



APRIL 2025



Monthly Bulletin - Holy Trinity Greek Orthodox Church



The Resurrection Service at the Tomb of Christ in Jerusalem - ordorecitandi.blogspot.com

FROM FR. KOSTA

Beloved in Christ,

The author of the Acts of the Apostles is the same person as the author of the Gospel according to St. Luke, namely, Luke the Evangelist. The first part of his work, the Gospel According to Luke, is about all the words and works of the Lord up to the day on which He was taken up through the Holy Spirit into heaven and sat at the right hand of the Father, after giving the Apostles the Great Commission to preach the Gospel to all creation and to make disciples of all nations.

The second part of Luke's work (The Acts of the Apostles) pertains to the teaching and work of the Apostles and the Church (the body of the faithful).

The Lord often appeared to the Apostles for forty days after His Resurrection. He taught them about the Kingdom of God: how He suffered for His creation and entered into His glory, how His followers should prepare to become citizens of His heavenly and eternal Kingdom, the consequences His Resurrection had on the existential reality of the world, and

the results it would have on the joy and happiness of believers when it is put into practice.

But since He was going to leave them, He ordered them not to depart from Jerusalem but to wait until they received the promise He had given them: the Holy Spirit, the Comforter. "For," He told them, "John baptized with water, but you shall be baptized in the Holy Spirit." This happened ten days after the Assumption of the Lord, on Pentecost.

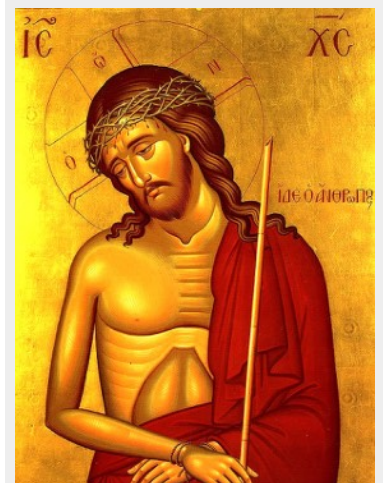
After being taught about the Kingdom of God, the Apostles wanted to know when it would be fulfilled. So they asked the Lord whether He would establish it during their lifetime. But the Lord told them it was not proper to know the times or seasons the Father had set, nor was the work given to them.

Their work was to receive power through the Holy Spirit, witness Christ's resurrection, and be preachers of His Gospel. Thus, the Lord outlined the work of their divine and world-saving mission.

(Continued on the next page)

MAJOR RELIGIOUS DATES & FEASTS

- Raising of Lazarus (April 12)
- Palm Sunday (April 13)
- Holy Week (April 14 -19)
- Great and Holy Pascha (April 20)
- St. George the Great Martyr (April 23)



images.oca.org

Troparion Hymn of Holy Monday Matins (Mode Plagal 4):

Behold, the Bridegroom is coming in the middle of the night; and blessed is the servant He shall find awake and watching; unworthy is the other He shall find being lazy. So beware, O soul of mine, be not overcome by sleep, so that you not be handed over to death and be shut out from the Kingdom. Come to your senses and cry aloud: Holy, holy, holy are You our God. By the protection of the Bodiless Hosts have mercy on us.

HOLY TRINITY GREEK ORTHODOX CHURCH

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FROM FR. KOSTA (CONTINUED)

This is the same mission the Church is tasked with. The Church is not in the world to speak from a place of political authority or power. Instead, she speaks with authority on spiritual matters to her members from a place of humility, mercy, and faithfulness to our Lord and Saviour, with faith and the power of the Holy Spirit as her shield and guidance. At the same time, the Church witnesses the reality of the Resurrection of Jesus Christ and, through her example, calls the world to repentance, guiding those who want to hear toward personal and intimate communion with the Divine.

The Apostles fulfilled their part in this mission. Those weak and frightened men who had abandoned the Lord in His sufferings (Peter even denied Him three times) and who had shown themselves timid, hiding themselves and who acted cowardly during the Crucifixion and the burial of the Lord, returned, were regenerated, and became bold, powerful, and fearless workers of the Kingdom of God. To what was this miraculous change due? To what else than to the resurrection of the Lord? In experiencing the resurrected Jesus Christ firsthand, the disciples were strengthened through the Holy Spirit, proclaiming the Good News and remaining faithful to the Lord even unto torture and death, as they realized and lived the Good News of the abolition of death and eternal life in Christ.

