



# JULY 2025



Monthly Bulletin - Holy Trinity Greek Orthodox Church



Saints Cosmas & Damian - cianeas.blogspot.com

FROM FR. KOSTA

Beloved in Christ,

On July 1st, we commemorate the memory of Saints Cosmas and Damian, the Holy Unmercenary Doctors. These Saints, often trained as doctors, provided healing without accepting payment, embodying the Gospel teaching of selfless service and divine mercy. Their lives reflect the Orthodox view of the human person, emphasizing the sanctity of the body and the cooperation and synergy that occur between God's grace and our active participation in our salvation.

These Saints, known in Greek as the Anargyroi (Ανάργυροι), meaning "without silver," revealed to us the meaning of Christian charity, offering healing to the sick without accepting payment. The Unmercenary Physicians saw medicine as a calling to use their gifts to heal freely, just as their Master healed freely those who came to Him. Their work was not separate from their spiritual lives but was a part of their faith and liturgical life—something we should all strive to exemplify in our own lives.

Their ministry is an extension of the Church's sacramental life—a form of liturgical service in the world.

Orthodox theological anthropology defines the unity of the human person: body and soul are not opposites or separate, but united. The unmercenary saints understood healing in this sense. Their approach to medicine concentrated on physical ailments as well as the restoration of the whole person—body and spirit—offering their patients both healing and salvation through the grace of God.

In this manner, the Saints reflect the ministry of Christ, the Great Physician. Christ's miracles of healing are never viewed as isolated wonders but as small revelations of the Kingdom of God in this world and as a glimpse of the transformation humanity will experience at the general resurrection. The holy Unmercenaires did not heal in their names or by their power but always in the name of Christ, acknowledging that all healing ultimately flows from the Word of God, who assumed human nature to restore it from corruption.

(Continued on the next page)

## MAJOR RELIGIOUS DATES & FEASTS

- Cosmas & Damian the Unmercenary Doctors (July 1)
- Marina the Great Martyr (July 17)
- Prophet Elias (Elijah) (July 20)
- Paraskevi the Great Martyr (July 26)
- Panteleimon the Unmercenary Doctor (July 27)



Saint Elijah the Prophet - flickr.com

## Apolytikion Hymn of the Holy Prophet Elias (Elijah) (Tone 4):

The angel incarnate and the Prophets' pedestal, the second Forerunner of Christ's coming, Elias the glorious, sent down divine grace from heaven to Elisha. He drives away diseases, and he cleanses lepers, pouring out healing to those who honour him.

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## *FROM FR. KOSTA (CONTINUED)*

St. Gregory of Nazianzus teaches, "What is not assumed is not healed." This means that Christ's healing of our bodies is grounded in the reality of the Incarnation, when He took on our whole human nature and sanctified it in His Person. The Unmercenarys, in their imitation of Christ, become not merely healers of illness but also bearers of divine life. Their refusal to accept payment signifies their participation in Christ's self-emptying love.

Often, the Unmercenary Saints were not only doctors but also ascetics, and some even became martyrs for their faith. This combination of healing, asceticism, and martyrdom reveals a deeper theological truth. They were not merely physicians, but also committed ascetics. Through prayer and fasting, they became vessels of the Holy Spirit, with their medical practice serving as an outpouring of their holiness.

Their martyrdom further affirms their status as Christ-bearers. By refusing to compromise their faith for worldly recognition or reward, they offered the final witness to the Kingdom. Their healing was not only earthly but also eschatological, as it pointed beyond the temporary relief of illness in this world to the ultimate transformation of human nature in Christ.

The Church honours these Saints as active intercessors and participants in the healing life of the Church. Their lives emphasize their imitation of Christ, their refusal to accept payment, and their role as healers of both soul and body. The Apolytikion Hymn of Saints Cosmas and Damian proclaims: "Wonder-workers, visit our infirmities. Freely you received; freely give to us."

Their icons often depict them holding medical instruments or vials, yet always with the cross, signifying the combination of healing and sanctification. The presence of their icons in hospitals, clinics, and Orthodox medical institutions today reflects a theological reality: the Orthodox

vision of medicine is not purely clinical, but sacramental.

