



MONTHLY CHURCH BULLETIN JANUARY 2023



HOLY TRINITY GREEK ORTHODOX CHURCH, THUNDER BAY, ON



"Great Are You O Lord" Icon found in Toplou Monastery in Crete. The story behind the icon is found in this bulletin.

Source: johnsanidopoulos.com

**HOLY TRINITY
GREEK ORTHODOX CHURCH**

Under the Auspices of the
Greek Orthodox Archdiocese of Canada

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**GREEK ORTHODOX
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CHURCH ETIQUETTE

When attending Divine Services we have the responsibility of maintaining proper decorum and atmosphere in the church. **This includes a proper and respectful dress code and having no food or drink in the church.**

The very first thing to keep in mind is that we are to be at Divine Services **on time**. Reverence, respectful attire, and good manners are required at all times. Irreverent or irrelevant conversations should not go on in the Narthex or in the church proper. There are certain times during the Divine Services when no one should be moving about, entering the church, or being seated.

Wherever a person happens to be at these moments, he or she should stop and **stand** reverently until the proper moment to be seated.

These times are:

- During the Doxology, when the priest is censuring.
- During the small Entrance - the procession of the priest and Altar servers with the Holy Gospel and until the reading of the Epistle.
- When the priest cense the Altar, icons, and congregation throughout the Service.
- During the reading of the Epistle and Gospel.
- During the Great Entrance - the procession of the priest and the Altar servers with the Holy Gifts.
- During the recitation of the Creed of Faith and the Lord's Prayer (Our Father).
- During the Consecration of the Holy Gifts.
- During Holy Communion.
- During any special services such as Memorials or Blessing or the Loaves, special Doxologies, etc.

The General rule is that whenever the priest is outside the Holy Altar either with the censer or giving a blessing, there should be no movement in the church.

When receiving any Sacrament of the church, please use your baptismal/Chrismation name.

FROM
FATHER
KOSTA

Beloved in Christ

Happy and Blessed New Year!

As we begin a new calendar year, most of us look to 2023 with optimism and hope for a fresh start with renewed hope in our lives.

In most cases, New Year's Day's novelty quickly wears off as we fall into the same old routine, and the only thing that changes is that we're a year older.

We sometimes try to treat January 1st as a "reset button" for our lives by making resolutions to change and proclaiming the familiar by now motto, "new year, new me!"

However, for Christians, our "reset button" is every moment we repent. We do not count the time we spend in this life, but rather the treasures and the blessings offered to us in the eternal Kingdom of God because of our conduct and faithfulness in this life. God will bless the new year, not because we brought in the new year with drunkenness and gambling or a new attitude that focuses solely on us but not at all on God. On January 1st and each day of the year, we do those things pleasing to God. January 1st is different only because we treat it differently. What if we were to treat every day as a blessing, an opportunity to be optimistic, joyous, and resolute in our desire to change for the better and become holier? It is not time that is the essence, but life, and what counts is what we do with the life we have on this earth. We do not know the time of our departure from this world; it is all the more important to treat each day as a gift from God and a chance to repent and grow in Christ. Our faith and the Church offer us tools to sanctify our lives and grow closer to God. If you are unsure how to strengthen your faith and apply it to everyday life, your priest is more than happy to help you.

Let's remember that our whole life is a feast - not only on special days, new moons, or even the Lord's days but a feast befitting God, a feast of sincerity and truth. We thank God for giving us one more year to improve, become holy, forgive and be forgiven, and love. One more year to work and amass spiritual treasures. One more chance to call the poor man and make Christ a participant of our table so that we will eat and drink not for our glory but for God's. This year, we will pray, fast, accuse, pardon, praise, censure, enter, exit, sell, and buy. We will choose to be silent and to speak. Whatever we do, let us do it all for the glory of God, and if something is not for the glory of God, then let's not do it or speak of it.

Let us not waste our days. Let us not allow them to slip away in vanity and our years with haste, but let us make each day of virtue in Christ. Then every day will be a celebration of our lives in our Lord.

A blessed Theophany Season to all of you.