For forty days after the Resurrection, the Lord appeared to His disciples and ate and talked with them, just as He had before His Passion. If they had seen Him only a couple of times, or He appeared to them individually with no other witnesses, perhaps they would have suspected that they had been deceived. Moreover, had He only appeared as a spirit or in abstract ways, they would have questioned their experiences. It is doubtful that not only the Apostles but also many of Christ's followers would be willing to die for something that

wasn't tangible, real, and experienced by them. But they saw and heard Him, and He even invited them to feel his hands and side where He was pierced to prove He was indeed risen and alive. The men and women who saw Him were overjoyed and awed by His Resurrection and the realization that death was no longer the terrible destiny of humanity. It had lost all its power and became nothing more than falling asleep in this world and continuing into the Kingdom of God.

Like the Apostles, all of us who have experienced the grace of God through prayer and the Mysteries despise spiritual death and separation from God, so we look to God with contrite hearts, humble spirits, and faithfulness. We ask to be raised in our spiritual life, enlightened and guided by the Holy Spirit, and be called heirs of His Kingdom.

After being sealed and strengthened by the Holy Spirit, which the Lord sent down "when He ascended on high," the Apostles (and those who came after, down to today) went forth to spread the Good News of the defeat of death, inviting the world to become partakers of the "new creation" that is the Body of Christ. Accordingly, all those who, thanks to the Apostles, were led to believe in the resurrected Jesus Christ and received the grace of the Holy Spirit, likewise down to our days, have all received and continue to receive the benefit of undergoing this divine and blissful reality by which we are enabled to defy death.

The Apostles of Christ, their disciples, and the whole Church witness the existential change brought about by Christ's Resurrection. So does every Christian who, with joy, boldness, repentance, and thanksgiving, lives, believes, and proclaims, "Christ is Risen!"

A blessed Holy Week and Pascha.

+Fr. Kosta

SERVICES FOR APRIL 2025

FRIDAY	4	THE AKATHIST HYMN The Canon of the Akathist 7:00 pm
SUNDAY	2	5TH SUNDAY OF LENT - St. Mary of Egypt Matins 9:00 am Divine Liturgy 10:30 am
SATURDAY	12	THE RAISING OF LAZARUS Matins 9:00 am Divine Liturgy 10:30 am
SUNDAY	13	PALM SUNDAY Matins 9:00 am Divine Liturgy 10:30 am BRIDEGROOM SERVICE Matins of Holy Monday Morning 7:00 pm
MONDAY	14	GREAT AND HOLY MONDAY - St. Joseph Pangalos Matins of Holy Tuesday Morning 7:00 pm
TUESDAY	15	GREAT AND HOLY TUESDAY - The Gospel of the Ten Virgins Matins of Holy Wednesday Morning 7:00 pm
WEDNESDAY	16	GREAT AND HOLY WEDNESDAY - The Anointing of Christ with Myrrh Sacrament of the Holy Oil 7:00 pm *As this is a Sacrament, it is offered only to baptized Orthodox Christians.
THURSDAY	17	GREAT AND HOLY THURSDAY - THE MYSTICAL SUPPER Vesperal Divine Liturgy Commemorating the Mystical Supper 9:30 am THE ARREST AND HOLY PASSION OF OUR LORD - The Twelve Gospels Matins of Holy Friday Morning 7:00 pm
FRIDAY	18	GREAT AND HOLY FRIDAY - THE DEATH AND BURIAL OF CHRIST Service of the Royal Hours 9:00 am THE DESCENT FROM THE CROSS Great Vespers of Holy Saturday (Apokathelosis Service) 12:00 pm (noon) THE BURIAL OF CHRIST Matins of Holy Saturday Morning & Singing of the Lamentations 7:00 pm
SATURDAY	19	GREAT AND HOLY SATURDAY - THE DESCENT INTO HADES & THE FIRST NEWS OF THE RESURRECTION Vesperal Divine Liturgy of St. Basil 9:00 am THE RESURRECTION OF OUR LORD AND SAVIOUR JESUS CHRIST Singing of the Canon 11:00 pm Resurrection Matins and Divine Liturgy for Pascha Sunday 11:45 pm
SUNDAY	20	GREAT AND HOLY PASCHA - THE RESURRECTION OF OUR LORD AND SAVIOUR JESUS CHRIST Agape Vespers 11:00 am - 12:00 pm
WEDNESDAY	23	THE GREAT MARTYR SAINT GEORGE THE TROPHY-BEARER Matins 9:00 am Divine Liturgy 10:30 am
SUNDAY	27	THOMAS SUNDAY Matins 9:00 am Divine Liturgy 10:30 am