The Holy Unmercenary Physicians exemplify divine healing and the transformation we can experience in our union with Christ. They inspire all of us to view all vocations and work, including medicine, as a means of sanctifying our neighbours.

In an age where we are spiritually fragmented and seen as mere commodities and consumers of media and products, rather than as creatures of God created in His image and likeness, with the potential to become more than what this world will ever teach us, the Unmercenarys remind us of the vital connection between body and soul, service and holiness, us and God.

May we have the intercessions of the Holy Unmercenary Doctors and the strength to humility to follow in their footsteps, turning our lives into a visible presence of the Kingdom of God to those around us.

I wish you a blessed and safe month of July.

+ Fr. Kosta

*If you ever find yourselves in Markham, Ontario (just north of Toronto), the Greek Orthodox Church of Saints Panteleimon, Anna, & Paraskevi has, among other relics, a relic of Saint Panteleimon, one of the Unmercenary Saints, who is also celebrated in July (July 27), which you can visit and venerate.*

## ΜΗΝΥΜΑ ΤΟΥ ΠΑΤΡΟΣ ΚΩΝΣΤΑΝΤΙΝΟΥ

Αγαπητοί εν Χριστώ,

Την 1η Ιουλίου, τιμούμε τη μνήμη των Αγίων Κοσμά και Δαμιανού, των Αγίων Αναργύρων Ιατρών. Αυτοί οι Άγιοι, συχνά εκπαιδευμένοι ως ιατροί, παρείχαν θεραπεία χωρίς να δέχονται αμοιβή, ενσαρκώνοντας τη διδασκαλία του Ευαγγελίου για την ανιδιοτελή υπηρεσία και το έλεος του Θεού. Η ζωή τους αντανάκλα την Ορθόδοξη άποψη για το ανθρώπινο πρόσωπο, τονίζοντας την ιερότητα του σώματος και τη συνεργασία και συνέργεια που συμβαίνει μεταξύ της χάρης του Θεού και της ενεργού συμμετοχής μας στη σωτηρία μας.

Αυτοί οι Άγιοι, γνωστοί στα ελληνικά ως Ανάργυροι, που σημαίνει «χωρίς ασήμι», μας αποκάλυψαν την έννοια της χριστιανικής φιλανθρωπίας, προσφέροντας θεραπεία στους ασθενείς χωρίς να δέχονται αμοιβή. Οι Ανάργυροι Ιατροί έβλεπαν την ιατρική ως μια κλήση (και κλίση) να χρησιμοποιούν τα χαρίσματα τους για να θεραπεύουν ελεύθερα, όπως ακριβώς ο Κύριος θεράπευε ελεύθερα όσους έρχονταν σε Αυτόν. Το έργο τους δεν ήταν ξεχωριστό από την πνευματική τους ζωή, αλλά ήταν μέρος της πίστης και της λειτουργικής τους ζωής - κάτι που όλοι πρέπει να προσπαθούμε να ενσαρκώσουμε στη δική μας ζωή.

Η διακονία τους αποτελεί προέκταση της μυστηριακής ζωής της Εκκλησίας—μια μορφή λειτουργικής διακονίας στον κόσμο.

Η Ορθόδοξη θεολογική ανθρωπολογία ορίζει την ενότητα του ανθρώπινου προσώπου: το σώμα και η ψυχή δεν είναι αντίθετα ή ξεχωριστά, αλλά ενωμένα. Οι Άγιοι Ανάργυροι κατανοούσαν την θεραπεία με αυτή την έννοια. Η προσέγγιση τους στην ιατρική επικεντρώθηκε στις σωματικές ασθένειες καθώς και στην αποκατάσταση ολόκληρου του ατόμου—σώματος και πνεύματος—προσφέροντας στους ασθενείς τους τόσο θεραπεία όσο και σωτηρία μέσω της χάρης του Θεού.

