



MARCH



HOLY TRINITY GREEK ORTHODOX CHURCH, THUNDER BAY

FROM
FATHER
KOSTA

Beloved in Christ

As we enter Lent, regular Church attendance becomes even more necessary. However, every Sunday of the year is just as important as Easter Sunday.

Christ resurrected during the early hours of Sunday. We do not know the actual time of His Resurrection since no one saw Him at that moment, but it was certified when the Myrrh-bearing women went to the tomb to anoint the body of Christ with perfumes. Thus, Sunday is the first day of the week, the day of the Resurrection of Christ. If Christ conquered the dominion of death on a Saturday, on Sunday, He affirmed by His Resurrection that He is the conqueror of death.

Moses did not call the first day "first," but day One. Basil the Great says that the day the Lord rose from the dead is called day One to lead our minds to a sense of the future eternal life. Sunday is a type of the coming Kingdom of God, which we call the "eight day" or the "first day of the new creation." If we treat a week as the entire time of our life, Sunday becomes the eighth day and at the same time, the first day, unending and eternal. Basil the Great calls Sunday "the first fruit of days" and "having the same origin as light."

On Sunday, the first day of creation, God created light. On Sunday, the first day of regeneration, the Resurrection's light appeared, the same Light of Transfiguration and Pentecost. The human nature of Christ eliminated mortality and corruptibility, as we will see below.

Sunday is also a holy and chosen day because of the extraordinary events on Sundays. According to the Fathers of the Church, the Annunciation to the Theotokos, the Birth of Christ, and the Resurrection - all the important significant events that have to do with Christ - occurred on a Sunday. According to Saint Peter of Damascus, even the Second Coming of Christ, and indeed the Resurrection of the dead, will happen on this day. Christians give importance and weight to the day and seek to make it holy because the sudden Second Coming of Christ will occur on this day, according to some of our Saints. Of course, this doesn't mean our opinions and wishes bind God, so we must always be ready to meet Him.

Saint John of Damascus celebrates the day of Pascha with the following hymn, which we sing in Church for the forty days after Easter: "On this chosen and holy day, the first of the Sabbaths, the royal and supreme, the festival of festivals and celebration of celebrations, we bless Christ unto the ages."

It is humbling to think that the Church celebrates the Resurrection of Christ with this beautiful hymn. Besides the annual Pascha, there is also a weekly Pascha, the so-called small Pascha, the luminous day of Sunday. It is the Feast of Feasts. Let's not miss it on Pascha Sunday or any Sunday in the year.

I wish you all a blessed Lent.

In Christ,
Fr. Kosta

Αγαπητοί εν Χριστώ,

Αρχίζοντας τη Σαρακοστή, η τακτική παρουσία μας στην Εκκλησία γίνεται ακόμη πιο αναγκαία. Ωστόσο, κάθε Κυριακή του χρόνου είναι εξίσου σημαντική με την Κυριακή του Πάσχα.

Ο Χριστός αναστήθηκε τα ξημερώματα της Κυριακής. Δεν γνωρίζουμε την ακριβή ώρα της Ανάστασης Του αφού κανείς δεν Τον είδε εκείνη τη στιγμή, αλλά πιστοποιήθηκε η Ανάσταση όταν οι Μυροφόρες γυναίκες πήγαν στον τάφο για να αλείψουν το σώμα του Χριστού με αρώματα. Έτσι, η Κυριακή είναι η πρώτη μέρα της εβδομάδας, η ημέρα της Ανάστασης του Χριστού. Αν ο Χριστός νίκησε τον θάνατο στον Άδη το Σάββατο, την Κυριακή επιβεβαίωσε με την Ανάστασή Του ότι είναι ο νικητής του θανάτου.

