



Christ Pantocrator, Holy Trinity G.O.Church, Thunder Bay, Ontario

FROM FR. KOSTA

Beloved in Christ,

On September 1, we celebrate the Indiction, marking the beginning of a new liturgical year in the Church.

This sanctified time calls us to reorient our lives toward God, in other words, to repent. Just two weeks into the year, on September 14, we will lift and exalt the Precious and Life-Giving Cross on the Feast of its Exaltation. These two feasts together open to us a window into the divine plan—the economy (οικονομία) of our salvation.

The Indiction is a fresh beginning in Christ. Each year is a gift from God—a time for repentance, transformation, and the correction of our lives. The Church does not begin the year with fireworks, parties, or worldly distractions, but with prayer and supplication to the Lord, asking for a year that is fruitful both physically and spiritually.

The appointed Gospel for September 1 comes from Luke 4, where Christ opens the scroll in the synagogue

and reads from Isaiah: “The Spirit of the Lord is upon Me... to proclaim the acceptable year of the Lord.” According to St. Cyril of Alexandria, this “acceptable year” is not a date on a calendar—it is the very coming of Christ. He is the true New Year of humanity, and in Him, a new creation begins in all who follow Him. In Christ, every beginning is made holy, and we are reminded that time—and all we do within it—is sanctified only when united to Him.

As the year begins with Christ’s proclamation, we almost immediately celebrate the Feast of the Exaltation of the Cross (September 14). It is no coincidence that the Church places this feast at the beginning of the year. As St. Ephraim the Syrian writes, “The Cross is the key to Paradise, the support of the faithful, and the foundation of the Church.”

(Continued on the next page)

MAJOR RELIGIOUS DATES & FEASTS

- Beginning of the Indiction (Ecclesiastical New Year) (Sept. 1)
- Birth of the Theotokos (Sept. 8)
- The Exaltation of the Holy Cross (Sept. 14)
- Great Martyr Thecla (Sept. 24)



The Exaltation of the Holy Cross- flickr.com

Hymn of the Exaltation of the Cross (Tone 1):

Save, O Lord, Your people and bless Your inheritance, granting victory to the faithful over the enemy, and by Your Cross protecting Your commonwealth.

HOLY TRINITY GREEK ORTHODOX CHURCH

651 Beverly Street
Thunder Bay ON P7B 6N2
(807)-344-9522
www.gothunderbay.org
holytrinity@tbaytel.net

Rev. Fr. Konstantinos Tsiolas
fatherkosta@gmail.com
807-357-9984

Board of Directors:

Daniel Vasiliu - *President*
Jennie Hartviksen - *Vice President*
Theresa Mayer - *Treasurer*
Maria Morakis - *Co-Treasurer*
Dolores Maki - *Recording Secretary*
Harry Tsekouras
Irene Biniaris
Georgina Mellas

Philoptochos:
Jennie Hartviksen

GREEK ORTHODOX ARCHDIOCESE OF CANADA

His Eminence Archbishop Sotirios
1 Patriarch Bartholomew Way
(86 Overlea Blvd)
Toronto, Ontario
1-416-429-5757
office@goarchdiocese.ca
www.goarchdiocese.ca

FROM FR. KOSTA (CONTINUED)

St. Gregory of Nyssa teaches that the Cross is not merely a historical event, but the center of all human history: "The Cross stood up, and time itself was divided—before and after. The Cross became the axis on which all things turned." Our liturgical year begins not simply in remembrance of the world's creation, but in the vision of new creation, because only through the Cross do we come to the Resurrection.

Just as the tree in Eden brought the fall when Adam and Eve partook of its fruit, the wood of the Cross brings life to those who venerate it. It is the trophy of Christ, raised not to shame the world but to draw it toward holiness. As St. Andrew of Crete beautifully expresses, the Cross is exalted so that "through it all things may be drawn upward."

Through Christ's trampling over death by His death, the Cross is no longer a symbol of death, but victory. We all carry crosses in life, but we don't have to see them as mere burdens. Through repentance, humility, and prayer, we begin to see them as opportunities for sanctification. To venerate the Holy Cross of Christ is also to accept, embrace, and even venerate our cross, using it to lift ourselves—by God's grace—above the fallen state of the world while still living in it by giving our suffering meaning and allowing God to sanctify us in our patience, humility, mercy, and love for Him and our neighbour.

