



The Dormition of the Theotokos and Ever-Virgin Mary - flickr.com

FROM FR. KOSTA

Beloved in Christ,

The Dormition of the Theotokos, also known as the Falling Asleep of the Mother of God, is celebrated each year on August 15 and is one of the Great Feasts on our calendar. We commemorate the peaceful death, or “dormition,” of the Virgin Mary and her bodily resurrection. This Feast is rooted in our Church’s Holy Tradition and is rich in important theological, spiritual, and liturgical significance for the Orthodox Church. It reveals the Church’s veneration of Mary not only as the Mother of God (Theotokos) but also as a model of holiness and the first fruits of the resurrection.

We don’t see the Dormition merely as the end of the Theotokos’ earthly life but also as her full participation in the mystery of Christ’s resurrection. According to Holy Tradition, Mary surrendered her soul to God in peace and without suffering, surrounded by the apostles who were miraculously brought to her side from

all corners of the earth. Three days later, when the Apostle Thomas went to venerate her dead body in the tomb, he found the tomb empty. Holy Tradition holds that she was resurrected bodily into the Kingdom of God.

Unlike Western theology, we do not define the Dormition as a dogmatic matter. However, the Orthodox Church has always affirmed and honoured it through our liturgy, iconography, and the teachings of the Church Fathers. We do not concentrate on legal definitions, but focus on the experience of this mystery within the life of the Church. The Orthodox Church does not declare as dogma whether Mary died or not. However, Tradition strongly affirms that she experienced physical death, imitating her Son, before being raised from the dead and taken (assumed) into the Kingdom.

(Continued on the next page)

MAJOR RELIGIOUS DATES & FEASTS

- The Transfiguration of our Saviour (August 6)
- The Dormition of the Theotokos (August 15)
- Saint Kosmas of Aitolia (August 24)
- Beheading of the St. John the Baptist (August 29)



The Transfiguration of Christ - flickr.com

Apolytikion Hymn of the Transfiguration (Grave Mode):

You were transfigured upon the mountain, O Christ our God, showing to Your disciples Your glory as much as they could bear. Do also in us, sinners though we may be, shine Your everlasting light, by the intercessions of the Theotokos, O Giver of light. Glory to You

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FROM FR. KOSTA (CONTINUED)

From the 1st to the 14th of August, we keep a fast in honour of the Dormition of the Mother of God. During the fasting period, churches hold Paraklesis (Supplicatory) prayer services to the Theotokos, asking her to intercede for us to her Son and our God. During the Dormition Fast, we are called to reflect on our communion with Christ and prepare ourselves spiritually and physically through fasting, prayer, and confession to celebrate the Feast of the Dormition.

The Dormition hymns poetically and theologically refer to Mary as the 'Ark of Life' and the 'Living Temple.' The Church celebrates her role in God's salvation plan and has her as an example of humility, obedience, faithfulness, and holiness. We honour her as the most revered Saint, seeing in her entrance into eternal life as a symbol of hope and a confirmation of Christ's resurrection promise.

In our iconography, Mary lies on her deathbed surrounded by Apostles, with Christ above, receiving her soul. This reversal of the Nativity icon, where Mary holds Christ, teaches us that the Theotokos, who gave birth to the Saviour, is now received by Him into eternal life.

Saint John Chrysostom says that it was fitting that the one who, by the grace of God, preserved her virginity in childbirth should keep her body incorrupt even after death. It was also fitting that she who carried the Creator as a child should dwell in His Kingdom. She who saw her Son and God on the Cross and was pierced at the heart by the sword of sorrow should now look upon Him in His glory as He is seated at the right hand of the Father.

The Dormition of the Theotokos offers us comfort and inspiration, as we see the sacredness of the human body and the love of our Lord for us. We understand the promise of resurrection, and we see dignity in death when it is faced with faith in Christ's resurrection. The Virgin Mary's glorification and salvation are the destiny of those who are faithful to Christ.

As we celebrate this Feast, let us be encouraged in our spiritual struggle, for we now have the Ever-Virgin Mary, not only as the Mother of God but also as our Mother, who continues to intercede for us and all humanity. Worship is for God alone, but we honour and venerate her (and all the Saints), approaching her in our lives as the one who prays constantly for us and leads us to her Son through her example and intercessions.