ΑΚΟΛΟΥΘΙΕΣ ΓΙΑ ΤΟΝ ΑΠΡΙΛΙΟ 2025

ΠΑΡΑΣΚΕΥΗ	4	Ο ΑΚΑΘΙΣΤΟΣ ΥΜΝΟΣ Παρακλητικός Κανόνας & Ακάθιστος Ύμνος 7:00 μ.μ.
ΚΥΡΙΑΚΗ	6	5Η ΚΥΡΙΑΚΗ ΝΗΣΤΕΙΩΝ - Οσίας Μαρίας της Αιγυπτίας Ορθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΣΑΒΒΑΤΟ	12	ΤΟΥ ΛΑΖΑΡΟΥ Ορθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΚΥΡΙΑΚΗ	13	ΚΥΡΙΑΚΗ ΤΩΝ ΒΑΪΩΝ Ορθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ. ΑΚΟΛΟΥΘΙΑ ΤΟΥ ΝΥΜΦΙΟΥ Ορθρος Μεγάλης Δευτέρας 7:00 μ.μ.
ΔΕΥΤΕΡΑ	14	ΜΕΓΑΛΗ ΚΑΙ ΑΓΙΑ ΔΕΥΤΕΡΑ - Ιωσήφ Πάγκαλου Ορθρος Μεγάλης Τρίτης 7:00 μ.μ.
ΤΡΙΤΗ	15	ΜΕΓΑΛΗ ΚΑΙ ΑΓΙΑ ΤΡΙΤΗ - Το Ευαγγέλιο των 10 Παρθένων Ορθρος Μεγάλης Τετάρτης 7:00 μ.μ.
ΤΕΤΑΡΤΗ	16	ΜΕΓΑΛΗ ΚΑΙ ΑΓΙΑ ΤΕΤΑΡΤΗ - Η Αλείψωση του Κυρίου με Μύρο Μυστήριο του Αγίου Ευχελαίου 7:00 μ.μ. *Το Ευχέλαιο προσφέρεται μόνο στους Ορθόδοξους Χριστιανούς
ΠΕΜΠΤΗ	17	ΜΕΓΑΛΗ ΚΑΙ ΑΓΙΑ ΠΕΜΠΤΗ - Ο ΜΥΣΤΙΚΟΣ ΔΕΙΠΝΟΣ Εσπερινή Θεία Λειτουργία του Αγίου Βασιλείου 9:30 π.μ. ΤΑ ΑΓΙΑ ΠΑΘΗ ΤΟΥ ΚΥΡΙΟΥ - Τα Δώδεκα Ευαγγέλια Ορθρος της Μεγάλης Παρασκευής 7:00 μ.μ.
ΠΑΡΑΣΚΕΥΗ	18	ΜΕΓΑΛΗ ΚΑΙ ΑΓΙΑ ΠΑΡΑΣΚΕΥΗ: Ο ΘΑΝΑΤΟΣ ΚΑΙ Η ΤΑΦΗ ΤΟΥ ΙΗΣΟΥ ΧΡΙΣΤΟΥ Ακολουθία των Μεγάλων Ωρών 9:00 π.μ. Η ΑΠΟΚΑΘΛΩΣΗ ΤΟΥ ΧΡΙΣΤΟΥ ΑΠΟ ΤΟΝ ΣΤΑΥΡΟ Εσπερινός του Μεγάλου Σαββάτου 12:00 μ.μ. Η ΤΑΦΗ ΤΟΥ ΚΥΡΙΟΥ Ορθρος Μεγάλου. Σαββάτου (Επιτάφιος Θρήνος & Περιφορά Επιταφίου) 7:00 μ.μ.
ΣΑΒΒΑΤΟ	19	ΜΕΓΑΛΟ ΚΑΙ ΑΓΙΟ ΣΑΒΒΑΤΟ - Η ΕΙΣ ΑΔΟΥ ΚΑΘΟΔΟΣ ΤΟΥ ΧΡΙΣΤΟΥ & Η ΠΑΡΟΥΣΙΑΣΗ ΤΟΥ ΑΝΑΣΤΗΜΕΝΟΥ ΧΡΙΣΤΟΥ ΣΤΙΣ ΜΥΡΟΦΟΡΕΣ Εσπερινή Θεία Λειτουργία Αγίου Βασίλειου 9:00 π.μ. - 11:00 π.μ. Η ΑΓΙΑ ΑΝΑΣΤΑΣΗ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΣΩΤΗΡΟΣ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ Ο Μέγας Κανόνας 11:00 μ.μ. Ορθρος & Θεία Λειτουργία του Πάσχα 11:45 μ.μ.
ΚΥΡΙΑΚΗ	20	ΤΟ ΜΕΓΑ ΚΑΙ ΑΓΙΟΝ ΠΑΣΧΑ - Η ΑΝΑΣΤΑΣΗ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΣΩΤΗΡΟΣ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ Εσπερινός της Αγάπης 11:00 π.μ. - 12:00 μ.μ.
ΤΕΤΑΡΤΗ	23	ΤΟΥ ΑΓΙΟΥ ΜΕΓΑΛΟΜΑΡΤΥΡΟΣ ΓΕΩΡΓΙΟΥ ΤΟΥ ΤΡΟΠΑΙΟΦΟΡΟΥ Ορθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΚΥΡΙΑΚΗ	27	ΤΟΥ ΑΠΟΣΤΟΛΟΥ ΘΩΜΑ Ορθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.