Ο Μωυσής αποκάλυψε αυτή την ημέρα ως η πρώτη μέρα. Ο Μέγας Βασίλειος λέει ότι η ημέρα που ο Κύριος αναστήθηκε από τους νεκρούς ονομάζεται Ημέρα Μια για να οδηγηθεί το μυαλό μας στην αίσθηση της μελλοντικής αιώνιας ζωής. Η Κυριακή είναι ένας τύπος της επερχόμενης Βασιλείας του Θεού, την οποία ονομάζουμε «η όγδοη ημέρα» ή «η πρώτη ημέρα της νέας δημιουργίας». Αν θεωρήσουμε μια εβδομάδα τον χρόνο της ζωής μας, η Κυριακή γίνεται η όγδοη και ταυτοχρόνως η πρώτη ημέρα, ατελείωτη και ατέλειωτη στην νέα δημιουργία, στη Βασιλεία του Θεού. Ο Μέγας Βασίλειος ονομάζει την Κυριακή «πρώτο καρπό των ημερών» και λέει ότι «έχει την ίδια προέλευση με το φως».

Την Κυριακή, την πρώτη ημέρα της δημιουργίας, ο Θεός δημιούργησε το φως. Την Κυριακή, την πρώτη ημέρα της αναγέννησης, έλαμψε το φως της Ανάστασης, το ίδιο Φως της Μεταμορφώσεως και της Πεντηκοστής. Η ανθρώπινη φύση του Χριστού εξάλειψε τη θνητότητα και τη διαφθορά, όπως θα δούμε παρακάτω.

Η Κυριακή είναι επίσης ιερή και εκλεκτή ημέρα λόγω των έκτακτων γεγονότων που συνέβησαν τις Κυριακές. Σύμφωνα με τους Πατέρες της Εκκλησίας, ο Ευαγγελισμός της Θεοτόκου, η Γέννηση του Χριστού και η Ανάσταση, όλα τα σημαντικά γεγονότα που έχουν να κάνουν με τον Χριστό, συνέβησαν Κυριακή ημέρα. Σύμφωνα με τον Άγιο Πέτρο τον Δαμασκηνό, ακόμη και η Δευτέρα Παρουσία του Χριστού, και μάλιστα η Ανάσταση των νεκρών, θα γίνει αυτή την ημέρα. Οι Χριστιανοί δίνουν σημασία και βαρύτητα στην ημέρα και την θεωρούν ιερή γιατί την ημέρα αυτή θα γίνει η ξαφνική Δευτέρα Παρουσία του Χριστού, σύμφωνα με κάποιους από τους Αγίους μας. Φυσικά αυτό δεν σημαίνει ότι οι γνώμες και οι επιθυμίες μας δεσμεύουν τον Θεό, επομένως πρέπει να είμαστε πάντα έτοιμοι να Τον συναντήσουμε.

Ο Άγιος Ιωάννης ο Δαμασκηνός γιορτάζει την ημέρα του Πάσχα με τον ακόλουθο ύμνο, τον οποίο ψάλλουμε στην Εκκλησία: «Αύτη ή κλητή καὶ ἁγία ἡμέρα, ἡ μία τῶν Σαββάτων, ἡ βασιλὶς καὶ κυρία, ἑορτῶν ἑορτή, καὶ πανήγυρις ἐστὶ πανηγύρεων, ἐν ἧ εὐλογοῦμεν Χριστὸν εἰς τοὺς αἰῶνας.».

Είναι ταπεινωτικό να σκεφτόμαστε ότι η Εκκλησία γιορτάζει την Ανάσταση του Χριστού με αυτόν τον όμορφο ύμνο. Εκτός από το ετήσιο Πάσχα, υπάρχει και το εβδομαδιαίο Πάσχα, το λεγόμενο μικρό Πάσχα, η φωτεινή ημέρα κάθε Κυριακής. Είναι η γιορτή των εορτών. Ας μην χάσουμε την Κυριακή του Πάσχα ή καμία Κυριακή του χρόνου.

Εύχομαι σε όλους καλή Σαρακοστή.

