



JUNE 2025



Monthly Bulletin - Holy Trinity Greek Orthodox Church



Holy Pentecost - flickr.com

FROM FR. KOSTA

Beloved in Christ,

This month, the Church will celebrate with awe and joy the great feast of Holy Pentecost, the day when the promise of our Lord Jesus Christ was fulfilled, when the Comforter, the Spirit of Truth, descended upon the Apostles in tongues of fire, enlightening and guiding the Church in its earthly mission. This is not only a historical remembrance but a living reality as the Holy Spirit descends on all of us, makes us His temples and continues to burn within the hearts of the faithful, sanctifying, renewing, and guiding the repentant and faithful toward the Kingdom of God.

On Pentecost, we turn our attention to the Acts of the Apostles: "When the day of Pentecost had come, they were all together in one place. And suddenly, there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting. And divided tongues as of fire appeared to them and rested on each one. And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance." Here, we see the fulfillment of the prophecy of the prophet Joel, the outpouring of God's Spirit upon all flesh, the breaking down of barriers

between nations, and the beginning of the public preaching of the Good News by the Church as the Body of Christ, always guided by the Holy Spirit.

Pentecost is the reversal of Babel, that ancient division created because of human pride, where tongues were confused and unity shattered. At Babel, mankind sought to ascend to the heavens by its strength, and in its arrogance, it fell into division. But at Pentecost, God Himself descends, not in wrath, but in mercy; not to scatter, but to gather. The Apostles, simple fishermen and ordinary men, were clothed with power from on high, and through the Spirit's gift, they spoke in the languages of all the nations gathered in Jerusalem: Parthians, Medes, Elamites, and those of Mesopotamia. This was the proclamation that the Gospel of Christ is for all people, that the walls of separation have been torn down, and that in the Holy Spirit, there is neither Jew nor Greek, slave nor free, male nor female, but all are one in Christ Jesus (Epistle to Galatians).

(Continued on the next page)

MAJOR RELIGIOUS DATES & FEASTS

- Saturday of the Souls (June 7)
- Holy Pentecost (June 8)
- Monday of the Holy Spirit (June 9)
- Peter & Paul the Apostles (June 29)



Apostles Peter & Paul, flickr.com

Apolytikion Hymn of the Apostles Peter & Paul (Tone 4):

Preeminent Apostles and teachers of the universe, intercede with the Master of all, to grant peace to the whole world, and great mercy to our souls.

HOLY TRINITY GREEK ORTHODOX CHURCH

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FROM FR. KOSTA (CONTINUED)

The Holy Spirit descended upon the heads of the disciples like tongues of fire. Fire purifies and illuminates. Fire consumes what is unworthy and transforms. So it was with the Holy Spirit, Who came not to destroy but to refine, not to terrify but to enlighten. The tongues of fire did not burn the Apostles because they were vessels prepared by Christ through His teaching, His Passion, and His Resurrection. As our Lord had commanded, they had waited in the upper room in prayer and unity. And when the Spirit came, they who were scared and timid were emboldened to go forth and preach the Good News to the ends of the earth.

And what about us? Are we not also called to be such vessels? Pentecost is not a distant event in the pages of history but a perpetual gift to us, renewed in every generation, bestowed upon the Church through the mysteries of Baptism and Chrismation. When we were sealed with the gift of the Holy Spirit, the same fire touched us, and the same Spirit entered us and sealed us as His own. We, too, are partakers of Pentecost, called to bear witness to Christ in our words, deeds, and lives. As the Lord promised, the Spirit abides in us: *"I will ask the Father, and He will give you another Helper to be with you forever, even the Spirit of truth."*

How do we live this gift? The Apostles, filled with the Spirit, went into the world boldly, proclaiming the Resurrection even unto martyrdom. Peter, who once denied Christ in fear, now stood before the multitudes and cried out: "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit." Three thousand souls were added to the Church that day, for the power of the Spirit was irresistible, piercing the hearts of those who heard. But we, too often, diminish the fire of the Spirit within us through sin, apathy, and the cares of this world. We allow the flame to grow dim when we neglect prayer, forsake God and His Church, and fail to love one another as Christ has loved us.