In Christ,

Fr. Kosta

FROM
FATHER
KOSTA

Αγαπητοί εν Χριστώ,

Καλή Χρονιά, και ευτυχισμένο το νέο έτος! Καθώς ξεκινάμε ένα νέο ημερολογιακό χρόνο, οι περισσότεροι από εμάς κοιτάμε το 2023 με αισιοδοξία και ελπίδα για μια νέα αρχή, με ανανεωμένη ελπίδα στη ζωή μας. Όμως στις περισσότερες περιπτώσεις, η αισιοδοξία της Πρωτοχρονιάς εξαφανίζεται γρήγορα καθώς πέφτουμε στην παλιά ρουτίνα και το μόνο πράγμα που αλλάζει είναι ότι γερνάμε ένα χρόνο.

Μερικές φορές προσπαθούμε να αντιμετωπίσουμε την 1 Ιανουαρίου ως ένα «κουμπί επαναφοράς» για τη ζωή μας, παίρνοντας αποφάσεις για αλλαγή και διακηρύσσοντας το γνωστό μέχρι τώρα σύνθημα, «νέος χρόνος, νέος εγώ!».

Ωστόσο, για τους Χριστιανούς, το "κουμπί επαναφοράς" είναι κάθε στιγμή που μετανοούμε. Δεν μετράμε τον χρόνο που έχουμε σε αυτή τη ζωή, αλλά μάλλον τι κάνουμε με τον χρόνο που μας έχει δωθεί. Μετράμε τους θησαυρούς και τις ευλογίες που μας προσφέρονται στην αιώνια Βασιλεία του Θεού λόγω της συμπεριφοράς και της πίστης μας σε αυτή τη ζωή. Ο Θεός θα ευλογήσει το νέο έτος, όχι επειδή φέραμε το νέο έτος με μέθη και τράπουλες ή με την έννοια μας αποκλειστικά σε εμάς αλλά καθόλου στον Θεό. Την 1 Ιανουαρίου και κάθε μέρα του χρόνου, πρέπει να κάνουμε εκείνα τα πράγματα που είναι ευάρεστα στον Θεό. Η πρωτοχρονιά είναι διαφορετική μόνο γιατί εμείς την βλέπουμε διαφορετικά. Τι θα γινόταν αν βλέπαμε κάθε μέρα ως μια ευλογία και μια ευκαιρία να είμαστε αισιόδοξοι, χαρούμενοι και αποφασιστικοί στην επιθυμία μας να αλλάξουμε προς το καλύτερο και να γίνουμε πιο άγιοι; Δεν είναι ο χρόνος που είναι η ουσία, αλλά η ζωή, και αυτό που μετράει είναι τι κάνουμε με τη ζωή που έχουμε σε αυτή τη γη. Δεν γνωρίζουμε την ώρα της αναχώρησης μας από αυτόν τον κόσμο. Έτσι είναι ακόμη πιο σημαντικό να αντιμετωπίζουμε κάθε μέρα ως δώρο από τον Θεό και μια ευκαιρία να διορθώσουμε τη νοοτροπία μας και να ζήσουμε τη ζωή εν Χριστώ. Η πίστη μας και η Εκκλησία προσφέρουν εργαλεία για να αγιοποιήσουμε τη ζωή μας και να έρθουμε πιο κοντά στον Θεό. Εάν δεν είστε βέβαιοι πώς να ενισχύσετε την πίστη σας ή να την εφαρμόσετε στην καθημερινή ζωή, ο ιερέας σας είναι πολύ χαρούμενος να σας βοηθήσει.

