



MONTHLY CHURCH BULLETIN FOR 2024

OCTOBER



Holy Trinity Greek Orthodox Church, Thunder Bay

*From
Father
Kosta*

Beloved in Christ,

Being aware of our shortcomings and honest enough to admit them is the first step toward humility and repentance. Some of us are more aware of our imperfect spirituality than others.

Maybe we've caused more sin than others or are more aware of our conscience. Whatever it is, there's a big difference between recognizing our bad choices and seeking forgiveness and falling into despair because of our many sins or the fear of not being forgiven. Even if we are not where we wish to be spiritually or have committed what we might consider a 'great' sin, God's forgiveness is freely and eagerly offered to us when we ask for it.

It takes a lot of pride and arrogance to deny that God will not or somehow cannot forgive our actions. Do we think God is that powerless? Or do we project our imperfect love, repentance, and forgiveness on Him because of our unwillingness to be as gracious and merciful to others and ourselves as our Lord is to us? Christ accepted the repentance of all, from the prostitute and the tax collector to the thief on the cross. Those who believed in Christ received His mercy and forgiveness. Christ welcomed the sinners, approached the lepers, and dined with thieving tax collectors, not to approve their sinfulness but to call them out of their sins, habits, and lifestyles because He saw they were ready to receive Him. As with them, He sojourns with us in this life, protecting and guiding us to Him while calling us to turn to Him and live in Him, not ourselves, because He is the source of life and truth. We are the inheritors of Truth and Life, not their creators, and our task is not to interpret morality, goodness, and holiness but to live them as God gave us.

God gives us the strength and courage to let go of sin and harmful habits. He does not meet us halfway, but He runs to us the moment we take our first steps toward Him, and He clothes us with His grace and mercy, as the Father did to the prodigal son.

Total repentance requires a lot of discipline, fasting, and prayer, and it can take a lifetime, so let's start with humility. It is the one virtue that can help us inherit the Kingdom of God, even if we repeat the same sins out of habit. Humility keeps us from judging others because it reminds us of our flaws and spiritual condition. A humble person has no time to criticize others because he knows the potential for evil in himself. This virtue makes us grateful for all the blessings and good things we have received from God, even if we are sometimes not worthy of them. Fear of God is not defined as terror or fear of His wrath but rather as a concern about not damaging our relationship with Him because we love Him. Humility is the virtue that instills that fear of God, or most appropriately, love in us and keeps us on the path of Christian virtues, which include humility, gratitude, and faithfulness.

Those are essential qualities if we are to be Christ-like. To reach the heights of spirituality, we must all start with the same step: repentance and humility. And the first step toward repentance and humility is the Sacrament of Confession. Sometimes, in our pride, we don't want to admit that we have offended God or reveal the hidden things in our hearts to our priest. Some of us are scared that the priest will judge or gossip about us to others and humiliate us, or we will humiliate ourselves to the priest. But let's not confuse humiliation with humility. In confession, we find humility by revealing to God our hearts and offering Him our sins. In the humility of confession, we regain our dignity and personhood as we can again stand upright before God's goodness. The humiliation happens when we sin because we ignore our Master and become playthings of the evil one. In confession, we regain our integrity and renew our heavenly citizenship through the Father's forgiveness and our priest's blessing. We may believe that talking to God privately in prayer cancels our sins. However, we still need to be reconciled with God and the community of faithful, which is the Church, and that happens through the priest, who acts as a loving pastor who helps us avoid spiritual traps. Through his priesthood, he offers us God's forgiveness, welcomes us back into the flock, and offers us the Holy Body and Blood of Christ as a means of full communion with Him after the renewal of our baptism through confession.

In Christ,
Fr. Kosta

HOLY TRINITY GREEK ORTHODOX CHURCH

(Under the Auspices of the
Greek Orthodox Archdiocese of
Canada)

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CHURCH ETIQUETTE

- Food and drink are not allowed in the church. Please do not chew gum during a church service.
- Phones should be silenced and not used during a service unless there's an emergency. Please refrain from conversations during services.
- Hands in our pockets, wearing sunglasses or earbuds and crossing our legs in the church are considered irreverent.
- Please arrive before the beginning of Divine Liturgy or any other service. If you arrive late, there are certain times one should wait before entering the nave. Please do not enter or leave the nave:
 - During the Small and Great Entrance or any other processions
 - During the Scripture readings and the sermon
 - During the Anaphora (offering), when we are kneeling
 - During the recitation of the Creed of Faith and the Lord's Prayer
 - If the priest is censing
 - Whenever the priest is facing the congregation
- We cross ourselves anytime we wish, but particularly when:
 - We enter the nave
 - We hear the name of the Holy Trinity
 - We hear the name of a Saint
 - We walk in front of the Altar