This Pentecost, let us renew our commitment to the life of the

Holy Spirit. Let us cast off the works of darkness and clothe ourselves with the armour of light. Let us seek the fruits of the Spirit, which the Apostle Paul enumerates: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. These are the marks of a soul aflame with Pentecost, a soul that reflects Christ and draws others to Him.

Let us not forget the unity to which the Spirit calls us. On that first Pentecost, the Apostles were of one accord, praying with the Theotokos and the faithful. The Spirit did not descend upon them as individuals scattered and divided but as a community bound by love and faith. So it must be with us, the Church of the living God. We are not a collection of solitary souls but a body knit together by the Holy Spirit, with Christ as our Head. Schism, envy, indifference, and strife are the enemies of Pentecost; unity, humility, participation, and charity are its triumphs.

Pentecost is the beginning of the harvest, the first fruits of the Kingdom. As the Holy Spirit lives in us, He prepares us for the day when Christ shall return in glory, when the fire of God will not only rest upon us but transform all creation, when every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father. Until that day, we are called to labour in the vineyard (the Church), to sow the seeds of the Gospel in our hearts and the world, and to trust in the Holy Spirit, Who gives the increase.

In our prayer, our worship, and our whole life, we worship the Holy Trinity - Father, Son, and Holy Spirit - and give thanks for the life-saving and nourishing gift of Pentecost. We ask God to dwell in us, to cleanse us from every stain, to strengthen us in every trial, and to lead us into all truth. Let's bear the fire of God in our hearts - the only fire that nourishes instead of destroying - so that we may know the Kingdom of God even in this life through our faith, humility, faithfulness, and participation in the life on the Body of Christ, that is, the Church.

+ Fr. Kosta

ΜΗΝΥΜΑ ΤΟΥ ΠΑΤΡΟΣ ΚΩΝΣΤΑΝΤΙΝΟΥ

Αγαπητοί εν Χριστώ,

Αυτόν τον μήνα, η Εκκλησία στέκεται με δέος και χαρά καθώς γιορτάζουμε τη μεγάλη εορτή της Αγίας Πεντηκοστής, την ημέρα που εκπληρώθηκε η υπόσχεση του Κυρίου μας Ιησού Χριστού, όταν ο Παράκλητος, το Πνεύμα της Αληθείας, κατέβηκε στους Αποστόλους ως πύρινες γλώσσες, φωτίζοντας και καθοδηγώντας την Εκκλησία στην επίγεια αποστολή της. Αυτό δεν είναι απλώς μια ιστορική ανάμνηση, αλλά μια ζωντανή πραγματικότητα, καθώς το Αγιο Πνεύμα κατέρχεται σε όλους μας τη στιγμή της βάπτισης μας, μας καθιστά ναούς Του και συνεχίζει να καίει μέσα στις καρδιές των πιστών, αγιάζοντας, ανανεώνοντας και οδηγώντας την Εκκλησία προς τη Βασιλεία των Ουρανών.

Ας στρέψουμε τη καρδιά και τις σκέψεις μας στις Πράξεις των Αποστόλων: “Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς πεντηκοστῆς ἦσαν ἅπαντες ὁμοθυμαδὸν ἐπὶ τὸ αὐτό. Καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὥσπερ φερομένης πνοῆς βιαίας, καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι· καὶ ὠφθησαν αὐτοῖς διαμεριζόμεναι γλώσσαι ὥσπερ πυρός, ἐκάθισέ τε ἐφ’ ἓνα ἕκαστον αὐτῶν, καὶ ἐπλήσθησαν ἅπαντες Πνεύματος Ἁγίου, καὶ ἤρξαντο λαλεῖν ἑτέροις γλώσσαις καθὼς τὸ Πνεῦμα ἐδίδου αὐτοῖς ἀποφθέγγεσθαι.” Εδώ, βλέπουμε την εκπλήρωση της προφητείας του προφήτη Ιωήλ, τη χάρη του Πνεύματος του Θεού στον άνθρωπο, την κατάρριψη των φραγμών μεταξύ των εθνών και την αρχή της δημόσιας κήρυξης του Ευαγγελίου από την Εκκλησία ως το Σώμα του Χριστού, καθοδηγούμενη από το Αγιο Πνεύμα.