Ας θυμόμαστε ότι όλη μας η ζωή είναι μια γιορτή - όχι μόνο σε ειδικές μέρες, νέα φεγγάρια ή ακόμα και θρησκευτικές γιορτές, αλλά μια γιορτή να δοξάσουμε τον Θεό, μια γιορτή ειλικρίνειας και αλήθειας. Ευχαριστούμε τον Θεό που μας έδωσε έναν ακόμη χρόνο να βελτιωθούμε, να γίνουμε άγιοι, να συγχωρήσουμε και να συγχωρηθούμε, να αγαπήσουμε και να μας αγαπήσουν. Ένας ακόμη χρόνος για να εργαστούμε και να συγκεντρώσουμε πνευματικούς θησαυρούς. Άλλη μια ευκαιρία να καλέσουμε τον φτωχό και να κάνουμε τον Χριστό συμμετοχο στο τραπέζι μας για να φάμε και να πιούμε όχι για τη δόξα μας αλλά για τη δόξα του Θεού. Φέτος, θα προσευχηθούμε, θα νηστέψουμε, θα κατηγορήσουμε και θα συγχωρήσουμε, θα παινέσουμε, θα κατακρίνουμε, θα πουλήσουμε και θα αγοράσουμε. Θα επιλέξουμε να σιωπήσουμε ή να μιλήσουμε. Ό,τι κάνουμε, ας το κάνουμε για τη δόξα του Θεού, και αν κάτι δεν είναι για τη δόξα του Θεού, τότε ας μην το κάνουμε ούτε ας μιλήσουμε για αυτό.

Ας μην σπαταλήσουμε της μέρες μας. Ας μην τις αφήσουμε να ξεφύγουν στη ματαιότητα και τα χρόνια μας με βιασύνη, αλλά ας κάνουμε κάθε μέρα ημέρα αρετής εν Χριστώ. Τότε κάθε μέρα θα είναι μια γιορτή της χριστιανικής ζωής μας.

Εν Χριστώ,
π. Κωνσταντίνος

SERVICES FOR JANUARY 2023

SUNDAY	1	THE CIRCUMCISION OF CHRIST / SUNDAY BEFORE THEOPHANY St. Basil the Great, Archbishop of Caesarea in Cappadocia Matins 9:00 am Divine Liturgy of St. Basil the Great 10:30 am
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THURSDAY	5	EVE OF THEOPHANY Vesperal Divine Liturgy of St. Basil the Great and Blessing of the Waters 7:00 pm
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FRIDAY	6	THE HOLY THEOPHANY OF OUR LORD AT THE JORDAN RIVER Matins & Blessing of the Waters 9:15 am Divine Liturgy 10:30 am
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SATURDAY	7	THE SYNAXIS (GATHERING) OF ST. JOHN THE BAPTIST Matins 9:15 am Divine Liturgy 10:30 am
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SUNDAY	8	SUNDAY AFTER THE THEOPHANY Matins 9:15 am Divine Liturgy 10:30 am
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SUNDAY	15	12th SUNDAY OF LUKE Matins 9:15 am Divine Liturgy 10:30 am
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TUESDAY	17	ST. ANTHONY THE GREAT Matins 9:15 am Divine Liturgy 10:30 am
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SUNDAY	22	15th SUNDAY OF LUKE Matins 9:15 am Divine Liturgy 10:30 am
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SUNDAY	29	SUNDAY OF THE CANAANITE WOMAN Matins 9:15 am Divine Liturgy 10:30 am