Με αυτόν τον τρόπο, οι Άγιοι αντανακλούν τη διακονία του Χριστού, του Μεγάλου Ιατρού. Τα θαύματα θεραπείας του Χριστού δεν θεωρούνται ποτέ ως μεμονωμένες στιγμές, αλλά ως μικρές αποκαλύψεις της Βασιλείας του Θεού σε αυτόν τον κόσμο και ως μια αποκάλυψη της μεταμόρφωσης που θα βιώσει η ανθρωπότητα κατά τη γενική ανάσταση. Οι Ανάργυροι δεν θεράπευαν στο όνομα τους ή με τη δύναμη τους, αλλά πάντα στο όνομα του Χριστού, αναγνωρίζοντας ότι κάθε θεραπεία τελικά πηγάζει από τον Λόγο του Θεού, ο οποίος ανέλαβε την ανθρώπινη φύση για να την αποκαταστήσει από τη φθορά.

Ο Άγιος Γρηγόριος ο Ναζιανζηνός διδάσκει: «Ό,τι δεν προσλαμβάνεται δεν θεραπεύεται». Αυτό σημαίνει ότι η θεραπεία των σωμάτων μας από τον Χριστό βασίζεται στην πραγματικότητα της Ενσάρκωσης, όταν Αυτός ανέλαβε ολόκληρη την ανθρώπινη φύση μας και την αγίασε στο Πρόσωπό Του. Οι Ανάργυροι, μιμούμενοι τον Χριστό, γίνονται όχι απλώς θεραπευτές ασθενειών αλλά και φορείς θείας ζωής. Η άρνηση τους να δεχτούν πληρωμή δείχνει τη συμμετοχή τους στην αυτοκενωτική αγάπη του Χριστού.

Συχνά, αυτοί οι Άγιοι δεν ήταν μόνο γιατροί αλλά και ασκητές, και μερικοί μάλιστα έγιναν μάρτυρες για την πίστη τους. Αυτός ο συνδυασμός θεραπείας, ασκητισμού και μαρτυρίου αποκαλύπτει μια βαθύτερη θεολογική αλήθεια. Δεν ήταν απλώς γιατροί, αλλά και αφοσιωμένοι ασκητές. Μέσω της προσευχής και της νηστείας, έγιναν σκεύη του Αγίου Πνεύματος, με την ιατρική τους πρακτική να χρησιμεύει ως έκχυση της αγιότητας τους.

Το μαρτύριο τους επιβεβαιώνει περαιτέρω την ιδιότητα τους ως φορείς του Χριστού. Αρνούμενοι να συμβιάσουν την πίστη τους για κοσμική αναγνώριση ή ανταμοιβή, πρόσφεραν την τελική μαρτυρία της Βασιλείας του Θεού. Η θεραπεία τους δεν ήταν μόνο γήινη αλλά και εσχατολογική, καθώς οδηγούσε πέρα από την προσωρινή ανακούφιση της ασθένειας σε αυτόν τον κόσμο, στην τελική μεταμόρφωση της ανθρώπινης φύσης εν Χριστώ.

Η Εκκλησία τιμά αυτούς τους Αγίους ως ενεργούς μεσολαβητές και συμμετέχοντες στη θεραπευτική ζωή της Εκκλησίας. Η ζωή τους δίνει έμφαση στη μίμηση του Χριστού, στην άρνηση τους να δεχτούν πληρωμή και στον ρόλο τους ως θεραπευτές τόσο της ψυχής όσο και του σώματος. Ο Απολυτίκιος Ύμνος των Αγίων Κοσμά και Δαμιανού διακηρύσσει: «Άγιοι Ανάργυροι καὶ θαυματουργοί, ἐπισκέψασθε τὰς ἀσθενείας ἡμῶν, δωρεὰν ἐλάβετε, δωρεὰν δότε ἡμῖν».

Οι αγιογράφοι συχνά τους απεικονίζουν να κρατούν ιατρικά εργαλεία ή φιαλίδια, αλλά πάντα με τον σταυρό, που δείχνει τον συνδυασμό θεραπείας και αγιασμού. Η παρουσία των εικόνων τους σε νοσοκομεία, κλινικές και ορθόδοξα ιατρικά ιδρύματα σήμερα αντανάκλα μια θεολογική πραγματικότητα: το Ορθόδοξο όραμα της ιατρικής δεν είναι μόνο κλινικό, αλλά και μυστηριακό.