Time, as St. Maximus the Confessor teaches, is not neutral. It is the arena in which the soul is

purified. It is the battleground of spiritual warfare. We are not meant to drift through the year aimlessly, chasing passions like irrational beasts, but to live as people who walk steadily toward the eternal Kingdom and the Eighth Day—the day of the Second Coming, which is also the first and eternal day of the new creation.

As we begin this ecclesiastical year, may the Cross be our calendar, marking our days with humility, repentance, and love. May the outstretched arms of Christ on the Cross embrace us each hour and lead us ever deeper into communion with Him.

The Church celebrates these feasts, not to burden us, but to liberate us. The beginning of the year is not simply a calendar event, but a sacred invitation: "Behold, I make all things new" (Revelation 21:5).

As a community, let us step into this new Church year not with worldly resolutions, but with a renewed longing for holiness and union with our God. Let us stand at the foot of the Cross, where time is healed and sanctified, and where Christ reigns—not with worldly power, but with crucified humility and love.

A blessed Indiction and new ecclesiastical year to all.

+Fr. Kosta

ΜΗΝΥΜΑ ΤΟΥ ΠΑΤΡΟΣ ΚΩΝΣΤΑΝΤΙΝΟΥ

Αγαπητοί εν Χριστώ,

Την 1η Σεπτεμβρίου, γιορτάζουμε την Ινδίκτιο, σηματοδοτώντας την έναρξη μιας νέας λειτουργικής χρονιάς στην Εκκλησία.

Αυτή η αγιασμένη περίοδος μας καλεί να αναπροσανατολίσουμε τη ζωή μας προς τον Θεό, με άλλα λόγια, να μετανοήσουμε. Μόλις δύο εβδομάδες μετά την έναρξη του έτους, στις 14 Σεπτεμβρίου, θα υψώσουμε τον Τίμιο και Ζωοδόχο Σταυρό κατά την εορτή της Υψώσεως του. Αυτές οι δύο γιορτές μαζί μας ανοίγουν ένα παράθυρο στο σχέδιο του Θεού: την οικονομία της σωτηρίας μας.

Η Ινδίκτιο είναι μια νέα αρχή εν Χριστώ. Κάθε χρόνος είναι ένα δώρο από τον Θεό - μια εποχή για μετάνοια, μεταμόρφωση και διόρθωση της ζωής μας. Η Εκκλησία δεν ξεκινά τη χρονιά με πυροτεχνήματα, χορούς ή κοσμικούς περισπασμούς, αλλά με προσευχή και δέηση στον Κύριο, ζητώντας μια καρποφόρα χρονιά τόσο σωματικά όσο και πνευματικά.

Το καθορισμένο Ευαγγέλιο για την 1η Σεπτεμβρίου προέρχεται από το Λουκά 4, όπου ο Χριστός ανοίγει τον κύλινδρο στη Συναγωγή και διαβάζει από τον Ησαΐα: «Το Πνεύμα του Κυρίου είναι πάνω μου... για να κηρύξω το αποδεκτό έτος του Κυρίου». Σύμφωνα με τον Άγιο Κύριλλο Αλεξανδρείας, αυτό το «αποδεκτό έτος» δεν είναι μια ημερομηνία σε ένα ημερολόγιο - είναι η ίδια η έλευση του Χριστού. Αυτός είναι το αληθινό Νέο Έτος της ανθρωπότητας, και σε Αυτόν, μια νέα δημιουργία ξεκινά σε όλους όσους Τον ακολουθούν. Στον Χριστό, κάθε αρχή γίνεται ιερή, και μας υπενθυμίζεται ότι ο χρόνος - και όλα όσα κάνουμε μέσα σε αυτόν - αγιάζεται μόνο όταν ενώνεται μαζί Του.

Καθώς το έτος ξεκινά με την αναγγελία του Χριστού, σχεδόν αμέσως γιορτάζουμε τη μεγάλη Εορτή της Υψώσεως του Τιμίου Σταυρού (14 Σεπτεμβρίου). Δεν είναι τυχαίο ότι η Εκκλησία τοποθετεί αυτή την εορτή στην αρχή του έτους. Όπως γράφει ο Άγιος Εφραίμ ο Σύρος, «Ο Σταυρός είναι το κλειδί για τον Παράδεισο, το στήριγμα των πιστών και το θεμέλιο της Εκκλησίας».

