



MARCH 2025



Monthly Bulletin - Holy Trinity Greek Orthodox Church



The Annunciation of the Theotokos - www.flickr.com

FROM FR. KOSTA

Beloved in Christ,

In the Scriptures, Jesus Christ, the Son of God, is described as the High Priest who offered Himself as propitiation, or “atonement,” for our separation from Him due to our disobedience—first by Adam and Eve and then by the ongoing disobedience and separation of humanity from God.

Jesus Christ became a man and faced temptation but never yielded or entertained it. Jesus's human will always obeyed and followed God's divine will, overcoming all temptation to separate Himself from the will of the heavenly Father.

In Jesus Christ, we see God and a friend who knows our worries. Unlike many of the Pharisees in the Gospel accounts, Jesus is not oblivious to our troubles. He does not punish but comforts, strengthens, and encourages us. He endured what we endured so we may know He understands and is compassionate. He knows us, and we know Him, following Him as our saviour because He is God and because He loves us.

When we possess conscious knowledge of Christ, we can also

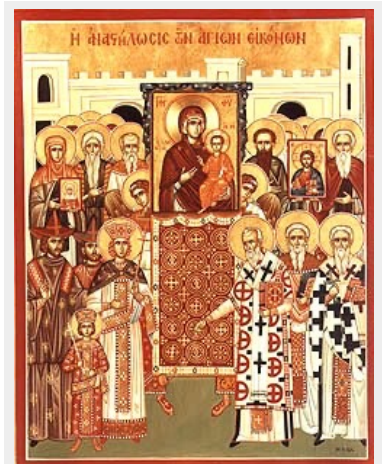
confess Him—confessing Jesus Christ as Saviour results from truly knowing Him. Those who do not genuinely know Him cannot profess Him; when they do, they confess a version of Christ altered by their desires to justify their consciences. But is it still the truth if we change it to justify ourselves? And if we alter God to vindicate our sinfulness, how can that still be the true God?

Without a conscious and correct knowledge of Christ, our faith becomes a delusion of righteousness and an illusion. When challenged, we abandon Him or alter Him further to avoid offending or being excluded from the world. But St. Paul and all the Apostles and Saints (especially the Martyrs) of the Church exhort us by their words and examples to remain faithful to God as revealed by Christ, His Apostles, and subsequently the Church, and He, in turn, knowing our weakness because He too was tempted, strengthens us and gives us His grace.

(Continued on the next page)

SIGNIFICANT RELIGIOUS DATES & FEASTS

- Clean Monday/Start of Lent (March 3)
- Sunday of Orthodoxy (March 9)
- St. Gregory Palamas (March 16)
- Veneration of the Holy Cross (March 23)
- The Annunciation of the Theotokos (March 25)
- St. John of the Ladder (March 30)



orthodoxwiki.com

Hymn of Sunday of Orthodoxy (Tone 2).

We venerate Your immaculate icon, O good Lord, and entreat You to forgive our offences, O Christ our God. By Your own choice, you were pleased to ascend the Cross in the flesh, to deliver us, whom You created, from our slavery to the foe. Therefore, we cry to You with gratitude: You have filled all things with joy, O our Saviour, by coming to save the world.

HOLY TRINITY GREEK ORTHODOX CHURCH

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FROM FR. KOSTA (CONTINUED)

Christ invites us to approach Him confidently and freely to receive His mercy, grace, and help. Christ sits on the throne of grace at the Father's right hand as a propitiation on our behalf. Because of what the Son of God did for our benefit, from His incarnation to His saving Passion, death, and Resurrection, the Father does not take note of our sinfulness but overlooks it in our repentance because the propitiation for our sins is enthroned beside Him in the Person of the Son. So He chooses to be unjust on the side of mercy and compassion, forgiving our trespasses and continuously offering us opportunities to repent.

On earth, the "throne of grace" is the Body of Christ, as found in the Eucharist. Through Holy Communion, the blood of Christ cleanses us from works and deeds that separate us from God's grace so we may worship the living God without spots, wrinkles, or any such things on our souls. We can openly and freely approach the throne of grace (the Eucharist) as long as our conscience does not condemn us, and it will not when we commend ourselves to Christ our God or return to Him after repenting. That is the throne of grace set before us at every Divine Liturgy, and that is how we approach God to receive mercy and grace at times of temptation and at all times.

Jesus Christ, by taking on our human nature at His Incarnation, functioned as an intercessor between humanity and the Father, thus making Him the High Priest. In like manner, all priests and (especially) bishops selected from among the faithful act as intercessors between the Body of Christ and God, offering the bloodless sacrifice of the Eucharist on the Altar for the forgiveness of our sins and thanksgiving for the great mercy God showed to His people. As Christ exercised pastoral care and compassion to the people who did not know Him or were led astray by the teachings of the devil,

our priests and bishops are called to serve the Lord with mercy and compassion since they, too, have their weaknesses, for which they are obliged to offer gifts and sacrifices as much as for the people of God. The difference is that none of our clergy ever gave themselves this honour, but they had to be called by God for this special purpose. So, the priesthood does not belong to man but to Christ so that, as with everything else, all things belong to God and are given to us for our salvation. Unfortunately, we see many instances where people try to commandeer or demand the priesthood, but it cannot be taken but only given by God.

Having such a High Priest Who has no beginning or end but is and has been with the Father before the creation of the universe and time itself, we worship and follow Him with faithfulness and humility, giving thanks to Him in the way He established for us at the Mystical Supper. We who persist in being faithful to Him are truly blessed to have Him as our sojourner and intercessor and concurrently as our God and Saviour.

May we have a blessed and fruitful Great Lent.

+Fr. Kosta



**SATURDAYS OF
THE SOULS**

**FEBRUARY 22
MARCH 1
MARCH 8**

**MATINS 9:00 AM
DIVINE LITURGY & MEMORIAL PRAYER 10:15 AM**

Please make sure your Kolyva trays are at the church, with the names of your loved ones, by 10:00 am.