(Συνεχίζεται στην επόμενη σελίδα)

## ΜΗΝΥΜΑ ΤΟΥ ΠΑΤΡΟΣ ΚΩΝΣΤΑΝΤΙΝΟΥ

Οι Άγιοι Ανάργυροι Ιατροί αποτελούν παράδειγμα θείας θεραπείας και της μεταμόρφωσης που μπορούμε να βιώσουμε στην ένωση μας με τον Χριστό. Μας εμπνέουν να βλέπουμε όλα τα επαγγέλματα μας, συμπεριλαμβανομένης της ιατρικής, ως μέσο αγιασμού του πλησίον μας.

Σε μια εποχή όπου είμαστε πνευματικά κατακερματισμένοι και θεωρούμαστε απλώς εμπορεύματα και καταναλωτές μέσων και προϊόντων, αντί για πλάσματα του Θεού που δημιουργήθηκαν κατ' εικόνα και καθ' ομοίωση Του, με τη δυνατότητα να γίνουμε περισσότερα από όσα θα μας διδάξει ποτέ αυτός ο κόσμος, οι Άγιοι Ανάργυροι μας υπενθυμίζουν τη ζωοποιό σύνδεση μεταξύ σώματος και ψυχής, υπηρεσίας και αγιότητας, ημών και του Θεού.

Να έχουμε τις πρεσβείες των Αγίων Αναργύρων Ιατρών και τη δύναμη της ταπεινότητας για να ακολουθήσουμε τα βήματα τους, μετατρέποντας τη ζωή μας σε μια ορατή παρουσία της Βασιλείας του Θεού σε όλους γύρω μας.

Σας εύχομαι έναν ευλογημένο και ασφαλή Ιούλιο.

+π. Κωνσταντίνος

*Εάν βρεθείτε ποτέ στο Markham του Οντάριο (βόρεια του Τορόντο), ο Ελληνορθόδοξος Ναός των Αγίων Παντελεήμονος, Αννης και Παρασκευής διαθέτει, μεταξύ άλλων ιερών λειψάνων, και λείψανο του Αγίου Παντελεήμονος, ενός εκ των Αγίων Αναργύρων, ο οποίος επίσης τιμάται τον Ιούλιο (στις 27 Ιουλίου), και μπορείτε να το επισκεφθείτε και να το προσκυνήσετε.*

## Απολυτικιον των Αγίων Αναργύρων Ήχος πλ. δ'.

Άγιοι Ανάργυροι καὶ θαυματουργοί,  
ἐπισκέψασθε τὰς ἀσθενείας ἡμῶν, δωρεὰν  
ἐλάβετε, δωρεὰν δότε ἡμῖν

### Οἶκος των Αγίων Αναργύρων.

Πάσης συνέσεως καὶ σοφίας, ὑπέρκειται ὁ  
λόγος τῶν σοφῶν ἱατρῶν, καὶ πᾶσι γνῶσιν  
παρέχουσι· τοῦ γὰρ Ὑψίστου χάριν λαβόντες,  
ἀοράτως τὴν ῥῶσιν δωροῦνται πᾶσιν· ὅθεν  
κάμοι διηγήσεως χάριν δεδῶρηνται, ὑμνήσαι  
ὡς θεοφόρους, εὐαρέστους Χριστοῦ καὶ  
θεράποντας, ἱαμάτων πλήθη παρέχοντας·  
ἀληθόνων γὰρ πάντας λυτροῦνται, τὸν  
κόσμον ἰώμενοι ἐν τοῖς θαύμασι.



### Apolytikion Hymn of the Holy Unmercenaries Mode Plagal 4.

Holy Unmercenaries and Wonder-workers,  
visit our infirmities. Freely you received; freely  
give to us.

### Oikos of the Holy Unmercenaries

Surpassing all understanding and wisdom is  
the speech of the wise physicians, who impart  
knowledge to all, for they received the grace of  
the Highest and to all invisible grant health.  
Therefore, to me, they have granted the gift of  
narration to extol them as God-bearers and  
servants of Christ, pleasing and acceptable,  
who provide many cures. They relieve  
everyone from pain, and they cure the world by  
their miracles.