ΑΚΟΛΟΥΘΙΕΣ ΙΑΝΟΥΑΡΙΟΥ 2023

ΚΥΡΙΑΚΗ	1	ΠΕΡΙΤΟΜΗ ΤΟΥ ΙΗΣΟΥ ΧΡΙΣΤΟΥ / ΠΡΟ ΤΩΝ ΦΩΤΩΝ Αγ. Βασιλείου Αρχιεπισκόπου Καισαρείας της Καππαδοκίας, του Μεγάλου Όρθρος 9:15 π.μ. Θεία Λειτουργία Αγίου Βασιλείου 10:30 π.μ.
ΠΕΜΠΤΗ	5	ΠΑΡΑΜΟΝΗ ΤΩΝ ΘΕΟΦΑΝΕΙΩΝ Εσπερινή Θεία Λειτουργία Αγ. Βασιλείου & Αγιασμός 7:00 μ.μ.
ΠΑΡΑΣ.	6	ΤΑ ΑΓΙΑ ΘΕΟΦΑΝΕΙΑ ΤΟΥ ΚΥΡΙΟΥ ΣΤΟΝ ΙΟΡΔΑΝΗ ΠΟΤΑΜΟ Όρθρος & Μέγας Αγιασμός 9:15 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΣΑΒΒΑΤΟ	7	ΣΥΝΑΞΙΣ ΤΟΥ ΑΓΙΟΥ ΙΩΑΝΝΟΥ ΤΟΥ ΒΑΠΤΙΣΤΟΥ Όρθρος 9:15 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΚΥΡΙΑΚΗ	8	ΚΥΡΙΑΚΗ ΜΕΤΑ ΤΩΝ ΦΩΤΩΝ Όρθρος 9:15 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΚΥΡΙΑΚΗ	15	12η ΚΥΡΙΑΚΗ ΛΟΥΚΑ Όρθρος 9:15 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΤΡΙΤΗ	17	ΑΓ. ΑΝΤΩΝΙΟΥ ΤΟΥ ΜΕΓΑΛΟΥ Όρθρος 9:15 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΚΥΡΙΑΚΗ	22	15η ΚΥΡΙΑΚΗ ΛΟΥΚΑ Όρθρος 9:15 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΚΥΡΙΑΚΗ	29	ΚΥΡΙΑΚΗ ΤΗΣ ΚΥΡΙΑΚΗΣ ΤΗΣ ΧΑΝΑΝΑΙΑΣ ΓΥΝΑΙΚΑΣ Όρθρος 9:15 π.μ. Θεία Λειτουργία 10:30 π.μ.

A Scenic Icon Inspired by the Prayer of St. Sophronios of Jerusalem for the Great Sanctification of the Waters

The Service of the Great Sanctification probably first appeared in the Holy Land, where the Jordan River is located. It is not known who is the first composer of the original nucleus of the sanctification service. One tradition says the Service of the Great Sanctification was written by Saint Basil the Great when he passed through Jerusalem.

An important part of the Service of the Great Sanctification is the prayer in which is uttered "Great are You O Lord" (*Μέγας ει Κύριε*) written by the Holy Patriarch Sophronios of Jerusalem. This is an excellent example of theological thought and literary discourse. In this prayer with poetic phrases the Great Feast of Theophany is praised, and it begins with the word "Today", which is repeated twenty times with rich verses in images that follow one after the other. In the middle of the prayer, the Priest says in a loud voice: "Great are You O Lord and marvelous our Your works and no word is sufficient to praise Your marvels." This is the peak moment of the sacramental ritual.

Toplou Monastery is a 15th century monastery located in a dry and barren area in the Lasithi region, on the eastern part of the island of Crete in Greece. There one can find an amazing icon called "Great Are You O Lord" with 61 scenes inspired by the Prayer of Saint Sophronios of Jerusalem in the Service of the Great Sanctification. At the bottom of this icon there is an inscription in Greek letters, but with misspellings: "*Ιωάννου πόνημα Κορνάρου εις τους 25 χρόνους της ηλικίας του δηα συνδρομής δε του Πανοσιωτάτου κυρου Παρθενίου Ιερομονάχου ηγουμένου το επίκλην Καφούρος εις τον Ε χρόνον της ηγουμενίας αυτού, αψο*" (The work of John Kornaros in the 25th year of his age through the contribution of the All- Venerable lord Parthenios the Hieromonk the abbot of Kaphouros in the 5th year of his abbotship, in 1770.). On the left there is another inscription: "*Δέησης του δούλου του Θεού Δημητρίου προσκυνητού, συμβήας και των τέκνων αυτού*" (Prayer of the servant of God Demetrios the pilgrim, his wife and his children.). From this we see how important the Service of the Great Sanctification is for the life of the Church and how the theology and the inexpressible mystery of the incarnation of the Word of God became words and art.

Source: johnsanidopoulos.com

Note: The prayer of St. Sophronios is read during the Sanctification of the Waters prayer on the Eve of Theophany (Jan. 5) and the morning of the Feast (Jan. 6 morning), since the Blessing of the Waters is done on both days. Please attend one of (or both) the services (see schedule of Services) and take part in this beautiful prayer. Part of the prayer is also read at every Baptism.