Ο Άγιος Γρηγόριος Νύσσης διδάσκει ότι ο Σταυρός δεν είναι απλώς ένα ιστορικό γεγονός, αλλά το κέντρο όλης της ανθρώπινης ιστορίας: «Ο Σταυρός στάθηκε, και ο ίδιος ο χρόνος διαιρέθηκε σε πριν και μετά. Ο Σταυρός έγινε ο άξονας γύρω από τον οποίο γύρισαν όλα τα πράγματα». Το λειτουργικό μας έτος ξεκινά όχι απλώς σε ανάμνηση της δημιουργίας του κόσμου, αλλά στο όραμα της νέας δημιουργίας, επειδή μόνο μέσω του Σταυρού ερχόμαστε στην Ανάσταση.

Όπως ακριβώς το δέντρο στην Εδέμ έφερε την πτώση όταν ο Αδάμ και η Εύα έλαβαν από τον καρπό του, το ξύλο του Σταυρού φέρνει ζωή σε όσους το προσκυνούν. Είναι το τρόπαιο του Χριστού, που υψώνεται όχι για να ντροπιάσει τον κόσμο αλλά για να τον προσελκύσει προς την αγιότητα. Όπως εκφράζει όμορφα ο Άγιος Ανδρέας της Κρήτης, ο Σταυρός υψώνεται ώστε «δι' αυτού τα πάντα να έλκονται προς τα πάνω».

Μέσω της καταπάτησης του θανάτου από τον Χριστό με τον θάνατο Του, ο Σταυρός δεν είναι πλέον σύμβολο θανάτου, αλλά νίκης. Όλοι κουβαλάμε σταυρούς στη ζωή, αλλά δεν χρειάζεται να τους βλέπουμε μόνο ως βάρη. Μέσω της μετάνοιας, της ταπεινότητας και της προσευχής, αρχίζουμε να βλέπουμε τους σταυρούς που όλοι μας κουβαλάμε ως ευκαιρίες για αγιασμό. Το να προσκυνούμε τον Τίμιο Σταυρό του Χριστού σημαίνει επίσης να αποδεχόμαστε, να αγκαλιάζουμε, ακόμη και να προσκυνούμε τον σταυρό μας, χρησιμοποιώντας τον για να ανυψώσουμε τον εαυτό μας - με τη χάρη του Θεού - πάνω από την πεσμένη κατάσταση του κόσμου, ενώ παράλληλα ζούμε μέσα σε αυτόν τον κόσμο, δίνοντας νόημα στα παθήματά μας και επιτρέποντας στον Θεό να μας αγιάσει με την υπομονή, την ταπεινότητα, το έλεος και την αγάπη που έχουμε για Αυτόν και τον πλησίον μας.

(Συνεχίζεται στην επόμενη σελίδα)

ΜΗΝΥΜΑ ΤΟΥ Π. ΚΩΝΣΤΑΝΤΙΝΟΥ (Συνέχεια)

Ο χρόνος, όπως διδάσκει ο Άγιος Μάξιμος ο Ομολογητής, δεν είναι ουδέτερος. Είναι η αρένα στην οποία καθαρίζεται η ψυχή. Είναι το πεδίο μάχης του πνευματικού πολέμου. Δεν προοριζόμαστε να περιπλανιόμαστε άσκοπα μέσα στο έτος, κυνηγώντας πάθη σαν τα άλογα ζώα, αλλά να ζούμε ως άνθρωποι που βαδίζουν σταθερά προς την αιώνια Βασιλεία και την Ογδοη Ημέρα - την ημέρα της Δευτέρας Παρουσίας, η οποία είναι επίσης η πρώτη και αιώνια ημέρα της νέας δημιουργίας.

Καθώς ξεκινάμε αυτό το εκκλησιαστικό έτος, ας γίνει ο Σταυρός το ημερολόγιο μας, σηματοδοτώντας τις ημέρες μας με ταπεινότητα, μετάνοια και αγάπη, και τα απλωμένα χέρια του Εσταυρωμένου Χριστού να μας αγκαλιάζουν κάθε ώρα και να μας οδηγούν όλο και πιο βαθιά σε κοινωνία μαζί Του.