PALM CROSSES PREPARATION

**SATURDAY OF LAZARUS
APRIL 12, 2025**

**RIGHT AFTER THE DIVINE LITURGY
(Approximately 11:45 pm)**

Attention adults and children of Holy Trinity Church!

**Join Fr. Kosta in our church hall as we create beautiful
Palm Crosses!**

**These beautiful celebrations of Christ's
entrance into Jerusalem will be shared with our
community on Palm Sunday.**



DONATIONS FOR HOLY WEEK FLOWERS

We're collecting donations for our beautiful Holy Week flowers to celebrate Palm Sunday and honour our Lord's Holy Passion, Crucifixion, and Resurrection.

If you're interested in sponsoring the Holy Week decorations or the flowers for the Epitaphios, we would love for you to chat with Fr. Kosta when you can.

You can easily drop off your donations in the basket by the church door, at the church office, or with a board member. If you'd prefer, you can also e-transfer your donations to holytrinity@tbaytel.net.

Remember, we're happy to accept donations anytime- before, during, and even after Holy Week!

PALM SUNDAY FISH LUNCH SUNDAY, APRIL 13, 2025



Following the Divine Liturgy at the Church Hall.

**Hosted by Harbourview Funeral Centre in Memory
of Anastasios and Maria Liosis.**

Holy Week 2025



THE BRIDEGROOM SERVICES

**Palm Sunday Evening to
Holy Tuesday Evening
7:00 pm**

HOLY THURSDAY

**DECORATION OF THE EPITAPHIOS,
YOUTH VIGIL,
& SLEEPOVER**

THURSDAY, APRIL 17, 2025

**IT BEGINS AFTER THE EVENING SERVICE OF THE CRUCIFIXION OF
CHRIST**

OPEN TO ALL AGES - PARENTS INVITED TO STAY AS WELL.

STAY FOR THE WHOLE NIGHT OR JUST PART OF IT.

POT-LUCK WITH FASTING SNACKS (NO MEAT OR DAIRY)

**TO SIGN UP OR IF YOU HAVE QUESTIONS:
PRESVYTERA ANTONIA 807-357-9937**



Holy Week 2025



THE MYSTICAL SUPPER, HOLY PASSION, & CRUCIFIXION OF OUR LORD

Holy Thursday Morning & Evening

**Please refer to the Church Bulletin for
the Services schedule.**

Pascha 2025



THE RESURRECTION OF OUR LORD AND SAVIOUR JESUS CHRIST

**Holy Saturday Morning & Evening,
Easter Sunday Morning**

**Easter Basket Blessing on Sunday
Morning's Agape Vespers**

THE SPIRITUAL LADDER OF HOLY WEEK

Eighteen weeks, more than a third of the year, is the duration of the ecclesiastical liturgical cycle revolving around the feast of the Resurrection.