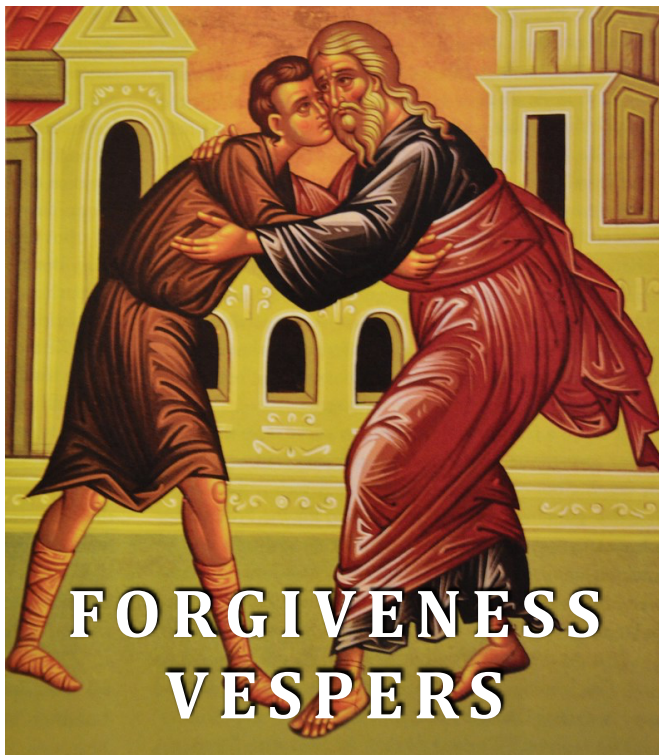
Holy Trinity Greek Orthodox Church
651 Beverly Street, Thunder Bay

SERVICES FOR MARCH 2025

SATURDAY	1	SATURDAY OF SOULS Matins 9:00 am Divine Liturgy & Memorial Service 10:30 am
SUNDAY	2	CHEESEFARE SUNDAY Matins 9:00 am Divine Liturgy 10:30 am ENTRANCE INTO GREAT LENT Vespers of Forgiveness 7:00 pm
MONDAY	3	GREAT COMPLINE (Prayer for the end of the day) Great Compline Prayer 7:00 pm
WEDNESDAY	5	PRE-SANCTIFIED LITURGY Liturgy of the Pre-Sanctified Gifts 7:00 pm
FRIDAY	7	SALUTATIONS TO THE MOTHER OF GOD 1st Stanza of the Salutations Canon 7:00 pm
SATURDAY	8	SATURDAY OF SOULS Matins 9:00 am Divine Liturgy & Memorial Service 10:30 am
SUNDAY	9	1ST SUNDAY OF GREAT LENT - Sunday of Orthodoxy Matins 9:00 am Divine Liturgy & Procession with the Icons 10:30 am *Bring an icon to church today to participate in the procession
MONDAY	10	GREAT COMPLINE (Prayer for the end of the day) Great Compline Prayer 7:00 pm
WEDNESDAY	12	PRE-SANCTIFIED LITURGY Liturgy of the Pre-Sanctified Gifts 7:00 pm
FRIDAY	14	SALUTATIONS TO THE MOTHER OF GOD 2nd Stanza of the Salutations Canon 7:00 pm
SUNDAY	16	2ND SUNDAY OF GREAT LENT - St. Gregory Palamas Matins 9:00 am Divine Liturgy 10:30 am
MONDAY	17	GREAT COMPLINE (Prayer for the end of the day) Great Compline Prayer 7:00 pm
WEDNESDAY	19	PRE-SANCTIFIED LITURGY Liturgy of the Pre-Sanctified Gifts 7:00 pm
FRIDAY	21	SALUTATIONS TO THE MOTHER OF GOD 3rd Stanza of the Salutations Canon 7:00 pm
SUNDAY	23	3RD SUNDAY OF LENT - Veneration of the Holy Cross Matins 9:00 am Divine Liturgy 10:30 am
MONDAY	24	FOREFEAST OF THE ANNUNCIATION Great Vespers of the Annunciation 7:00 pm
TUESDAY	25	THE ANNUNCIATION OF THE HOLY THEOTOKOS AND EVER-VIRGIN MARY Matins 9:00 am Divine Liturgy 10:30 am *Doxology for Greek Independence Day
WEDNESDAY	26	PRE-SANCTIFIED LITURGY Liturgy of the Pre-Sanctified Gifts 7:00 pm
FRIDAY	28	SALUTATIONS TO THE MOTHER OF GOD 4th Stanza of the Salutations Canon 7:00 pm
SUNDAY	30	4TH SUNDAY OF LENT - St. John, Author of <i>The Ladder</i> Matins 9:00 am Divine Liturgy 10:30 am