Η Εκκλησία γιορτάζει αυτές τις ημέρες, όχι για να μας επιβαρύνει, αλλά για να μας απελευθερώσει. Η αρχή του έτους δεν είναι απλώς ένα ημερολογιακό γεγονός, αλλά μια ιερή πρόσκληση από τον Θεό: «Ιδού, κάνω τα πάντα νέα» (Αποκάλυψη 21:5).

Ως κοινότητα, ας εισέλθουμε σε αυτό το νέο εκκλησιαστικό έτος όχι με κοσμικές αποφάσεις και νοοτροπίες, αλλά με μια ανανεωμένη λαχτάρα για αγιότητα και ένωση με τον Θεό μας. Ας σταθούμε στους πρόποδες του Σταυρού, όπου ο χρόνος θεραπεύεται και αγιάζεται, και όπου ο Χριστός βασιλεύει - όχι με κοσμική δύναμη, αλλά με σταυρωμένη ταπεινότητα και αγάπη.

Εύχομαι ένα ευλογημένο νέο εκκλησιαστικό έτος σε όλους.

+π. Κωνσταντίνος

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:

Athanasios Pagonis (1957)

Ioannis Gerasimos (1958)

Elias Papandreou (Louis Pappas) (1966)

Konstantinos Voulgaris (1976)

Eleni Tsekouras (1977)

John Tsekouras (1984)

Aggeliki Metsopoulos (1988)

Sofia Saïtes (1990)

Antonios Panagoulas (1993)

Nicolas Didaskalou (1995)

Anna Onchulenko (2007)

Effie Vulgaris (2015)

Athanasios Soulias (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.

ΜΗΝΙΑΙΟ ΠΡΟΓΡΑΜΜΑ - ΣΕΠΤΕΜΒΡΙΟΣ 2025

ΚΥΡΙΑΚΗ	ΔΕΥΤΕΡΑ	ΤΡΙΤΗ	ΤΕΤΑΡΤΗ	ΠΕΜΠΤΗ	ΠΑΡΑΣΚΕΥΗ	ΣΑΒΒΑΤΟ
	1	2	3	4	5	6
7 ΚΥΡΙΑΚΗ ΠΡΟ ΤΗΣ ΥΨΩΣΕΩΣ Όρθρος 9:00 π.μ. Θ. Λειτουργία 10:30 π.μ. Ευλογία των σχολικών τοσαντών και προσευχή για την έναρξη της σχολικής χρονιάς στο τέλος της Θ. Λειτουργίας για όλους τους μαθητές.	8 ΓΕΝΕΘΛΙΟΝ ΤΗΣ ΥΠΕΡΑΓΙΑΣ ΘΕΟΤΟΚΟΥ Όρθρος 9:00 π.μ. Θ. Λειτουργία 10:15 π.μ.	9	10 ΕΤΟΙΜΑΣΙΕΣ ΓΙΑ ΤΟ ΣΟΥΒΛΑΚΙ Εθέλοντές: 9 am - 12 pm	11 ΣΟΥΒΛΑΚΙ ΕΡΑΝΟΣ Εθέλοντές: 9 am - 7 pm Ανοιχτό στο καινό: 3 pm - 6:30 pm	12	13
14 Η ΥΨΩΣΙΣ ΤΟΥ ΤΙΜΙΟΥ ΣΤΑΥΡΟΥ Όρθρος 9:00 π.μ. Θ. Λειτουργία 10:30 π.μ.	15	16	17 ΑΓΙΩΝ ΜΑΡΤΥΡΩΝ ΣΟΦΙΑΣ & ΘΥΓΑΤΕΡΩΝ ΑΥΤΗΣ ΑΓΑΠΗΣ, ΕΛΠΙΔΟΣ, ΠΙΣΤΗΣ Όρθρος 9:00 π.μ. Θ. Λειτουργία 10:15 π.μ.	18	19	20
21 ΚΥΡΙΑΚΗ ΜΕΤΑ ΤΗΣ ΥΨΩΣΕΩΣ Όρθρος 9:00 π.μ. Θ. Λειτουργία 10:30 π.μ.	22	23	24	25	26	27
28 1η ΚΥΡΙΑΚΗ ΛΟΥΚΑ Όρθρος 9:00 π.μ. Θ. Λειτουργία 10:30 π.μ.	29	30				

Στις καθημερινές γιορτές, συχνά ο Όρθρος είναι πιο σύντομος και η Θεία Λειτουργία αρχίζει 15 με 20 λεπτά πιο νωρίς.

