



MONTHLY CHURCH BULLETIN FOR 2024

NOVEMBER



Holy Trinity Greek Orthodox Church, Thunder Bay



*From
Father
Kosta*

Beloved in Christ,

Orthodox worship is characterized by using the senses: sight, smell, hearing, speech and touch. We see the candles and Icons. We hear the sounds of singing and reading. We smell the incense. The whole human person is involved in worship. The attitude of the Orthodox believer to worship is reverential, and specific bodily movements reinforce this sense of reverential piety. We stand during the services, we make bows and prostrations, and with great frequency, we make the Sign of the Cross. Accordingly, there are several types of prostrations, depending on the solemnity of the moment.

Complete Prostration (Great Metanoia): Here, the worshipper prostrates the whole body, kneeling and touching the ground with the forehead. These are usually done during Great Lent and Holy Week when the hymns, prayers, and “feel” of the Services take on a more penitential and sombre tone.

Small Prostration (Small Metanoia): The worshipper bows from the waist, almost touching the ground with the fingers of the right hand. The Sign of the Cross can precede or follow both Prostrations and Bows. We usually do those when venerating icons or the Holy Gospel, receiving the blessing of the priest or bishop, or during services when so moved.

Bow: “Bow your heads to the Lord.” At certain times, the worshipper merely bows the head. We bow our heads when listening to the Gospel reading or when the priest instructs us to bow our heads.

Sign of the Cross: The sign of the cross is made with the thumb and first two fingers of the right hand joined at the tips (the third and fourth fingers are closed on the palm). By joining the thumb and the first two fingers, we express our belief in the Most-Holy Trinity. The two fingers closed on the palm represent the two natures of Christ, divine and human. With the thumb and first two fingers joined, we touch first our forehead, then our torso, then the right shoulder and then the left, making on ourselves the Sign of the Cross and signifying by the four points that the Holy Trinity has sanctified our thoughts (mind), feelings (heart), desires (soul) and acts (strength) to service of God. By making the Sign of the Cross on ourselves, we profess and affirm our faith in Christ and the salvation He offered us by His suffering on the Cross and His triumphant and life-giving Resurrection. We cross ourselves before and after we eat, at the hearing of the name of the Holy Trinity or a Saint, or whenever we feel like doing a quick prayer in our daily routines.

Bishops and Priests, in bestowing a blessing, make the Sign of the Cross from left to right (appearing to us from right to left) while holding the fingers in such a manner as to represent the Greek letters IC and XC, the first and last letter of the name Jesus Christ.

Movement in worship, especially crossing ourselves, bowing, and prostration, is meant for everyone. Unfortunately, in North America, with the introduction of pews and benches into the churches, we’ve almost lost the ability to move freely during services. Orthodox churches have no pews - in fact, they barely have any seating except for chairs or benches along the walls for those who are ill, infirm, or pregnant. Orthodox worship is not meant to look like we sit in a theatre and the priest is the play, but it’s meant to be interactive and participatory. We should be aware that prayer, like life in Christ, is not passive and involves our whole being—mind, spirit, and body—and that’s how we should approach prayer at church or home.

A blessed November, Nativity Fast, and Remembrance Day to all.

In Christ,
Fr. Kosta

HOLY TRINITY GREEK ORTHODOX CHURCH

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

**651 Beverly Street
Thunder Bay ON P7B 6N2**

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holytrinity@tbaytel.net

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GREEK ORTHODOX ARCHDIOCESE OF CANADA

**His Eminence Archbishop
Sotirios**
86 Overlea Blvd
(1 Patriarch Bartholomew Way)
Toronto, Ontario
1-416-429-5757
office@goarchdiocese.ca
www.goarchdiocese.ca

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, 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 NOVEMBER 2024