From the Sunday of the Publican and the Pharisee to the Sunday of All Saints, the liturgical journey is rich in worshipful and spiritual experiences. It is a sweet, sorrowful joy, a godly mourning that leads through the Cross to the Resurrection. And, as happens in all the liturgical traditions of our holy Church, in this festal cycle, too, the wisdom of the ordained holy fathers is revealed. Not so that we might follow the rules in a legalistic manner but so that we might delve into the essence, which is none other than the eternal plan of God's providence.

In this direction, the present text reiterates the events of Holy Week as a spiritual and intellectual ladder, leading the faithful to venerate the sacred Passion and the glorious Resurrection of the Saviour.

Lazarus Saturday could be considered the prologue, the prelude to this – the first step – as the raising of Lazarus, the friend of Christ, takes place shortly before the Lord's Passion and prefigures His glorious Resurrection. Jesus, who wept as He approached the tomb where His friend was buried, speaks to the four-day-dead Lazarus and commands him with the well-known words: "Lazarus, come forth." At that moment, Lazarus was raised by His words, He who is Himself the Resurrection and the Life. He who breathed the breath of life into Adam and has life within Himself. Thus, His Resurrection from the dead after His descent into Hades is theologically interpreted, affirming our hope in the resurrection of the dead and the life of the age to come.

With the expectation of the Resurrection, we enter Holy Week to journey alongside, be crucified with, and ultimately rise together with, our Lord.

On Palm Sunday, we celebrate the splendid and glorious festival of the Lord's entry into the Holy City of Jerusalem. He comes, just as Zechariah prophesied in the Old Testament: "Behold, your King comes to you, righteous and saving, meek and riding on a donkey, on a colt, the foal of a donkey." Meek, seated on a donkey, righteous and saving, to endure perfect injustice and utter humiliation, yet through these Passion events, and above all through the Cross, to grant salvation to fallen humanity. To fulfill the plan of Divine Economy and reopen the gates of Paradise as a compassionate Father who never ceases to love His children.

On Holy Monday, the Church commemorates the blessed Joseph the Noble (or Handsome, as properly translated). The son of Jacob, whom his brothers wished to kill, repeated the horrific fratricide of Cain out of their envy. He endured terrible bullying from his brothers. Yet God preserved him from death; he was sold to merchants, taken captive in Egypt, bought by Potiphar, and when he refused to sin with Potiphar's wife, he was slandered and unjustly imprisoned. Even there, however, the Grace of God acted, and not only was he freed, but he became a trusted collaborator of the king.

In the sufferings of the all-comely Joseph and the love with which he forgave his brothers, the Church saw a prefiguration of the Lord's Passion and His perfect love. For this reason, it was appointed to honour his memory on Holy Monday.

On the same day, we also recall the incident of the withered fig tree, through which the holy will of God is revealed: that we should strive, multiply the talents entrusted to us, and increase the deposit of grace so that He may grant us spiritual fruitfulness. Otherwise, as the Lord said in the Sermon on the Mount: "Every tree that does not bear good fruit is cut down and thrown into the fire." As happened with the withered fig tree.

On Holy Tuesday, we remember the parable of the ten virgins. Through this parable, we are called to cultivate vigilance and alertness, for we do not know the hour or the day when we will be called to the heavenly wedding with the Bridegroom Christ, and we risk having no oil in our lamps. Our hands might be empty because we lack mercy and love, perhaps being unmerciful and hard-hearted before the needs of our neighbour.

(Continued on the next page)

THE SPIRITUAL LADDER OF HOLY WEEK (Continuation)

On Holy Wednesday, we recall the sinful woman who anointed the Lord with myrrh shortly before His saving Passion—an act and person that would likely scandalize even us! How dare such a woman approach Jesus! Yet our Lord loves all His children. He excludes no one from salvation and teaches us not to judge, lest we be judged. And indeed, this sinful woman was saved through repentance, like the crucified thief, like Zacchaeus, and countless other examples from the history of the Church.

Thus, we are also invited, even if we are steeped in sin and despair over our actions, to take courage from the compassionate God's all-loving mercy and offer Him a contrite and humbled heart so that He may heal it and create a clean heart in us.

