



MONTHLY CHURCH BULLETIN 2023

FEBRUARY



HOLY TRINITY GREEK ORTHODOX CHURCH, THUNDER BAY, ON

FROM
FATHER
KOSTA

Beloved in Christ

Sometimes the Christian Orthodox Church is seen as old-fashioned, struggling to hold on to the past and avoiding progressive ideas and reformation. God does not change according to our whims but is constant throughout the ages. He is the Truth, and the one characteristic of the Truth is that it is consistent. Therefore, the dogmas, the core of our Christian faith, cannot change. The moment we change something, whether through addition or subtraction, we add our views and beliefs to the Truth. Our goal is not to change God and our Church's dogma by making them more "worldly." Instead, we join Christ wanting Him to transform us into complete and holy human beings. In Christ, we adopt a godly mindset, living Christ-centred lives.

The Church has been and continues to be quite progressive throughout the centuries through technological, architectural, and administrative changes. Even theological changes - or rather, clarifications - have taken place to promote and live a life in Christ more efficiently and correctly. However, in our progress, we always look back to Christ, His Apostles, and their Apostolic successors for guidance to not stray from the Apostles' faith, which was given to them by Christ Himself. So as we progress throughout the centuries, we always look back to ensure that our progress does not change our dogmas and Holy Tradition, and we remain faithful to the Truth of God.

We will never be perfect Christians. Our perfection will happen when we inherit God's Kingdom on the Day of Judgement. What distinguishes us as good Christians is not our baptism in Christ but that we live a life faithful to Him and His Church. God invites us to His Kingdom as heirs, but He is still the Master. We do not make the rules about what is acceptable or not in someone else's house. We know what God's expectations of us are because He sent His only-begotten, unique Son to show us the way of life that is pleasing to the Father. Our baptism is our entrance into the Body of Christ (His Church) but does not automatically grant us His Kingdom, especially if we neglect our life in Christ and follow morals and ways of life that do not honour the One, True God.

If we want to follow Christ, we must know and love Him. We cannot do that separately from His Church or by not worshipping Him in His temple. It also cannot be done by not praying or being ignorant of our faith. The opportunity to worship and rejoice in God is always there in the Church Services. On the Mondays of Great Lent, there will be opportunities to learn about God and our faith through prayer and talks on the Orthodox Faith. I encourage you to take advantage of these opportunities to sanctify and re-orient your relationships with our Lord. You will find more information in this bulletin.

In Christ,
Fr. Kosta

Αγαπητοί εν Χριστώ,

Μερικές φορές η Χριστιανική Ορθόδοξη Εκκλησία θεωρείται παλιομοδίτικη, που αγωνίζεται να κρατήσει το παρελθόν και αποφεύγει τις προοδευτικές ιδέες και τη μεταρρύθμιση. Ο Θεός δεν αλλάζει σύμφωνα με τις ιδιοτροπίες μας, αλλά είναι ο ίδιος “εις τους αιώνες.” Αυτός είναι η Αλήθεια, και ένα χαρακτηριστικό της Αλήθειας είναι ότι δεν αλλάζει. Επομένως, τα δόγματα, ο πυρήνας της χριστιανικής μας πίστης, δεν μπορούν να αλλάξουν. Τη στιγμή που αλλάζουμε κάτι, είτε με πρόσθεση είτε με αφαίρεση, προσθέτουμε τις δικές μας απόψεις και πεποιθήσεις στην Αλήθεια. Στόχος μας δεν είναι να αλλάξουμε τον Θεό και το δόγμα της Εκκλησίας μας κάνοντας τα πιο «κοσμικά». Αντίθετα, ενωνόμαστε με τον Χριστό θέλοντας Αυτόν να μας μεταμορφώσει σε ολοκληρωμένους και άγιους ανθρώπους. Ζώντας μια εν Χριστώ ζωή, υιοθετούμε μια ευσεβή νοοτροπία, ζώντας ζωές με επίκεντρο τον Κύριο.