Η Πεντηκοστή είναι η ανατροπή της Βαβέλ, εκείνης της αρχαίας διαίρεσης που γεννήθηκε από την ανθρώπινη υπερηφάνεια, όπου οι γλώσσες μπερδεύτηκαν και η ενότητα διαλύθηκε. Στη Βαβέλ, η ανθρωπότητα προσπάθησε να ανέβει στους ουρανούς με τη δική της δύναμη, και στην αλαζονεία της, έπεσε σε διαίρεση. Αλλά στην Πεντηκοστή, ο ίδιος ο Θεός κατέρχεται, όχι με οργή, αλλά με έλεος, και όχι για να διασκορπίσει, αλλά για να συγκεντρώσει. Οι Απόστολοι, απλοί ψαράδες, με δύναμη από ψηλά και μέσω του Αγίου Πνεύματος, μίλησαν στις γλώσσες όλων των εθνών που είχαν συγκεντρωθεί στην Ιερουσαλήμ: Πάρθοι, Μήδοι, Ελαμίτες και κάτοικοι της Μεσοποταμίας. Αυτή ήταν η διακήρυξη ότι το Ευαγγέλιο του Χριστού είναι για όλους τους λαούς, ότι τα τείχη του διαχωρισμού έχουν γκρεμιστεί, και ότι στο Αγιο Πνεύμα όλοι είναι ένα εν Χριστώ Ιησού (Επιστολή προς Γαλάτας).

Η φωτιά καθαρίζει και φωτίζει. Η φωτιά καταναλώνει ό,τι είναι ανάξιο και μεταμορφώνει.

Ετσι είναι και με το Αγιο Πνεύμα, που δεν έρχεται για να καταστρέψει αλλά για να εξαγνίσει, όχι για να τρομοκρατήσει αλλά για να φωτίσει. Οι γλώσσες της φωτιάς δεν έκαψαν τους Αποστόλους, γιατί ήταν δοχεία προετοιμασμένα από τον Χριστό μέσω της διδασκαλίας Του, του Πάθους Του και της Ανάστασης Του. Όπως είχε διατάξει ο Κύριος μας, οι μαθητές περίμεναν στο δωμάτιο με προσευχή και ενότητα. Και όταν ήρθε το Αγιο Πνεύμα, ενθαρρύνθηκαν να βγουν και να κηρύξουν το Ευαγγέλιο μέχρι τα πέρατα της γης.

Και εμείς τι; Δεν καλούμαστε και εμείς να είμαστε τέτοια δοχεία του Αγίου Πνεύματος; Η Πεντηκοστή δεν είναι ένα μακρινό γεγονός στις σελίδες της ιστορίας, αλλά ένα διαρκές δώρο, που ανανεώνεται σε κάθε γενιά, που δίνεται στην Εκκλησία μέσω των μυστηρίων του Βαπτίσματος και του Χρίσματος. Όταν στη βάπτισή μας σφραγιστήκαμε με το δώρο του Αγίου Πνεύματος μέσω του Χρίσματος, η ίδια φωτιά μας άγγιξε, και το ίδιο Αγιο Πνεύμα μπήκε μέσα μας και μας σφράγισε ως δικούς Του. Ετσι, κι εμείς είμαστε μέτοχοι της Πεντηκοστής, και καλούμαστε να δώσουμε μαρτυρία για τον Χριστό με τα λόγια, τις πράξεις και τη ζωή μας. Όπως υποσχέθηκε ο Κύριος, το Πνεύμα μένει μέσα μας: “Θα παρακαλέσω τον Πατέρα, και θα σας δώσει έναν άλλο Παράκλητο να είναι μαζί σας για πάντα, το Πνεύμα της αλήθειας.”