Εν Χριστώ,
π. Κωνσταντίνος

WEDNESDAY	1	PRE-SANCTIFIED LITURGY Liturgy of the Pre-Sanctified Gifts 7:00 pm
FRIDAY	3	1st SALUTATIONS Salutations Prayer Service to the Mother of God 7:00 pm
SATURDAY	4	3rd SATURDAY OF SOULS Matins 9:00 am Divine Liturgy & Memorial Prayer 10:30 am
SUNDAY	5	1st SUNDAY OF LENT - SUNDAY OF ORTHODOXY Matins 9:00 am Divine Liturgy of St. Basil & Icon Procession 10:30 am *Bring an icon to church!
MONDAY	6	GREAT COMPLINE Great Compline Service 6:00 pm Discussion with fr. Kosta 7:00 pm - 8:30 pm
WEDNESDAY	8	PRE-SANCTIFIED LITURGY Liturgy of the Pre-Sanctified Gifts 7:00 pm
FRIDAY	10	2nd SALUTATIONS Salutations Prayer Service to the Mother of God 7:00 pm
SUNDAY	12	2nd SUNDAY OF LENT - ST. GREGORY PALAMAS Matins 9:00 am Divine Liturgy of St. Basil 10:30 am
MONDAY	13	GREAT COMPLINE Great Compline Service 6:00 pm Discussion with fr. Kosta 7:00 pm - 8:30 pm
WEDNESDAY	15	PRE-SANCTIFIED LITURGY Liturgy of the Pre-Sanctified Gifts 7:00 pm
FRIDAY	17	3rd SALUTATIONS Salutations Prayer to the Mother of God 7:00 pm
SUNDAY	19	3rd SUNDAY OF LENT - VENERATION OF THE HOLY CROSS Matins 9:00 am Divine Liturgy of St. Basil 10:30 am
MONDAY	20	GREAT COMPLINE Great Compline Service 6:00 pm Discussion with fr. Kosta 7:00 pm - 8:30 pm
WEDNESDAY	22	PRE-SANCTIFIED LITURGY Liturgy of the Pre-Sanctified Gifts 7:00 pm
FRIDAY	24	EVE OF THE ANNUNCIATION OF THE THEOTOKOS, 4th SALUTATIONS Great Vespers with Salutations Prayer to the Mother of God 7:00 pm
SATURDAY	25	THE ANNUNCIATION OF THE THEOTOKOS Matins 9:00 am Divine Liturgy 10:30 am
SUNDAY	26	4th SUNDAY OF LENT - ST. JOHN AUTHOR OF "THE LADDER" Matins 9:00 am Divine Liturgy of St. Basil 10:30 am
MONDAY	27	GREAT COMPLINE Great Compline Service 6:00 pm Discussion with fr. Kosta 7:00 pm - 8:30 pm
WEDNESDAY	29	PRE-SANCTIFIED LITURGY Liturgy of the Pre-Sanctified Gifts 7:00 pm
FRIDAY	31	THE AKATHIST HYMN Singing of the Akathist Hymn 7:00 pm