SUNDAY	3	5TH SUNDAY OF LUKE Matins 9:00 am Divine Liturgy 10:30 am
FRIDAY	8	THE HOLY ARCHANGELS MICHAEL & GABRIEL Matins 9:00 am Divine Liturgy 10:30 am
SUNDAY	10	8TH SUNDAY OF LUKE Matins 9:00 am Divine Liturgy 10:30 am
FRIDAY	15	Beginning of the Christmas Fast
SUNDAY	17	9TH SUNDAY OF LUKE Matins 9:00 am Divine Liturgy 10:30 am *Holy Unction at the end of the Liturgy for the start of the Christmas Fast.
THURSDAY	21	THE ENTRANCE OF THE THEOTOKOS IN THE TEMPLE Matins 9:00 am Divine Liturgy 10:30 am
SUNDAY	24	13TH SUNDAY OF LUKE Matins 9:00 am Divine Liturgy 10:30 am
MONDAY	25	THE GREAT MARTYR SAINT CATHERINE Matins 9:00 am Divine Liturgy 10:30 am

ΑΚΟΛΟΥΘΙΕΣ ΓΙΑ ΤΟ ΜΗΝΑ ΤΟΥ ΝΟΕΜΒΡΙΟΥ 2024

ΚΥΡΙΑΚΗ	3	5Η ΚΥΡΙΑΚΗ ΛΟΥΚΑ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΠΑΡΑΣΚΕΥΗ	8	ΤΩΝ ΑΓΙΩΝ ΑΡΧΑΓΓΕΛΩΝ ΜΙΧΑΗΛ & ΓΑΒΡΙΗΛ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΚΥΡΙΑΚΗ	10	8Η ΚΥΡΙΑΚΗ ΛΟΥΚΑ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΠΑΡΑΣΚΕΥΗ	15	Αρχή της Νηστείας των Χριστουγέννων
ΚΥΡΙΑΚΗ	17	9Η ΚΥΡΙΑΚΗ ΛΟΥΚΑ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ. *Άγιο Ευχέλαιο στο τέλος της Λειτουργίας για τη Νηστεία των Χριστουγέννων.
ΠΕΜΠΤΗ	21	ΤΑ ΕΙΣΟΔΙΑ ΤΗΣ ΘΕΟΤΟΚΟΥ ΣΤΟΝ ΝΑΟ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΚΥΡΙΑΚΗ	24	13Η ΚΥΡΙΑΚΗ ΛΟΥΚΑ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΔΕΥΤΕΡΑ	25	ΤΗΣ ΑΓΙΑΣ ΜΕΓΑΛΟΜΑΡΤΥΡΟΣ ΑΙΚΑΤΕΡΙΝΗΣ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.

Proskomide & the Divine Liturgy

Two Presentations on
the Preparation
Service (Proskomide)
and the Divine Liturgy.

At the end
of Coffee Hour

Part 1: Proskomide
Sunday,
November 3

Part 2: Divine Liturgy
Sunday, November 10



THE SACRAMENT OF HOLY UNCTION TO ΜΥΣΤΗΡΙΟ ΤΟΥ ΑΓΙΟΥ ΕΥΧΕΛΑΙΟΥ

Sunday, November 17, 2024

At the end of the Divine Liturgy.

Offered to all Orthodox Christians in preparation
for the Nativity Fast and Christmas Season.

Holy Trinity Greek Orthodox Church
651 Beverly Street, Thunder Bay



SENIORS MOVIE NIGHT

Saturday, November 16, 2024 @ 4:00 pm

Maplecrest Tower, 590 Beverly Street
(Red Building Down the Street from the Church)

Soup & Sandwiches, followed by *My Big Fat Greek Wedding*

An accessible washroom is available.

Limited designated visitor parking is available at Maplecrest, and additional parking is available at our church.

Open to all ages - all are welcome!