Holy Communion

- Only those baptized in the Orthodox Church and in good standing may receive the Sacraments. If you have any questions, speak with the priest before Sunday morning.
- Please stand reverently at your pew if you aren't receiving Holy Communion.
- Please remove your lipstick before approaching the Chalice.
- Please hold the Communion cloth under your lower lip so there are no spills, and gently wipe your lips with the Communion cloth to remove any Eucharist from your lips.
- Do not try to kiss or touch the Chalice to avoid spilling the Eucharist.
- Talking in the church's Nave should be kept to a minimum and only in a low voice.

Antidoron (blessed bread)

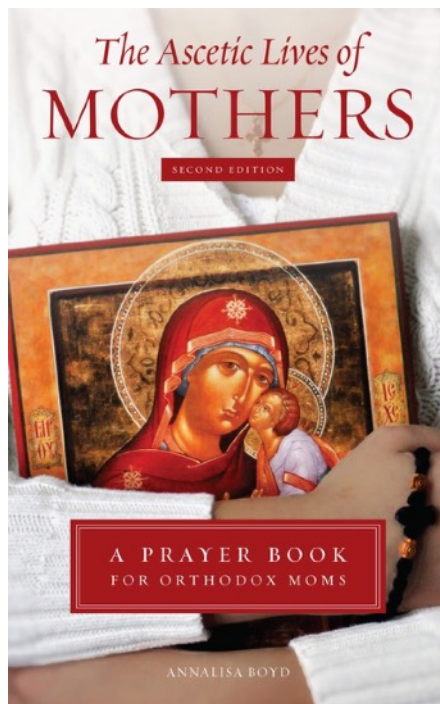
- Please have the bread cupped in your hand while you eat it so you don't drop crumbs on the floor.
- Please avoid stepping on breadcrumbs as you exit the church. If you see a piece of Antidoron, kindly pick it up and toss it in a bush outside where a bird may eat it.
- Antidoron does not belong in the trash can. It is blessed bread. Please don't leave any in the pews or other inappropriate places.

Dress code

- Although not enforced or expected in Thunder Bay, the traditional Orthodox dress code is pants and a shirt for men and skirts/dresses with a headscarf for ladies. However, we only ask that your outfit be respectful to the best of your abilities. If you have any questions, ask our priest.
- Shorts, tank tops, and flip-flops are not appropriate.

CHURCH SERVICES FOR THE MONTH OF OCTOBER 2024			
SUNDAY	6	3RD SUNDAY OF LUKE, St. Thomas the Apostle Matins 9:00 am Divine Liturgy 10:30 am	
SUNDAY	13	HOLY FATHERS OF THE 7TH ECUMENICAL COUNCIL Matins 9:00 am Divine Liturgy 10:30 am	
SUNDAY	20	6TH SUNDAY OF LUKE, St. Gerasimos of Kephallonia Matins 9:00 am Divine Liturgy 10:30 am	
SATURDAY	26	THE GREAT MARTYR DEMETRIOS THE MYRRH-STREAMER Matins 9:00 am Divine Liturgy 10:30 am	
SUNDAY	27	7TH SUNDAY OF LUKE Matins 9:00 am Divine Liturgy 10:30 am	
MONDAY	28	HOLY PROTECTION OF THE THEOTOKOS / OXI DAY Matins 9:00 am Divine Liturgy 10:30 am *Doxology at the end of the Liturgy for OXI Day (Greek WWII Memorial Day)	
ANNOUNCEMENT: Fr. Kosta is attending our Archdiocese’s Clergy Spiritual Retreat in Kingston, Ontario, from October 7 to October 11, 2024.			
MEMORIALS: Sunday, October 6 - Nora Spourdalakis			