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.

YOUNG SAINTS' WORKSHOP

THE CROSS LEADS US!

On September 14, we celebrate a special day called the Elevation of the Holy Cross. Long ago, Saint Helen, the mother of Emperor Saint Constantine, went to Jerusalem to find the Holy Cross where Jesus died. After a lot of searching, she found it! The Church celebrates this day to remember that the Cross is not a sad thing—it's a sign of God's love and victory. Jesus used the Cross to defeat death and open the way to heaven!

We lift up the Cross in church on this day and say:
"O Lord, save Your people by Your Cross!"

■ ■ Fun Challenge:

How many crosses can you find in church on Sunday?

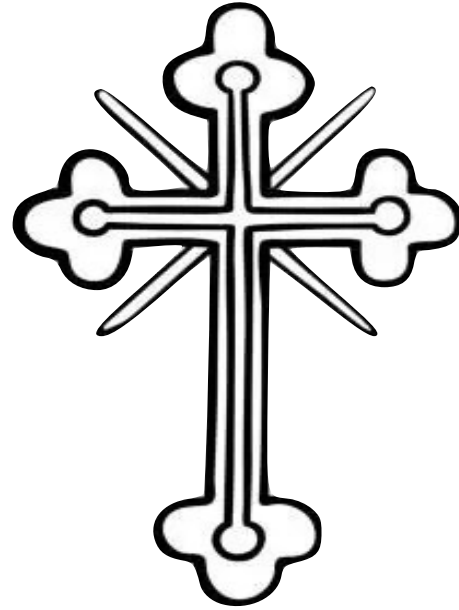
Count them and write the number here: _____



Fill in the Blanks

Word Bank: Cross - World - Light - Faith - Kingdom - Father - Son - Holy Spirit

Dear Lord, on the special feast of the Elevation of the Holy _____, I remember how much You love me. You gave Your life on the Cross to save the whole world. Through the Cross, You brought us life, hope, and _____. Help me to carry my cross every day with love, to be kind, forgiving, and full of _____. Let Your holy Cross be my shield and guide me to Your heavenly _____. I praise You, O Christ, and I thank You for Your Cross. In the name of the _____, and of the _____, and of the _____. Amen.



Colour the Cross

The Cross is our Strength!

The Holy Cross reminds us of God's love and victory over death. We make the Sign of the Cross to ask God to bless us and to remind ourselves that Jesus, and with Him, the Saints and Angels are always with us.

Word Search: Symbols of the Cross

Find these words: CROSS - JESUS - LOVE - LIFE - FAITH - HOLY - CHURCH - VICTORY - LIGHT - PRAY

C	R	O	S	S	L	I	G	H	T
H	O	L	Y	C	H	U	R	C	H
A	O	V	F	J	E	S	U	S	L
I	F	G	V	I	C	T	O	R	Y
T	L	H	E	F	A	I	T	H	I
H	Y	G	L	P	R	A	Y	F	M
U	O	E	W	Q	X	S	Z	O	K
R	L	I	F	E	Z	N	C	B	I
C	J	W	S	R	S	F	G	V	A
C	R	O	S	S	L	O	V	E	L

ORTHODOX PARENTING: RAISING SAINTS / PRACTICAL ORTHODOXY AT HOME

A NEW CHURCH YEAR Resetting Our Family's Faith Life

*Scripture: "If anyone is in Christ, he is a new creation."
— 2 Corinthians 5:17*

September is not just the start of school and cooler weather—it's the start of the Orthodox Church year. The Church, in her wisdom, gives us this fresh beginning each September to remind us that life with Christ is always an opportunity for renewal. As families, this is a perfect time to "reset" our spiritual life. Just as we make plans for our school schedules, sports, and work, we should also plan our lives in accordance with God's will. Children learn their priorities not by what we say, but by what we do. If Sunday Liturgy, family prayer, and church life are regular parts of our rhythm, they will naturally grow to see them as essential.

