



MAY 2025



Monthly Bulletin - Holy Trinity Greek Orthodox Church



The Ascension of Christ - flickr.com

FROM FR. KOSTA

Beloved in Christ,

The Ascension of Christ has a central place in our theology and spiritual life, serving as a pivotal event that connects the earthly ministry of Jesus Christ with His eternal reign in heaven. Celebrated forty days after Pascha (Easter), the Ascension is a historical moment and a profound mystery that reveals the fulfillment of Christ's redemptive work, the glorification of human nature, and the promise of humanity's ultimate destiny. Rooted in Scripture, affirmed by the Church Fathers, and expressed through the Church's liturgical life, our understanding of the Ascension offers theological insight that emphasizes the unity of Christ's divine and human natures and His ongoing presence with us.

The Ascension is primarily described in the New Testament, with key accounts in the Gospel of Luke and the Acts of the Apostles. In Luke's Gospel, after His resurrection, Christ leads His disciples to Bethany, blesses them, and "was parted from them and carried up into heaven." The Acts of the Apostles provide a more detailed narrative: "While they watched, He was taken up, and a cloud received Him out of their sight." Two angels

then appear, proclaiming that Christ will return "in the same manner as you saw Him go into heaven." These passages establish the Ascension as a visible, bodily event witnessed by the apostles and a transition from Christ's earthly presence to His heavenly glorification and enthronement at the right hand of the Father.

Orthodox theology interprets these texts literally and symbolically. The physical ascent signifies Christ's departure from the limitations of earthly existence. At the same time, the "cloud" evokes Old Testament imagery of God's presence (e.g., the cloud on Mount Sinai in Exodus 24:15-18), affirming Christ's divinity. His promise to return emphasizes the eschatological hope that permeates Orthodox teaching and the Church's mission towards her faithful: to prepare us for the Second Coming of Christ.

In Orthodox Christianity, the Ascension is not an isolated event but the culmination of Christ's incarnate mission—His Nativity, Crucifixion, and Resurrection.

(Continued on the next page)

MAJOR RELIGIOUS DATES & FEASTS

- Sunday of the Myrrh-Bearing Women (May 4)
- St. Irene the Great Martyr (May 5)
- Sts Cyril & Methodius (May 11)
- Ascension of the Lord (May 29)



The Holy Myrrh-Bearing Women, flickr.com

Kontakion Hymn of the Myrrh-Bearers (Tone 2):

In saying "Rejoice" to the myrrh-bearers, You allayed the lament of the first mother, Eve, at Your Resurrection, O Christ our God. And You ordered Your Apostles to proclaim, "The Saviour has risen from the sepulchre."

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FROM FR. KOSTA (CONTINUED)

St. Athanasius the Great wrote, "God became man so that man might become god," encapsulating the doctrine of *theosis* (deification), which the Ascension exemplifies. By ascending into heaven with His glorified human body, Christ elevates human nature to the Father's right hand, fulfilling the Incarnation's purpose. St. John Chrysostom explains, "He ascended not to make His divinity known, but to demonstrate that our nature, which He assumed, is now seated in heaven."

This act reveals the unity of Christ's two natures, divine and human, in one Person, a cornerstone of Orthodox Christology established at the Council of Chalcedon. The Ascension does not imply that Christ abandoned us, but it marks a transformation in how Christ relates to the world. Before ascending, He promises, "I am with you always, even to the end of the age," a pledge fulfilled through the Holy Spirit, sent at Pentecost ten days later. Thus, the Ascension and Pentecost are intimately linked, with the former preparing the way for the latter.

The Feast of the Ascension, celebrated on the fortieth day after Pascha, is one of the Twelve Great Feasts in the Orthodox Church. Its hymns and prayers emphasize triumph and hope. The Kontakion hymn of the feast declares, "*When You had fulfilled the dispensation for our sake, and united things on earth with the things in heaven, You were taken up in glory, O Christ our God, going not away from any place, but continuing inseparable, and to them that love You crying out: 'I am with you, and there is, therefore, none against you.'*" This reflects our view that the Ascension reconciles heaven and earth, restoring the harmony disrupted by the Fall of Adam and Eve.