I wish you all a blessed Dormition Fast and a joyous "Pascha of the Summer" as we celebrate the Falling Asleep and glorification of the Most Holy Theotokos and Ever-Virgin Mary.

+ Fr. Kosta

Αγαπητοί εν Χριστώ,

Η Κοίμηση της Θεοτόκου γιορτάζεται κάθε χρόνο στις 15 Αυγούστου και είναι μία από τις Μεγάλες Γιορτές του ημερολογίου μας. Εορτάζουμε τον ειρηνικό θάνατο ή «κοίμηση» της Παναγίας και την σωματική της ανάσταση. Αυτή η Γιορτή έχει τις ρίζες της στην Ιερά Παράδοση της Εκκλησίας μας και είναι πλούσια σε σημαντική θεολογική, πνευματική και λειτουργική σημασία για την Ορθόδοξη Εκκλησία. Αποκαλύπτει την τιμή της Θεοτόκου από την Εκκλησία όχι μόνο ως Μητέρα του Θεού, αλλά και ως παράδειγμα αγιότητας και πρότυπο των πρώτων καρπών της ανάστασης.

Δεν βλέπουμε την Κοίμηση απλώς ως το τέλος της επίγειας ζωής της Παναγίας, αλλά και ως την πλήρη συμμετοχή της στο μυστήριο της ανάστασης του Χριστού. Σύμφωνα με την Ιερά Παράδοση, η Παναγία παρέδωσε την ψυχή της στον Θεό ειρηνικά και χωρίς πόνο, περιτριγυρισμένη από τους Αποστόλους που ήρθαν θαυματουργικά στο πλευρό της από όλα τα μέρη της γης. Τρεις ημέρες αργότερα, όταν ο Απόστολος Θωμάς πήγε να προσκυνήσει το νεκρό της σώμα στον τάφο, βρήκε τον τάφο άδειο. Η Ιερά Παράδοση υποστηρίζει ότι αναστήθηκε σωματικά στη Βασιλεία του Θεού.

Σε αντίθεση με τη Δυτική θεολογία, δεν ορίζουμε την Κοίμηση ως δογματικό ζήτημα. Ωστόσο, η Ορθόδοξη Εκκλησία την επικύρωσε και την τίμησε πάντα μέσω της λειτουργίας, της εικονογραφίας και διδασκαλίας των Πατέρων της Εκκλησίας. Δεν επικεντρωνόμαστε σε νομικούς ορισμούς, αλλά στην εμπειρία αυτού του μυστηρίου μέσα στη ζωή της Εκκλησίας. Η Ορθόδοξη Εκκλησία δεν δηλώνει ως δόγμα το αν η Παναγία πέθανε ή όχι. Ωστόσο, η Παράδοση επιβεβαιώνει έντονα ότι βίωσε τον σωματικό θάνατο, μιμούμενη τον Υιό της, πριν αναστηθεί και αναληφθεί (ανακτηθεί) στη Βασιλεία.

Από την 1η έως τις 14 Αυγούστου, τηρούμε νηστεία προς τιμήν της Κοιμήσεως της Θεοτόκου. Κατά τη διάρκεια της νηστείας, οι εκκλησίες τελούν Παρακλήσεις προς την Θεοτόκο, ζητώντας της να μεσιτεύσει για εμάς στον Υιό της και Θεό μας. Κατά τη διάρκεια της Νηστείας της Κοιμήσεως, καλούμαστε να σκεφτούμε για την κοινωνία μας με τον Χριστό και να προετοιμαστούμε πνευματικά και σωματικά μέσω νηστείας, προσευχής και εξομολόγησης για να γιορτάσουμε την Εορτή της Κοιμήσεως της Θεοτόκου.

Οι ύμνοι της Κοιμήσεως αναφέρονται ποιητικά και θεολογικά στην Παναγία ως την «Κιβωτό της Ζωής» και τον «Ζωντανό Ναό». Η Εκκλησία τιμά τον ρόλο της στο σχέδιο σωτηρίας του Θεού και την έχει ως παράδειγμα ταπεινότητας,

υπακοής, πίστης και αγιότητας. Την τιμούμε ως την υψηλότερα Αγία, βλέποντας την είσοδο της στην αιώνια ζωή ως σύμβολο ελπίδας και ως επιβεβαίωση της υπόσχεσης της ανάστασης του Χριστού.