## ΑΚΟΛΟΥΘΙΕΣ ΓΙΑ ΤΟΝ ΑΥΓΟΥΣΤΟ 2025

<b>ΠΑΡΑΣΚΕΥΗ</b>	<b>1</b>	<b>ΠΑΡΑΚΛΗΣΗ ΠΡΟΣ ΤΗΝ ΘΕΟΤΟΚΟ</b> Παρακλητικός Κανόνας 7:00 μ.μ.
<b>ΚΥΡΙΑΚΗ</b>	<b>3</b>	<b>8η ΚΥΡΙΑΚΗ ΜΑΤΘΑΙΟΥ</b> Ορθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
<b>ΔΕΥΤΕΡΑ</b>	<b>4</b>	<b>ΠΑΡΑΚΛΗΣΗ ΠΡΟΣ ΤΗΝ ΘΕΟΤΟΚΟ</b> Παρακλητικός Κανόνας 7:00 μ.μ.
<b>ΤΕΤΑΡΤΗ</b>	<b>6</b>	<b>Η ΜΕΤΑΜΟΡΦΩΣΗ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΣΩΤΗΡΟΣ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ</b> Ορθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.  <b>ΠΑΡΑΚΛΗΣΗ ΠΡΟΣ ΤΗΝ ΘΕΟΤΟΚΟ</b> Παρακλητικός Κανόνας 7:00 μ.μ.
<b>ΠΑΡΑΣΚΕΥΗ</b>	<b>8</b>	<b>ΠΑΡΑΚΛΗΣΗ ΠΡΟΣ ΤΗΝ ΘΕΟΤΟΚΟ</b> Παρακλητικός Κανόνας 7:00 μ.μ.
<b>ΚΥΡΙΑΚΗ</b>	<b>10</b>	<b>9η ΚΥΡΙΑΚΗ ΜΑΤΘΑΙΟΥ</b> Ορθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
<b>ΔΕΥΤΕΡΑ</b>	<b>11</b>	<b>ΠΑΡΑΚΛΗΣΗ ΠΡΟΣ ΤΗΝ ΘΕΟΤΟΚΟ</b> Παρακλητικός Κανόνας 7:00 μ.μ.
<b>ΤΕΤΑΡΤΗ</b>	<b>13</b>	<b>ΠΑΡΑΚΛΗΣΗ ΠΡΟΣ ΤΗΝ ΘΕΟΤΟΚΟ</b> Παρακλητικός Κανόνας 7:00 μ.μ.
<b>ΠΕΜΠΤΗ</b>	<b>14</b>	<b>ΠΡΟΕΟΡΤΙΑ ΤΗΣ ΚΟΙΜΗΣΕΩΣ</b> Μέγας Εσπερινός της Κοιμήσεως της Θεοτόκου 7:00 μ.μ.
<b>ΠΑΡΑΣΚΕΥΗ</b>	<b>15</b>	<b>Η ΚΟΙΜΗΣΙΣ ΤΗΣ ΥΠΕΡΑΓΙΑΣ ΚΑΙ ΑΕΙΠΑΡΘΕΝΟΥ ΜΑΡΙΑΣ</b> Ορθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
<b>ΚΥΡΙΑΚΗ</b>	<b>17</b>	<b>10η ΚΥΡΙΑΚΗ ΜΑΤΘΑΙΟΥ</b> Ορθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
<b>ΚΥΡΙΑΚΗ</b>	<b>24</b>	<b>11η ΚΥΡΙΑΚΗ ΜΑΤΘΑΙΟΥ</b> Ορθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
<b>ΤΕΤΑΡΤΗ</b>	<b>27</b>	<b>ΑΓΙΟΥ ΦΑΝΟΥΡΙΟΥ ΤΟΥ ΝΕΟΜΑΡΤΥΡΟΣ</b> Ορθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
<b>ΠΑΡΑΣΚΕΥΗ</b>	<b>29</b>	<b>ΑΠΟΤΟΜΗ ΤΗΣ ΚΕΦΑΛΗΣ ΤΟΥ ΑΓΙΟΥ ΙΩΑΝΝΟΥ ΤΟΥ ΠΡΟΔΡΟΜΟΥ</b> Ορθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
<b>ΚΥΡΙΑΚΗ</b>	<b>31</b>	<b>12η ΚΥΡΙΑΚΗ ΜΑΤΘΑΙΟΥ</b> Ορθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.