The icon of the Ascension further enriches this teaching. Typically, Christ is depicted rising in a mandorla (a symbol of divine glory), surrounded by angels, with the Theotokos standing below, flanked by the Apostles. Her central, serene presence signifies the Church, steadfast in faith, while the apostles' gestures (some gazing upward, others outward) represent awe and the mission to proclaim the Gospel. The icon does not portray a mere

departure but a dynamic event that continues to happen in the life of the Church.

For Orthodox Christians, the Ascension is a promise of humanity's future. Christ's ascent with His human body assures us that we, too, are called to transcend earthly limitations and participate in divine life by the grace and power of God. St. Gregory Palamas teaches that the Ascension opens the path to heaven, where the faithful will one day behold God "face to face." This should inspire spiritual struggle and prayer as we seek to align our lives with the glorified state Christ has revealed - again, through the grace and will of God.

The Ascension empowers the Church's mission. Our Lord's command to "make disciples of all nations" and the angels' assurance of His return mean that our time on earth is the "in-between" time between the Resurrection and the Second Coming. It is a time of active witness, anticipation, repentance, and life in Christ. The Holy Spirit, bestowed at Pentecost, enables this work, ensuring that Christ's presence remains tangible through the Mysteries, particularly the Eucharist, where the faithful come into holy communion with the resurrected and ascended Lord.

The Ascension of Christ celebrates victory, unity, and hope. It affirms that Christ, fully God and man, has redeemed humanity through His death and Resurrection and exalted it to its intended heights through His ascent to the Father. Far from a mere conclusion to His earthly life, the Ascension starts a new phase of divine-human communion and makes the faithful "a new creation" separated from the world, sustained by the Holy Spirit, and oriented toward the Second Coming. In the words of the Orthodox liturgy, Christ "ascended in glory" to "raise us where He is," offering a vision of salvation that is both universal in scope and deeply personal in its promise. The Church invites us to contemplate this mystery in our prayer and live in its transformative light through its theology, worship, and iconography.

+Fr. Kosta

ΜΗΝΥΜΑ ΤΟΥ ΠΑΤΡΟΣ ΚΩΝΣΤΑΝΤΙΝΟΥ

Αγαπητοι εν Χριστώ,

Η Ανάληψη του Χριστού κατέχει κεντρική θέση στη θεολογία και στη πνευματική ζωή μας, αποτελώντας ένα καθοριστικό γεγονός που συνδέει τη επίγεια διακονία του Ιησού Χριστού με την αιώνια βασιλεία Του. Η Ανάληψη εορτάζεται σαράντα ημέρες μετά το Πάσχα. Είναι μια ιστορική στιγμή αλλά και ένα βαθύ μυστήριο που αποκαλύπτει την ολοκλήρωση του σωτηριώδους έργου του Χριστού, τη δόξα της ανθρωπίνης φύσης και τον τελικό προορισμό μας. Βασισμένη στην Αγία Γραφή, επιβεβαιωμένη από τους Πατέρες της Εκκλησίας και εκφρασμένη μέσω της λατρευτικής ζωής της Εκκλησίας, η κατανόηση της Ανάληψης προσφέρει μια θεολογική γνώση που τονίζει την ενότητα της θείας και ανθρωπίνης φύσης του Χριστού και την συνεχής παρουσία Του στη ζωή μας.

Η Ανάληψη περιγράφεται κυρίως στην Καινή Διαθήκη, με κεντρικές αφηγήσεις στο Ευαγγέλιο του Αγίου Λουκά και στις Πράξεις των Αποστόλων. Στο Ευαγγέλιο του Λουκά, μετά την Ανάστασή Του, ο Χριστός οδηγεί τους μαθητές Του στη Βηθανία, τους ευλογεί και “χωρίσθηκε από αυτούς και ανελήφθη εις τον ουρανόν.” Στις Πράξεις των Αποστόλων παρέχεται μια πιο αναλυτική αφήγηση: “Ενώ αυτοί έβλεπαν, ανελήφθη, και νεφέλη Τον πήρε από των οφθαλμών αυτών”. Δύο άγγελοι τότε εμφανίζονται, κηρύττοντας ότι ο Χριστός θα επιστρέψει “με τον ίδιο τρόπο που Τον είδατε να ανεβαίνει στον ουρανόν”. Αυτά τα χωρία καθιερώνουν την Ανάληψη ως ένα ορατό, σωματικό γεγονός που μαρτυρήθηκε από τους αποστόλους και ως μια μετάβαση από την επίγεια παρουσία του Χριστού στην ουράνια δόξα και βασιλεία Του, “εκ δεξιών του Πατρός.”