On Holy and Great Thursday, the Church celebrates the sacred Washing of the Feet, the Mystical Supper, the extraordinary prayer, and the betrayal. The practical teaching of utmost humility and divine love, the institution of the Mystery of the Holy Eucharist, the wondrous High Priestly Prayer in Gethsemane, but also the treacherous kiss of Judas. Jesus desires to eat with His disciples, prepares even the details of the supper, and serves them by washing their feet on His knees and leading them to the table. There, He delivers the mystery of mysteries and seals the New Covenant with His Blood.

Yet He also gives Judas one more chance for repentance, foretelling that he would betray Him, but “the lawless Judas did not wish to understand.”

On Holy and Great Friday, we commemorate the saving and awesome Passion, the Cross and Death of the Lord, and the saving confession of the grateful thief on the cross. He was crucified for us, suffered, and was buried, becoming obedient unto death, even death on a cross.

On Great Saturday, all mortal flesh keeps silent as we celebrate the divine burial and the descent into Hades of the Saviour. Yet the tomb can no longer contain the Lord of glory. And we begin to taste the joy of the Resurrection. In the Vespers of the Resurrection, sung on the morning of Great Saturday, we proclaim, spreading palm branches once more: “Arise, O God, judge the earth, for You shall inherit all the nations.”

Through this journey and ladder and conscious participation in the wondrous liturgical life of the Church, Holy and Great Week and the spiritual struggle of the faithful are completed this year, as every year.

As we thus arrive at Pascha Sunday, may we be deemed worthy, through Divine Grace, to venerate once again this year the glorious and life-giving Resurrection.

*Fr. George Economou
romfea.gr*



Holy Trinity Greek Orthodox Church



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

Thursday, March 27, 2025

Thursday, April 10, 2025

Thursday, April 24, 2025

Thursday, May 8, 2025

Thursday, May 22, 2025

Thursday, June 5, 2025

Cash, Debit, and Credit Accepted

greekdinner4@gmail.com

We invite you to help us reduce waste by bringing along a reusable bag for your take-out order!

Lakehead and Confederation Students: \$2 off on any order over \$10

SOUVLAKI TAKE-OUT SPRING 2025

GYROS PITA WRAP

The beloved late-night street food of Greece! Lamb & Beef mix cooked and sliced, tomato, onion, and tzatziki sauce, topped with fries and wrapped in toasted pita bread. 12

SPANAKOPITA

This brings back memories of Mom's kitchen! It features spinach and Feta cheese in a crispy, flaky phyllo pastry folded in triangles and baked golden brown. 4

MEDITERRANEAN RICE

A blend of spices, chicken stock, fresh vegetables, and a hint of lemon. 5

PORK SOUVLAKI SKEWER

A classic Greek snack served by street vendors and restaurants for thousands of years!

Marinated pork on a skewer seasoned and roasted just right. 4

CHICKEN SOUVLAKI SKEWER

A classic Greek snack served by street vendors and restaurants for thousands of years!

Marinated pork on a skewer seasoned and roasted just right. 5

TZATZIKI

A refreshing dip of yogurt, garlic, lemon, and cucumber. Great dip for pita bread or souvlaki. 2

GREEK SALAD

A staple at every family dinner and gathering. Lettuce, olives, tomatoes, cucumbers, red peppers, Feta cheese, and homemade dressing. 10

GRILLED PITA BREAD

No Greek meal is complete without bread.

It is an excellent complement to a meal and perfect for dipping into tzatziki. 2

LENTIL SOUP

It is one of Greece's most popular soups. Our version includes lentils, diced onions, potatoes, carrots, celery, and chicken stock. 5

DESSERTS

BAKLAVA

This delicious baked sweet strudel layered with walnuts and phyllo pastry is a Mediterranean staple. 5

BOUGATSA

Light custard gently encased in phyllo pastry, sprinkled with cinnamon and icing sugar, and baked to a flaky and light crust. 5