## SERVICES FOR AUGUST 2025

<b>FRIDAY</b>	<b>1</b>	<b>PARAKLESIS TO THE MOTHER OF GOD</b> Supplicatory prayer to the Theotokos 7:00 pm
<b>SUNDAY</b>	<b>3</b>	<b>8TH SUNDAY OF MATTHEW</b> Matins 9:00 am    Divine Liturgy 10:30 am
<b>MONDAY</b>	<b>4</b>	<b>PARAKLESIS TO THE MOTHER OF GOD</b> Supplicatory prayer to the Theotokos 7:00 pm
<b>WEDNESDAY</b>	<b>6</b>	<b>THE TRANSFIGURATION OF OUR LORD AND SAVIOUR JESUS CHRIST</b> Matins 9:00 am    Divine Liturgy 10:30 am  <b>PARAKLESIS TO THE MOTHER OF GOD</b> Supplicatory Prayer to the Theotokos 7:00 pm
<b>FRIDAY</b>	<b>8</b>	<b>PARAKLESIS TO THE MOTHER OF GOD</b> Supplicatory prayer to the Theotokos 7:00 pm
<b>SUNDAY</b>	<b>10</b>	<b>9TH SUNDAY OF MATTHEW</b> Matins 9:00 am    Divine Liturgy 10:30 am
<b>MONDAY</b>	<b>11</b>	<b>PARAKLESIS TO THE MOTHER OF GOD</b> Supplicatory prayer to the Theotokos 7:00 pm
<b>WEDNESDAY</b>	<b>13</b>	<b>PARAKLESIS TO THE MOTHER OF GOD</b> Supplicatory prayer to the Theotokos 7:00 pm
<b>THURSDAY</b>	<b>14</b>	<b>FOREFEAST OF THE DORMITION OF THE THEOTOKOS</b> Great Vespers Service 7:00 pm
<b>FRIDAY</b>	<b>15</b>	<b>THE DORMITION OF THE THEOTOKOS AND EVER-VIRGIN MARY</b> Matins 9:00 am    Divine Liturgy 10:30 am
<b>SUNDAY</b>	<b>17</b>	<b>10TH SUNDAY OF MATTHEW</b> Matins 9:00 am    Divine Liturgy 10:30 am
<b>SUNDAY</b>	<b>24</b>	<b>11TH SUNDAY OF MATTHEW</b> Matins 9:00 am    Divine Liturgy 10:30 am
<b>WEDNESDAY</b>	<b>27</b>	<b>ST. PHANOURIOS THE NEW MARTYR</b> Matins 9:00 am    Divine Liturgy 10:30 am
<b>FRIDAY</b>	<b>29</b>	<b>THE BEHEADING OF SAINT JOHN THE FORERUNNER AND BAPTIST</b> Matins 9:00 am    Divine Liturgy 10:30 am
<b>SUNDAY</b>	<b>31</b>	<b>12TH SUNDAY OF MATTHEW</b> Matins 9:00 am    Divine Liturgy 10:30 am



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## GOD BLESS OUR STEWARDS AND THEIR FAMILIES

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

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### 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. Iulieana 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. Theresa Meyer
59. Penny Milionis
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 Saïtes
73. Maria Sancartier
74. Katerina Scocchia
75. Steven Scolie
76. Irene Binaris
77. Marinos Spourdalakis
78. Constantin Todosia
79. Manuella Todosia
80. Elaine Tsekouras
81. Harry Tsekouras
82. Lily Tsekouras
83. Constantine Tsekouras
84. Jane Tsekouras
85. Ahileas Tsekouras
86. Paul Tsekouras
87. Sylvia Tsekouras
88. John Tsekouras
89. Daniel Vasiliu
90. Christine Vlotaros
91. Peter Vlotaros
92. Theodora Voulgaris
93. Georgina Voulgaris
94. Pat Welbourne
95. Chris Welbourne
96. Austin Williams