Στην εικονογραφία μας, βλέπουμε την Παναγία ξαπλωμένη και περιτριγυρισμένη από τους Αποστόλους, με τον Χριστό από πάνω, να παραλαμβάνει την ψυχή της. Αυτή η αντιστροφή της εικόνας της Γέννησης, όπου η Παναγία κρατά τον Χριστό, μας διδάσκει ότι η Θεοτόκος, που γέννησε τον Σωτήρα, τώρα γίνεται δεκτή από Αυτόν στην αιώνια ζωή.

Μιλώντας για την Κοίμηση της Θεοτόκου, ο Άγιος Ιωάννης ο Χρυσόστομος λέει ότι ήταν πρόπον για εκείνη που, με τη χάρη του Θεού, διατήρησε την παρθενία της κατά τον τοκετό, να διατηρεί το σώμα της άφθαρτο ακόμη και μετά τον θάνατο. Ήταν επίσης πρόπον αυτή που κυοφόρησε τον Δημιουργό ως παιδί να κατοικεί στη Βασιλεία Του. Αυτή που είδε τον Υιό και Θεό της στον Σταυρό και τρυπήθηκε στην καρδιά από το σπαθί της θλίψης, να Τον βλέπει τώρα στη δόξα Του καθώς κάθεται στα δεξιά του Πατέρα.

Η Κοίμηση της Θεοτόκου γίνεται για εμάς πηγή παρηγοριάς και έμπνευσης. Μέσω της Παναγίας, βλέπουμε την ιερότητα του ανθρώπινου σώματος και την αγάπη του Κυρίου για εμάς. Κατανοούμε την υπόσχεση της ανάστασης και βρίσκουμε αξιοπρέπεια στον θάνατο όταν αυτός αντιμετωπίζεται με πίστη στην ανάσταση του Χριστού. Η δόξα και η σωτηρία της Παναγίας είναι ο προορισμός όσων είναι πιστοί στον Χριστό.

Καθώς εορτάζουμε αυτή την Εορτή, ας ενθαρρυνθούμε στον πνευματικό μας αγώνα, γιατί τώρα έχουμε την Αειπάρθενο Μαρία, όχι μόνο ως Θεοτόκο αλλά και ως Μητέρα μας, η οποία συνεχίζει να μεσιτεύει για εμάς και όλη την ανθρωπότητα. Η λατρεία είναι μόνο για τον Θεό, αλλά τιμούμε την Παναγία μας (και όλους τους Αγίους), προσεγγίζοντας την στη ζωή μας ως εκείνη που προσεύχεται συνεχώς για εμάς και μας οδηγεί στον Υιό της μέσω του παραδείγματος και των προσευχών της.

Σας εύχομαι μια ευλογημένη Νηστεία της Κοιμήσεως της Θεοτόκου και ένα χαρούμενο «Πάσχα του Καλοκαιριού» καθώς εορτάζουμε την Κοίμηση της Υπεραγίας Θεοτόκου και Αειπαρθένου Μαρίας.

+π. Κωνσταντίνος

SERVICES FOR AUGUST 2025

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

ΑΚΟΛΟΥΘΙΕΣ ΓΙΑ ΤΟΝ ΑΥΓΟΥΣΤΟ 2025

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

THE TRANSFIGURATION OF OUR SAVIOUR (August 6)

The Transfiguration of the Saviour Christ commemorates the moment on Mount Tabor when Christ revealed His divine glory to three of His disciples—Peter, James, and John—by shining with the uncreated light and conversing with Moses and Elijah. In Orthodox theology, this feast is a profound revelation of Christ's divinity.

At the heart of Orthodox teaching on the Transfiguration lies the ultimate goal of every Orthodox Christian: *theosis*, or deification. The radiant light that emanated from Christ is not created or symbolic but the uncreated light of the divine presence. It is the same light experienced by the Saints and described in the lives of mystics such as St. Gregory Palamas. This light is a manifestation of God's energies, not His essence, and shows that humanity, by grace, can participate in God's glory.

The presence of Moses and Elijah represents the Law and the Prophets, testifying that Jesus is the fulfillment of both. Their appearance also affirms the continuity between the Old and New Covenants, revealing that Christ is at the center of God's plan for humanity's salvation and deification. The disciples' fear and awe show that the divine glory is overwhelming to fallen humanity, yet through Christ, this glory becomes accessible and not only bearable but a source of joy and peace.