CHURCH SERVICES MARCH 2023

ΑΚΟΛΟΥΘΙΕΣ ΜΑΡΤΙΟΥ 2023

ΤΕΤΑΡΤΗ	1 ΠΡΟΗΓΙΑΣΜΕΝΗ ΛΕΙΤΟΥΡΓΙΑ Λειτουργία Προηγιασμένων Δώρων 7:00 μ.μ.
ΠΑΡΑΣΚΕΥΗ	3 1οι ΧΑΙΡΕΤΙΣΜΟΙ Χαιρετισμοί προς την Υπεραγία Θεοτόκο 7:00 μ.μ.
ΣΑΒΒΑΤΟ	4 3ο ΨΥΧΟΣΑΒΒΑΤΟ Όρθρος 9:00 π.μ. Θεία Λειτουργία και Μνημόσυνο 10:30 π.μ.
ΚΥΡΙΑΚΗ	5 1η ΚΥΡΙΑΚΗ ΝΗΣΤΕΙΩΝ - ΤΗΣ ΟΡΘΟΔΟΞΙΑΣ Όρθρος 9:00 π.μ. Θεία Λειτουργία Αγ. Βασιλείου 10:30 π.μ. *Λιτάνευση των Εικόνων - Φέρτε μια Εικόνα μαζί σας σήμερα.
ΔΕΥΤΕΡΑ	6 ΜΕΓΑ ΑΠΟΔΕΙΠΝΟ Μεγα Απόδειπνο 6:00 μ.μ. Συζήτηση με τον π. Κωνσταντίνο 7:00 μ.μ. - 8:30 μ.μ.
ΤΕΤΑΡΤΗ	8 ΠΡΟΗΓΙΑΣΜΕΝΗ ΛΕΙΤΟΥΡΓΙΑ Λειτουργία Προηγιασμένων Δώρων 7:00 μ.μ.
ΠΑΡΑΣΚΕΥΗ	10 2οι ΧΑΙΡΕΤΙΣΜΟΙ Χαιρετισμοί προς την Υπεραγία Θεοτόκο 7:00 μ.μ.
ΚΥΡΙΑΚΗ	12 2η ΚΥΡΙΑΚΗ ΝΗΣΤΕΙΩΝ - ΑΓΙΟΥ ΓΡΗΓΟΡΙΟΥ ΤΟΥ ΠΑΛΑΜΑ Όρθρος 9:00 π.μ. Θεία Λειτουργία Αγ. Βασιλείου 10:30 π.μ.
ΔΕΥΤΕΡΑ	13 ΜΕΓΑ ΑΠΟΔΕΙΠΝΟ Μεγα Απόδειπνο 6:00 μ.μ. Συζήτηση με τον π. Κωνσταντίνο 7:00 μ.μ. - 8:30 μ.μ.
ΤΕΤΑΡΤΗ	15 ΠΡΟΗΓΙΑΣΜΕΝΗ ΛΕΙΤΟΥΡΓΙΑ Λειτουργία Προηγιασμένων Δώρων 7:00 μ.μ.
ΠΑΡΑΣΚΕΥΗ	17 3οι ΧΑΙΡΕΤΙΣΜΟΙ Χαιρετισμοί προς την Υπεραγία Θεοτόκο 7:00 μ.μ.
ΚΥΡΙΑΚΗ	19 3η ΚΥΡΙΑΚΗ ΝΗΣΤΕΙΩΝ - ΣΤΑΥΡΟΠΡΟΣΚΥΝΗΣΕΩΣ Όρθρος 9:00 π.μ. Θεία Λειτουργία Αγ. Βασιλείου 10:30 π.μ.
ΔΕΥΤΕΡΑ	20 ΜΕΓΑ ΑΠΟΔΕΙΠΝΟ Μεγα Απόδειπνο 6:00 μ.μ. Συζήτηση με τον π. Κωνσταντίνο 7:00 μ.μ. - 8:30 μ.μ.
ΤΕΤΑΡΤΗ	22 ΠΡΟΗΓΙΑΣΜΕΝΗ ΛΕΙΤΟΥΡΓΙΑ Λειτουργία Προηγιασμένων Δώρων 7:00 μ.μ.
ΠΑΡΑΣΚΕΥΗ	24 ΠΑΡΑΜΟΝΗ ΤΟΥ ΕΥΑΓΓΕΛΙΣΜΟΥ, 4οι ΧΑΙΡΕΤΙΣΜΟΙ Μέγας Εσπερινός Ευαγγελισμού με Χαιρετισμούς προς την Υπεραγία Θεοτόκο 7:00 μ.μ.
ΣΑΒΒΑΤΟ	25 Ο ΕΥΑΓΓΕΛΙΣΜΟΣ ΤΗΣ ΘΕΟΤΟΚΟΥ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΚΥΡΙΑΚΗ	26 4η ΚΥΡΙΑΚΗ ΝΗΣΤΕΙΩΝ - ΑΓ. ΙΩΑΝΝΟΥ ΣΥΓΓΡΑΦΕΩΣ ΤΗΣ ΚΛΙΜΑΚΩΣ Όρθρος 9:00 π.μ. Θεία Λειτουργία Αγ. Βασιλείου 10:30 π.μ.
ΔΕΥΤΕΡΑ	27 ΜΕΓΑ ΑΠΟΔΕΙΠΝΟ Μεγα Απόδειπνο 6:00 μ.μ. Συζήτηση με τον π. Κωνσταντίνο 7:00 μ.μ. - 8:30 μ.μ.
ΤΕΤΑΡΤΗ	29 ΠΡΟΗΓΙΑΣΜΕΝΗ ΛΕΙΤΟΥΡΓΙΑ Λειτουργία Προηγιασμένων Δώρων 7:00 μ.μ.
ΠΑΡΑΣΚΕΥΗ	31 Ο ΑΚΑΘΙΣΤΟΣ ΥΜΝΟΣ Ακολουθία του Ακαθίστου Ύμνου 7:00 μ.μ.