ΑΚΟΛΟΥΘΙΕΣ ΓΙΑ ΤΟ ΜΗΝΑ ΤΟΥ ΟΚΤΩΒΡΙΟΥ 2024			
ΚΥΡΙΑΚΗ	6	3Η ΚΥΡΙΑΚΗ ΛΟΥΚΑ, Αγ. Θωμά του Αποστόλου Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.	
ΚΥΡΙΑΚΗ	13	ΑΓΙΩΝ ΠΑΤΕΡΩΝ ΤΗΣ 7ΗΣ ΟΙΚΟΥΜΕΝΙΚΗΣ ΣΥΝΟΔΟΥ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.	
ΚΥΡΙΑΚΗ	20	6Η ΚΥΡΙΑΚΗ ΛΟΥΚΑ, Αγίου Γεράσιμου Κεφαλονιάς Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.	
ΣΑΒΒΑΤΟ	26	ΤΟΥ ΑΓΙΟΥ ΜΕΓΑΛΟΜΑΡΤΥΡΟΣ ΔΗΜΗΤΡΙΟΥ ΤΟΥ ΜΥΡΟΒΛΗΤΟΥ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.	
ΚΥΡΙΑΚΗ	27	7Η ΚΥΡΙΑΚΗ ΛΟΥΚΑ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.	
ΔΕΥΕΤΡΑ	28	ΤΗΣ ΑΓΙΑΣ ΣΚΕΠΗΣ ΤΗΣ ΘΕΟΤΟΚΟΥ / ΗΜΕΡΑ ΤΟΥ ΟΧΙ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ. *Δοξολογία για την ημέρα του ΟΧΙ στο τέλος της Λειτουργίας	
ΑΝΝΑΚΟΙΝΩΣΗ: Ο π. Κων/νος θα είναι στη Πνευματική Σύναξη των Ιερέων της Αρχιεπισκοπής μας στο Κίνγκστον, Οντάριο, από 7 έως 11 Οκτωβρίου, 2024.			
ΜΝΗΜΟΣΥΝΑ: Κυριακή 6 Οκτωβρίου - Νόρα Σπουρδαλάκη			



**The Ascetic Lives of Mothers:
A Prayer Book for Orthodox
Moms**

Books To Enrich our Libraries and our Lives

Annalisa Boyd knows motherhood's challenges, joys, and potential for spiritual growth.

In this prayer book, she offers a wide selection of prayers mothers can use to intercede for their families and help them grow in virtue themselves. The second edition adds prayers for contemporary struggles such as identity issues and mental health.

Annalisa Boyd is a normal mom with slightly larger pots and pans than the average household. She has been married to her wonderful husband since 1992. Together, they have ten children through birth and adoption and have fostered 38. It is her greatest desire to follow Christ wherever He leads while helping children to embrace the faith and encouraging mamas to face life's challenges as we work out our salvation one mama moment at a time.

Found at:
store.ancientfaith.com

It is also available as an ebook through Apple, Amazon, and Barnes & Noble.

Holy Trinity Greek Orthodox Church

**SOUVLAKI &
MEZES
TAKE-OUT!**
Fall/Winter 2024

**651 BEVERLY STREET
3:00 pm to 6:30 pm**

Thursday, September 19, 2024
Thursday, October 3, 2024
Thursday, October 17, 2024
Thursday, October 31, 2024
Thursday, November 14, 2024
Thursday, November 28, 2024
Thursday, December 12, 2024

Cash, Debit, and Credit Accepted

Lakehead and Confederation College Students: \$2 off on any order over \$10
greekdinner4@gmail.com

WORK SCHEDULE FOR SOUVLAKI WEEK

TUESDAY

9:00 am to approximately 12:00 pm

Food deliveries arrive - received usually by Fr. Kosta

WEDNESDAY

9:00 am to approximately 1:00 pm

Chopping vegetables and preparing salads, and setting up for the next day.

THURSDAY

9:00 am to 3:00 pm

Preparing and cooking the rest of the menu, setting up for customers.

3:00 pm to 6:30 pm

Doors open for customers

6:30 to 7:30 pm

Clean-up - washing dishes, mopping, putting equipment in storage.

Please speak with a board member or Fr. Kosta if you or someone you know would like to help out, especially near the end of the night for the clean-up.

In Memoriam this Month

This month, we remember and pray for the souls of our following departed Orthodox brothers and sisters who lived in Thunder Bay. The following list is based on our church's Registry Book of Deaths and Funerals entries.

Please inform our priest if there are any errors or omissions.