Οι Απόστολοι, γεμάτοι από το Αγιο Πνεύμα, πήγαν στον κόσμο με τόλμη, κηρύσσοντας την Ανάσταση ακόμα και μέχρι το μαρτύριο. Ο Πέτρος, που κάποτε αρνήθηκε τον Χριστό από φόβο, τώρα στάθηκε μπροστά στα πλήθη και φώναξε: “Μετανοήστε και βαπτιστείτε ο καθένας σας στο όνομα του Ιησού Χριστού για την άφεση των αμαρτιών σας, και θα λάβετε το δώρο του Αγίου Πνεύματος.” Τρεις χιλιάδες ψυχές προστέθηκαν στην Εκκλησία εκείνη την ημέρα, γιατί η δύναμη του Αγίου Πνεύματος ήταν ακαταμάχητη, διαπερνώντας τις καρδιές όσων άκουσαν. Αλλά εμείς, πολύ συχνά, σβήνουμε τον Θεό μέσα μας με την αμαρτία, την απάθεια, την απουσία μας από τη Θεία Λειτουργία και τα Αγια Μυστήρια της, και τις φροντίδες αυτού του κόσμου. Αφήνουμε τη φλόγα να αδυνατίσει όταν παραμελούμε την προσευχή, εγκαταλείπουμε την Εκκλησία και αποτυγχάνουμε να αγαπάμε ο ένας τον άλλον όπως μας αγάπησε ο Χριστός.

(Συνεχίζεται στην επόμενη σελίδα)

ΜΗΝΥΜΑ ΤΟΥ ΠΑΤΡΟΣ ΚΩΝΣΤΑΝΤΙΝΟΥ

(Συνέχεια)

Επομένως, την Πεντηκοστή, ας ανανεώσουμε τη δέσμευση μας στη ζωή του Αγίου Πνεύματος. Ας αποτινάξουμε τα έργα του σκότους και ας ντυθούμε με την πανοπλία του φωτός. Ας αναζητήσουμε τους καρπούς του Αγίου Πνεύματος, που ο Απόστολος Παύλος απαριθμεί: αγάπη, χαρά, ειρήνη, υπομονή, καλοσύνη, αγαθότητα, πιστότητα, πραότητα και εγκράτεια. Αυτά είναι τα σημάδια μιας ψυχής που φλέγεται από την Πεντηκοστή, μιας ψυχής που αντανakλά την εικόνα του Θεού και προσελκύει άλλους στον Χριστό. Και ας μην ξεχνάμε την ενότητα στην οποία μας καλεί το Άγιο Πνεύμα. Εκείνη την πρώτη Πεντηκοστή, οι Απόστολοι ήταν ομόψυχοι. Το Πνεύμα δεν κατέβηκε πάνω τους ως άτομα διασκορπισμένα και διαιρεμένα, αλλά ως κοινότητα δεμένη με αγάπη και πίστη. Ετσι πρέπει να είναι και με εμάς, την Εκκλησία του ζώντος Θεού. Δεν είμαστε μια συλλογή μοναχικών ψυχών, αλλά ένα σώμα πλεγμένο μαζί από το Άγιο Πνεύμα, με τον Χριστό ως Κεφαλή μας. Το σχίσμα, ο φθόνος, η αδιαφορία και η διχόνοια είναι οι εχθροί της Πεντηκοστής· η ενότητα, η ταπεινοφροσύνη και η φιλανθρωπία είναι οι θρίαμβοι της.