HOLY TRINITY GREEK ORTHODOX CHURCH

Under the Auspices of the
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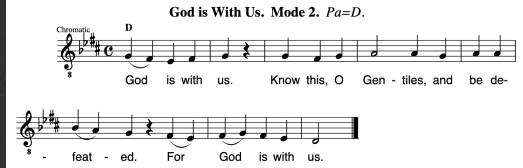
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CHURCH ETIQUETTE

- Do not bring food or drink into the church, and silence your phones.
- We should arrive well before the Divine Liturgy begins on Sunday mornings. If we do arrive late, there are certain times when we should wait before entering the Nave. Please do not enter:
 - During the Small Entrance and the Great Entrance.
 - During the reading of the Epistle and the Gospel.
 - During the Consecration (when we are kneeling).
 - During the reciting of the Creed and the Lord's Prayer.
 - Whenever the priest is censuring the congregation, or giving his sermon.
- During these times (above), we should also not leave the Nave, unless it is important or we need to use the facilities.
- You can and should make the sign of the cross any time you wish, but particularly, there are certain times during the Liturgy when we all make the sign of the cross:
 - When entering the Nave (sanctuary).
 - Whenever we hear the name of the Father, Son, and Holy Spirit.
 - Whenever we hear the name of the Virgin Mary.
 - Whenever we hear the name of our patron saint.
 - When we enter the altar area.
 - Whenever we cross in front of the altar.
- No gum chewing is allowed during the Divine Liturgy.
- Talking in the Nave of the church should be kept to a minimum, and only in a low voice.
- Please remove lipstick with a tissue before receiving Communion.
- While Communion is being served, we should stand quietly. It is okay to acknowledge friends that pass by, but we shouldn't get into conversations.
- When receiving Communion, we should hold the cloth under our chin, in order to catch any that may fall. After receiving, lightly touch the cloth to your lips to blot up any remaining Communion.
- When we are standing in line to receive Communion, we don't stand with our hands in our pockets, it is considered irreverent.
- When receiving Antithoron from the Priest, we should keep it cupped in our hands until we have eaten it. We put both our hands together in the form of a cross and cup them so that we can catch the crumbs.
- If you see a crumb or piece that has fallen to the floor, you should pick it up, and either eat it or place it somewhere people do not step.
- We never throw Antithoron into a trash can, after all, it's not trash, it's blessed bread! If there is leftover Antithoron, it is to be given to the faithful and the crumbs are placed where they may be eaten by the birds.
- Please don't leave Antithoron on the pew or other inappropriate places.
- Hands in our pockets or crossing our legs when sitting in church is considered irreverent.
- Clothing - if you have second thoughts about an outfit, don't wear it to church. Shorts and tank tops are not appropriate.

Great Lent Services



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

On the Annunciation of the Virgin Mary

St. Luke Archbishop of Crimea

"I am the Lord's servant," Mariam answered. "May your word to me be fulfilled." Then the angel left her. (Lk. 1:26-38).

In previous years I have told you many things about this most unique dialogue in the history of the world. But now I will stand on the words of the Archangel:

"The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God."

No one ever, since the creation of the world and even until its end, has been born nor will be born in a way that is similar to that of the God-man Jesus Christ. No one has ever been born without a man. No one was ever born or will be born by the Holy Spirit. The Holy Spirit has never dwelt in anyone with such comprehensive thoroughness as He did with His indwelling of the All Holy Virgin Mary. The power of the Highest has never encompassed anyone, and the maternal bowels of no woman has ever been sanctified with such completeness and power, as the bowels of the Most Holy Virgin Mary.

Hold deep within your heart what I tell you about the complete unity of the Spirit of God and the human essence of Mary.

The soul and spirit of man have their beginning in the Spirit of God. The second chapter of the Old Testament, records how God created the first man, Adam, "from the dust of the earth and breathed into his face the breath of life" (Gen. 2:7).

Only the spirit of man can commune with the Spirit of God, since it comes from Him, just as in nature there is real communication between related things.

The possibility of true communion with God was taught by our Lord Jesus Christ Himself, who said: "Anyone who loves me will obey my teaching. My Father will love them, and we will come to them and make our home with them" (Jn 14:23).