EXTRAS

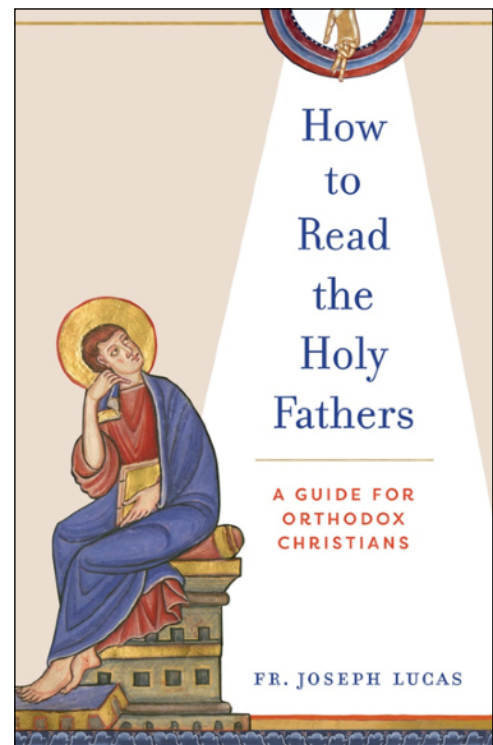
SALAD DRESSING

A 250g jar of our homemade Greek salad dressing, ready to come home with you. 7

Lakehead and Confederation students, show your school ID to receive \$2 off any order of \$10 or more.

We invite you to help us reduce waste by bringing along a reusable bag for your take-out order!

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

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:

Panagiotis Gatsios (1956)
Kosmas Tzavaras (1957)
Aristeidis Kaplans (1966)
Chrysanthi Pappas (1966)
Athanasia Macropoulou (1971)
Nicholas Gromow (1979)
Efthemia Karavella (1986)
Aristomenis Camarinos (1991)
Ahileas Metsopoulos (1993)
Angeliki Amorgianos (1999)
Harry Gotziaman (2002)
Vasiliki Theodoropoulos (2007)
John Couzelis (2008)
Stamatina Mellas (2016)
Panagiota Saites (2019)

*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 OUR STEWARDS 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 Comminos
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. Theressa 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 Todolia
79. Manuella Todolia
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. Charlie Biniaris
2. Dimitra Biniaris
3. Katerina Biniaris
4. George Biniaris
5. Toni Biniaris
6. Joyce Koukos
7. Nick Koukos
8. Peter Koukos
9. Ray Leino
10. Virginia Leino
11. Achileas Metsopoulos
12. Despina Metsopoulos
13. Nikki Pantoulis
14. Olivia Pietrangelo
15. Marinos Spourdalakis
16. Elaine Tsekouras
17. John Tsekouras
18. Jane Tsekouras
19. Constantine Tsekouras
20. Lily Tsekouras
21. Harry Tsekouras
22. Ahileas Tsekouras
23. Paul Tsekouras
24. Sylvia Tsekouras
25. Christine Vlotaros
26. Peter Vlotaros
27. 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!

THE GREAT MARTYR GEORGE THE TROPHY-BEARER

The great martyr George was a Christian Roman soldier executed by Diocletian in the fourth century. Born in Cappadocia to a Palestinian mother, Palestinian Christians especially revered him. The Church commemorates him on April 23 and honours his relics on November 3.

George was born into a Christian family in the late 3rd century. His father, an army officer from Cappadocia, and his mother from Lydda, Palestine, returned to her native city as a widow with George after his father's martyrdom, ensuring he received a respectable education and was raised in piety.

George joined the army, quickly rising through the ranks due to his charismatic skills. By his late twenties, he held the titles of Tribunus and Comes and was stationed in Nicomedia as part of the personal guard for the Roman Emperor Diocletian.

In 303, Diocletian issued an edict authorizing the systematic persecution of Christians throughout the Empire. His Caesar, Galerius, was reportedly responsible for this decision and continued the persecution during his reign. It is believed that George was ordered to take part in the persecution, but he instead confessed to being a Christian. Diocletian then ordered George's torture and execution.

After enduring countless forms of torture, George was executed by decapitation in front of Nicomedia's defensive wall on April 23, 303. The witness of his suffering led Empress Alexandra and Athanasius, a pagan priest, to convert to Christianity, resulting in their martyrdom. George's body was then returned to Lydda, where Christians soon began to honour him as a martyr.

St. George is depicted with a dragon at his feet, a symbol from a local legend. A dragon nested at a water source near Beirut or Silena, Libya, forcing citizens to sacrifice a human daily, selected by lottery. The princess became the next victim, and her father pleaded for her life in vain. St. George arrived, invoked the Holy Trinity, defeated the dragon, and rescued her.

