΣ		
ΠΑΡΑΣΚΕΥΗ	2	Η ΥΠΑΠΑΝΤΗ ΤΟΥ ΣΩΤΗΡΟΣ ΧΡΙΣΤΟΥ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΚΥΡΙΑΚΗ	4	15Η ΚΥΡΙΑΚΗ ΜΑΤΘΑΙΟΥ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΣΑΒΒΑΤΟ	10	ΑΓΙΟΥ ΙΕΡΟΜΑΡΤΥΡΟΣ ΧΑΡΑΛΑΜΠΟΥΣ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΚΥΡΙΑΚΗ	11	16Η ΚΥΡΙΑΚΗ ΜΑΤΘΑΙΟΥ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΚΥΡΙΑΚΗ	18	17Η ΚΥΡΙΑΚΗ ΜΑΤΘΑΙΟΥ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΚΥΡΙΑΚΗ	25	ΚΥΡΙΑΚΗ ΤΟΥ ΤΕΛΩΝΟΥ ΚΑΙ ΤΟΥ ΦΑΡΙΣΑΙΟΥ (Αρχή του Τριώδιου) Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ. <i>*Άγιο Ευχέλαιο στο τέλος της Θείας Λειτουργίας</i>

The Feast of Theophany

Theophany is the Feast which reveals the Most Holy Trinity to the world through the Baptism of the Lord (Mt.3:13-17; Mark 1:9-11; Luke 3:21-22). God the Father spoke from Heaven about the Son, the Son was baptized by Saint John the Forerunner, and the Holy Spirit descended upon the Son in the form of a dove. From ancient times this Feast was called the Day of Illumination and the Feast of Lights, since God is Light and has appeared to illumine “those who sat in darkness,” and “in the region of the shadow of death” (Mt.4:16), and to save the fallen race of mankind by grace.

In the ancient Church it was the custom to baptize catechumens at the Vespers of Theophany, so that Baptism also is revealed as the spiritual illumination of mankind.

The origin of the Feast of Theophany goes back to Apostolic times, and it is mentioned in The Apostolic Constitutions (Book V:13). From the second century we have the testimony of Saint Clement of Alexandria concerning the celebration of the Baptism of the Lord, and the night vigil before this Feast.

Saint John of Damascus said that the Lord was baptized, not because He Himself had need for cleansing, but “to bury human sin by water,” to fulfill the Law, to reveal the mystery of the Holy

Trinity, and finally, to sanctify “the nature of water” and to offer us the form and example of Baptism.

On the Feast of the Baptism of Christ, the Holy Church proclaims our faith in the most sublime mystery, incomprehensible to human intellect, of one God in three Persons. It teaches us to confess and glorify the Holy Trinity, one in Essence and Undivided. It exposes and overthrows the errors of ancient teachings which attempted to explain the Creator of the world by reason, and in human terms.

The Church shows the necessity of Baptism for believers in Christ, and it inspires us with a sense of deep gratitude for the illumination and purification of our sinful nature. The Church teaches that our salvation and cleansing from sin is possible only by the power of the grace of the Holy Spirit, therefore it is necessary to preserve worthily these gifts of the grace of holy Baptism, keeping clean this priceless garb, for “As many as have been baptized into Christ, have put on Christ” (Gal 3:27).

On the day of the Feast, water is blessed by the Holy Spirit, and is then sprinkled and distributed to all. Orthodox faithful invite their priests to their homes and businesses to bless them with the Holy Water as a blessing and a protection against spiritual adversaries and evil influence.

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.

EXHORTATIONS ON SPIRITUAL ENDURANCE AND CHRISTIAN MANNERS

St. Clement of Alexandria

Cultivate quietness in word, stillness in action, likewise in speech and stride, and avoid impetuous eagerness. For then the mind will remain steady, and will not be agitated by your eagerness and so become weak and of narrow discernment and see darkly; nor will it be worsted by gluttony, worsted by boiling rage, worsted by the other passions, lying a ready prey to them. The mind, seated on a quiet throne looking intently towards God, must control the passions. By no means be swept away by temper in bursts of anger, sluggish in speaking, or nervousness in movement so that good proportion and your bearing may adorn your quietness may appear something divine and sacred. Be guarded against the signs of arrogance, a haughty path, a lofty head, a soft and high-treading footstep.