Why Was Jesus Baptized?

Jesus sanctified Baptism by being Himself baptized. If the Son of God was baptized, what godly man is he that despises Baptism? But He was baptized not that He might receive remission of sins, for He was sinless; but being sinless, He was baptized, that He might give to them that are baptized a divine and excellent grace. "For since the children are partakers of flesh and blood, He also Himself likewise partook of the same" (Heb. 2:14), that having been made partakers of His presence in the flesh we might be made partakers also of His Divine grace: thus Jesus was baptized, that thereby we again by our participation might receive both salvation and honor.

According to Job, there was in the waters the dragon that "draws up Jordan into his mouth" (Job 40:23). Since, therefore, it was necessary to break the heads of the dragon in pieces, He went down and bound the strong one in the waters, that we might receive power to "tread upon serpents and scorpions" (Lk. 10:19). The beast was great and terrible. "No fishing-vessel was able to carry one scale of his tail": destruction ran before him, ravaging all that met him. The Life encountered him, that the mouth of Death might henceforth be stopped, and all we that are saved might say, "O death, where is your sting? O grave, where is your victory?" (1 Cor. 15:55). The sting of death is drawn by Baptism.

For you go down into the water, bearing your sins, but the invocation of grace, having sealed your soul, suffers you not afterwards to be swallowed up by the terrible dragon. Having gone down dead in sins, you come up quickened in righteousness. For if you have been "united with the likeness of the Savior's death" (Rom. 6:5), you shall also be deemed worthy of His Resurrection. For as Jesus took upon Him the sins of the world, and died, that by putting sin to death He might rise again in righteousness; so you also by going down into the water, and being in a manner buried in the waters, as He was in the rock, are raised again "walking in newness of life".

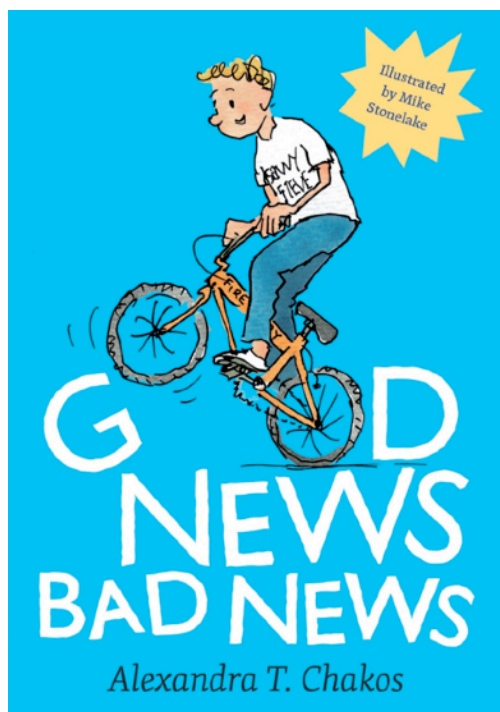
Moreover, when you have been deemed worthy of the grace, He then gives you strength to wrestle against the adverse powers. For as after His Baptism He was tempted forty days (not that He was unable to gain the victory before, but because He wished to do all things in due order and succession), so you likewise, though not daring before your baptism to wrestle with the adversaries, yet after you have received the grace and are henceforth confident in "the armor of righteousness" (2 Cor. 6:7), must then do battle, and preach the Gospel, if you will.

Jesus Christ was the Son of God, yet He preached not the Gospel before His Baptism. If the Master Himself followed the right time in due order, ought we, His servants, to venture out of order?