The Transfiguration also foreshadows Christ's resurrection and second coming. This event would become a source of hope for the disciples, as it revealed to them and us that suffering and death are not the final word but that divine glory and eternal life are the true destiny of those united with Christ.

The Feast of the Transfiguration focuses on transformation, not only of Christ's appearance but of our hearts. Our hymns of the feast proclaim:

"You were transfigured on the Mount, O Christ God, revealing Your glory to Your disciples as far as they could bear it. Let Your everlasting light also shine upon us sinners through the prayers of the Theotokos."

This hymn encapsulates the Orthodox desire and ultimate goal on this earth: to be illumined by God and to be transformed through divine grace into temples of the Holy Spirit and worthy communicants with Christ.

Η ΜΕΤΑΜΟΡΦΩΣΗ ΤΟΥ ΣΩΤΗΡΟΣ (6 Αυγούστου)

Η εορτή της Μεταμόρφωσης του Σωτήρος Χριστού τιμάει τη στιγμή κατά την οποία, στο Όρος Θαβώρ, ο Χριστός φανέρωσε τη θεία Του δόξα σε τρεις από τους μαθητές Του — τον Πέτρο, τον Ιάκωβο και τον Ιωάννη — λάμποντας με το άκτιστο φως και συνομιλώντας με τον Μωυσή και τον Προφήτη Ηλία. Στην Ορθόδοξη θεολογία, η εορτή αυτή αποτελεί βαθιά αποκάλυψη της θεότητας του Χριστού.

Στην καρδιά της Ορθόδοξης διδασκαλίας για τη Μεταμόρφωση βρίσκεται ο σκοπός κάθε Ορθόδοξου χριστιανού: η θέωση, δηλαδή η κατά χάριν ένωση του με τον Θεό. Το εκθαμβωτικό φως που εξέπεμψε ο Χριστός δεν είναι κτιστό ή συμβολικό, αλλά το άκτιστο φως της θείας παρουσίας. Είναι το ίδιο φως που βιώνουν οι Άγιοι και περιγράφεται στους βίους των μυστικών της Εκκλησίας, όπως του Αγίου Γρηγορίου του Παλαμά. Το φως αυτό είναι η φανέρωση των ενεργειών του Θεού, όχι της ουσίας Του, και φανερώνει ότι ο άνθρωπος, διά της χάριτος του Θεού, μπορεί να συμμετέχει στη Δόξα του Θεού.

Η παρουσία του Μωυσή και του Ηλία εκπροσωπεί τον Νόμο και τους Προφήτες, επιβεβαιώνοντας ότι ο Ιησούς είναι η πλήρωση και των δύο. Η εμφάνιση τους δηλώνει επίσης τη συνέχεια μεταξύ της Παλαιάς και της Καινής Διαθήκης και αποκαλύπτει ότι ο Χριστός βρίσκεται στο επίκεντρο του σχεδίου του Θεού για τη σωτηρία του ανθρώπου. Ο φόβος και το δέος των μαθητών δείχνουν ότι η θεία δόξα είναι αβάσταχτη για την φύση του ανθρώπου· ωστόσο, δια του Χριστού, αυτή η δόξα καθίσταται προσιτή και όχι μόνο ανεκτή, αλλά και πηγή χαράς και ειρήνης.

Η Μεταμόρφωση προεικονίζει επίσης την Ανάσταση και τη Δευτέρα Παρουσία του Χριστού. Το γεγονός αυτό έγινε πηγή ελπίδας για τους μαθητές, καθώς τους αποκάλυψε — και σε εμάς σήμερα — ότι ο πόνος και ο θάνατος δεν έχουν τον τελικό λόγο, αλλά ότι η θεία δόξα και η αιώνια ζωή είναι ο αληθινός προορισμός όσων είναι ενωμένοι με τον Χριστό.

Η εορτή της Μεταμόρφωσης επικεντρώνεται στη μεταμόρφωση, όχι μόνο της μορφής του Χριστού, αλλά και των καρδιών μας. Οι ύμνοι της εορτής αναφωνούν:

«Μετεμορφώθης ἐν τῷ ὄρει, Χριστὲ ὁ Θεός, δείξας τοῖς μαθηταῖς σου τὴν δόξαν σου καθὼς ἠδύναντο· λάμπσον καὶ ἡμῖν τοῖς ἀμαρτωλοῖς τὸ φῶς σου τὸ αἰδίδιον, πρεσβεῖαις τῆς Θεοτόκου.»