Practical Ways to Reset This Year:

1. **Recommit to Sunday Worship as a Family.**
Block it into the family calendar now. If other activities are offered on Sundays, explain to children (and to yourselves) why worship comes first—because God is first in our lives.
2. **Prepare Your Home Prayer Corner.**
Dust the icons, replace burned-down candles, and add a new icon or prayer card. Make it a place children want to visit.
3. **Set One Spiritual Goal Together.**
For example: Say the Lord's Prayer together once a day, either before dinner or at bedtime.
4. **Choose One Church Activity to Support.**
Whether it's helping at a fundraiser, bringing food for a potluck, or setting up coffee hour, serving together teaches children that our community is their extended family.

Why This Matters

The Church is not just a building we visit—it's a family we belong to. And our home is meant to be a "little church," where Christ is the center. If we keep both strong, our children will grow up knowing they are loved by God, supported by their parish, and part of something eternal.

Faith-at-Home Challenge:

This month, light a candle in your home prayer corner every night, and gather your family to say the Lord's Prayer together.

NEO ΕΚΚΛΗΣΙΑΣΤΙΚΟ ΕΤΟΣ

Επαναπροσδιορισμός για την Πνευματική Ζωή της Οικογένειας μας

Γραφή: «Εάν κάποιος είναι εν Χριστώ, είναι καινούργιο κτίσμα.» — Β' Κορινθίους 5:17

Ο Σεπτέμβριος δεν είναι μόνο η αρχή του σχολείου και ο ερχομός του φθινοπώρου—είναι η αρχή του νέου εκκλησιαστικού έτους. Έχουμε κάθε Σεπτέμβριο να μας υπενθυμίσει ότι η ζωή εν Χριστώ είναι πάντα μια ευκαιρία για ανανέωση και επιστροφή. Όπως σχεδιάζουμε για το σχολείο, τις δραστηριότητες και την εργασία, έτσι πρέπει να προγραμματίσουμε και τη πνευματική ζωή. Τα παιδιά μαθαίνουν τις προτεραιότητες τους όχι από όσα λέμε, αλλά από αυτά που μας βλέπουν να κάνουμε. Εάν η Θεία Λειτουργία και η οικογενειακή προσευχή είναι σταθερά κομμάτια της ρουτίνας μας, θα μεγαλώσουν θεωρώντας τα απαραίτητα.

Πρακτικοί Τρόποι για Επαναπροσδιορισμό:

1. **Δεσμευτείτε ξανά για την Κυριακάτικη Λατρεία ως Οικογένεια.** Κλείστε την στο οικογενειακό ημερολόγιο τώρα. Αν προκύψουν άλλες δραστηριότητες την Κυριακή, εξηγήστε στα παιδιά (και στον εαυτό σας) γιατί η λατρεία έρχεται πρώτη—επειδή ο Θεός είναι πρώτος στη ζωή μας.
2. **Ετοιμάστε το Σπιτικό Προσευχητάρι.** Καθαρίστε τις εικόνες, αντικαταστήστε τα χρησιμοποιημένα κεριά, προσθέστε μια νέα εικόνα. Κάντε το έναν χώρο που τα παιδιά θέλουν να επισκέπτονται.
3. **Θέστε Έναν Πνευματικό Στόχο Μαζί.** Για παράδειγμα: Πείτε μαζί το Πάτερ Ημών κάθε μέρα πριν το βραδινό γεύμα ή όταν πάτε.
4. **Επιλέξτε Μία Δραστηριότητα της εκκλησίας για Υποστήριξη.** Είτε είναι βοήθεια σε ένα έρανο, φέρνοντας φαγητό για μια σύναξη, ή ετοιμάζοντας τον καφέ, η κοινή διακονία διδάσκει στα παιδιά ότι η κοινότητα μας είναι η εκτεταμένη οικογένειά τους.

Γιατί Έχει Σημασία

Η Εκκλησία δεν είναι απλώς ένα κτίριο που επισκεπτόμαστε—είναι μια οικογένεια στην οποία ανήκουμε. Και το σπίτι μας είναι μια «κατ' οίκον εκκλησία», όπου το κέντρο είναι ο Χριστός. Αν διατηρούμε και τα δύο δυνατά, τα παιδιά μας θα μεγαλώσουν γνωρίζοντας ότι είναι αγαπημένα από τον Θεό, υποστηριζόμενα από την κοινότητα τους και μέλη κάτι αιώνιου.