Even the Apostle Paul with some surprise asks the Christians of Corinth: "Do you not know that you are the temple of God and that the Spirit of God dwells in you?" (1 Cor. 3:16).

From the lives of the saints we know what authentic communion with God is, which the saints of God had in their lives. We know that they were dwelling-places of the Spirit of God. Yet even this deep communion with God cannot be compared to that blessed state, which even exceeds the state of angels and archangels, in which the Most Holy Virgin Mary was found after the coming of the Holy Spirit.

This the unfortunate heretic Nestorius was unable, or better, he did not want to understand, since he claimed that the Most Holy Theotokos gave birth to a common man Jesus Christ, who was later united with God, which is why the Most Holy Virgin Mary he named Christotokos and not Theotokos.

If, even minimally, Nestorius was correct, then our Lord Jesus Christ would not have been the Son of God and the God-man, but merely one of the many great saints, who are called true temples and dwelling-places of the Father and the Son for their endless love of God and the perfect application in their lives of the commandments of Christ. As you can see, Nestorius was rightly anathematized by the Third Ecumenical Synod.

At this point I can complete my encomiastic words in honor of this great feast of the Annunciation of the Theotokos. But I do not want to overlook those words of the Archangel Gabriel, which enter within every pure heart: "Rejoice, full of grace, the Lord is with you."

All of you, who are united in soul with me, tell me, is there a higher and purer joy than this, that gives a feeling that the Lord is with us! That He loves us, and because we keep His commandments, He will come with His Unoriginate Father to dwell with us!

May our Lord and God Jesus Christ make us worthy of this highest happiness and joy, through the intercessions of the Most Holy and Immaculate Virgin Mary. Amen.

Source: johnsanidopoulos.com

Great Lent and its Opportunities

By Monk Moses the Athonite

The period before Pascha which we are going through gives birth, or should give birth, to a special feeling within us. The most beautiful and solemn hymnography of this period, the many liturgical occasions, and the lenten fast are calling us to assemble ourselves. To stoop within us, to figure out our problems, to self-evaluate towards a sincere repentance.

Many people do not want to acknowledge the meaning of these days, continuing along in their monotonous life.

Although they say life is tiring them, they do not take one step towards an essential change.

They do strict diets, but they don't fast.

They go to psychologists, and sit in front of the television for hours, but they don't go to a confessor nor to church.

People today do not want to give, but only to get, without toil or personal sacrifice. We are afraid to look ourselves in the eyes. We systematically avoid this, causing anxiety within ourselves.

Great Lent works like an X-Ray machine, like a photographic camera, like a mirror. Somehow we consider it repulsive, because it reveals our hidden reality.

Today's spirit of consumerism, comfort and pride leaves man a prisoner of the many unnecessary things that have filled his life. Great Lent is a halt to this routine and a transfiguration. A prayer said in the divine services during this entire period hundreds of times, written by Ephraim the Syrian, urges us to abandon sloth, curiosity, love of power and idle talk and gain wisdom, humility, patience and love. This beautiful and meaningful prayer ends by asking God: "Grant me to see my own faults and not to judge my brother." That is, to abandon gossip, over-analyzing, and the strict and continuous judgement of others, and to turn within ourselves, correcting our own mistakes.

Great Lent wants us to focus on ourselves and contribute to the healing of our spiritual diseases, which darken our minds and make our lives difficult and bitter.

If we reach this self-knowledge and repentance, then Great Lent will not be a gloomy and barren time for us, or a simple time to fulfill our "moral duties", but an opportunity to soften our hardened hearts, which will lead us to the love for people and the love for God.