Ο ύμνος αυτός συμπυκνώνει την ορθόδοξη επιθυμία και τον ύψιστο σκοπό της ζωής: να φωτιστούμε από τον Θεό και να μεταμορφωθούμε δια της θείας χάριτος Του σε ναούς του Αγίου Πνεύματος και άξιους κοινωνούς του Χριστού.

BACK TO SCHOOL BLESSING

Sunday, September 7, 2025
After the Divine Liturgy



Join us as we bless the backpacks and offer a prayer for students, teachers, and families at the start of the school year.

Don't forget to bring your backpacks and school bags!

Everyone is welcome - children, parents, teachers, and school staff!

Let's start our school year with prayer, fellowship, and God's blessing.

GOD BLESS OUR STEWARDS AND THEIR FAMILIES

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

2024

1. Angie Amorgianos
2. Steve Amorgianos
3. Phyllis Amorgianos
4. Sheila Amos
5. Joyce Avgeropoulos
6. Peter Avgeropoulos
7. Nick Balina
8. Katerina Biniaris
9. George Biniaris
10. Athena Blieske
11. Edric Blieske
12. Alex Bradatanu
13. 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 Sancier
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. Bill Comminos
19. Joanne Frisky

20. Peter Giardetti
21. Tara Giardetti
22. Jennie Hartviksen
23. Bill Hatzis
24. Stella Hatzis
25. Sotirios Hatzis
26. Theodora Hatzis
27. Penny Kahramanos
28. Lisa Kahramanos
29. Faye Karoutas
30. Andy Karanasos
31. Lori Florindo-Karanasos
32. Joyce Koukos
33. Nick Koukos
34. Peter Koukos
35. Ray Leino
36. Virginia Leino
37. Jack Lotsios
38. Effie Lotsios
39. George Lotsios
40. Dolores Maki
41. Katherine Mayer
42. Chrysoula Mayer
43. Maria Mellas
44. Georgina Mellas
45. Smaragde Mellas
46. Bess Melville
47. Achileas Metsopoulos
48. Despina Metsopoulos
49. Angela Mitsopoulos
50. Nikki Pantoulis
51. Peter Pantoulis
52. Helen Pantoulis
53. Olivia Pietrangelo
54. Effie Saïtes
55. Maria Sancier
56. Kosma (Steven) Sitko
57. Vicky Soulias
58. Steven Scollie
59. Marinos Spourdalakis
60. Elaine Tsekouras
61. John Tsekouras
62. Jane Tsekouras
63. Constantine Tsekouras
64. Lily Tsekouras
65. Harry Tsekouras
66. Ahileas Tsekouras
67. Paul Tsekouras
68. Sylvia Tsekouras
69. Christine Vlotaros
70. Peter Vlotaros
71. Gina Voulgaris
72. Theodora Voulgaris
73. Chris Welbourne
74. Patricia Welbourne
75. 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 notify our priest if you find any errors or omissions.

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

Nikolaos Kerpes (1966)
Konstantinos Daskalos (1970)
Walter Andrews (1972)
Agoro Simopoulos (1974)
William Birbilis (1975)
Vasilia (Sheila) Bulgaris (1975)
Vasiliki Soulias (1984)
James Avgeropoulos (1991)
Maria Liosis (1992)
Vlotis Vlotaros (1998)
Emmanuel Amorgianos (2003)
Theodora Durston (2007)
Milan Budimir (2007)
Pagona Commimos (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.*

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 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

I'M ORTHODOX; WHAT DOES THAT MEAN?

This booklet answers the fundamental questions about what it means to be an Orthodox Christian. It is available on the website below or through our Priest.

goarchdiocese.ca

PRAYER BOOKS

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

WHICH SEAL IS PROPER FOR PROSPHORO?

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



COMMON QUESTIONS BY VISITORS OR INQUIRERS

Q: What does "Greek Orthodox" mean?

The term "Greek Orthodox" may refer 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.

**MANY THANKS TO OUR BULLETIN SPONSORS
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Olivia Pietrangelo JD, is a member in good standing with the Greek Orthodox Holy Trinity Church in Thunder Bay. She also works as a lawyer at Larson Lawyers.

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