Πρόκληση για το Σπίτι:

Αυτόν τον μήνα, ανάψτε ένα κερί/καντήλι στο οικογενειακό σας προσευχητάρι κάθε βράδυ και πείτε όλοι μαζί το Πάτερ Ημών μπροστά στις εικόνες σας.

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. Children learn liturgical behaviour by imitating adults. 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.

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!

SOUVLAKI TAKE OUT

Holy Trinity Greek Orthodox Church

651 Beverly Street, Thunder Bay



DATES & TIMES

Thursday, September 11, 2025

Thursday, October 2, 2025

Thursday, October 16, 2025

Thursday, October 30, 2025

Thursday, November 13, 2025

Thursday, November 27, 2025

Cash, Debit, and Credit Accepted
Questions: greekdinner4@gmail.com

A PORTION OF OUR PROFITS WILL BE DEDICATED TO SUPPORTING TOYS FOR TOTS.

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

Lakehead and Confederation Students: \$2 off on any order over \$10 with your Student ID

SOUVLAKI TAKE-OUT VOLUNTEER WORK SCHEDULE

TUESDAY

9:00 am to approximately 12:00 pm

Food deliveries arrive - received usually by Fr. Kosta

WEDNESDAY

9:00 am to approximately 1:00 pm

Chopping vegetables and preparing salads, and setting up for the next day.

THURSDAY

9:00 am to 3:00 pm

Preparing and cooking the rest of the menu, setting up for customers.

3:00 pm to 6:30 pm

Doors open for customers

6:30 to 7:30 pm

Clean-up - washing dishes, mopping, putting equipment in storage.

Please speak with a board member or Fr. Kosta if you or someone you know would like to get involved in our fundraiser.

THE EXALTATION OF THE CROSS

On September 14, the Orthodox Church celebrates the Exaltation of the Holy Cross, one of the most important feasts of the liturgical year. It commemorates the discovery of the True Cross by St. Helena in the 4th century, the dedication of the Church of the Holy Sepulchre in Jerusalem, and the return of the Cross after it had been taken by the Persians.

But beyond the history, the feast points to something much more profound. It reminds us that the Cross is not just a symbol of Christ's suffering, but the very means by which death was destroyed. In Orthodox tradition, the Cross is the "weapon of peace" and the "invincible trophy"—not a mark of defeat, but of victory.

During the service, the Cross is brought out, lifted high, and venerated by the people, reminding every Christian that they are called to take up their cross, just as Christ did, and to follow Him in humility, patience, and love.

Even though this is a major feast, the Church keeps it as a fast day—a sign that the Cross always involves sacrifice. But it's through this sacrifice that new life comes. The Cross leads us to the Resurrection through our self-denial, repentance, and faith.

In the Orthodox Church, to exalt the Cross means not only to lift it in church, but also to place it at the center of our lives as a means of protection from God's enemies and a reminder of the virtues of humility, forgiveness, love, and faithfulness.

Η ΨΩΣΗ ΤΟΥ ΤΙΜΙΟΥ ΣΤΑΥΡΟΥ

Στις 14 Σεπτεμβρίου, η Ορθόδοξη Εκκλησία γιορτάζει την Υψωση του Τιμίου και Ζωοποιού Σταυρού, μία από τις σημαντικότερες εορτές του εκκλησιαστικού έτους. Τιμάται η εύρεση του Τιμίου Σταυρού από την Αγία Ελένη τον 4ο αιώνα, τα εγκαίνια του Ναού της Αναστάσεως στα Ιεροσόλυμα, και η επιστροφή του Σταυρού μετά την αρπαγή του από τους Πέρσες.

Περισσότερο όμως από την ιστορική μνήμη, η εορτή μάς δείχνει ότι ο Σταυρός δεν είναι απλώς σύμβολο πόνου, αλλά το μέσο με το οποίο νικήθηκε ο θάνατος. Στην Ορθόδοξη παράδοση, ο Σταυρός είναι το «όπλο της ειρήνης» και το «αήττητο τρόπαιο» — όχι σημάδι ήττας, αλλά νίκης.