Η Εκκλησία υπήρξε και συνεχίζει να είναι αρκετά προοδευτική ανά τους αιώνες μέσα από τεχνολογικές, αρχιτεκτονικές και διοικητικές αλλαγές. Ακόμη και θεολογικές αλλαγές (ή μάλλον διευκρινίσεις) έχουν γίνει για να προωθεί μια σωστή εν Χριστώ ζωή πιο αποτελεσματικά και σωστά. Ωστόσο, στην πρόοδο μας, ανατρέχουμε πάντα στον Χριστό, στους Αποστόλους Του και στους Αποστολικούς διαδόχους τους για καθοδήγηση ώστε να μην απομακρυνθούμε από την πίστη των Αποστόλων, που τους δόθηκε από τον ίδιο τον Χριστό. Καθώς λοιπόν προοδεύουμε στους αιώνες, κοιτάμε πάντα πίσω για να διασφαλίσουμε ότι η πρόοδος μας δεν αλλάζει τα δόγματα μας και την Αγία Παράδοση και παραμένουμε πιστοί στην Αλήθεια του Θεού.

Δεν θα γίνουμε ποτέ τέλειοι Χριστιανοί. Η τελειότητα μας θα συμβεί όταν κληρονομήσουμε τη Βασιλεία του Θεού την Ημέρα της Κρίσης. Αυτό που μας διακρίνει ως καλούς Χριστιανούς δεν είναι το βάπτισμα μας στον Χριστό αλλά ότι ζούμε μια ζωή που είναι πιστή σε Αυτόν και την Εκκλησία Του. Ο Θεός μας προσκαλεί στη Βασιλεία Του ως κληρονόμους, αλλά εξακολουθεί να είναι ο Κύριος του σπιτιού. Δεν καθορίζουμε τους κανόνες σχετικά με το τι είναι αποδεκτό ή όχι στο σπίτι κάποιου άλλου. Γνωρίζουμε ποιες είναι οι προσδοκίες του Θεού από εμάς επειδή έστειλε τον μονογενή, μοναδικό Υιό Του για να μας δείξει τον τρόπο ζωής που είναι αρεστός στον Πατέρα. Το βάπτισμα μας είναι η είσοδος μας στο Σώμα του Χριστού (Την Εκκλησία Του), αλλά δεν μας παραχωρεί αυτόματα τη Βασιλεία Του, ειδικά αν παραμελούμε τη ζωή μας εν Χριστώ και ακολουθούμε ήθη και τρόπους ζωής που δεν τιμούν τον Ένα, Αληθινό Θεό.

Αν θέλουμε να ακολουθήσουμε τον Χριστό, πρέπει να Τον γνωρίσουμε και να Τον αγαπήσουμε. Δεν μπορούμε να το κάνουμε αυτό χωριστά από την Εκκλησία Του ή με το να μην Τον λατρεύουμε στον ναό Του. Δεν μπορεί επίσης να γίνει με το να μην προσευχόμαστε ή να αγνοούμε την πίστη μας. Η ευκαιρία να λατρεύουμε τον Θεό υπάρχει πάντα στις Εκκλησιαστικές Ακολουθίες. Τις Δευτέρες της Μεγάλης Τεσσαρακοστής θα υπάρχουν ευκαιρίες να μάθουμε για τον Θεό και την πίστη μας μέσα από προσευχή και ομιλίες για την Ορθόδοξη Πίστη στην αγγλική γλώσσα. Σας ενθαρρύνω να επωφεληθείτε από αυτές τις ευκαιρίες για να αγιοποιήσετε τις ζωές σας και να τις προσανατολίσετε προς τον Κύριο μας. Περισσότερες πληροφορίες θα βρείτε σε αυτό το δελτίο.

Εν Χριστώ,
π. Κωνσταντίνος

**HOLY TRINITY
GREEK ORTHODOX CHURCH**

Under the Auspices of the
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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.

SERVICES FOR FEBRUARY 2023

| | | |
|-----------------|-----------|--|
| THURSDAY | 2 | THE RECEPTION OF OUR LORD IN THE TEMPLE Matins 9:00 am Divine Liturgy 10:30 am |
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| SUNDAY | 5 | SUNDAY OF THE PUBLICAN & THE PHARISEE Beginning of the Triodion Matins 9:00 am Divine Liturgy 10:30 am |
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| FRIDAY | 10 | THE HOLY PRIEST-MARTYR HARALAMBOS Matins 9:00 am Divine Liturgy 10:30 am |
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| SUNDAY | 12 | SUNDAY OF THE PRODIGAL SON Matins 9:00 am Divine Liturgy 10:30 am |
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| SATURDAY | 18 | 1st AND MAIN SATURDAY OF SOULS Matins 9:15 am Divine Liturgy and Memorial Prayer 10:30 am |
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| SUNDAY | 19 | MEATFARE SUNDAY St. Philothei of Athens Patron Saint of Philoptochos Matins 9:00 am Divine Liturgy 10:30 am |
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| SATURDAY | 25 | 2nd SATURDAY OF SOULS Matins 9:00 am Divine Liturgy and Memorial Prayer 10:30 am |
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| SUNDAY | 26 | CHEESEFARE SUNDAY St. Photini the Samaritan Woman of the Gospel Matins 9:00 am Divine Liturgy 10:30 am FORGIVENESS VESPERS Great Vespers 7:00 pm |
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| MONDAY | 27 | CLEAN MONDAY - GREAT LENT BEGINS Great Compline Service 6:00 pm Discussion in English on the Orthodox Christian Faith with Fr. Kosta to follow until 8:30 pm |