OCTOBER

Vasilios Toledes (1957)
Evaggelia Dimopoulou(Raschalis)
(1958)
Andreas Kontopanos (1965)
Vassiliki Charitou (1972)
Kyriakos Biniaris (1973)
Alexandra Tsaknakas (1974)
Magdalene Lucas (1975)
Chris Gotziaman (1980)
Stanley Stathopoulos (1989)
Persefoni Pazianos (1995)
Dimitrios Damianakos (2003)
Taxiarhis Milionis (2003)
Samara Dimitrijevic (2009)
Gabriel Aspropotamitis (2017)
Tom Pavlou (2020)
Efrosini (Rose) Sourtzis (2022)

*With the Saints, give rest, O Christ, to
Your servants' souls where there is no
pain, sorrow or lament but life
everlasting.
May their memory be eternal.*

*Μετά των Αγίων ανάπαυσον Χριστέ
τας ψυχάς των δούλων Σου, ένθα
ούκ εστί πόνος, ου λύπη, ου
στεναγμός, αλλά ζωή ατελεύτητος.
Αιωνία αυτών η μνήμη.*

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 must 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.

If you need to give your child a break, that's fine too. Usually, a walk outside, in the church hall, or the narthex is enough to help them refocus.

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 people. Children learn liturgical behaviour by copying you. Remember that we are here to worship Christ. If you have to leave the service with your child temporarily, feel free to do so, but please come back when your child calms down. As Christ said, "Let the children come to Me." Also, we encourage you to visit the church and Fr. Kosta with your children when there is no service so that you can explain a few things about the church to them. The children will also appreciate the church differently 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 how we welcome children in the Church directly affects how they respond to the Church, Christ, and one another. Let them know they are home!

WHICH SEAL IS PROPER FOR PROSPHORO?

Use a proper stamp when preparing the Offering Bread for the Divine Liturgy. The symbols in the Prospophora (Offering Bread) Seal convey theological and doctrinal truths, and it is, therefore, essential for them to be correct. The correct seal has the lettering ICXC NIKA or ΙΣΧΣ NIKA.



Homily One on the Holy Protection of the Most Holy Theotokos (St. Luke of Simferopol)

Many times the Most Holy Theotokos appeared to a separate great saint, usually accompanied by one or two apostles of Christ, and she appeared to Saint Seraphim of Sarov alone. But she never appeared to anyone in such glory as in the Blachernae Church in Constantinople, on this great feast, named after her Protection.

There were many people in the temple, and among them were blessed Andrew, a holy fool for Christ's sake, with his disciple Epiphaneios.

There was an all-night vigil. The people fervently prayed for deliverance from the invasion of the barbarians, who had already approached Constantinople itself.

At about four o'clock in the morning, blessed Andrew suddenly saw the Most Holy Theotokos standing on the clouds under the vaults of the temple, surrounded by a host of angels, apostles, prophets, righteous and many great saints.

Blessed Andrew asked Epiphaneios: "Do you see the Lady and Queen of the World?"

"I see, my spiritual father, and I am horrified," Epiphaneios answered.

Before the eyes of both of them, the Most Holy Theotokos descended, entered the altar and prayed to God for a long time, kneeling before the throne. Then she got up, went out to the pulpit, and, having removed from herself a large veil that shone with heavenly light and flashed with lightning, she spread it over all the praying people.

With this, the miraculous vision of Andrew and Epiphaneios suddenly ended.

In the morning it became known to everyone that at dawn the barbarians lifted the siege of Constantinople and left.

I think that you all understand how great is the difference between this glorious and miraculous appearance of the Protection of the Most Holy Theotokos and her numerous appearances to an individual great saint with one or two apostles, or even alone.

I want to deepen your attention and focus it on those very important features that distinguish her miraculous appearance in the Blachernae Church on the great day of her Protection.

Of course, there is a great difference between what we believe only by hearsay or according to written reports and what human eyes see.

True, even in the Blachernae Church, the miraculous vision of the Protection of the Most Holy Theotokos was not seen by all those praying, but only Andrew, the holy fool for Christ's sake and his disciple Epiphaneios, but the testimony of the blessed holy fool for Christ, who fulfilled to a great extent the first commandment of the beatitudes about spiritual poverty, is quite convincing for us, for such a great saint, of course, could not lie or invent a fable, and we can believe his eyes as our own.