### 2025

1. Vasilisa Amos
2. Peter Avgeropoulos
3. Joyce Avgeropoulos
4. Nicholas Balina
5. Irene Biniaris
6. Charlie Biniaris
7. Dimitra Biniaris
8. Katerina Biniaris
9. George Biniaris
10. Toni Biniaris
11. Athena Blieske
12. Edric Blieske
13. Iulieana Bradatanu
14. Alexandru Bradatanu
15. Anastasios Catanzaro
16. Gus Chimbakis
17. Helen Chimbakis
18. Joanne Frisky
19. Peter Giardetti
20. Tara Giardetti
21. Jennie Hartviksen
22. Bill Hatzis
23. Stella Hatzis
24. Sotirios Hatzis
25. Theodora Hatzis
26. Penny Kahramanos
27. Lisa Kahramanos
28. Faye Karoutas
29. Andy Karanasos
30. Lori Florindo-Karanasos
31. Joyce Koukos
32. Nick Koukos
33. Peter Koukos
34. Ray Leino
35. Virginia Leino
36. Jack Lotsios
37. Effie Lotsios
38. George Lotsios
39. Dolores Maki
40. Katherine Mayer
41. Chrysoula Mayer
42. Maria Mellas
43. Georgina Mellas
44. Smaragde Mellas
45. Bess Melville
46. Achileas Metsopoulos
47. Despina Metsopoulos
48. Angela Mitsopoulos
49. Nikki Pantoulis
50. Peter Pantoulis
51. Helen Pantoulis
52. Olivia Pietrangelo
53. Effie Saïtes
54. Maria Sancartier
55. Kosma (Steven) Sitko
56. Vicky Soulias
57. Steven Scollie
58. Marinos Spourdalakis
59. Elaine Tsekouras
60. John Tsekouras
61. Jane Tsekouras
62. Constantine Tsekouras
63. Lily Tsekouras
64. Harry Tsekouras
65. Ahileas Tsekouras
66. Paul Tsekouras
67. Sylvia Tsekouras
68. Christine Vlotaros
69. Peter Vlotaros
70. Gina Voulgaris
71. Theodora Voulgaris
72. Chris Welbourne
73. Patricia Welbourne
74. Austin Williams

## 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 understand how challenging it can be 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 speak 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 need to step out with your child temporarily, please return after they've calmed down. As Christ said, "Let the children come to Me." We also encourage visits to the church and a meeting with Fr. Kosta with your children when there is no service, to explain the church to them. Sometimes, children appreciate the church more when it is just for them.

**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:

Matina Coulouris (1982)

Michael Couzelis (1986)

Afrodite Aspropotamitis (1988)

Georgios Soulias (2005)

Ioanna Hatzis (2010)

Kosmas Comminos (2013)

Antonis Biniaris (2018)

*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 for 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 is available 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 Orthodox Church, and not having participated in Sacraments outside the faith. Out-of-town sponsors and godparents require a letter from their priest confirming their eligibility to participate 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 is essential beforehand.

## 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](mailto: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 refraining from participating in 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 perfection 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 putting hands in pockets, wearing sunglasses or earbuds, crossing legs, and engaging in 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 gently wipe your lips. Do not kiss or touch the Chalice.

### Antidoron (blessed bread)

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

### Dress Code

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

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](https://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](https://goarchdiocese.ca)

## PRAYER BOOKS

We have prayer books printed by our Archdiocese available. The books include prayers for morning and evening, meals, and various occasions and circumstances. Please speak with Fr. Kosta about whether you'd like a prayer book for your home or if you'd like to discuss prayer at home, icon corners, and other aspects of practical Orthodoxy.

## WHICH SEAL IS PROPER FOR PROSPHORO?

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



## COMMON QUESTIONS BY VISITORS OR INQUIRERS

### **Q: What does "Greek Orthodox" mean?**

The term "Greek Orthodox" may refer to either 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 you.

### **Q: What Orthodox worship service can I attend if I've never been to one before?**

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 comprises people from diverse 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 result in considerable differences and significant adjustments for those exposed to the Orthodox

approach to 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 an extended period, 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, provided 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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