ΑΚΟΛΟΥΘΙΕΣ ΓΙΑ ΤΟΝ ΜΑΡΤΙΟ 2025

ΣΑΒΒΑΤΟ	1	ΨΥΧΟΣΑΒΒΑΤΟ Ορθρος 9:00 π.μ. Θεία Λειτουργία & Μνημόσυνο 10:30 π.μ.
ΚΥΡΙΑΚΗ	2	ΚΥΡΙΑΚΗ ΤΗΣ ΤΥΡΙΝΗΣ Ορθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ. ΑΡΧΗ ΤΗΣ ΤΕΣΣΑΡΑΚΟΣΤΗΣ Εσπερινός της Συγχωρήσεως 7:00 μ.μ.
ΔΕΥΤΕΡΑ	3	ΜΕΓΑ ΑΠΟΔΕΙΠΝΟ (Βραδινή προσευχή για το τέλος της ημέρας) Μέγα Απόδειπνο 7:00 μ.μ.
ΤΕΤΑΡΤΗ	5	ΠΡΟΗΓΙΑΣΜΕΝΗ ΛΕΙΤΟΥΡΓΙΑ Λειτουργία των Προηγιασμένων Δώρων 7:00 μ.μ.
ΠΑΡΑΣΚΕΥΗ	7	ΧΑΙΡΕΤΙΣΜΟΙ ΠΡΟΣ ΤΗΝ ΘΕΟΤΟΚΟ 1η Στάση Χαιρετισμών 7:00 μ.μ.
ΣΑΒΒΑΤΟ	8	ΨΥΧΟΣΑΒΒΑΤΟ Ορθρος 9:00 π.μ. Θεία Λειτουργία & Μνημόσυνο 10:30 π.μ.
ΚΥΡΙΑΚΗ	9	1Η ΚΥΡΙΑΚΗ ΝΗΣΤΕΙΩΝ - Κυριακή της Ορθοδοξίας Ορθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ. * Φέρτε μια Εικόνα να πάρετε μέρος στην λιτάνευση των εικόνων
ΔΕΥΤΕΡΑ	10	ΜΕΓΑ ΑΠΟΔΕΙΠΝΟ (Βραδινή προσευχή για το τέλος της ημέρας) Μέγα Απόδειπνο 7:00 μ.μ.
ΤΕΤΑΡΤΗ	12	ΠΡΟΗΓΙΑΣΜΕΝΗ ΛΕΙΤΟΥΡΓΙΑ Λειτουργία των Προηγιασμένων Δώρων 7:00 μ.μ.
ΠΑΡΑΣΚΕΥΗ	14	ΧΑΙΡΕΤΙΣΜΟΙ ΠΡΟΣ ΤΗΝ ΘΕΟΤΟΚΟ 2η Στάση Χαιρετισμών 7:00 μ.μ.
ΚΥΡΙΑΚΗ	16	2Η ΚΥΡΙΑΚΗ ΝΗΣΤΕΙΩΝ - Του Αγίου Γρηγορίου του Παλαμά Ορθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΔΕΥΤΕΡΑ	17	ΜΕΓΑ ΑΠΟΔΕΙΠΝΟ (Βραδινή προσευχή για το τέλος της ημέρας) Μέγα Απόδειπνο 7:00 μ.μ.
ΤΕΤΑΡΤΗ	19	ΠΡΟΗΓΙΑΣΜΕΝΗ ΛΕΙΤΟΥΡΓΙΑ Λειτουργία των Προηγιασμένων Δώρων 7:00 μ.μ.
ΠΑΡΑΣΚΕΥΗ	21	ΧΑΙΡΕΤΙΣΜΟΙ ΠΡΟΣ ΤΗΝ ΘΕΟΤΟΚΟ 3η Στάση Χαιρετισμών 7:00 μ.μ.
ΚΥΡΙΑΚΗ	23	3Η ΚΥΡΙΑΚΗ ΝΗΣΤΕΙΩΝ - Της Σταυροπροσκυνήσεως Ορθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΔΕΥΤΕΡΑ	24	ΠΡΟΕΟΡΤΙΑ ΤΟΥ ΕΥΑΓΓΕΛΙΣΜΟΥ Μέγας Εσπερινός 7:00 μ.μ.
ΤΡΙΤΗ	25	Ο ΕΥΑΓΓΕΛΙΣΜΟΣ ΤΗΣ ΥΠΕΡΑΓΙΑΣ ΚΑΙ ΑΕΙΠΑΡΘΕΝΟΥ ΜΑΡΙΑΣ Ορθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ. *Δοξολογία για την Εθνική Εορτή της 25ης Μαρτίου, 1821.
ΤΕΤΑΡΤΗ	26	ΠΡΟΗΓΙΑΣΜΕΝΗ ΛΕΙΤΟΥΡΓΙΑ Λειτουργία των Προηγιασμένων Δώρων 7:00 μ.μ.
ΠΑΡΑΣΚΕΥΗ	28	ΧΑΙΡΕΤΙΣΜΟΙ ΠΡΟΣ ΤΗΝ ΘΕΟΤΟΚΟ 4η Στάση Χαιρετισμών 7:00 μ.μ.
ΚΥΡΙΑΚΗ	30	4Η ΚΥΡΙΑΚΗ ΝΗΣΤΕΙΩΝ - Του Αγίου Ιωάννου, συγγραφέως της Κλίμακος Ορθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.



FORGIVENESS VESPERS

Sunday, March 2, 2025
7:00 pm

Holy Trinity Greek Orthodox Church
651 Beverly Street, Thunder Bay


THE GREAT COMPLINE
LORD OF THE POWERS
Mode $\frac{4}{2}$ Πα

Lord of the Pow- -- ers, be -- with us; for no oth- er
hel- per do we have in tri- bu- la- -- tions, but You. --
Lord -- of the Pow- -- ers, have mer- -- cy on us.

GREAT COMPLINE

Mondays of Great Lent
7:00 pm


Holy Trinity Greek Orthodox Church
651 Beverly Street, Thunder Bay



LITURGY OF THE PRE-SANCTIFIED GIFTS

Wednesdays of Great Lent
7:00 PM

Holy Trinity Greek Orthodox Church
651 Beverly Street, Thunder Bay



AKATHIST HYMN TO THE THEOTOKOS

Fridays of Great Lent
7:00 PM

See Bulletin for Details

Holy Trinity Greek Orthodox Church
651 Beverly Street, Thunder Bay

THE NEW MARTYRS UNDER THE OTTOMANS

"I was born a Christian and a Christian I will die."

Saint Nikodemos the Hagiorite, praising the chorus of Holy Neomartyrs, whose Synaxis our Holy Church celebrates, says the following in the Service he composed in their honour:

"As noetic luminaries, the divine new martyrs of Christ have risen upon us, and without error, they lead towards the straight path of salvation by His commandments."

The Neomartyrs are luminaries, namely stars, who rose in the firmament of the Church during the terrible winter of slavery. They are the new athletes of Christ. They are the thrilling preachers of the Divinity of Christ. They are the champions of piety and the opponents of impiety. They are the partakers of the Lord's sufferings and His imitators and followers. They are the triumphant victors against the three great enemies: the flesh, the world, and its rulers, as Saint Nikodemos writes in his Encomium.