Κατά την ακολουθία, ο Σταυρός υψώνεται και προσκυνείται από τον λαό. Αυτή η πράξη δεν είναι τυπική. Είναι υπενθύμιση πως κάθε χριστιανός καλείται να σηκώσει τον δικό του σταυρό, όπως έκανε ο Χριστός, και να Τον ακολουθήσει με ταπείνωση, υπομονή και αγάπη.

Αν και πρόκειται για μεγάλη γιορτή, η Εκκλησία την τιμά με νηστεία — δείχνοντας ότι ο Σταυρός πάντα συνδέεται με τη θυσία. Όμως μέσα από αυτή τη θυσία έρχεται η νέα ζωή. Ο Σταυρός μάς οδηγεί στην Ανάσταση.

Για την Ορθόδοξη Εκκλησία, το να υψώνουμε τον Σταυρό δεν σημαίνει μόνο να τον σηκώνουμε μέσα στον ναό, αλλά να τον βάζουμε στο κέντρο της ζωής μας.

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 (Scollie)
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. Katherine Mayer
51. Chrysoula Mayer
52. Smaragde Mellas
53. Georgina Mellas
54. Maria Mellas
55. Bess Melville
56. Despina Metsopoulos
57. Achileas Metsopoulos
58. Angela Metsopoulos
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 Scollie
76. Marinos Spourdalakis
77. Constantin Todolia
78. Manuella Todolia
79. Elaine Tsekouras
80. Harry Tsekouras
81. Lily Tsekouras
82. Constantine Tsekouras
83. Jane Tsekouras
84. Ahileas Tsekouras
85. Paul Tsekouras
86. Sylvia Tsekouras
87. John Tsekouras
88. Daniel Vasiliu
89. Christine Vlotaros
90. Peter Vlotaros
91. Theodora Voulgaris
92. Georgina Voulgaris
93. Pat Welbourne
94. Chris Welbourne
95. Austin Williams

2025

1. Vasilis Amos
2. Peter Avgeropoulos
3. Joyce Avgeropoulos
4. Nicholas Balina
5. Ourania Biniaris (Scollie)
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

Please get in touch with Fr. Kosta if there are any errors in this list.

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.

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 when 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 ninth and fortieth days 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 name of the person 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

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 an icon for a major Feast Day.
- 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, stretching out, 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 crossing 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 Digital Chant Stand of the Greek Orthodox Archdiocese of America is a website that publishes the church services for every day of the year, available in both Greek and English. Our church (and many churches) utilize this resource in their worship 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
AND COMMUNITY SUPPORTERS**

Proudly serving the Greek Orthodox Community
Παύσιον εξυπηρέτηση της Ελληνικής Ορθόδοξης Κοινότητας

NEWLY UPDATED & RENOVATED
PARKING FOR OVER 200 CARS
2 LARGE RECEPTION HALLS AVAILABLE
FOR UP TO 300 GUESTS
OPTIONAL RECORDING & LIVE STREAMING
ON-SITE CATERING

 **Harbourview Catering**
by Arbor Memorial
(807) 344-5800
Giovanna Notarbartolo
Catering Manager

 **Harbourview Funeral Centre**
by Arbor Memorial
499 North Cumberland Street
Thunder Bay, Ontario P7A 4R9
(807) 346-8880 (807) 345-6184
Harbourview@arborfuneral.com
www.harbourviewfuneral.ca
Cory Kutschke
Managing Funeral Director
Michael Uitto
Senior Funeral Director
Rachel Isleitson
Funeral Director

THE POWER CENTRE

707 Memorial Avenue
Thunder Bay
P7B 3Z7



Randy Gotziaman Phone: (807) 345-2877
Fax: (807) 344-4995



Our Community is grateful for the
ongoing support of the SSGA.

www.superiorshoresgaming.com



**We Do House
Calls & Hospital
Visits!**

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.

LARSON LAWYERS SERVICES

- Last Will and Testament
- Powers Of Attorney
- Estates and Probate
- Real Estate
- Notarization
- Family Law
- Incorporations

CONTACT US

☎ **807-285-7777**

🌐 **LarsonLawyers.com**