Let no one doubt what blessed Andrew and his disciple Epiphaneios saw with human eyes.

Never again did the Most Holy Theotokos appear in such great glory, with a multitude of angels, apostles, prophets and saints. Such a huge and glorious retinue, which Andrew and Epiphaneios saw, could only accompany the truly Most Holy of All Saints, and the significance of this divine testimony about her is enormous for us.

With our hearts we believe that the Most Holy Theotokos always prays for the Christian race and intercedes for us before her Divine Son, but blessed Andrew and Epiphaneios were convinced of this with their human eyes when she came down from under the vaults of the temple into the altar and prayed for a long time, on her knees.

Let us remember that the Apostle Paul calls the devil the prince of the power of the air, and then, with great gratitude to her and her Divine Son, we will understand the meaning of her Veil, shining with the Divine light, spread over the heads of those who pray, with which she protected them from the prince of darkness and dark beings hovering low in the air, his angels, whom she struck with the lightning of her prayers, sparkling from her Veil.

You see, people of God, how great and holy is the significance of the feast of the Protection of the Most Holy Theotokos for us, how the vision of the blessed Andrew and Epiphaneios strengthens our faith in her as the Zealous Intercessor of our world.

Let us love Her with all our hearts, as little children love their mother, and give great glory and honor to her Divine Son according to human flesh, our Lord and God Jesus Christ, with His Eternal and Beginningless Father and Holy Spirit. Amen.

Source: johnsanidopoulos.com

Coming to Terms with Fasting

Embedded in the middle of the Sermon on the Mount (Matt. 6) we find Jesus' instruction regarding three Jewish practices that Christians still follow: prayer, fasting, and almsgiving. These practices are centrally located in the sermon because they are central to living the life in Christ. Along with gathering for worship, prayer, fasting, and almsgiving are the basic, defining practices we undertake as disciples of Christ. This is because the Christian life is directed toward three focal points: God, our neighbor, and our soul. Like the needle of a compass, prayer orients our lives toward God; almsgiving turns our gaze to our neighbor. Fasting, on the other hand, directs our attention to ourselves.

Fasting is seldom mentioned in the New Testament—not because the practice was discouraged or ignored by the biblical writers, but because it was assumed. Fasting is most often encountered in the writings of St. Luke. Unlike the Gospels of Mark and Matthew, it seems Luke's Gospel was written during a relatively peaceful time in the life of the Church. His Gospel is concerned more with the everyday life of Christians, which includes fasting.

Luke notes that Anna (mother of the Virgin Mary) remained in the temple in continual prayer and fasting (2:36–37). In Acts, he twice describes the Church as fasting (Acts 13:2–3; 14:23). In every instance when Luke mentions fasting, he links it with prayer. It is part of what the Old Testament calls the “fear of the Lord”—in other words, it is one way to express that we take God, and the things concerned with God, seriously.

From the outset, we should be clear what the Church means by fasting.

Most people understand a fast as an extended period of time when a person eats nothing. If, at the start of Lent, you announced to your friends you would be fasting for forty days, they would worry about you.

The fasting referred to in the New Testament and by the earliest Church Fathers was this total fasting from food. This type of fasting stands behind Jesus' warning against showing off one's piety: “When you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. . . . When you fast, anoint your head and wash your face, so that you do not appear to men to be fasting” (Matt. 6:16–18).

Interestingly enough, fasting in this original sense is enjoying a comeback. People seeking to lose weight and otherwise improve their health, vitality, and cognitive abilities are turning to fasting. Numerous

podcasts, blogs, and videos can easily be found promoting various schedules for IF (intermittent fasting) or touting the benefits of OMAD (one meal a day) for health and longevity. They have a point. When I first read the Sayings of the Desert Fathers, I thought the long lifespans attributed to some of these early monks was a pious exaggeration. Recent research suggests that their ages might have been reported accurately: caloric deprivation (i.e., fasting) seems to increase longevity.

When the Church's preparation for Pascha lengthened to forty days, a total fast became impossible. The Church's understanding of fasting came to include abstinence—restricting the kinds of food that were permitted. This is what, in Great Lent, Fr. Alexander Schmemmann calls ascetical fasting: “a drastic reduction of food so that the permanent state of a certain hunger might live as a reminder of God and a constant effort to keep our mind on Him. Everyone who has practiced it knows that this ascetical fast rather than weakening us makes us light, concentrated, sober, joyful, pure.”