All these persons presented a more consistent and effective resistance against the occupiers. They sacrificed themselves for the enslaved race to survive. Thus, they revived the Christian tradition of martyrdom and confession in those four hundred years. By their sufferings, they made evident the words of Christ: "Whoever confesses Me before men, I will confess before My Father in the heavens."

This confession, which the Angels recorded, sought to reject the occupiers and was an immediate confirmation of the Orthodox faith.

And I, my brethren, wanted to convey to your love a characteristic feature of all these known and unknown holy figures who stand before the Throne of the Slain Lamb with boldness. It is the feature of fighting to preserve the Orthodox faith. The Apostle Paul refers to this fighting to his disciple Timothy: "Fight the good fight of the faith." This was experienced by the same Apostles to the Nations, with success, with many victories, yet "through glory and dishonour, bad report and good report; genuine, yet regarded as impostors; known, yet regarded as unknown; dying, and yet we live on; beaten, and yet not killed; sorrowful, yet always rejoicing; poor, yet making many rich; having nothing, and yet possessing everything." Therefore, at the end of his earthly course, he exclaimed: "I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day - and not only to me but also to all who have longed for His appearing."

This fight for the faith was made present by the multitude of the chorus of the Holy Neomartyrs.

First, they fought against the various passions which sought to dominate within their souls and lead them to destruction. How many things were they offered by the conquerors: riches, glory, honour and pleasure, to loot the treasure of their faith! Their response to all these challenges of the conquerors was amazing: "I was born a Christian and a Christian I will die!"

Second, they fought against sin in all forms, which affects the purity by which God made us and drags us into wickedness and misery. Sin hurts the image of God, removes gentleness, and alienates people from the presence of grace. One does not "battle against flesh and blood, but against the principalities, against the powers, the rulers of the darkness of this world, against the spiritual hosts of wickedness in heavenly places." This is why these persons, with a firm will and having on their lips the name of Christ, followed the advice of the Apostle Paul: "Remember Jesus Christ who rose from the dead...according to my preaching." Thus, they subjugated every enemy and adversary and arrived at the glorious end in triumph both in this life and especially in eternal life, thereby enjoying Paradise's ineffable joy and bliss.

Third, the fighting spirit that characterized the Holy Neomartyrs resulted in the confession of their faith in the person of Christ, which led to their martyric death.

They had amazing stability in the Orthodox Christian teachings and traditions. They had admirable perseverance during inhumane and terrible torture, to which they became subject by their persecutors, and they remind us of the martyrdoms of the ancient Martyrs of our faith. They had forbearance and forgiveness and, at the same time, prayed for their torturers.

(Continued on the next page)

THE NEW MARTYRS UNDER THE OTTOMANS

(Continued)

This spirit of faith and confession, and the bloodbath that watered the earth and adorned their martyr relics, particularly stimulates our suffering people, dripping with the dew of revitalization in the wilderness of slavery to the suffering souls of the slaves, so that they did not bend to the content threats and persecutions of the conquerors. Their presence, as Saint Nikodemos writes, was an aura of revitalization to those who fainted every time under the yoke of the fall. "It is a miracle for one to see in the heart of the winter flowers of spring, in the deepest night the sun of the day, in the palpable darkness the brightest lights, and in the time of slavery to see freedom and in the time of illness to see the supernatural power of God."

The Holy Neomartyrs, who were martyred over the course of four hundred years and, like a heavenly cloud, cover our long-suffering country, come to us today to remind us of the debt we owe them for the treasures of our faith. This faith is neither a theoretical teaching nor an intellectual theory. Faith is life! This life is connected to the true life of Christ. If there is genuine communion with God, then we will find ourselves in a true state of liberation. Away from God, one is fragmented, both internally and externally, facing conflicts, divisions, and schisms.

Today, when our values have been smuggled, the traditional social fabric of our country has changed, and the Holy Mysteries (such as Baptism and Marriage) have lost their sanctity, and in our way, we have altered them into simple, joyful ceremonies; today, when our relationship with God and the Church is limited to a formal presence; the Holy Neomartyrs overemphasize that should not accept reconciliation with sin, as well as any other derogation and irresponsibility in our interpersonal relationship that move us away from the Truth and complicates our lives, and ultimately leads to spiritual death and the loss of eternal life.

I pray that the intercessions of the Holy Neomartyrs will strengthen us in these difficult times in order that we may engage them and fight the good fight of the faith.

*Metropolitan Seraphim of Kastoria
johnsanidopoulos.com*

ΔΟΞΟΛΟΓΙΑ | DOXOLOGY

REMEMBERING THE BEGINNING OF THE STRUGGLE FOR FREEDOM FROM THE
OTTOMAN EMPIRE

TUESDAY, MARCH 25, 2025

AT THE END OF THE DIVINE LITURGY FOR THE ANNUNCIATION OF THE THEOTOKOS
MATINS 9:15 AM | DIVINE LITURGY 10:30 AM | DOXOLOGY 11:45 AM



Talks on Great and Holy Lent



Each Sunday of Great Lent during the second half of Coffee Hour (12:30 pm to 1:00 pm)

Starting on March 9, 2025
(Sunday of Orthodoxy)

Everyone Welcome

Please bring extra snacks for your children and yourselves.

WHY ARE KOLIVA IMPORTANT?

Koliva (plural) are boiled wheat berries used liturgically in the Orthodox Church for commemorations of the dead.

In the Orthodox Church, koliva is blessed during a memorial service performed on the anniversary of a person's falling asleep and on special occasions, such as the Saturday of Souls.