Η Ορθόδοξη θεολογία ερμηνεύει αυτά τα κείμενα κυριολεκτικά και συμβολικά. Η φυσική ανάληψη σηματοδοτεί την αποχώρηση του Χριστού από τους περιορισμούς της επίγειας ύπαρξης. Ταυτόχρονα, το σύννεφο ανακαλεί τις εικόνες της Παλαιάς Διαθήκης για την παρουσία του Θεού (π.χ., η νεφέλη στο Ορος Σινά), επιβεβαιώνοντας τη θεότητα του Ιησού Χριστού. Η υπόσχεση Του να επιστρέψει τονίζει την εσχατολογική ελπίδα που διαπνέει τη διδασκαλία της Ορθοδοξίας και την αποστολή της Εκκλησίας προς τους πιστούς της: να μας προετοιμάσει για τη έξοδο μας από αυτή τη ζωή και την Δευτέρα Παρουσία του Χριστού.

Η Ανάληψη δεν είναι ένα απομονωμένο γεγονός, αλλά η κορύφωση της αποστολής της ενσαρκώσεως του Χριστού - της Γεννήσεώς Του, του Σταυρού και της Ανάστασης. Ο Άγιος Αθανάσιος ο Μέγας έγραψε: “Ο Θεός έγινε άνθρωπος, για να γίνει ο άνθρωπος θεός,” συνοψίζοντας τη διδασκαλία της Θέωσης, την οποία η Ανάληψη αποδεικνύει. Ανεβαίνοντας στον ουρανό με το δοξασμένο ανθρώπινο σώμα Του, ο Χριστός ανυψώνει την ανθρωπίνη φύση στα δεξιά του Πατρός,

εκπληρώνοντας τον σκοπό της Ενσαρκώσεως Του. Ο Άγιος Ιωάννης Χρυσόστομος εξηγεί: “Ανελήφθη όχι για να φανερώσει τη θεότητα Του, αλλά για να δείξει ότι η (ανθρώπινη) φύση μας, την οποία υπέστη, είναι τώρα καθισμένη στον ουρανόν.”

Αυτή η πράξη αποκαλύπτει την ενότητα των δύο φύσεων του Χριστού, της θείας και της ανθρωπίνης, σε ένα Πρόσωπο, μια θεμελιώδη αρχή της Ορθόδοξης Χριστολογίας που καθιερώθηκε στην Σύνοδο της Χαλκηδόνας. Η Ανάληψη δεν είναι απόδειξη ότι ο Χριστός μας εγκατέλειψε, αλλά σηματοδοτεί μια αλλαγή στον τρόπο με τον οποίο ο Χριστός σχετίζεται με τον κόσμο. Πριν αναληφθεί, ο Χριστός υποσχέθηκε: “Εγώ είμαι με εσάς πάντοτε, έως της συντελείας του αιώνος,” μια υπόσχεση που εκπληρώνεται μέσω του Αγίου Πνεύματος, το οποίο δόθηκε στους Απόστολους (και σε όλους που βαπτίζονται) στην Πεντηκοστή δέκα ημέρες αργότερα. Ετσι, η Ανάληψη και η Πεντηκοστή συνδέονται άμεσα, με το πρώτο γεγονός να προετοιμάζει τον δρόμο για το δεύτερο.