Η Πεντηκοστή είναι η αρχή της συγκομιδής, οι πρώτοι καρποί της Βασιλείας του Θεού. Καθώς το Άγιο Πνεύμα ζει μέσα μας, μας προετοιμάζει για την ημέρα που ο Χριστός θα επιστρέψει στη δόξα Του, όταν η φωτιά του Θεού δεν θα μένει μόνο πάνω μας, αλλά θα μεταμορφώσει ολόκληρη την κτίση, όταν κάθε γλώσσα θα ομολογήσει ότι ο Ιησούς Χριστός είναι ο Κύριος, προς δόξαν του Θεού Πατρός. Μέχρι εκείνη την ημέρα, καλούμαστε να εργαστούμε στον αμπελώνα του Χριστού, να σπείρουμε τους σπόρους του Ευαγγελίου και να εμπιστευτούμε το Άγιο Πνεύμα.

Στη προσευχη, τη λατρεία, και όλη τη ζωή μας προσκυνούμε τον Τριαδικό Θεό - Πατέρα, Υιό και Άγιο Πνεύμα - και Τον ευχαριστούμε για το σωτήριο δώρο της Πεντηκοστής. Ζητούμε από τον Θεό να κατοικήσει μέσα μας, να μας καθαρίσει από κάθε κηλίδα, να μας ενισχύσει σε κάθε δοκιμασία και να μας οδηγήσει σε όλη την αλήθεια. Και ας φέρουμε τη φωτιά του Θεού στις καρδιές μας - τη μοναδική φωτιά που θρέφει αντί να καταστρέφει - ώστε ο κόσμος να γνωρίσει τη Βασιλεία του Θεού ακόμα και σε αυτή τη ζωή, μέσω της πίστης, της ταπεινοφροσύνης, της πιστότητας και της ενεργής συμμετοχής μας στη ζωή του Σώματος του Χριστού, δηλαδή της Εκκλησίας.

+π. Κωνσταντίνος

Ἀπολυτίκιον τῆς Πεντηκοστῆς & τοῦ Ἁγίου Πνεύματος Ἦχος πλ. δ'

Εὐλογητὸς εἶ, Χριστέ ὁ Θεὸς ἡμῶν, ὁ πανσόφους τοὺς ἁγίους ἀναδείξας, καταπέμψας αὐτοῖς τὸ Πνεῦμα τὸ ἅγιον, καὶ δι' αὐτῶν τὴν οἰκουμένην σαγηνεύσας, Φιλάνθρωπε, δόξα σοι.

Ὑμνος/Προσευχὴ τοῦ Ἁγίου Πνεύματος Ἦχος πλ. β'

Βασιλεῦ οὐράνιε, Παράκλητε, τὸ Πνεῦμα τῆς ἀληθείας, ὁ πανταχοῦ παρὼν, καὶ τὰ πάντα πληρὼν, ὁ θησαυρὸς τῶν ἀγαθῶν, καὶ ζωῆς χορηγός, ἐλθέ, καὶ σκηνώσον ἐν ἡμῖν, καὶ καθάρισον ἡμᾶς ἀπὸ πάσης κηλίδος, καὶ σῶσον Ἀγαθὲ τὰς ψυχὰς ἡμῶν.



Apolytikion Hymn of Pentecost & the Holy Spirit Mode 4

Blessed are You, O Christ our God. You sent down the Holy Spirit into the fishermen, and You gave them knowledge and wisdom in everything; and through them, as in a net You caught the whole world. O Lord who loves humanity, glory to You!

Prayer/Hymn of the Holy Spirit Mode pl. 2

Heavenly King, Comforter, Spirit of Truth, present in all places and filling all things, treasury of good things and giver of life: come; take Your abode in us; cleanse us of every stain, and save our souls, O Good one.