Please RSVP to Father Kosta at 807-357-9984 or at holytrinity@tbaytel.net

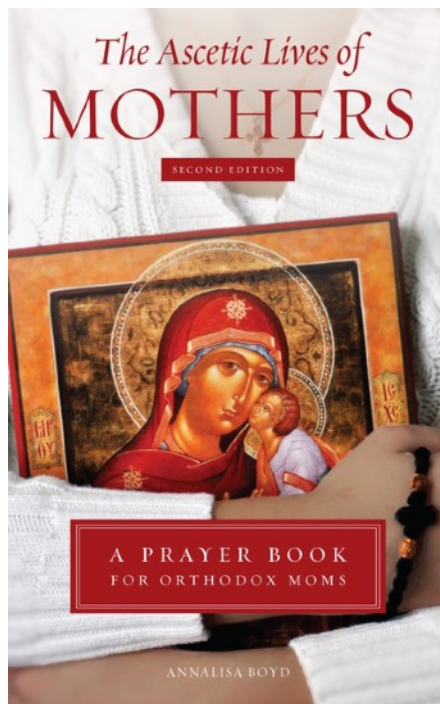


Annual General Meeting Sunday, December 1, 2024

The Board of Directors
of
the Greek Orthodox Community of the Holy Trinity
call all members to the Community's AGM at the
end of the Divine Liturgy.

Holy Trinity Greek Orthodox Church
651 Beverly Street
Thunder Bay ON P7B 6N2

The agenda and notice will be mailed regularly or
electronically to all members. Please make sure
your annual commitment is up to date in order to
receive the notice and be able to vote at the AGM.



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

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

Holy Trinity Greek Orthodox Church

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, 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 and 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.

NOVEMBER

Nikolaos Avramopoulos (1961)
Panagiotis Papoulas (1965)
Stavros Xygkas (1966)
Chrysi Gerasimou (1970)
Georgios Adraskelas (1973)
Irene Kahramanos (1974)
Georgios Kahramanos (1974)
Panagiotis Kahramanos (1974)
Ranko Jankovic (1978)
Nikolaos Morakis (1996)
Agatha Gotziaman (2001)
James Pappas (2003)
Adam Theodore (2005)
Ploumi Vlotaros (2014)

*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.



On the Angelic Orders and their Role

Angels were created before the visible world and man. As Saint Gregory Palamas characteristically says, God "formed the angels before us on our behalf to be sent as ministers, as Paul says, to those who will inherit salvation in the future."

According to Orthodox theology, as summarized in the teachings of Saint John of Damascus, angels are spiritual beings, ever-moving, free, bodiless, who serve God and are by grace immortal. The form and condition of these beings, only God knows. But the angels are bodiless and ever-moving in their relation to man.

Compared to God, the only bodiless One, they move with difficulty and are material. They are formed out of fine material. Only God is truly immaterial and incorporeal. They have no need of language and hearing, but they exchange between one another their personal thoughts and decisions without the spoken word. When communicating with people, then they take a shape and form to be seen by them. They are viewed as bright and their clothing is usually white, which indicates their purity. Their food is the vision of God, Whom they see, to the extent of their ability.

Angels and Archangels preserve parts of the earth, are rulers of peoples and countries, as the Creator has ordered. They arrange human affairs and protect all those who call upon them, primarily from the hatred and fury of the devil. "Wherever your grace overshadows, Archangel, thence the devil is banished by force, for fallen Lucifer cannot bear to stand before thy light...." (Doxastikon of the Praises, Nov. 8th).

In every Divine Liturgy, which is a Synaxis of heaven and earth, the Angels concelebrate with the Bishop or Priest. During the Small Entrance, the Liturgist asks the Lord to send Angels to concelebrate with him and glorify with him the goodness of God. The Deacon, also, prays: "An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord."

"Nine are the heavenly orders, and three offices or three groups consist of a triad."

The first triad are those who are always around God and are ready to unite with Him immediately, without the intervention of anyone. These are the orders of the six-winged Seraphim, the many-eyed Cherubim and the most-holy Thrones.