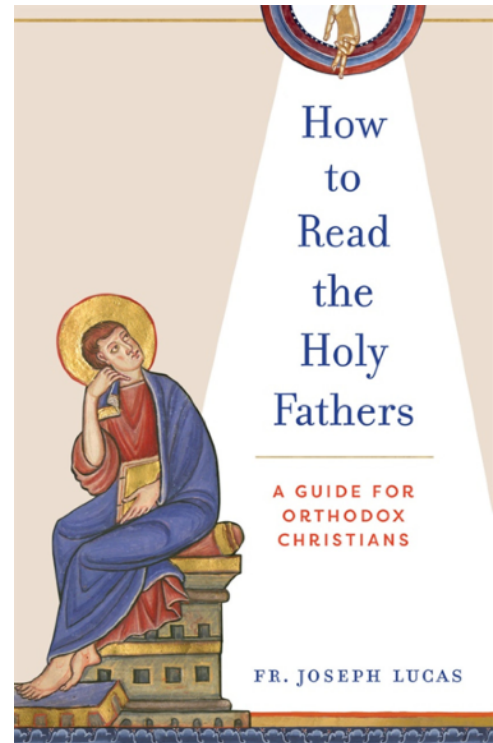
Offering koliva is a tradition in Orthodox European countries and among Christians in the Middle East. When served, the koliva mixture is shaped into a mound to resemble a grave. It is then covered with powdered sugar. A candle, usually placed in the centre of the koliva, is lit at the beginning of the memorial service and extinguished at its end. After the liturgy, those attending share in eating the koliva as they speak of the deceased and say, "May God forgive him/her."

Koliva is a beautiful and essential tradition in the Orthodox Church. On individuals' memorials and Saturdays of the Souls, each family brings a small bowl or tray of koliva to the church to be blessed as a remembrance and prayer for their loved ones who have fallen asleep.

Each family is responsible for honouring and commemorating their departed loved ones throughout the year, but especially on the anniversary of their passing and on the Saturdays of Souls.

A recipe for the Greek version can be found at www.kalofagas.ca.

READING/LISTENING CORNER



If you've always wanted to read the Holy Fathers but don't know how to do it or where to start, *How to Read the Holy Fathers: A Guide for Orthodox Christians* is the perfect book for you! In this book, Fr. Joseph Lucas introduces readers to the beauty and complexity of the Church Fathers' writings, and he provides guidelines and tools for reading them with wisdom and discernment. He also offers advice on how to apply their works to your own spiritual life. The book includes an examination of the various genres of patristic writings, using concrete examples to illustrate a proper approach to reading these texts.

Found at:
store.ancientfaith.com

THE AKATHIST HYMN AND THE ROLE OF THE THEOTOKOS IN GREAT LENT

In Great Lent, the disposition in the Churches is solemn and mournful as we focus on repentance. This season is beautiful in the ecclesiastical calendar because it is an excellent opportunity to pray and turn our minds and lives toward God.

The worship services during Lent are beautiful and subdued. Those services include the Liturgies of the Pre-Sanctified Gifts, the Great Compline prayers, and the Akathist Hymn (or simply Akathist), also known as the Salutations to the Mother of God. All those Services help us focus on the theme and spirit of Lent and strengthen us as we enter the arena of Lent to battle our passions and spiritual illnesses (sin) that afflict us. During this time, the Theotokos is our strongest intercessor to God.

The role of the Mother of God in our lives is significant because she is the greatest of all the Saints and intercedes on our behalf to our God for our salvation. For this reason, the Church included the Akathist Hymn in the Lenten services.

The hymn, or Service, is called the “Akathist” (standing upright) because the faithful stand during its chanting so that with our posture and words, we honour the Mother of God as we ask her for her mediation between us and God. The canon contains four odes, and each is chanted on the first four Fridays of Lent as interludes during the Small Compline Service. On the fifth Friday, all the odes are chanted as part of the Small Compline (Compline = end of day/prayers for the end of the day). The poet is said to be Saint Romanos the Melodist, though that has been contested throughout the church's history by various researchers who cannot agree on the author.

In the Akathist, we ask our Mother to support us by interceding for the salvation of our souls and a good ending to our lenten struggle, that our Lord may keep us peaceful and sinless and experience the Great and Holy Pascha with healed souls. The presence of the Mother of God in the world is a source of comfort in our daily lives as well as significant events, such as wars, plagues, catastrophes, and all sadness.

In 626 AD, the Avars besieged Constantinople when the emperor Heraclius was away, campaigning with the Roman army against Persia. They rejected proposals for a ceasefire, and on August 6, they occupied the church of the Mother of God in Blachernae (a suburb in Constantinople). While preparing for their final attack, Patriarch Sergius led a procession around the city walls with the icon of the Theotokos of Blachernae, encouraging the people to resist the invasion. That night, a powerful storm, seen as a divine intervention, destroyed the enemy fleet. At the same time, the city's defenders caused significant losses to the Avars and Persians, who were collaborating with the Avars to take the city.

On August 8, the city was saved from its greatest threat (up to that point). The people, wanting to celebrate their salvation, gathered in the Church of the Theotokos in Blachernae. According to tradition, the standing crowd sang what has become as the “Akathist Hymn,” odes of thanksgiving to the Champion Leader of the Roman state, ascribing to her the victory, and with gratitude chanting:

*O Champion General, I, your City, now inscribe to you triumphant anthems as the tokens of my gratitude for being rescued from the terrors, O Theotokos. * Inasmuch as you have power unassailable, from all kinds of perils free me so that unto you I may cry aloud: Rejoice, O unwedded bride.*

This is an example of the intervention of the Theotokos and all the Saints in the history of the world. Her mediation can redeem entire nations, let alone our souls, as she becomes our ambassador. The placement of the Salutations during Great Lent is not accidental; it serves as a reminder that we have countless Saints who intercede to God on our behalf and protect us from danger. It is also a beautiful and spiritually uplifting way to seek the intercession of the greatest of all Saints, to help us complete our Lenten struggle, endure the “flaming arrows” launched at us by the demons, and lead a peaceful, sinless life so that we may enjoy the Kingdom of God. We express this in one of the verses: “Rejoice, the key to the doors of Paradise.” In another verse, we hear: “You, all-laudable Mother who gave birth to the Logos Who is the holiest of all who are holy: Accept this offering now, and from all calamities, deliver all people, and redeem from the future torments of hell those who cry out with zeal: Alleluia.”