Η Εορτή της Αναλήψεως, που εορτάζεται την τεσσαρακοστή ημέρα μετά το Πάσχα, είναι μία από τις Δώδεκα Μεγάλες Εορτές στην Ορθόδοξη Εκκλησία. Τα τροπάρια και οι προσευχές της υπογραμμίζουν την νίκη και την ελπίδα. Το Κοντάκιο της εορτής δηλώνει: “Τὴν ὑπὲρ ἡμῶν πληρώσας οἰκονομίαν, καὶ τὰ ἐπὶ γῆς ἐνώσας τοῖς οὐρανίοις, ἀνελήφθης ἐν δόξῃ, Χρίστε ὁ Θεὸς ἡμῶν, οὐδαμόθεν χωριζόμενος, ἀλλὰ μένων ἀδιάστατος, καὶ βοῶν τοῖς ἀγαπῶσί σε· Ἐγὼ εἰμι μεθ’ ὑμῶν, καὶ οὐδεὶς καθ’ ὑμῶν.” Αυτό αποτυπώνει την άποψη μας ότι η Ανάληψη συμφιλιώνει τον ουρανό με τη γη, αποκαθιστώντας την αρμονία που διαταράχθηκε λόγω της προπατορικής πτώσης του Αδάμ και της Εύας.

Η αγιογραφία της Εκκλησίας ενισχύει περαιτέρω αυτή τη διδασκαλία. Συνήθως, ο Χριστός απεικονίζεται να ανεβαίνει σε μια μαντόλα (σύμβολο της θείας δόξας στην Χριστιανική Εικονογραφία), περιτριγυρισμένος από αγγέλους, συχνά με την Θεοτόκο να στέκεται κάτω από τον Χριστό και τους Αποστόλους γύρω της. Η κεντρική, ήρεμη παρουσία Της Παναγίας συμβολίζει την Εκκλησία, σταθερή στην πίστη, ενώ οι Απόστολοι (μερικοί κοιτάζουν ψηλά, άλλοι προς τα έξω) αντιπροσωπεύουν τον θαυμασμό της Εκκλησίας και την αποστολή της να κηρύξει το Ευαγγέλιο. Η εικόνα δεν απεικονίζει απλώς μια αποχώρηση, αλλά ένα δυναμικό γεγονός που συνεχίζεται στη ζωή της Εκκλησίας.

(Συνεχίζεται στην επόμενη σελίδα)

ΜΗΝΥΜΑ ΤΟΥ ΠΑΤΡΟΣ ΚΩΝΣΤΑΝΤΙΝΟΥ (Συνέχεια)

Για τους Ορθόδοξους Χριστιανούς, η Ανάληψη είναι μια υπόσχεση για το μέλλον της ανθρωπότητας. Η Ανάληψη του Χριστού με το ανθρώπινο σώμα Του μας διαβεβαιώνει ότι και εμείς καλούμαστε να υπερβούμε τους περιορισμούς “της σαρκός” και να συμμετάσχουμε στη θεία ζωή δια τη χάρη και τη δύναμη του Θεού. Ο Άγιος Γρηγόριος Παλαμάς διδάσκει ότι η Ανάληψη ανοίγει τον δρόμο προς τον ουρανό, όπου οι πιστοί μια μέρα θα δουν τον Θεό “πρόσωπο προς πρόσωπο”. Αυτό πρέπει να μας εμπνεύσει στον πνευματικό αγώνα και προσευχή μας καθώς προσπαθούμε να μετανοήσουμε, δηλαδή να ευθυγραμμίσουμε το νου και τη ζωή μας με την δοξασμένη κατάσταση που ο Χριστός έχει αποκαλύψει - πάλι, μέσω της χάρης και θέλησης του Θεού.