The second group are the Dominions, the Powers and the Authorities. Their work is to arrange great things,

such as miraculous actions and the Thrice-Holy Hymn of Holy, Holy, Holy.

The third, and last, group are that of the Rulers and Archangels and Angels, whose characteristic feature is to "serve in the liturgy and end the sacred hymn of Alleluia."

From the moment we left the womb of the Church, the font of Baptism, there stands by us an angel, who is the guardian of our souls and bodies. He does not leave us unless we turn him away by our sins. That which brings him back is true repentance. The angels rejoice and celebrate when someone repents sincerely.

At the end of the Small Compline, a solemn service we all need to read every night, there is a wonderful prayer to our guardian angel.

Father Paisios would say that we need to gain the friendship of the saints and angels, especially the saint whose name we bear and our guardian angel. This can take place through our organic joining with the spiritual atmosphere of the Church, with unceasing prayer, the sacramental life and asceticism, namely our living the commandments of Christ.

johnsanidopoulos.com



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.
- 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 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 communion with each other. However, to make our church your permanent spiritual home or to continue receiving the Sacraments for a long time, 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, has written permission from his bishop and our Archdiocese, and has discussed it with our priest to lead 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. Phyllis Amorgianos
3. Joyce Avgeropoulos
4. Peter Avgeropoulos
5. Nick Balina
6. Katerina Biniaris
7. George Biniaris
8. Athena Blieske
9. Edric Blieske
10. Alex Bradatanu
11. Iuliana Bradatanu
12. Ourania Biniaris
13. Gus Chimbakis
14. Helen Chimbakis
15. Bill Comminos
16. Angela Damianakos
17. Athena Damianakos
18. Bill Damianakos
19. Vicki Dowhos
20. Paul Dowhos
21. Joanne Frisky
22. Tara Giardetti
23. Peter Giardetti
24. Harry Glymitsas
25. Dimitra Glymitsas
26. Jennie Hartviksen
27. Sotirios Hatzis
28. Theodora Hatzis
29. Bill Hatzis
30. Stella Hatzis
31. Penny Kahramanos
32. Lisa Kahramanos
33. Despina Kargatzis
34. Faye Karoutas
35. Nick Koukos
36. Joyce Koukos
37. Peter Koukos
38. Ray Leino
39. Virginia Leino
40. Jack Lotsios
41. Effie Lotsios
42. George Lotsios
43. Despina Metsopoulos
44. Achileas Metsopoulos
45. Angela Metsopoulos
46. Penny Milionis
47. Maria Morakis

48. Florina Nisioiu
49. Peter Pantoulis
50. Helen Pantoulis
51. Nikki Pantoulis
52. Jim Pazianos
53. Tom Pazianos
54. Leila Pazianos
55. Olivia Pietrangelo
56. Effie Saites
57. Maria Sancartier
58. Katerina Scocchia
59. Steven Scolie
60. Irene Binaris
61. Marinos Spourdakis
62. Constantin Todosia
63. Manuella Todosia
64. Elaine Tsekouras
65. Harry Tsekouras
66. Lily Tsekouras
67. Constantine Tsekouras
68. Jane Tsekouras
69. Ahileas Tsekouras
70. Paul Tsekouras
71. Sylvia Tsekouras
72. John Tsekouras
73. Daniel Vasiliu
74. Christine Vlotaros
75. Peter Vlotaros
76. Theodora Voulgaris
77. Georgina Voulgaris
78. Pat Welbourne
79. Chris Welbourne
80. Austin Williams

2025

1. Nikki Pantoulis

Stewardship and Fees

As you know, our church operates on financial and volunteer help. Please renew your stewardship and support your 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 (couple): \$600
Single Regular Members (Age 18+) & Seniors: \$300/person
University/College Students: \$100
Associate Members (non-Orthodox spouses): \$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.
- * If neither the groom nor the bride is Orthodox, a wedding cannot be performed in the Orthodox Church.

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.

MEMBERS 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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