IN MEMORIAM THIS MONTH

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

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

May the Lord our God rest the souls of His servants:

Dimitrios Bazopoulos (1957)
Dimitrios Saites (1958)
Panagiotis Ladas (1959)
Georgios Saites (1964)
Dimitra Hatzidiakou (1966)
Avgeros Avgeropoulos (1968)
Marinella Fratolin (1974)
Theophanis Pappas (1975)
Antonios Konstantopoulos (1976)
Anastasios Liosis (1979)
Panagiotis Lucas (1982)
Agnes Gotziaman (1986)
Panagiota (Pearl) Savas (1986)
Pearl Pothakos (1997)
Angeliki Konstantopoulos (1998)
Kaliopi Soulias (1998)
Acheleas Machairas (2001)
Kiriai Aspropotamitis (2002)
Savka Kovacevic (2006)
John Constantine Tsekouras (2007)
Maritsa Kacarevic (2007)
Konstantinos Pazianos (2009)
Melpomeni Kanellos (2014)
Eleni Machairas (2014)
Chryssavgi (Cathy) Drombolis (2018)
Olga Martyniuk (2020)
Nicholas Millionis (2020)
Virginia Pazianos (2022)
Alexandra Gromow (2023)

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

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

GOD BLESS THE STEWARDS OF OUR COMMUNITY AND THEIR FAMILIES

"I am the good shepherd; I know my sheep, and my sheep know me." (John 10:14)

2024

1. Angie Amorgianos
2. Steve Amorgianos
3. Phyllis Amorgianos
4. Sheila Amos
5. Joyce Avgeropoulos
6. Peter Avgeropoulos
7. Nick Balina
8. Katerina Biniaris
9. George Biniaris
10. Athena Blieske
11. Edric Blieske
12. Alex Bradatanu
13. Iuliana Bradatanu
14. Ourania Biniaris
15. Anastasios Catanzaro
16. Gus Chimbakis
17. Helen Chimbakis
18. Bill Commimos
19. Angela Damianakos
20. Athena Damianakos
21. Bill Damianakos
22. Vicki Dowhos
23. Paul Dowhos
24. Lori Florindo
25. Maria Forget
26. Joanne Frisky
27. Tara Giardetti
28. Peter Giardetti
29. Harry Glymitsas
30. Dimitra Glymitsas
31. Jennie Hartviksen
32. Sotirios Hatzis
33. Theodora Hatzis
34. Bill Hatzis
35. Stella Hatzis
36. Penny Kahramanos
37. Lisa Kahramanos
38. Andreas Karanasos
39. Despina Kargatzis
40. Faye Karoutas
41. Nick Koukos
42. Joyce Koukos
43. Peter Koukos
44. Ray Leino
45. Virginia Leino
46. Jack Lotsios
47. Effie Lotsios
48. George Lotsios
49. Dolores Maki
50. Chrysoula Mayer
51. Smaragde Mellas
52. Georgina Mellas
53. Maria Mellas
54. Bess Melville
55. Despina Metsopoulos
56. Achileas Metsopoulos
57. Angela Metsopoulos
58. Theresa Meyer
59. Penny Millionis
60. Maria Morakis
61. Florina Nisioiu

62. Peter Pantoulis
63. Helen Pantoulis
64. Nikki Pantoulis
65. Maria Pavlou
66. Jim Pazianos
67. Tom Pazianos
68. Leila Pazianos
69. Olivia Pietrangelo
70. Sahar Qeer
71. Imad Qeer
72. Effie Saites
73. Maria Sancartier
74. Katerina Scocchia
75. Steven Scolie
76. Irene Binaris
77. Marinos Spourdalakis
78. Constantin Todosia
79. Manuella Todosia
80. Elaine Tsekouras
81. Harry Tsekouras
82. Lily Tsekouras
83. Constantine Tsekouras
84. Jane Tsekouras
85. Ahileas Tsekouras
86. Paul Tsekouras
87. Sylvia Tsekouras
88. John Tsekouras
89. Daniel Vasiliu
90. Christine Vlotaros
91. Peter Vlotaros
92. Theodora Voulgaris
93. Georgina Voulgaris
94. Pat Welbourne
95. Chris Welbourne
96. Austin Williams

2025

1. Katerina Biniaris
2. George Biniaris
3. Toni Biniaris
4. Joyce Koukos
5. Nick Koukos
6. Peter Koukos
7. Ray Leino
8. Virginia Leino
9. Nikki Pantoulis
10. Olivia Pietrangelo
11. Elaine Tsekouras
12. John Tsekouras
13. Jane Tsekouras
14. Constantine Tsekouras
15. Lily Tsekouras
16. Harry Tsekouras
17. Ahileas Tsekouras
18. Paul Tsekouras
19. Sylvia Tsekouras
20. Austin Williams

Please get in touch with Fr. Kosta if there are any errors in this list.

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 that 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. It's not just bread and wine, but the Mystical Body and Blood of our Lord.

Sing hymns, pray, and respond with the chanters and congregation. Children learn liturgical behaviour by imitating adults. Remember, we worship Christ. If you temporarily need to step out with your child, please return after they've calmed down. As Christ said, "Let the children come to Me." We also encourage visits to the church and Fr. Kosta with your children when there's no service to explain the church to them. Sometimes, children appreciate the church more when they have it 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!

CLEAN MONDAY - THE START OF THE GREAT LENT

Clean Monday is the first day of Great Lent throughout Eastern Christianity.

The common term for this day, "Clean Monday," refers to purifying the body in preparation for Great Lent, the first day of abstinence from non-fasting foods.

Liturgically, Clean Monday—and thus Lent itself—begins on the preceding (Sunday) night] at a service called Forgiveness Vespers, which culminates with the Ceremony of Mutual Forgiveness, at which all present will bow down before one another and ask forgiveness. In this way, the faithful begin Lent with a clean conscience, forgiveness, and renewed Christian love. The entire first week of Great Lent is often called "Clean Week," it is customary to go to Confession during this week.