During Lent, starting on Monday, February 27, the following Weekday Services are taking place:

Every Monday - Great Compline at 6:00 pm and a discussion with Fr. Kosta from 7:00 pm to 8:30 pm.

Every Wednesday - Pre-Sanctified Divine Liturgy at 7:00 pm

Every Friday - Salutations / Akathist Hymn at 7:00 pm

ΑΚΟΛΟΥΘΙΕΣ ΦΕΒΡΟΥΑΡΙΟΥ 2023

| | | |
|----------------|-----------|---|
| ΠΕΜΠΤΗ | 2 | Η ΥΠΑΠΑΝΤΗ ΤΟΥ ΚΥΡΙΟΥ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ. |
| ΚΥΡΙΑΚΗ | 5 | ΚΥΡΙΑΚΗ ΤΟΥ ΤΕΛΩΝΟΥ & ΤΟΥ ΦΑΡΙΣΑΙΟΥ Αρχή Τριώδιου Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ. |
| ΠΑΡΑΣΚ. | 10 | Ο ΑΓΙΟΣ ΙΕΡΟΜΑΡΤΥΣ ΧΑΡΑΛΑΜΠΟΣ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ. |
| ΚΥΡΙΑΚΗ | 12 | ΚΥΡΙΑΚΗ ΤΟΥ ΑΣΩΤΟΥ ΥΙΟΥ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ. |
| ΣΑΒΒΑΤΟ | 18 | 1ο ΚΑΙ ΚΥΡΙΟ ΨΥΧΟΣΑΒΒΑΤΟ Όρθρος 9:00 π.μ. Θεία Λειτουργία & Μνημόσυνο 10:30 π.μ. |
| ΚΥΡΙΑΚΗ | 19 | ΚΥΡΙΑΚΗ ΤΗΣ ΑΠΟΚΡΕΩ Αγίας Φιλοθέης Αθηναίας Προστατιδος της Φιλόπτωχου Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ. |
| ΣΑΒΒΑΤΟ | 25 | 2ο ΨΥΧΟΣΑΒΒΑΤΟ Όρθρος 9:00 π.μ. Θεία Λειτουργία & Μνημόσυνο 10:30 π.μ. |
| ΚΥΡΙΑΚΗ | 26 | ΚΥΡΙΑΚΗ ΤΗΣ ΤΥΡΙΝΗΣ Αγίας Φωτεινής της Σαμαρείτιδος Γυναίκας του Ευαγγελίου Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ. ΕΣΠΕΡΙΝΟΣ ΤΗΣ ΣΥΓΧΩΡΗΣΕΩΣ Μέγας Εσπερινός 7:00 μ.μ. |
| ΔΕΥΤΕΡΑ | 27 | ΚΑΘΑΡΑ ΔΕΥΤΕΡΑ - ΑΡΧΗ ΤΗΣ ΜΕΓΑΛΗΣ ΤΕΣΣΑΡΑΚΟΣΤΗΣ Μέγα Απόδειπνο 6:00 μ.μ. Ακολουθεί συζήτηση στα αγγλικά με τον π. Κων/νο πάνω στη Ορθόδοξη πίστη έως τις 8:30 |

Κατα τη διάρκεια της Τεσσαρακοστής, αρχίζοντας τη Δευτέρα, 27 Φεβρουαρίου, θα έχουμε τις παρακάτω εβδομαδιαίες ακολουθίες:

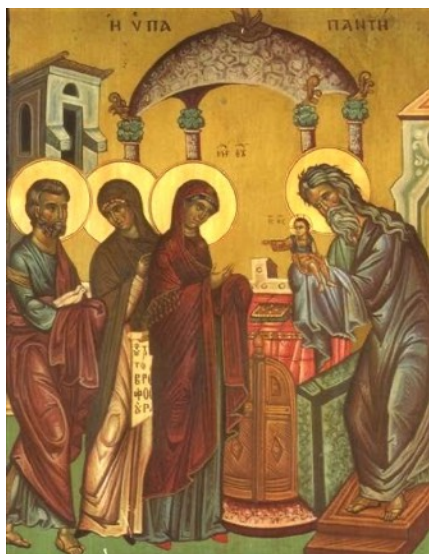
Κάθε Δευτέρα - Μέγα Απόδειπνο στις 6:00 μ.μ. και συζήτηση στην Αγγλική γλώσσα από 7:00 έως 8:30 μ.μ.

Κάθε Τετάρτη - Προηγιασμένη Θεία Λειτουργία στις 7:00 μ.μ.

Κάθε Παρασκευή - Χαιρετισμούς / Ακάθιστο Ύμνο στις 7:00 μ.μ.

Origins of the Feast of the Reception of Christ in the Temple

By St. Nikolai Velimirovich



Speaking about the spread and celebration of Christmas, St. John Chrysostom says: "Magnificent and noble trees when planted in the ground shortly attain great heights and become heavily laden with fruit; so it is with this day." So it is with the day of the Reception of our Lord in the Temple.

In the beginning this day was discussed among Christians but the solemn celebration began from the period of the great Emperor Justinian. During the reign of this emperor, a great pestilence afflicted the people in Constantinople and vicinity so that about five-thousand or more people died daily. At the same time a terrible earthquake occurred in Antioch. Seeing the weakness of man's ability to prevent these misfortunes the emperor, in consultation with the patriarch, ordered a period of fasting and prayer throughout the entire empire. And, on the day of the Reception itself, arranged great processions throughout the towns

and villages that the Lord might show compassion on His people. And truly, the Lord did show compassion; for the epidemic and earthquake ceased at once.

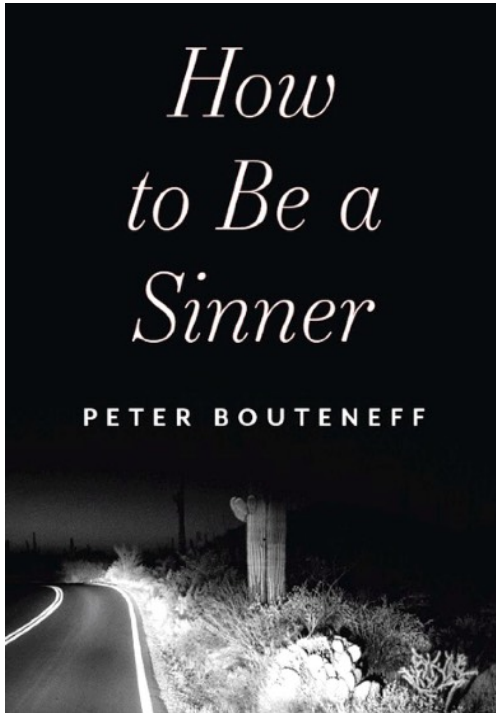
This occurred in the year 544 A.D. Following this and from that time on, the Feast of the Reception began to be celebrated as a major feast of the Lord. The tree, in time, grew and began to bring forth abundant fruit.

The Presentation, Meeting, or Reception of Christ in the Temple?

On February 2nd the Orthodox Church celebrates one of its Twelve Great Feasts which in Greek has been called Υπαπαντή (Υpapanti) since the institution of the feast in the 6th century. This is a carefully chosen word that explains precisely what we celebrate on February and. The most common words chosen to translate Υπαπαντή into the English language are the words Presentation and Meeting. However, though it is true there was a presentation of Christ to the temple, and you could even say there was a meeting that took place between Christ and Symeon, yet these words do not most accurately convey what we in fact are celebrating as it is meant to be conveyed through the word Υπαπαντή.

Υπαπαντή comes from the verb υπαπαντώ (υπό + απαντώ), which in modern Greek is translated as προυπαντώ. Therefore in modern Greek this feast could be called the Προϋπάντηση (Proipantisi). Another word for προϋπάντηση is υποδοχή (ypodochi). Proipantisi and ypodochi are translated into English as either Reception or Welcoming. Since the synaxarion and hymns of the feast constantly speak of Christ being received by Symeon, and the iconography indicates it, we can conclude that the most accurate English translation of Υπαπαντή is Reception. Therefore on February 2nd, we celebrate the Reception of Christ by Symeon, who was divinely foretold that he would not die until he beheld the Lord's Christ.