Η Ανάληψη ενδυναμώνει την αποστολή της Εκκλησίας. Η εντολή του Κυρίου να μαθητεύσουμε όλα τα έθνη και η διαβεβαίωση των αγγέλων για την επιστροφή Του σημαίνουν ότι ο χρόνος μας στη γη είναι ο ενδιάμεσος χρόνος μεταξύ της Ανάστασης και της Δευτέρας Παρουσίας. Είναι καιρός ενεργής μαρτυρίας, προσμονής, μετάνοιας και ζωής εν Χριστώ. Το Άγιο Πνεύμα, που δόθηκε στην Πεντηκοστή, καθιστά δυνατή αυτήν την εργασία, διασφαλίζοντας ότι η παρουσία του Χριστού παραμένει αισθητή μέσω των Μυστηρίων, κυρίως της Θείας Ευχαριστίας, όπου οι πιστοί έρχονται σε πραγματική και θεία κοινωνία με τον αναστημένο Κύριο.

Η Ανάληψη του Χριστού γιορτάζει τη νίκη, την ενότητα και την ελπίδα. Επιβεβαιώνει ότι ο Χριστός, ως πλήρης Θεός και άνθρωπος, έχει ελευθερώσει την ανθρωπότητα μέσω του θανάτου και της Ανάστασης Του και την έχει ανυψώσει στα ύψη που της προοριζόταν μέσω της ανάβασης Του στον Πατέρα Θεό. Εκτός από το να είναι μια κατάληξη της ζωής Του Χριστού στη γη, η Ανάληψη ξεκινά μια νέα φάση κοινωνίας μεταξύ ανθρώπου και Θεού και καθιστά τους βαπτισμένους πιστούς (δηλαδή την Εκκλησία) ως μια νέα πλάση, ξεχωρισμένη από αυτόν τον κόσμο, στηριγμένη από το Άγιο Πνεύμα και προσανατολισμένη προς τη Δευτέρα Παρουσία. Στα λόγια της Θείας Λειτουργίας, ο Χριστός “ανελήφθη εν δόξη” για να μας ανεβάσει εκεί που είναι Αυτός, προσφέροντας μια οπτική σωτηρίας που είναι τόσο παγκόσμια όσο και προσωπική στην υπόσχεση της. Η Εκκλησία μας προσκαλεί να μελετήσουμε αυτό το μυστήριο στην προσευχή μας και να ζήσουμε το μεταμορφωτικό του φως μέσω της θεολογίας, της λατρείας και της εικονογραφίας της.

+π. Κωνσταντίνος

Ἀπολυτίκιον τῆς Αναλήψεως.

Ἦχος δ'.

Ἀνελήφθης ἐν δόξῃ, Χριστέ ὁ Θεὸς ἡμῶν,
χαροποιήσας τοὺς Μαθητάς, τῇ ἐπαγγελίᾳ τοῦ
ἁγίου Πνεύματος, βεβαιωθέντων αὐτῶν διὰ τῆς
εὐλογίας, ὅτι σὺ εἶ ὁ Υἱὸς τοῦ Θεοῦ, ὁ Λυτρωτὴς
τοῦ κόσμου.

Κοντάκιον τῆς Αναλήψεως.

Ἦχος πλ. β'.

Τὴν ὑπὲρ ἡμῶν πληρώσας οἰκονομίαν, καὶ τὰ
ἐπὶ γῆς ἐνώσας τοῖς οὐρανίοις, ἀνελήφθης ἐν
δόξῃ, Χριστε ὁ Θεὸς ἡμῶν, οὐδαμόθεν
χωριζόμενος, ἀλλὰ μένων ἀδιάστατος, καὶ βοῶν
τοῖς ἀγαπῶσί σε· Ἐγὼ εἰμι μεθ' ὑμῶν, καὶ
οὐδεὶς καθ' ὑμῶν.



Apolytikion Hymn of the Ascension.

Mode 4.

You ascended in glory, O Christ our God, after
You filled the Disciples with joy by promising to
send them the Holy Spirit, and You blessed them
and established their faith that You are the Son
of God, the Redeemer of the world.

Kontakion Hymn of the Ascension.

Mode pl. 2.

When You had fulfilled the dispensation for our
sake, * and united things on earth with the
things in heaven, * You were taken up thither in
glory, O Christ our God, * going not away from
any place, * but continuing inseparable, * and to
them that love You crying out: * “I am with you,
and there is, therefore, none against you.”