The theme of Clean Monday is set by the Old Testament reading appointed to be read at the Sixth Hour on this day (Isaiah 1:1–20), which says, in part: "Wash yourselves, and you shall be clean; put away the wicked ways from your souls before My eyes; cease to do evil; learn to do well. Seek judgment, relieve the oppressed, consider the fatherless, and plead for the widow. Come then, and let us reason together, says the Lord: Though your sins be as scarlet, I will make them white as snow; and though they are red like crimson, I will make them white as wool."

Traditionally, it marks the beginning of the spring season. In Greece, Clean Monday is a public holiday. The day is celebrated with outdoor excursions, picnics, flying kites, and eating an unleavened bread called a "Lagana," baked only on that day and accompanied by fasting foods such as olives. The happy, springtime atmosphere of Clean Monday may seem at odds with the Lenten spirit of repentance and self-control. Still, this seeming contradiction is a marked aspect of the Orthodox approach to fasting, by the Gospel lesson (Matthew 6:14–21) read on the morning before, which admonishes: "When you fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Truly I say unto you, they have their reward. But you, when you fast, anoint your head, and wash your face, that you appear not unto men to fast, but to your Father which is in secret."

In this manner, the Orthodox celebrate that "the springtime of the Fast has dawned, the flower of repentance has begun to open."



*Forgiveness Vespers /
Vespers of Clean Monday.*

flickr.com

THE VENERATION OF THE HOLY CROSS OF CHRIST (THIRD SUNDAY OF LENT)

The Orthodox Church commemorates the Precious and Life-Giving Cross of our Lord and Saviour Jesus Christ on the Third Sunday of Great and Holy Lent. Services include a special veneration of the Cross, which prepares the faithful to commemorate the Crucifixion during Holy Week.

The commemoration and ceremonies of the Third Sunday of Lent are closely parallel to the feasts of the Veneration of the Cross (September 14) and the Procession of the Cross (August 1). The Sunday of the Holy Cross prepares us for the commemoration of the Crucifixion and reminds us that the whole of Lent is a period when we are crucified with Christ.

As we have “crucified the flesh with its passions and desires” (Galatians 5:24) during these forty days of the Fast, the precious and life-giving Cross is now placed before us to refresh our souls and encourage us who may be filled with a sense of bitterness, resentment, and depression. The Cross reminds us of the Passion of our Lord, and by presenting to us His example, it encourages us to follow Him in struggle and sacrifice, being refreshed, assured, and comforted. In other words, we must experience what the Lord experienced during His Passion - His humility and, in a way, His humiliation. The Cross teaches us that through the humility of suffering, we shall see the fulfillment of our hopes: the heavenly inheritance and eternal glory.

As they who walk on a long and hard way and are bowed down by fatigue find great relief and strengthening under the cool shade of a leafy tree, so do we find comfort, refreshment, and rejuvenation under the Life-giving Cross, which the Church “planted” on this Sunday. Thus, we are fortified and enabled to continue our Lenten journey with a light step, rested and encouraged.

Or, just as before the king's arrival, his royal standards, trophies, and emblems of victory come in procession. Then the king appears in a triumphant parade, jubilant and rejoicing in his victory, filling those who expect him with joy; similarly, the Feast of the Cross precedes the coming of our King, Jesus Christ. It serves as a warning that He is about to proclaim His victory over death and reveal Himself to us in the glory of the Resurrection. His Life-Giving Cross is His royal sceptre; we experience joy and pay Him glory by venerating it. Therefore, we prepare ourselves to welcome our King, who shall undeniably triumph over the power of death.

The present feast has been placed in the middle of Great Lent for another reason. The Fast can be likened to the spring of Marah, whose waters the children of Israel encountered in the wilderness. This water was undrinkable due to its bitterness but became sweet when the Prophet Moses dipped his wooden staff into its depth. Likewise, the wood of the Cross sweetens the days of the Fast, which are bitter and often grievous because of the decollation of our sins. Yet Christ comforts us during our course through the desert of the Fast, guiding and leading us by His hand to the spiritual Jerusalem on high by the power of His Resurrection.

Moreover, since the Holy Cross is called the Tree of Life, it is situated in the centre of the Fast, just as the ancient Tree of Life was placed in the middle of the Garden of Eden. The Church intended this to remind us of Adam's gluttony and that this Tree has abolished condemnation. Accordingly, if we bind ourselves to the Holy Cross, we shall never face death but inherit eternal life.

The most common icon associated with the Veneration of the Cross is the same icon used on the Feast of the Universal Exaltation of the Precious and Life-Giving Cross, September 14. Patriarch Macarius stands in the pulpit in the icon, elevating the Cross for all to see and venerate. On each side of the Patriarch are deacons holding candles. The elevated Cross is surrounded and venerated by many clergy and lay people, including Saint Helen, the mother of Emperor Constantine. The icon's background features a domed structure that represents the Church of the Resurrection in Jerusalem. This church, constructed and dedicated by Emperor Constantine, is one of the holy sites in Jerusalem.

Another icon associated with this feast depicts the actual veneration service held in churches on the Third Sunday of Lent. At the centre of the icon is the Cross, placed on a table adorned with flowers. Above the Cross is the image of Christ within a partial mandala symbolizing His glory. He blesses those who have gathered to venerate the Cross: the rulers, clergy, monastics, and laity.

As in the veneration service, the icon shows the priest venerating the Cross. At the same time, the people chant the hymn “We venerate Your Cross, O Christ, and Your holy Resurrection we glorify,” inscribed on the table holding the Cross.

A special service is held after the Matins (the traditional practice associated with a vigil) or the Divine Liturgy. The Cross is placed on a tray surrounded by basil or daffodils and is carried in solemn procession through the church, accompanied by the chanting of the Thrice Holy Hymn. The tray is set on a table before the congregation, and the Feast of the Cross hymn is sung. As the priest venerates the Cross, he and the people chant, “We venerate Your Cross, O Christ, and Your holy Resurrection we glorify.” After the service, the congregation approaches to venerate the Cross and receives flowers or basil from the priest.