By St. Cyril of Jerusalem, from Catechetical Lecture 3

Source: johnsanidopoulos.com

RECOMMENDED READING



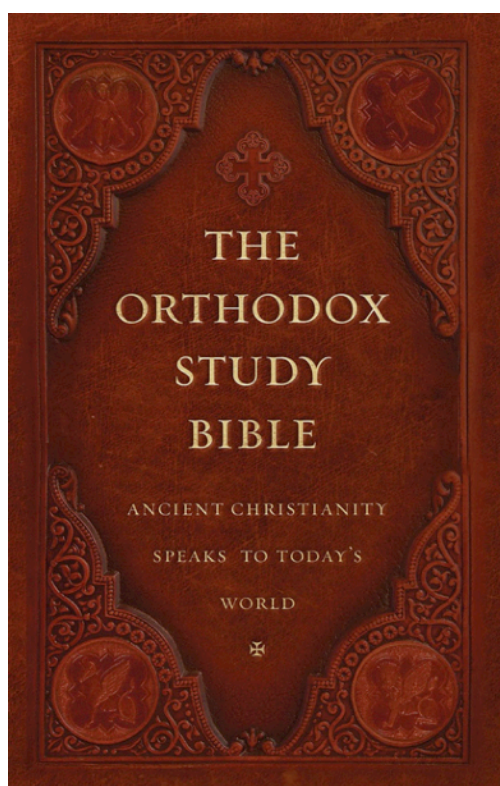
Both books can be found at:

<https://store.ancientfaith.com>

Description: Eight-year-old Steven desperately wants to win the top prize in his school's fundraising campaign - a shiny new BMX bike. The good news is that just selling lots of boxes of cheese and sausage will help him win. The bad news? He's willing to break rules and bend the truth to make his dream come true. Meet Steven and his family - older brother, Paul, who is glad he doesn't have to sell stuff; little sister, Sophia, who tries to keep the peace between her battling brothers; Dad, an Orthodox priest, busy with his own fundraising to build a new church; and Mom, just trying to keep up with all the activity. Enter into this charming world of a young clergy family - a place where God's presence is revealed in unexpected ways.

Age Range: 7 – 12 years

About the Author: Presvytera Alexandra has spent the major portion of her life communicating with children. She is the mother of four and the grandmother of fourteen. She has worked for many years as a preschool teacher, a Sunday school teacher, and an organizer of summer camp and vacation church school programs, as well as working as a professional clown and storyteller. Using her knowledge of Greek, English, Spanish, Portuguese, and Swahili, she has entertained children with her stories in the many countries where she has lived and traveled. Good News, Bad News is a story based on real-life events that happened while she was raising her own beautiful children.



Description: The Orthodox Study Bible is the fruit of over twenty years of labor by many of the best Orthodox Christian theologians of our time. Here, by the grace of God, you will find the living water of His Word with comprehensive study guides and teachings that bring to our modern world the mind of the ancient Christian Church. It is the first ever full-length (Old and New Testaments) Orthodox Study Bible in English.

Note: This recommendation is a bit tongue-in-cheek, but you would be surprised (or maybe you wouldn't be) how many Orthodox Christians have not read the Bible, or even just the New Testament. The bonus with this Bible is every page has commentary and explanations on the verses and themes found in its pages. Do you have a Bible at home? The only time a Bible is useless to a Christian is when it's not being read.



Blessing of Homes for Theophany

If you wish to have Fr. Kosta bless your home and/or business during the Theophany season, please contact him directly.

Phone/Text: 807-357-9984
Email: fatherkosta@gmail.com

Fr. Kosta's schedule is as follows:

January 6th: 4:00 pm to 9:00 pm
January 7th: 10:00 am to 2:00 pm **or** 5:00 pm to 9:00 pm
January 8th: 10:00 am to 2:00 pm **or** 5:00 pm to 9:00 pm

If you live out of town, or need a different date, please call Fr. Kosta.
The last day of House Blessings is January 22, 2023.



Registered Charity
85799 4099 RR0001

Our Community is always happy to help out the Dew Drop Inn through our Souvlaki Dinners and our Philoptochos Ladies.

Please help out this worthy cause during the Holidays and throughout the year by donating or volunteering.

dewdropinnthunderbay.ca



DIGITAL CHANT AND CHURCH SERVICES RESOURCE

The full services for all Sundays and major feast days of the year, available in Greek and English in PDF format - what many of our churches use for our services. Go to the website and follow along!

dcs.goarch.org

I'M ORTHODOX, WHAT DOES THAT MEAN?