SERVICES FOR JUNE 2025

SUNDAY	1	HOLY FATHERS OF THE 1ST ECUMENICAL COUNCIL Matins 9:00 am Divine Liturgy 10:30 am
SATURDAY	7	SATURDAY OF THE SOULS Matins 9:00 am Divine Liturgy & Memorial For all Souls 10:30 am
SUNDAY	8	HOLY PENTECOST Matins 8:45 am Divine Liturgy 10:15 am "Kneeling" Vespers of the Holy Spirit 11:30 am
MONDAY	9	MONDAY OF THE HOLY SPIRIT - FEAST DAY OF OUR CHURCH! Matins 9:00 am Divine Liturgy 10:30 am
SUNDAY	15	SUNDAY OF ALL SAINTS Matins 9:00 am Divine Liturgy 10:30 am
SUNDAY	22	2ND SUNDAY OF MATTHEW Matins 9:00 am Divine Liturgy 10:30 am
SUNDAY	29	SAINTS PETER & PAUL, THE FIRST AMONG THE APOSTLES Matins 9:00 am Divine Liturgy 10:30 am

NOTICE: Fr. Kosta is on holiday in July and returns on July 31. For emergencies, please contact him directly on his mobile phone.

ΑΝΑΚΟΙΝΩΣΗ: Ο π. Κωνσταντίνος είναι σε διακοπές τον Ιούλιο και θα επιστρέψει στις 31 Ιουλίου. Για κάτι επείγον τηλεφωνήστε τον στο κινητό του.

ΑΚΟΛΟΥΘΙΕΣ ΓΙΑ ΤΟΝ ΙΟΥΝΙΟ 2025

ΚΥΡΙΑΚΗ	1	ΑΓΙΩΝ ΠΑΤΕΡΩΝ 1ης ΟΙΚΟΥΜΕΝΙΚΗ ΣΥΝΟΔΟΥ Ορθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΣΑΒΒΑΤΟ	7	ΨΥΧΟΣΑΒΒΑΤΟ Ορθρος 9:00 π.μ. Θεία Λειτουργία & Μνημόσυνο για όλες τις Ψυχές 10:30 π.μ.
ΚΥΡΙΑΚΗ	8	ΑΓΙΑ ΚΑΙ ΜΕΓΑΛΗ ΠΕΝΤΗΚΟΣΤΗ Ορθρος 8:45 π.μ. Θεία Λειτουργία 10:15 π.μ. Εσπερινός Του Αγίου Πνεύματος (Γονυκλισίας) 11:30 π.μ.
ΔΕΥΤΕΡΑ	9	ΤΟΥ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ - ΕΟΡΤΗ ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΜΑΣ! Ορθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΚΥΡΙΑΚΗ	15	ΤΩΝ ΑΓΙΩΝ ΠΑΝΤΩΝ Ορθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΚΥΡΙΑΚΗ	22	2η ΚΥΡΙΑΚΗ ΜΑΤΘΑΙΟΥ Ορθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΚΥΡΙΑΚΗ	29	ΑΓΙΩΝ ΠΕΤΡΟΥ & ΠΑΥΛΟΥ ΤΩΝ ΠΡΩΤΟΚΟΡΥΦΑΙΩΝ ΑΠΟΣΤΟΛΩΝ Ορθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.

PENTECOST LUNCH

FOLLOWING THE DIVINE
LITURGY AT THE
CHURCH HALL

Sunday
June 8



SPONSORED BY



www.larsonlawyers.com

CELEBRATING OUR COMMUNITY

You're invited to our Pentecost Lunch in honour of the Name Day of our Community!

Mark your calendars for **Sunday, June 8, 2025**, and join us for Divine Liturgy, followed by a delightful meal and an afternoon of fellowship in the church hall.

Thanks to the generosity of Larson Lawyers, who are catering and sponsoring this special event, we're looking forward to a delicious meal together!

Let's come together to celebrate and be grateful for our amazing Community and the love of God that binds us!