He continues, “Four times a year [the Church] invites us to purify and liberate ourselves from the dominion of the flesh by the holy therapy of fasting, and each time the success of the therapy depends precisely on the application of certain basic rules.”

What are the rules? Simply put, for the length of the fast Orthodox Christians become teetotaling vegans.

In actual practice, there are various (and welcome) modifications to the strict veganism of the longer fasts. For one, crustaceans are permitted. This may seem a puzzling exception until one recalls that things like shrimp, lobster, and crab were once considered insects. They were therefore blessed by the example of John the Forerunner, who ate only “locusts and wild honey.” Wine and fish are allowed on certain days, and exceptions or adjustments are always made for the sick and infirm, for pregnant or nursing women, and, of course, for children.

Like prayer and almsgiving, fasting is eminently practical—in the literal sense: it is something you put into practice, something you do.

Introduction From, “When Your Fast. The Why and How of Christian Self-Discipline” by L. Joseph Letendre

MEMORIAL SERVICES

Memorial Services are offered for Orthodox Christians, typically on the fortieth day after death, six months after death, and the 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 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. **Please provide your own unless you have made arrangements otherwise, as we don't have a volunteer to make them.**
- Proskophoro 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 the Saturday of Lazarus up to and including the Sunday of Thomas, which is the Sunday following Easter)
- Sunday of Pentecost

WEDDINGS, BAPTISMS, & FUNERALS

Information on the Sacraments can be found on our website, www.gothunderbay.org. Please speak with Fr. Kosta directly regarding dates, sponsors (Koumbaroi), preparations, and any other questions about booking a Sacrament or a funeral. Please ensure the church and the Priest are available for weddings and baptisms 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. We can take ownership of our church and teach our children to do the same in many other ways.

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

- Proskophoro (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 get involved in our church.

Common Questions by Visitors or Inquirers

Q: What does "Greek Orthodox" mean?

The term Greek Orthodox may refer either to the Orthodox Church as a whole, to the churches of the Eastern Roman Empire or "Byzantine" areas, or to Orthodox Christians of Greek descent. However, "Eastern Orthodox" is a more correct term for the whole Church. Greek Orthodox also refers to the style of liturgical rite used in the Church.

Q: What language are your services in?

Our Divine Liturgy is conducted in Greek and English, with some English being the predominant language. Prayers are said in English. 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 must be baptized as an Orthodox Christian and be in good standing with the Church to receive the Sacraments. 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 worship service can I attend if I've never been to an Orthodox service?

It would help if you spoke to the Priest beforehand about attending a service so you will be prepared for what to expect. You're always welcome to participate in Sunday Divine Liturgy and speak with our priest during coffee after the service.

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 attend our church. You're encouraged to come to the church hall for coffee hour after the Sunday Divine Liturgy and have a coffee with Fr. Kosta and the rest of the congregation.

Q: I'm an Orthodox Christian but visiting for the first time. What should I do?

Please inform the Priest that 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?

Of course! Our Priest is available most days and times to speak with you. Please feel free to reach out to him. His contact information is in this bulletin.

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

Apart from the liturgical, theological, and visual differences, the mentality and way we approach God, the Saints, spirituality, and sin differ from some, if not most, "Western" theological approaches. Our approach to the Bible and Holy Tradition may vary from one's experience. Depending on one's background, the above can be of the more considerable differences and the most significant adjustments for those exposed to the Orthodox approach to the Saints, life, death, and God.

Q: Can I receive the Eucharist at Holy Trinity if I belong to the Oriental (Non-Chalcedonian) Orthodox Churches?

Since Thunder Bay is relatively isolated, if your church is not located in the Thunder Bay area, you may receive Holy Communion upon receiving permission from your priest or bishop. Our Archdiocese has granted this special exemption, as the Chalcedonian and non-Chalcedonian churches are still not in full communion. However, to make the Holy Trinity your permanent spiritual home, you must discuss this with our priest.

Q: Do you rent your church to other denominations or faith groups?

We do not rent our church. The policy is that only our parish priest can celebrate worship services unless another canonical Orthodox Priest is visiting and has written permission from his bishop and our Archdiocese and has discussed it with our priest to lead worship services.

The church hall is available for rent as long as the event does not contradict the spirit of the Orthodox Christian faith.