Let your speech be gentle towards those you meet and your greetings kind. Be thoughtful in all your talk, and give back a helpful answer, adapting the utterance to the hearer's need, just so loud that it may be distinctly audible, neither escaping the ears of the company because of feebleness nor going to excess with too much noise. Take care never to speak what you have not weighed and pondered beforehand, nor interject your own words on the spur of the moment and in the midst of another's, for you must listen and converse in turn, with set times for speech and silence. Learn gladly and teach ungrudgingly; never hide wisdom for others because of a grudging spirit, nor through false modesty stand aloof from instruction. Submit to elders just as to fathers. Honour God's servants and be the first to practice wisdom and virtue. Do not wrangle with your friends, nor mock them and play the buffoon. Firmly renounce falsehood, guile, and rudeness. Gentle and high-minded people endure the arrogant and insolent in silence.

Let everything you do be done for God, both deeds and words; and refer all that is yours to Christ; and continuously turn your soul to God; and lean your thought on the power of Christ, as if in some harbour by the divine light of the Saviour it was resting from all talk and action. Also, often by day, communicate your thoughts to others, but most of all to God at night and by day; do not let much sleep prevail to keep you from your prayers and hymns to God since long sleep is a rival of death. Show yourself always a partner of Christ who makes the divine ray shine from heaven; let Christ be to you continual and unceasing joy.

Do not relax the tension of your soul with feasting and indulgence in drink, but consider what is needful to be enough for the body. Moreover, do not hasten early to meals before the time for dinner comes; but

let your dinner be bread, and let earth's grasses and the ripe fruits of trees be set before you, and go to your meal with composure, showing no sign of raging gluttony. Be not a flesh-eater nor a lover of wine when no sickness leads you to this as a cure. However, in place of the pleasures in these, choose the joys in divine words and hymns, delights supplied to you by wisdom from God, and let heavenly meditation lead you upward to heaven.

So give up the many anxious cares about the body by taking comfort in hopes towards God because He will provide all necessary things in sufficient amounts: food to support life, covering for the body, and protection against the winter cold. For to your King belongs the whole earth and all that is produced from it; and God treats the bodily parts of His servants with exceeding care, as if they were His, as His shrines and temples. Do not dread illness or the approaching old age, which must be expected in time.

Knowing this, make your soul strong even in the face of diseases; be of good courage, like a man in the arena, bravest to submit to his toils with strength unmoved. Be not utterly crushed in soul by grief, whether disease lies heavily upon you, or any other hardship befalls, but nobly confront toils with your understanding, even amid your struggles rendering thanks to God; since His thoughts are wiser than men's, and such as it is not easy nor possible for men to find out. Pity those who are in distress and ask for people help that comes from God, for God will grant grace to His friend when he asks and will provide support for those in pain, wishing to make His power known to people, in the hope that, when they have come to full knowledge, they may return to God, and may enjoy eternal blessedness when the Son of God shall appear and restore good things to His own.



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.

PRACTICAL ORTHODOXY

How to bring Christ into our homes and our lives.

Icon Corner: An area in the home where we hang/place the icons of our family's patron saint and our Lord and the Mother of God, where prayers can be said at various times of the day. Usually present is an oil lamp with a wick that we light. If you're nervous about a lit oil lamp, a candle or tea light can substitute for an oil lamp. It is an essential aspect of Orthodox spiritual life. Fr. Kosta can help you figure out your icon corner.

Incense: The incense smoke represents the sweet fragrance of our prayers ascending to Heaven. Incense smells sweet to us but horrible to unclean spirits. We usually offer it at our icon corner or by walking around the house with the incense burner. Incense and all manner of prayer is only offered to God. We ask the saints for their intercession and to pray with us, but we never pray to them. Speak with Fr. Kosta if you have questions or need incense materials.

Holy Water: The Orthodox tradition is for the Priest to visit the homes of the faithful on the days immediately after Theophany on January 6 and bless the homes with Holy Water. However, you can have Holy Water at home (available from the church). You can sprinkle it in each room, car, and pet once a month or as frequently as you wish. Drinking Holy Water has many spiritual benefits. This doesn't replace the Priest's visit but helps keep our home blessed and drives away spiritual enemies.

Reading Scripture & Lives of Saints: Reading the New Testament edifies us and re-aligns our minds and hearts to seek God and His goodness. The lives of the saints and Orthodox spiritual books strengthen our faith and resolve and offer us solid and blessed examples for us to be inspired.

All the above practices are some of the ways we can offer our lives to God. They don't substitute Holy Communion and regular church attendance, but they help strengthen our communion with Christ and make Him part of all aspects of our lives. Nothing would make Fr. Kosta happier than to help you with your daily spiritual life. Please speak with him.

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.