Please see the Services Schedule for the full schedule for Pentecost weekend.

Holy Pentecost & Feast of the Holy Trinity

Schedule of Services:

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

Lunch in the Church Hall, sponsored by Larson Lawyers

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. Smaragde Mellas |
| 2. Steve Amorgianos | 59. Penny Millionis | 19. Achileas Metsopoulos |
| 3. Phyllis Amorgianos | 60. Maria Morakis | 20. Despina Metsopoulos |
| 4. Sheila Amos | 61. Florina Nisioiu | 21. Nikki Pantoulis |
| 5. Joyce Avgeropoulos | 62. Peter Pantoulis | 22. Peter Pantoulis |
| 6. Peter Avgeropoulos | 63. Helen Pantoulis | 23. Helen Pantoulis |
| 7. Nick Balina | 64. Nikki Pantoulis | 24. Olivia Pietrangelo |
| 8. Katerina Biniaris | 65. Maria Pavlou | 25. Marinos Spourdalakis |
| 9. George Biniaris | 66. Jim Pazianos | 26. Elaine Tsekouras |
| 10. Athena Blieske | 67. Tom Pazianos | 27. John Tsekouras |
| 11. Edric Blieske | 68. Leila Pazianos | 28. Jane Tsekouras |
| 12. Alex Bradatanu | 69. Olivia Pietrangelo | 29. Constantine Tsekouras |
| 13. Iuliana Bradatanu | 70. Sahar Qeer | 30. Lily Tsekouras |
| 14. Ourania Biniaris | 71. Imad Qeer | 31. Harry Tsekouras |
| 15. Anastasios Catanzaro | 72. Effie Saites | 32. Ahileas Tsekouras |
| 16. Gus Chimbakis | 73. Maria Sancartier | 33. Paul Tsekouras |
| 17. Helen Chimbakis | 74. Katerina Scocchia | 34. Sylvia Tsekouras |
| 18. Bill Comminos | 75. Steven Scolie | 35. Christine Vlotaros |
| 19. Angela Damianakos | 76. Irene Binaris | 36. Peter Vlotaros |
| 20. Athena Damianakos | 77. Marinos Spourdalakis | 37. Austin Williams |
| 21. Bill Damianakos | 78. Constantin Todosia | |
| 22. Vicki Dowhos | 79. Manuela 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. Vassilia Amos
2. Nicholas Balina
3. Charlie Biniaris
4. Dimitra Biniaris
5. Katerina Biniaris
6. George Biniaris
7. Toni Biniaris
8. Joanne Frisky
9. Jennie Hartviksen
10. Sotirios Hatzis
11. Theodora Hatzis
12. Joyce Koukos
13. Nick Koukos
14. Peter Koukos
15. Ray Leino
16. Virginia Leino
17. Georgina Mellas

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:

John Kelos (1966)

Fotine Gerasimou (1973)

George Saites (1988)

Thomas Vlotaros (1989)

Zoetsa Panagoulis (1991)

Eugenia Konstantopoulos (1999)

Evaggelos Mellas (2005)

Anastasia Biniaris (2007)

Maria Pantoulis (2010)

Zivko Kasarevic (2012)

Andreas Comminos (2012)

William Biniaris (2017)

Nicholas Milionis (2020)

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.

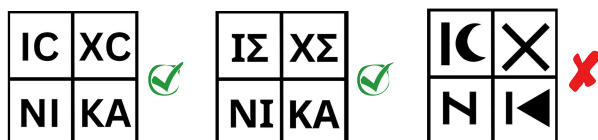
goarchdiocese.ca

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 Church 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 attend a Church Service or Sunday Divine Liturgy and speak with our priest during coffee afterward.

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 God, the Saints, life, and death.

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, who may suggest that you be Chrismated and be officially received into the Eastern Orthodox Church.

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 Archbishop, 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. Hall rental details, including fees, are in this bulletin.

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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