RECOMMENDED READING



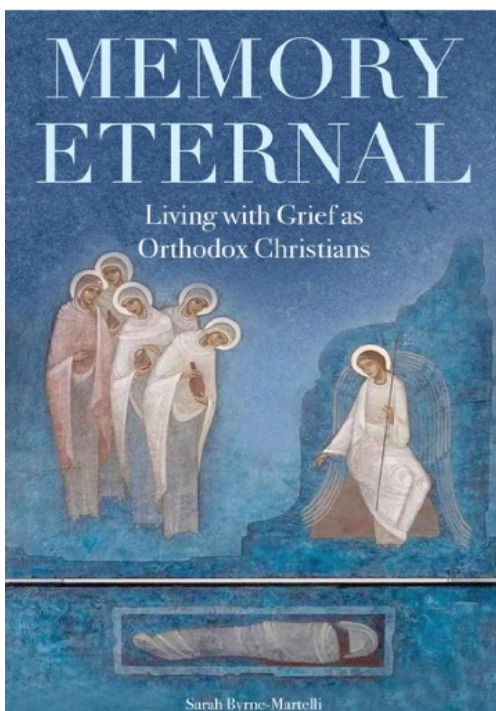
Description: We call ourselves “sinners” in much of our church life. Yet the sinner identity—when done right—brings peace of mind, a clear conscience, and love for others. Addressing topics like guilt, shame, and self-care, this compassionate guide will help you reflect on your life in surrender to God’s mercy. Written by an internationally recognized professor of Orthodox theology, this book will speak to you wherever you find yourself.

A great read, especially during the upcoming Great Lent.

About the author: Dr. Peter Bouteneff teaches courses in ancient and modern theology and spirituality at St. Vladimir’s Orthodox Seminary (SVOTS), where he is professor of Systematic Theology. He has an M.Div. from St Vladimir’s Seminary and a doctorate from Oxford University, where he studied under Bishop Kallistos Ware .

Both books can be found at:
<https://store.ancientfaith.com>
Or other online retailers.

Audiobooks are also sometimes available through online retailers.



Description: Losing someone we love is never easy, but the Orthodox Church provides a wealth of resources that help us to bear it. Chaplain and bereavement counselor Sarah Byrne-Martelli draws on these theological, scriptural, and liturgical resources, as well as the collected experience of a variety of people undergoing grief and loss, to provide a kind of roadmap to the grieving process. Included in the book is a guide to an eight-week bereavement curriculum that can be used in a group or on one’s own. As Orthodox Christians, we do not seek to “get over” grief but to carry the memory of our loved ones eternally in our hearts.

About the Author: About the Author: Sarah Byrne-Martelli is an Orthodox board-certified chaplain and bereavement counselor who has served in acute care, palliative care, and hospice since 2002. Sarah holds a DMin from St. Vladimir’s Orthodox Theological Seminary and an MDiv from Harvard Divinity School. She is on the Board of the Orthodox Christian Association of Medicine, Psychology, and Religion (OCAMPR).



SATURDAYS OF THE SOULS

FEBRUARY 18, 25 & MARCH 4

MATINS 9:00 AM

DIVINE LITURGY & MEMORIAL PRAYER 10:30 AM

Please make sure your Kolyva trays are at the church, with the names of your loved ones, by 10:15 am.

Holy Trinity Greek Orthodox Church
651 Beverly Street, Thunder Bay

www.gothunderbay.org

On Praying for the Dead

“But who can number all of the testimonies found in the biographies of holy men, in the accounts of the lives of the holy martyrs and the divine revelations, which clearly indicate that even after death tremendous benefit is rendered to the departed by prayers, Liturgies, and the distribution of alms for them. For nothing given to God perishes in return, but is rewarded by Him with the greatest interest.”

St. John of Damascus

“We can do nothing better or greater for the dead than to pray for the, offering commemoration for them at the Liturgy. Of this they are always in need... The body feels nothing then: It does not see its close ones who have assembled, does not smell the fragrance of flowers, does not hear the funeral orations. But the soul senses the prayers offered for it and is grateful to those who make them and is spiritually close to them.”