This booklet answers the basic questions of what it means to be an Orthodox Christian. Available at the website below or through our priest:

<https://goarchdiocese.ca>

DONATIONS AND MEMBERSHIPS

Donations and memberships can be paid in person or electronically - preferably via direct e-transfer at holytrinity@tbaytel.net.

You can also use the PayPal link on our website. If you wish to pay by cheque or cash, please speak with our treasurer or the priest.

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 have to suppress it. All are welcome! Sit somewhere where it is easier for your little ones to see and hear what is going on - even if that means you sit at the front. They tire of seeing the backs of others' heads. We know how hard it is to have small children in Liturgy. Please don't be discouraged. We love you and want you here.

Quietly explain the Liturgy to your children:

The Small Entrance

The Gospel (the Good News) coming into the world

The Epistle and Gospel Readings

Our message for the day

The Sermon/Homily

The clergy speaks about the Bible readings, the Saints, and the Holy Days

The Offering (Anaphora)

Bowing to our King and offering Him our gifts, that He may change them into His Body and Blood and offer them back to us

Holy Communion

Christ is in us and we are in Him

Sing the hymns, pray, and voice the responses with the chanters and the choir. Children learn liturgical behaviour by copying you. Remember that we are here to worship Christ. If you have to temporarily leave the service with your child, feel free, but please come back when your child calms down. As Christ said, "Let the children come to Me." If you need to walk your child around, feel free. Also, we encourage you to visit the church and Fr. Kosta with your children on days when there is no service, so you can explain to them a few things about the church. The children will also get a different appreciation of the church when they have it all to themselves.

To the members of our Community, the presence of children is a gift to the Church and a reminder that our Community is growing. Please pray for our children and welcome them by giving a smile of encouragement to their parents. Remember that the way we welcome children in the Church directly affects the way they respond to the Church, Christ, and to one another. Let them know they are home!

WEDDINGS, BAPTISMS, FUNERALS, AND MEMORIALS

Please speak with Fr. Kosta directly regarding dates, sponsors (Koumbaroi), preparations, and any other questions you have. Visit our website for information, or contact fr. Kosta directly.

www.gothunderbay.org

fatherkosta@gmail.com

Common Questions by First-Time Visitors or Inquirers

Q: What does "Greek Orthodox" mean?

The term Greek Orthodox may refer either to the Orthodox Church as a whole or to the churches of the Eastern Roman Empire or "Byzantine" areas. Greek Orthodox also refers to the style of liturgical rite used in the Church.

In the western world, Greek Orthodox mainly refers to Orthodox Christians of Greek descent. However, non-Orthodox people sometimes apply the term to all Orthodox Christians without regard to ethnicity, much as the term Roman Catholic is used to refer to all those who belong to the Roman Catholic Church, despite not being of Italian ancestry.

Q: What language are your services in?

Our Divine Liturgy is done in English and Greek, with most of the prayers done in English, while the hymns which are 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 and sometimes in Greek as well.

Q: Do I have to be Greek or Orthodox to attend services?

You do not have to be Greek or Orthodox to attend services. Everyone is welcome to attend and inquire about our theology and liturgical practices. In fact, we often have visitors in our church.

Please note that you need to be baptized Orthodox, in good standing, to receive the Sacraments. Being Greek does not automatically make you Orthodox, or vice versa. Our priest is available if you have any questions regarding your attendance at our church. Please feel free to contact him via text, or email a couple of days before you visit and he'll answer any questions you have.

Q: What is a good service to attend if I've never been to an Orthodox service before?

It is recommended that you speak to the priest beforehand about attending a service so you will be prepared for what to expect.

Q: How will I fit in your congregation if I'm not Greek?

You will fit in just fine. We have many people who are not Greek, whether they come from different nationalities, are converts or married to a Greek Orthodox person. Orthodoxy is universal. You do not need to be Greek to be a member of the Church. Before thinking about fitting in, it is suggested that you simply learn about Orthodoxy and also get to know the congregation at Holy Trinity. Orthodoxy is not something you can jump into with both feet. It takes time and patience.

Q: I'm an Orthodox Christian but visiting for the first time. What should I do?