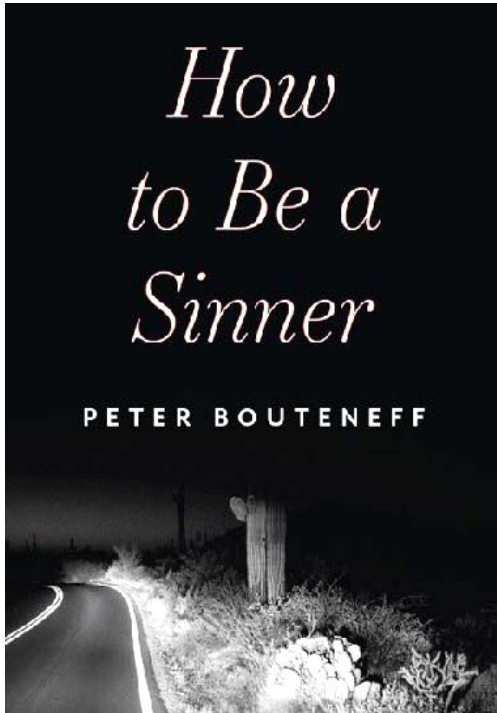
Excessive rationalizing of the difficult times we live in, strives to keep us away from everything mystical, hesychastic, sacred, mysterious, supra-logical and supernatural. The result of this state has come to light. Everywhere there is melancholy and despair reigns, afflicting many. It is time to see from the depth of our hearts that we have become estranged, and the time is ripe to return to the cradle of Crucified Love.

Often during the time of Great Lent we encounter temptations, trials, tribulations and failures. These are to mature us, to help us acquire balance and a child-like nature. Let us not forget that the life of the Christian is one of the Cross. Without crucifixion there will come no resurrection.

Great Lent is a beautiful and good time for preparation, a semi-darkened corridor leading us to a chamber full of light. The foundation of this preparatory time are prayer and fasting. But prayer and fasting without humility and love bares no fruit. Fasting and prayer aim to temper our selfishness.

Let us not lose this opportunity offered once again by the Great Fast, as we are approaching its end. In the Church, our problems find their solution. The cold winter is followed by spring. The Triodion is followed by the Pentecostarion. The clouds are never permanent, but afterwards the sunshine is much better. And now, as a wonderful troparion says, it is the "time of repentance and the hour for prayer."

RECOMMENDED READING



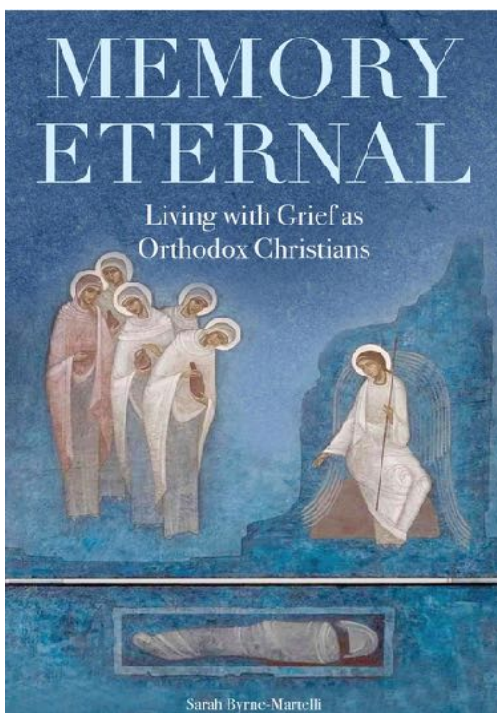
Description: We call ourselves “sinners” in much of our church life. Yet the sinner identity—when done right—brings peace of mind, a clear conscience, and love for others. Addressing topics like guilt, shame, and self-care, this compassionate guide will help you reflect on your life in surrender to God’s 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).



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!

FAMILY ACTIVITY - PROSPHORO (BREAD OFFERING) FOR HOLY COMMUNION

Preparing the offering for Holy Communion is a holy and beautiful tradition that is slowly being forgotten! The bread used in the Divine Liturgy can be prepared by any Orthodox man or woman of any age. In fact, teaching children (and learning with them) to bake Prosporo is a great family activity!

When offering a Prosporo, please include a list of the Orthodox members of your family, living and departed, so they can be commemorated at the Preparation Service in the Altar on Sunday Morning.

To purchase a Prosporo seal for your home or if you'd like to offer the Prosporo for a particular Sunday, or help keep the Prosporo supplies stocked up in our church, please speak with Fr. Kosta.

Information and recipe can be found at www.prosporo.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.

GENERAL INFORMATION ON MOST COMMON QUESTIONS

MEMORIAL SERVICES

Memorial Services are offered for Orthodox Christians, typically on the fortieth day after death, six month, and yearly memorial following 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 at the grave. Please speak with our priest if you have any questions regarding Kolyva or to arrange for a Memorial Service.