St. Mark of Ephesus

“Not by weeping, but by prayers and almsgiving are the dead relieved.”

St. John Chrysostom

Sunday of Cheesefare: Forgiving and Fasting

The time of preparation for the Fast ends with the Sunday of Cheesefare and so we pass into the great and blessed Lent, which is full of mixed experiences and feelings transmitted to us in a mystical way by its penitential services. Today's Gospel reading brings us to the introductory period of our preparation for the Passion and Resurrection and reminds us of the golden rule for our progress, which begins with the virtue of forgiveness. Hence the Vespers of Forgiveness.

Our forgiveness of others is presented to us as a precondition for God's forgiveness of us. Unless we break down the hardness of our heart by forgiving our neighbours for whatever they've done to us, then we can't expect or seek God's forgiveness. It's in the faces of our neighbours, our friends and our enemies that we'll recognize our Lord and God. This is the virtue that the church has been trying to teach us over the past two Sundays, pointing to love for our neighbour as the path to Heaven.

Archpriest Nicholas Patsalos



FORGIVENESS VESPERS

**Sunday, February 26, 2023
7:00 pm**

Let us begin Great Lent by forgiving, asking forgiveness from our brothers and sisters, and offering our repentance to our Lord.

Vespers of Forgiveness is a beautiful prayer Service that sets the tone for the rest of Great Lent.

Holy Trinity Greek Orthodox Church
651 Beverly Street, Thunder Bay
www.gothunderbay.org

Great Lent imitates the Fast of Christ

By Sergei V. Bulgakov

The didactic imitation of the fast of Christ during the time preceding the days in which the sufferings, the death and the glorious resurrection of Christ are remembered, gives to the Holy Forty Day Fast a special meaning and value for us. The suffering of the Saviour and His Resurrection grant to all of us hope even for our resurrection to eternal life. But to realize this hope of receiving an eternal blessed life, we need to imitate Christ in purity and holiness of life. We need to go through the same path of life, as also did the Saviour: the way of self-renunciation and self-denial and besides this, the way of struggle against the sensuality and sinfulness of our nature.

The Holy Forty Day Fast serves as the most convenient way to follow this way. "If we shall carefully observe them", teaches the Blessed Augustine, "the Forty Days signify the life of the present age, as the days of Pascha also signify the life of eternal blessedness". In the Forty Day Fast we have contrition, and in Pascha we have joy. And in the present life we should be repentant so that in the future life we could reach eternal blessings. So, everyone, during his terrestrial life, should sigh about his sins, pour out his tears, and do works of mercy. But if the obstacles of the world often confuse us in this, then in a larger measure we shall fulfill in our heart the sweetness of the law of God during the Holy Forty Days.

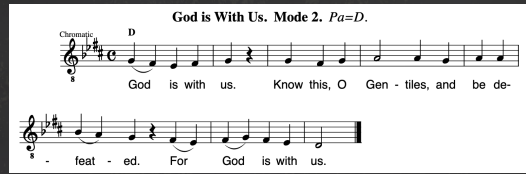
During the harvest season food for the body is gathered, so that during the season of the spiritual harvest we should gather food for the soul, which could be eaten for eternal life. If we are negligent and have not prepared anything during its season, the whole year endures famine. So the one who neglects fasting, reading the Sacred Scriptures, and prayers during this period fails to gather spiritual wheat and heavenly food for the soul, and will reap eternal thirst and heavy distress. Even the Holy Church expresses a similar idea when she prays to God for us that He guide us "in these most honourable days" of the Holy Forty Days, "for the cleansing of souls and bodies, for the abstention from passions, for the hope of resurrection," and gave to us the power "through ascetical effort to strive for the good, to complete the course of the fast, to observe the undivided faith, to destroy the heads of the invisible serpents, and to be revealed the conqueror of sin". In such a way the Holy Forty Days, according to the sense and meaning for us, is a paradigm of our life as it should be, i.e. life not for the flesh and this world, but for heaven and eternity.



The devil trying (and failing) to tempt Christ during His forty day fast in the desert.

Great Lent Services

Chromatic D
God is With Us. Mode 2. Pa=D.



God is with us. Know this, O Gen - tiles, and be de -
feat - ed. For God is with us.