It is important that you contact the priest and let him know you are visiting, especially if you wish to receive Holy Communion.

Orthodox services can be overwhelming or confusing for people who are being exposed to them for the first time. Please feel free to speak with our priest after the service regarding your experience, as well as any questions you may have. On Sundays, coffee hour is the best time to talk with our priest and members of our congregation.

Stewardship and Fees

As you know, it takes every little bit of financial and volunteer help to keep our church operating. Please renew your stewardship/membership and support our church with an annual commitment.

Please pay all fees to the treasurer (phone number can be found in this bulletin) or through e-transfer at holytrinity@tbaytel.net. The fees go towards the operational cost of the church building, not to the priest.

Annual Stewardship

Family: \$600

Single Regular Members (Age 18+) & Seniors: \$300/person

University/College Students: \$100

Associate Members (non-Orthodox spouse): \$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

Fees must be paid to the treasurer at least two (2) weeks prior to a Sacrament.

- * Parents and Godparents, as well as couples and Sponsors (Koumbaroi) must be in good financial standing with our community by **having paid their stewardship (membership) for the past two consecutive years**. Please speak with our treasurer and make sure your financial obligations are up to date.
- * Godparents and wedding Sponsors (Koumbaroi) **must also be in ecclesiastical good standing** in the Orthodox Church by being baptized Orthodox, having their marriages blessed in the Orthodox Church and not taken part in a Sacrament outside the Orthodox Faith. Out of town Sponsors & Godparents must provide a letter from their priest stating they are canonically able to take part in a Sacrament.
- * Couples where one member is not baptized Orthodox must speak with the priest prior to booking a Wedding.

Stewardship

Each person/family can make a personal commitment to support our church throughout the year. Stewardship is an act of faith. When we believe, stewardship follows. Stewardship is caring for our church community and its members. It is faith in action; action motivated by humble gratitude to God for his blessings in our life. Our church is a tremendous blessing in our lives.


With Gratitude to God for Our Members & Stewards

2022

1. Peter Avgeropoulos
2. Joyce Avgeropoulos
3. Nick Balina
4. Charlie Biniaris
5. Dimitra Biniaris
6. Katerina Biniaris
7. Athena Blieske
8. Iulieana Bradatanu
9. Alexandru Bradatanu
10. Gus Chimbakis
11. Helen Chimbakis
12. Bill Comminos
13. Zachary Cordingley
14. Athena Damianakos
15. Bill Damianakos
16. Cristina Derouin
17. Joanne Frisky
18. Peter Giardetti
19. Tara Giardetti
20. Harry Glymitsas
21. Dimitra Glymitsas
22. Sotirios Hatzis
23. Theodora Hatzis
24. Bill Hatzis
25. Stella Hatzis
26. Lisa Kahramanos
27. Penny Kahramanos
28. Faye Karoutas
29. Nick Koukos
30. Joyce Koukos
31. Peter Koukos
32. Angela Lento (Mitsopoulos)
33. Penny Millionis
34. Despina Mitsopoulos
35. Ahileas Mitsopoulos
36. Florina Nisioiu
37. Nikki Pantoulis
38. Peter Pantoulis
39. Helen Pantoulis
40. Maria Pavlou
41. Tom Pazianos
42. Leila Pazianos
43. Jim Pazianos
44. Virginia Pazianos
45. Imad Qeer
46. Effie Saites
47. Maria Sancartier
48. Kosma Sitko
49. Katerina Scocchia
50. Vicky Soulias
51. Constanin Todosia
52. Manuela Todosia
53. Sasha Topolniski
54. Constantine Tsekouras
55. Jane Tsekouras
56. Ahileas Tsekouras
57. Paul Tsekouras
58. Sylvia Tsekouras
59. Harry Tsekouras
60. Lily Tsekouras
61. Elaine Tsekouras
62. John Tsekouras
63. Daniel Vasiliu
64. Georgina Voulgaris
65. Theodora Voulgaris
66. Chris Welbourne
67. Pat Welbourne

Memberships paid after the publication of this Bulletin will appear on next month's issue.

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