The battle between George and the dragon may symbolize St. George defeating the devil by remaining faithful even unto death, the struggle between Christianity and Satan or St. Michael against Lucifer.

ST. HESYCHIOS OF JERUSALEM ON THE HOLY PASCHA

1. The call of the royal trumpet. A sacred and royal trumpet calls us again to this spiritual theatre, the Paschal celebration in the Church. This trumpet was filled with sounds in Bethlehem because it was there that God was born as a man. Bethlehem was the beginning. But this trumpet was fired and reached its full blast in Zion, Jerusalem. Because it was in Jerusalem that the Cross was raised and the Resurrection took place. The Cross was the hammer, and the Resurrection was the anvil. It is impossible for everyone to speak worthily of its beauty, describe its wondrous splendour, recount the divine kingdom which emerges from it, touch it and explore it.

2. Its message: the dead God who cancels death. This paschal trumpet invites us to revisit the grave which gives birth to life, the sepulchre of corruption, which becomes the bearer of corruption, the three-day rest, which puts the Bridegroom to sleep, and the bridal chamber from which the bride emerges uncorrupted after the marriage. It tells us that the grave guards one who is dead, but the earth is shaken by Him, who is God. The body says that He is dead, but the miracle cries out that He is God. The burial testifies that He is dead, but the resurrection demonstrates that He is God. The tears of the women confess Him to be dead, but the words of the angels confess Him to be God. Joseph prepares His internment as dead, but He who is interred as man is God who denudes and abolishes death. The soldiers guard Him as dead, but the guards of the gates of Hades encounter Him and shrivel with fear.

3. The main theme: the mystery of the God-man. Who, then, is this dead God? Is He two or one? No, He is not two, but one, man and God, God and man. You cannot speak of Him as this one and that one, i.e. as one person and another person, nor as another thing in another person, nor another thing through another person. This One is "God the Word who became incarnate," became man and conjoined by His will in a manner ineffable and these (human) things with those (divine) things. To Him belong both the flesh and the Godhead - the flesh He offered to accomplish the sufferings and the Godhead He used to achieve the signs and miracles. As it is illegitimate to sever the flesh from the Word, it is necessary to conjoin the sufferings with the miracles. Because He who "descended into Hades" is also the one who freed the dead as God. How else would the angels minister at the grave? How else would they appear to the women "dressed in white" as representatives of the bridegroom? How else would they say, "Do you seek Jesus who was crucified? He is not here. He is risen as He had fore-announced it?" Heaven, then, is His "place," and there you should send the "ointments." "He is Risen" by Himself. We did not raise Him. We only "rolled" the stone for your sake. The grace was empty before we came down to it. He is risen as He had fore-announced it.

4. The Witness of the Prophets. The angel also said even the prophets could explain the mystery, although they fore-announced it. Hosea spoke about the time of the Resurrection. Isaiah foresaw it but did not know how it would be accomplished. The prophecy of Hosea is as follows: "Come and let us return to the Lord our God because He has captured us and will heal us; he will wound us and will attend to our wounds within two days. On the third day, we shall rise again and live in His presence." Listen also to the words of Isaiah: "Lebanon was made low, and Sharon was changed into swamps. Galilee and Carmel will be exalted. Because now I will rise again, says the Lord; I will be glorified; now I will be exalted. Now you will see and will be brought to shame." To the Jews were these words addressed. "Now I will rise again," because now I will raise Adam, who was thrown into death by the transgression. "Now I will be glorified" because I will demonstrate to the nations the impassibility of My passion. "Now I will be exalted," because now I will raise to heaven your "first fruits" and will raise "the form of the servant" which I took from you to heaven, and I will place it on the Cherubic throne. "Now you will see" the types to be removed and the truth to blossom (open like a bud). "Now you will be brought to shame," because of the words which you used to slander Me; because you were defeated from the events; because the glory belongs to God, to the Father and the Son and the Holy Spirit, now and always and into the ages of the ages, Amen.

Priest Hesychios was a priest and teacher in Jerusalem in the first half of the fifth century AD. He is known for his explanations of the Scriptures and sermons. Michael Aubineau published the original text of this homily in *Subsidia Hagiographica* 59 (1978).

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 ΙΧΣ ΝΙΚΑ.



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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