Orthodox services can be overwhelming or confusing for those experiencing them for the first time. Feel free to speak with our Priest after the Service regarding your experience. Please join us in the church hall after Sunday Liturgy for fellowship and coffee when ready.

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

2024

1. Steve Amorgianos
2. Joyce Avgeropoulos
3. Peter Avgeropoulos
4. Nick Balina
5. Katerina Biniaris
6. George Biniaris
7. Athena Blieske
8. Edric Blieske
9. Alex Bradatanu
10. Iuliana Bradatanu
11. Gus Chimbakis
12. Helen Chimbakis
13. Bill Comminos
14. Athena Damianakos
15. Bill Damianakos
16. Vicki Dowhos
17. Paul Dowhos
18. Joanne Frisky
19. Tara Giardetti
20. Peter Giardetti
21. Jennie Hartviksen
22. Sotirios Hatzis
23. Theodora Hatzis
24. Bill Hatzis
25. Stella Hatzis
26. Penny Kahramanos
27. Lisa Kahramanos
28. Despina Kargatzis
29. Faye Karoutas
30. Nick Koukos
31. Joyce Koukos
32. Peter Koukos
33. Ray Leino
34. Virginia Leino
35. Jack Lotsios
36. Effie Lotsios
37. George Lotsios
38. Maria Mellas
39. Despina Metsopoulos
40. Achileas Metsopoulos
41. Angela Metsopoulos
42. Penny Milonis
43. Maria Morakis
44. Florina Nisioiu
45. Peter Pantoulis
46. Helen Pantoulis
47. Nikki Pantoulis

48. Jim Pazianos
49. Tom Pazianos
50. Leila Pazianos
51. Olivia Pietrangelo
52. Effie Saïtes
53. Maria Sancarier
54. Katerina Scocchia
55. Steven Scolie
56. Irene Binaris
57. Marinos Spourdakis
58. Elaine Tsekouras
59. Harry Tsekouras
60. Lily Tsekouras
61. Constantine Tsekouras
62. Jane Tsekouras
63. Ahileas Tsekouras
64. Paul Tsekouras
65. Sylvia Tsekouras
66. John Tsekouras
67. Pat Welbourne
68. Chris Welbourne
69. Austin Williams

2025

1. Nikki Pantoulis

*If your name needs to be added to the above list, please inform our Priest.
Memberships paid after the publication of this Bulletin will appear in next
month's issue.*

Stewardship and Fees

As you know, our church operates on financial and volunteer help. Please renew your stewardship/membership and support our church with an annual commitment.

Please pay all fees to the treasurer or send them through e-transfer at holytrinity@tbaytel.net.

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

The treasurer must receive fees at least two (2) weeks before a Sacrament.

- * Parents, godparents, couples, and sponsors (Koumbaroi) must be in good financial standing with our community by having paid for **their stewardship (membership) for the past two consecutive years**. Please speak with our treasurer and ensure your financial obligations are current.
- * Brides, Grooms, 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 haven't participated in a Sacrament outside the Orthodox Faith. Out-of-town Sponsors and godparents must provide a letter from their Priest stating they are canonically able to participate in an Orthodox Sacrament.
- * Couples where one member is not baptized Orthodox must speak with the Priest before booking a Wedding.

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 a 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 their local 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 their treasure. They also provide their time regularly attending Divine Liturgy and other worship services; they regularly participate in Holy Communion 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 giving your time, talent, or 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 committing 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. **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 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 giving level.

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 him at fatherkosta@gmail.com.

DIGITAL CHANT AND CHURCH SERVICES RESOURCE

The services for all Sundays and significant feast days of the year are available in Greek and English in PDF format—what many of our churches use for their services. Go to the website, follow along, or download their Digital Chant Stand app.

dcs.goarch.org

I'M ORTHODOX; WHAT DOES THAT MEAN?

This booklet answers the fundamental questions about what it means to be an Orthodox Christian. It is available at the website below or through our Priest.

<https://goarchdiocese.ca>

PRAYER BOOKS

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

MANY THANKS TO OUR BULLETIN SPONSORS AND COMMUNITY SUPPORTERS

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Olivia Pietrangelo JD, is a member in good standing with the Greek Orthodox Holy Trinity Church in Thunder Bay. She also works as a lawyer at Larson Lawyers.

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