WEDDINGS & BAPTISMS

Our website provides basic information on the Sacraments. Still, 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

Please note:

- Parents, godparents, couples, and sponsors must be financially current by paying their stewardship for the past two years. Please consult our treasurer. A breakdown of fees and stewardship amounts can be found in this bulletin.
- Brides, grooms, godparents, and wedding sponsors (koumbaroi) must be in good standing in the Orthodox Church by being baptized Orthodox, having their marriages blessed in the Orthodoxy Church, and not having participated in Sacraments outside the faith. Out-of-town sponsors and godparents need a letter from their priest affirming their eligibility for participation in an Orthodox Sacrament.
- Couples must make an appointment to speak with the priest before booking venues or making other arrangements.
- Couples with one non-Orthodox partner must speak with the Priest before deciding to get engaged or at least a year before booking a wedding.

FUNERALS

An Orthodox funeral is offered to all who are baptized Orthodox Christians and are not canonically impeded from receiving an Orthodox Funeral Service.

Orthodox Christian funeral customs reflect core beliefs about life, death, resurrection, and the eternal Kingdom of God. These traditions honour the deceased and comfort grieving families, reinforcing community bonds. The rituals during an Orthodox funeral express mourning and demonstrate faith, viewing death as a passage rather than an end. Understanding the canonical rules of an Orthodox funeral beforehand is essential.

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 Koliva or to arrange for a Memorial Service.

Items needed for a memorial at the church:

- Koliva (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 cannot be held 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

If you're planning a Sacrament, making funeral arrangements, or have questions about Sacraments or Funerals, please don't hesitate to contact Fr. Kosta to arrange a private and confidential meeting. Waiting until you need to book the church or until someone passes away can lead to unnecessary stress and complications that can be avoided.

STEWARDSHIP & FEES

We truly appreciate all the financial and volunteer support our church receives. We kindly invite you to renew your stewardship and continue to support our church with an annual commitment, ensuring we can thrive together!

The treasurer must receive fees at least two (2) weeks before a Sacrament or event by cash, cheque, or e-transfer at holytrinity@tbaytel.net.

Annual Stewardship ("Membership")

- 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

STEWARDSHIP IN ACTION

If you'd like to assist with replenishing consumables regularly used in worship, there are various items our church needs to restock 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 assist our church in preparing 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.

Please speak with our priest regarding your involvement in the church's life.

MEMBERS AND STEWARDS

Who is a Member?

An Orthodox Church member is anyone baptized and chrismated by its rites, but not all members are Stewards.

Who is a Steward?

A Steward is a baptized Orthodox Christian aged 18 or older, self-supporting, committed to their local church, and invests their time, talent, and treasure to advance the Church's mission. These commitments embody Stewardship and reflect active faith, but not every Steward is active.

Who is an Active Steward?

The Active Steward lives their faith by contributing treasure and time. They attend Divine Liturgy, participate in Holy Communion and Confession, and offer their talents while adhering to Orthodox teachings and avoiding Sacraments outside the Orthodox Church. This steward is a "member in good standing with the Orthodox Church."

What is Stewardship?

Stewardship involves contributing time, talent, or treasure to our Church without perfect but with active participation. It is based on biblical teachings that outline 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, Stewardship is committing ourselves and our blessings to advance the Ministry of Christ and remain faithful to Him. [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 given to us personally and as a community. [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]

Example of a breakdown for weekly Stewardship:

Weekly Income	Monthly Contribution			
	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

CHURCH ETIQUETTE

Food and drink, including gum, are not allowed in the church. Phones should be silenced and not used, and conversations should be avoided during services.

Irreverent behaviours include hands in pockets, wearing sunglasses or earbuds, crossing legs, and having private conversations during services.

Arrive before Divine Liturgy or any service. Please wait to enter the nave during the following:

- Small and Great Entrance, or other Processions
- Scripture readings and sermon
- Anaphora (offering) and when kneeling
- Recitation of the Creed and Lord's Prayer
- When the priest offers incense
- When the priest faces the congregation

We cross ourselves when entering the nave, hearing the Holy Trinity or a Saint's name, or walking in front of the Altar.

Holy Communion

Those who are baptized Orthodox and in good standing may receive the Sacraments. If you have questions, speak with our priest before Sunday.

If you aren't receiving Holy Communion, kindly stand reverently at your pew.

Please remove your lipstick before approaching the Chalice.

Hold the Communion cloth under your lower lip to prevent spills, and wipe your lips gently. Do not kiss or touch the Chalice.

Antidoron (blessed bread)

Cup the bread in your hand while eating to avoid crumbs. If you see pieces of Antidoron on the floor or left behind, pick them up and toss them outside for birds. Antidoron is blessed; do not throw it in the trash or leave it in inappropriate places.

Dress Code

Please be respectful in your outfit. Do not wear hats, shorts, tank tops, flip-flops, or clothing with disrespectful or inappropriate logos or writing.

When in doubt, err on the side of caution. If you have any questions, don't hesitate to contact our priest.

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. Visit their website 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 on the website below or through our Priest.

goarchdiocese.ca

PRAYER BOOKS

We have prayer books printed by our Archdiocese available. The books include prayers for morning and evening, 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.

WHICH SEAL IS PROPER FOR PROSPHORO?

The symbols in the Prosporo (Offering Bread) Seal convey theological and doctrinal truths, and it is, therefore, essential for them to be correct. The correct seal bears the lettering ICXC NIKA or ΙΧΧ NIKA.



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 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 them.

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 to speak with you most days and at all times. Please feel free to contact 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 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 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. We'd love for you to join us in the church hall after Sunday's Divine Liturgy for fellowship and coffee.

**MANY THANKS TO OUR BULLETIN SPONSORS
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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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