**For the Members, Benefactors, and Stewards of our Holy Church, and
for their Salvation, let us pray to the Lord.**

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. George Biniaris
11. Katerina Biniaris
12. Toni Biniaris
13. Irene Biniaris
14. Athena Blieske
15. Matthew Boote
16. Michael Boote
17. Iulieana Bradatanu
18. Alexandru Bradatanu
19. Gus Chimbakis
20. Helen Chimbakis
21. Bill Comminos
22. Zachary Cordingley
23. Angela Damianakos
24. Athena Damianakos
25. Bill Damianakos
26. Cristina Derouin
27. Matthew Derouin
28. Paul Dowhos
29. Vicky Dowhos
30. Joanne Frisky
31. Peter Giardetti
32. Tara Giardetti
33. Harry Glymitsas
34. Dimitra Glymitsas
35. Jennie Hartviksen
36. Sotirios Hatzis
37. Theodora Hatzis

38. Bill Hatzis
39. Demitris Hatzis
40. Stella Hatzis
41. Lisa Kahramanos
42. Penny Kahramanos
43. Andy Karanasos
44. Lori Karanasos (Florindo)
45. Despina Kargatzis
46. Faye Karoutas
47. Nick Koukos
48. Joyce Koukos
49. Peter Koukos
50. Ray Leino
51. Virginia Leino
52. Angela Mitsopoulos
53. Jack Lotsios
54. Effie Lotsios
55. George Lotsios
56. Chris Lotsios
57. Chrysanthi Lotsios
58. Dolores Maki
59. Theresa Mayer
60. Smaragde Mellas
61. Georgina Mellas
62. Maria Mellas
63. Bess Melville
64. Penny Millionis
65. Despina Mitsopoulos
66. Ahileas Mitsopoulos
67. Maria Morakis
68. Florina Nisioiu
69. Nikki Pantoulis
70. Peter Pantoulis
71. Helen Pantoulis
72. Maria Pavlou
73. Tom Pazianos
74. Leila Pazianos
75. Jim Pazianos
76. Imad Qeer

77. Sahar Qeer
78. Effie Saïtes
79. Maria Sancarrier
80. Steven Scollie
81. Zach Scollie
82. Kosma Sitko
83. Katerina Scocchia
84. Gregory Smelt
85. Vicky Soulias
86. Marinos Spourdalakis
87. Nora Spourdalakis
88. Constantin Todosia
89. Manuela Todosia
90. Sasha Topolniski
91. Constantine Tsekouras
92. Jane Tsekouras
93. Ahileas Tsekouras
94. Paul Tsekouras
95. Sylvia Tsekouras
96. Harry Tsekouras
97. Lily Tsekouras
98. Elaine Tsekouras
99. John Tsekouras
100. Matthew Turecki
101. Daniel Vasiliu
102. Peter Vlotaros
103. Christine Vlotaros
104. Georgina Voulgaris
105. Theodora Voulgaris
106. Chris Welbourne
107. Pat Welbourne

2024

1. Stashia Watty

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.

MEMBERS, MEMBERS IN GOOD STANDING, AND STEWARDS: WHAT ARE THE DIFFERENCES?

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 a 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 an 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. [Mt. 25:14-30]
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

VISITATIONS, CONFESSIONS, GRAVESIDE MEMORIALS, AND OTHER PRAYERS & SERVICES

Confessions, prayers at your home or business, visitations at home or in the hospital, and graveside memorial services can be scheduled directly with Fr. Kosta. Please feel free to call/text him at 807-357-9984 or email at fatherkosta@gmail.com.

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>

PRAYER BOOKS

We have available prayer books printed by our Archdiocese. The books include morning and evening prayers, as well as prayers for meals and various occasions and circumstances. Please speak with Fr. Kosta if you'd like a prayer book for your home, or you'd like to discuss prayer at home, icon corners, and other aspects of practical Orthodoxy.

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.

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 refers 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 the prayers in English. At the same time, the hymns 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.

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 visit and inquire about our theology and liturgical practices. 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 about attending our Church. Don't hesitate to contact him via text or email a few days before your visit, and he'll answer any questions.

Q: What is a good service to attend if I've never been to an Orthodox service before?

It would help if you spoke 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. Our congregation is comprised of people of different nationalities. 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 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 get in touch with 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?

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

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

Apart from the liturgical, theological, and visual differences, the most significant difference is, quite honestly, the *phronema* (mentality/way of thinking) of the Orthodox Church. How we approach God, the Saints, spirituality, and sin vary from some, if not most, "western" theological approaches. It can be one of the more considerable differences and the most significant adjustments for those exposed to Orthodox spirituality.

Orthodox services can be overwhelming or confusing for people exposed to them for the first time. Please feel free to speak with our Priest after the Worship Service regarding your experience and any questions you may have. On Sundays, coffee hour is the best time to talk with our Priest and congregation members.

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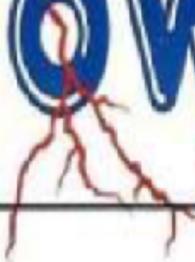


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