Items needed for a memorial at the church:

- Kolyva (boiled wheat tray) - Recipes can be found online or through our Priest. An elaborate recipe can be found at www.washingtonpost.com/recipes/kolyva/16992/
- Prophoro and red wine (Mavrodaphe or a red dessert wine)
- The names of the persons commemorated.

Memorials are not allowed 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 Saturday of Lazarus up to and including Sunday of Thomas, which is the Sunday following Easter)
- Sunday of Pentecost

WEDDINGS, BAPTISMS, & FUNERALS

Information on the Sacraments are found at our website www.gothunderbay.org. Please speak with Fr. Kosta directly regarding dates, sponsors (Koumbaroi), preparations, and any other questions you have about booking a Sacrament or a funeral.

Dates a Wedding cannot be performed:

- Any evening that comes before one of the Twelve Major Feasts
- Nativity Fast (Nov. 15 – Dec. 24)
- Great Lent (dates change each year)
- Apostles' Fast (the Monday after All Saints to the feast day of Sts. Peter and Paul on June 29)
- Dormition Fast (Aug. 1 – Aug. 14)
- Aug. 28/29 (the Beheading of St. John the Baptist)
- Sept. 13/14 (the Exaltation of the Holy Cross)

Dates a Baptism cannot be performed:

- Christmas Day through the Feast of Theophany (December 25-January 6)
- Holy Week (dates vary each year)
- Great Feast-days of the Lord

HELPING OUT WITH THE CHURCH SERVICES - STEWARDSHIP IN ACTION

Stewardship is not just membership fees. There are many other ways we can take ownership of our church and teach our children to do the same.

There are many items our church needs to replenish throughout the year, such as:

- Phosphoro (Bread used for the Eucharist)
- Charcoal disks
- Incense
- Candles
- Oil & Oil Lamp Wicks
- Red Wine (Mavrodaphe or other red dessert wines)

Ways to help out our church prepare for major Feast Days and throughout the year:

- Washing the Holy Communion cloths
- Ironing the coverings for the Altar table and the icon stands.
- Decorating the church for major Feast Days

Please speak with our priest about opportunities to contribute to our church.

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.

Our Lenten Journey

The Lenten Journey in the Orthodox Christian Church is indeed preparation for our participation in Jesus Christ's death and resurrection - at its heart is the opportunity to begin and continue the transformation of the whole person. We refer to Great Lent as a "journey" because we are continually (rather than one and done) striving to become like Christ. In contrast, our society directs us to place ourselves first, rather than being dependent upon God. However, when we place God first, we are able to more fully receive His grace and healing, and only then can we be united to Christ and to our brothers and sisters. Through the Lenten Services, let's all progress in our spiritual Lenten journey toward Theosis and sanctification, and in turn, spread that sanctification to the rest of the world.

With Gratitude to God for Our Members & Stewards

2022

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

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


93. Elaine Tsekouras
94. John Tsekouras
95. Matthew Turecki
96. Daniel Vasiliu
97. Peter Vlotaros
98. Christine Vlotaros
99. Georgina Voulgaris
100. Theodora Voulgaris
101. Chris Welbourne
102. Pat Welbourne

2023

1. Katerina Biniaris
2. Peter Giardetti
3. Tara Giardetti
4. Bill Hatzis
5. Stella Hatzis
6. Faye Karoutas
7. Nick Koukos
8. Joyce Koukos
9. Peter Koukos
10. Ray Leino
11. Virginia Leino
12. Chris Lotsios
13. Chrysanthi Lotsios
14. Penny Milionis
15. Florina Nisioiu
16. Nikki Pantoulis
17. Tom Pazianos
18. Leila Pazianos
19. Imad Qeer
20. Kosma Sitko
21. Vicky Soulias
22. Marinos Spourdalakis
23. Nora Spourdalakis
24. Constantin Todosia
25. Manuela Todosia
26. Constantine Tsekouras
27. Jane Tsekouras
28. Ahileas Tsekouras
29. Paul Tsekouras
30. Sylvia Tsekouras
31. Harry Tsekouras
32. Lily Tsekouras

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