SERVICES FOR MAY 2025

SUNDAY	4	SUNDAY OF THE MYRRH-BEARING WOMEN Matins 9:00 am Divine Liturgy 10:30 am
MONDAY	5	ST IRENE THE GREAT MARTYR Matins 9:00 am Divine Liturgy 10:30 am
SUNDAY	11	SUNDAY OF THE PARALYTIC, Saints Cyril & Methodius Equal to the Apostles Matins 9:00 am Divine Liturgy 10:30 am
SUNDAY	18	SUNDAY OF THE SAMARITAN WOMAN Matins 9:00 am Divine Liturgy 10:30 am
WEDNESDAY	21	SAINTS CONSTANTINE AND HELEN, EQUAL TO THE APOSTLES Matins 9:00 am Divine Liturgy 10:30 am
SUNDAY	25	SUNDAY OF THE BLIND MAN Matins 9:00 am Divine Liturgy 10:30 am
THURSDAY	29	THE ASCENSION OF OUR LORD AND SAVIOUR JESUS CHRIST Matins 9:00 am Divine Liturgy 10:30 am

Fr. Kosta is on holiday for July and returns on July 31. For emergencies, please get in touch with him directly on his mobile phone.

ΑΚΟΛΟΥΘΙΕΣ ΓΙΑ ΤΟΝ ΜΑΪΟ 2025

ΚΥΡΙΑΚΗ	4	ΚΥΡΙΑΚΗ ΤΩΝ ΜΥΡΟΦΟΡΩΝ Ορθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΔΕΥΤΕΡΑ	5	ΤΗΣ ΑΓΙΑΣ ΜΕΓΑΛΟΜΑΡΤΥΡΟΣ ΕΙΡΗΝΗΣ Ορθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΚΥΡΙΑΚΗ	11	ΚΥΡΙΑΚΗ ΤΟΥ ΠΑΡΑΛΥΤΟΥ, Αγίων Κύριλλου & Μεθοδίου των Ισαποστόλων Ορθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΚΥΡΙΑΚΗ	18	ΚΥΡΙΑΚΗ ΤΗΣ ΣΑΜΑΡΕΙΤΙΔΟΣ Ορθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΤΕΤΑΡΤΗ	21	ΑΓΙΩΝ ΚΩΝΣΤΑΝΤΙΝΟΥ & ΕΛΕΝΗΣ ΤΩΝ ΙΣΑΠΟΣΤΟΛΩΝ Ορθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΚΥΡΙΑΚΗ	25	ΚΥΡΙΑΚΗ ΤΟΥ ΤΥΦΛΟΥ Ορθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΠΕΜΠΤΗ	29	Η ΑΝΑΛΗΨΙΣ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΣΩΤΗΡΟΣ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ Ορθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.

Ο π. Κωνσταντίνος είναι σε διακοπές για το μήνα του Ιουλίου. Για κάτι επείγον τηλεφωνήστε τον στο κινητό του.

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

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Kids

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<https://www.ancientfaith.com/topics/Ancient-Faith-Kids/>



Holy Pentecost & Feast of the Holy Trinity

Saturday, June 7: Saturday of Souls

Matins 9:00 am

Divine Liturgy & Memorial Service 10:15 am

Sunday, June 8: Holy Pentecost

Matins 8:45 am

Divine Liturgy 10:15 am

"Kneeling" Vesper of the Holy Spirit 11:30 am

Monday, June 9: Monday of the Holy Spirit
(Feast Day of our Community)