GREAT COMPLINE

Mondays of Great Lent
6:00 pm - 7:00 pm

The Orthodox Faith with Fr. Kosta
7:00 pm - 8:30 pm

Holy Trinity Greek Orthodox Church
651 Beverly Street, Thunder Bay

Great Lent Services



PRESANCTIFIED LITURGY

Wednesdays of Great Lent
7:00 pm - 8:30 pm

Holy Trinity Greek Orthodox Church
651 Beverly Street, Thunder Bay

Great Lent and Prayer

The main elements of Great Lent are prayer and fasting. Prayer presupposes faith. A person who does not pray is helpless, insecure, blind and alone.

They are attached to the earth, to matter, they do not know how to fly high, to sail in the heavens, to have necessary celestial assistance. It is not impossible to climb higher than the peaks. It is possible for everyone. At first we are hesitant, cowardly, scared, we do not want to risk it. But it becomes a daily indulgence and a gift.

In fact, we consider prayer elusive, strange, unnatural, impossible, not for us. We think that we are very sinful for such a thing.

Prayer is not just for the saints. But if one prays modestly and humbly, one begins to sweeten one's heart, to be illumined, to be strengthened and to rest. The memory of God is a prayer. When you remember your loved one you rejoice.

Without prayer the soul remains breathless, weak, sick. Prayer gives spiritual health, balance, discernment. Prayer shields against sin. This period of Great Lent is an extraordinary opportunity to learn to truly pray through the Divine Services. Please make time to attend them.

Great Lent Services



SALUTATIONS PRAYER TO THE MOTHER OF GOD

Fridays of Great Lent
7:00 pm - 8:30 pm

See Bulletin for Details

Holy Trinity Greek Orthodox Church
651 Beverly Street, Thunder Bay

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. Angie Amorgianos
2. Peter Avgeropoulos
3. Joyce Avgeropoulos
4. Nick Balina
5. Charlie Biniaris
6. Dimitra Biniaris
7. Katerina Biniaris
8. Irene Biniaris
9. Athena Blieske
10. Michael Boote
11. Iulieana Bradatanu
12. Alexandru Bradatanu
13. Gus Chimbakis
14. Helen Chimbakis
15. Bill Comminos
16. Zachary Cordingley
17. Angela Damianakos
18. Athena Damianakos
19. Bill Damianakos
20. Cristina Derouin
21. Matthew Derouin
22. Kasandra Flynn
23. Joanne Frisky
24. Peter Giardetti
25. Tara Giardetti
26. Harry Glymitsas
27. Dimitra Glymitsas
28. Jennie Hartviksen
29. Sotirios Hatzis
30. Theodora Hatzis
31. Bill Hatzis
32. Stella Hatzis
33. Lisa Kahramanos
34. Penny Kahramanos
35. Faye Karoutas
36. Nick Koukos
37. Joyce Koukos
38. Peter Koukos
39. Ray Leino
40. Virginia Leino
41. Angela Mitsopoulos


42. Jack Lotsios
43. Effie Lotsios
44. George Lotsios
45. Chris Lotsios
46. Chrysanthi Lotsios
47. Nicholas Mantas
48. Katherine Mayer
49. Kristyna Mayer
50. Theresa Mayer
51. Smaragde Mellas
52. Georgina Mellas
53. Maria Mellas
54. Bess Melville
55. Penny Milionis
56. Despina Mitsopoulos
57. Ahileas Mitsopoulos
58. Maria Morakis
59. Florina Nisioiu
60. Nikki Pantoulis
61. Peter Pantoulis
62. Helen Pantoulis
63. Maria Pavlou
64. Tom Pazianos
65. Leila Pazianos
66. Jim Pazianos
67. Virginia Pazianos
68. Imad Qeer
69. Sahar Qeer
70. Effie Saites
71. Maria Sancartier
72. Steven Scollie
73. Kosma Sitko
74. Katerina Scocchia (Biniaris)
75. Gregory Smelt
76. Vicky Soulias
77. Constantin Todosia
78. Manuela Todosia
79. Sasha Topolniski
80. Constantine Tsekouras
81. Jane Tsekouras
82. Ahileas Tsekouras
83. Paul Tsekouras
84. Sylvia Tsekouras

85. Harry Tsekouras
86. Lily Tsekouras
87. Elaine Tsekouras
88. John Tsekouras
89. Matthew Turecki
90. Daniel Vasiliu
91. Peter Vlotaros
92. Christine Vlotaros
93. Georgina Voulgaris
94. Theodora Voulgaris
95. Chris Welbourne
96. Pat Welbourne

2023

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

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