Matins 9:00 am, Divine Liturgy 10:30 am

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 | 58. Theresa Meyer | 18. Helen Pantoulis |
| 2. Steve Amorgianos | 59. Penny Millionis | 19. Olivia Pietrangelo |
| 3. Phyllis Amorgianos | 60. Maria Morakis | 20. Marinos Spourdalakis |
| 4. Sheila Amos | 61. Florina Nisioiu | 21. Elaine Tsekouras |
| 5. Joyce Avgeropoulos | 62. Peter Pantoulis | 22. John Tsekouras |
| 6. Peter Avgeropoulos | 63. Helen Pantoulis | 23. Jane Tsekouras |
| 7. Nick Balina | 64. Nikki Pantoulis | 24. Constantine Tsekouras |
| 8. Katerina Biniaris | 65. Maria Pavlou | 25. Lily Tsekouras |
| 9. George Biniaris | 66. Jim Pazianos | 26. Harry Tsekouras |
| 10. Athena Blieske | 67. Tom Pazianos | 27. Ahileas Tsekouras |
| 11. Edric Blieske | 68. Leila Pazianos | 28. Paul Tsekouras |
| 12. Alex Bradatanu | 69. Olivia Pietrangelo | 29. Sylvia Tsekouras |
| 13. Iuliana Bradatanu | 70. Sahar Qeer | 30. Christine Vlotaros |
| 14. Ourania Biniaris | 71. Imad Qeer | 31. Peter Vlotaros |
| 15. Anastasios Catanzaro | 72. Effie Saites | 32. Austin Williams |
| 16. Gus Chimbakis | 73. Maria Sancartier | |
| 17. Helen Chimbakis | 74. Katerina Scocchia | |
| 18. Bill Comminos | 75. Steven Scolie | |
| 19. Angela Damianakos | 76. Irene Binaris | |
| 20. Athena Damianakos | 77. Marinos Spourdalakis | |
| 21. Bill Damianakos | 78. Constantin Todosia | |
| 22. Vicki Dowhos | 79. Manuella Todosia | |
| 23. Paul Dowhos | 80. Elaine Tsekouras | |
| 24. Lori Florindo | 81. Harry Tsekouras | |
| 25. Maria Forget | 82. Lily Tsekouras | |
| 26. Joanne Frisky | 83. Constantine Tsekouras | |
| 27. Tara Giardetti | 84. Jane Tsekouras | |
| 28. Peter Giardetti | 85. Ahileas Tsekouras | |
| 29. Harry Glymitsas | 86. Paul Tsekouras | |
| 30. Dimitra Glymitsas | 87. Sylvia Tsekouras | |
| 31. Jennie Hartviksen | 88. John Tsekouras | |
| 32. Sotirios Hatzis | 89. Daniel Vasiliu | |
| 33. Theodora Hatzis | 90. Christine Vlotaros | |
| 34. Bill Hatzis | 91. Peter Vlotaros | |
| 35. Stella Hatzis | 92. Theodora Voulgaris | |
| 36. Penny Kahramanos | 93. Georgina Voulgaris | |
| 37. Lisa Kahramanos | 94. Pat Welbourne | |
| 38. Andreas Karanasos | 95. Chris Welbourne | |
| 39. Despina Kargatzis | 96. Austin Williams | |
| 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 | | |

2025

- | |
|--------------------------|
| 1. Charlie Biniaris |
| 2. Dimitra Biniaris |
| 3. Katerina Biniaris |
| 4. George Biniaris |
| 5. Toni Biniaris |
| 6. Joanne Frisky |
| 7. Sotirios Hatzis |
| 8. Theodora Hatzis |
| 9. Joyce Koukos |
| 10. Nick Koukos |
| 11. Peter Koukos |
| 12. Ray Leino |
| 13. Virginia Leino |
| 14. Achileas Metsopoulos |
| 15. Despina Metsopoulos |
| 16. Nikki Pantoulis |
| 17. Peter Pantoulis |

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 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!

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:

Christos Savvas (1955)
Dimitrios Chronopoulos (1960)
Chris Port (1961)
Dimitra Saïtes (1966)
Georgios Tzavaras (1967)
Andreas Koulouris (1974)
Eugenia (Edna) Harrison (1981)
Theodora Saïtes (1988)
Athanasios Kelos (1993)
Demetrios Pothakos (1995)
Maria Kelos (1999)
Christopher Pantoulas (1999)
Irena Migalski (2001)
Andreas Sourtzis (2007)
Athanasios Aspropotamitis (2012)
Kostadin Kirpiev (2012)
Timoleon Karoutas (2015)
Athina Morakis (2015)
Stanley Vlotaros (2022)

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.

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.

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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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