



# A P R I L



HOLY TRINITY GREEK ORTHODOX CHURCH, THUNDER BAY

FROM  
FATHER  
KOSTA

## Beloved in Christ

Some Orthodox Christians' earliest religious memories are those of Holy Week's solemn services and rituals. Others are starting to experience these traditions, creating memories they will pass down to their children.

Despite their solemnity, these recollections are always fascinating and remind us of what a Christian is - a person who follows the One who has known fame, abandonment, defeat, crucifixion, and finally, the silence of the tomb. But even the finality of that tomb could not silence Him as he destroyed the chains of death and shone the light of His Resurrection on the world.

Holy Week begins with the resurrection of Lazarus and Palm Sunday. We celebrate the entrance of Christ into Jerusalem, remembering and reliving its passing moments of popular success, waving palms, and shouting "hosannas." The week continues with the Mystical Supper, in which Christ revealed the Bread of Life and the Cup of Blessing that is the Eucharist. It continues with the drama of a night ending in the betraying kiss of a friend and arrest and humiliation. It seems to end with Good Friday with its torture, a mother's tears, a shameful death, and silence as the disciples dispersed and hid in fear for their lives.

In its yearly and faithful enactment, Holy Week teaches us that Christ's love for us cannot be crushed. The message, which He shared, could not be stilled. The large stone could not contain Him in the terrible darkness of that tomb. Jesus Christ rose from the dead, and with Him, every hope for mercy, strength, perseverance, and everlasting life arose.

Holy Week is the sacred time during which these memories become present in the Liturgies and the sacraments of our Church and in the practices and the rituals of our homes, passed down to us by our parents or teachers in the faith from the beginning until our day. This week the life-giving events in the saving ministry of Jesus Christ become real for each of us. It is the week Christ turns to us and says, "Come and follow me." He invites us to consecrate our pain and suffering in obedience to God and share with Him the great victory over death which He won for us all.

Considering and remembering all this, we emulate St. John Chrysostom, who fittingly declares, "Death, where is thy sting?"

I wish you all a blessed and bright Pascha.

In Christ,  
Fr. Kosta

## Our Goals in Lent Remain the Same Throughout our Lives

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 fallen nature 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. Join us as we discuss our spiritual Lenten journey toward Theosis and sanctification, and in turn, spread that sanctification to the rest of the world.

## HOLY TRINITY GREEK ORTHODOX CHURCH

Under the Auspices of the  
Greek Orthodox Archdiocese of  
Canada

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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.

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| <b>SUNDAY</b>    | <b>2 5th SUNDAY OF LENT - ST. MARY OF EGYPT</b><br>Matins 9:00 am    Divine Liturgy of St. Basil 10:30 am  |
| <b>MONDAY</b>    | <b>3 GREAT COMPLINE</b><br>Great Compline Service 7:00 pm    Discussion with fr. Kosta 7:00 pm - 8:30 pm   |
| <b>WEDNESDAY</b> | <b>5 PRE-SANCTIFIED LITURGY</b><br>Liturgy of the Pre-Sanctified Gifts 7:00 pm   |
| <b>SATURDAY</b>  | <b>8 THE RAISING OF LAZARUS</b><br>Matins 9:00 am    Divine Liturgy of St. Basil 10:30 am  |
| <b>SUNDAY</b>    | <b>9 PALM SUNDAY</b><br>Matins 9:00 am    Divine Liturgy of St. Basil 10:30 am<br><br><b>THE BRIDEGROOM SERVICE</b><br>Matins Service for Monday Morning 7:00 pm   |
| <b>MONDAY</b>    | <b>10 HOLY MONDAY - THE BRIDEGROOM MATINS</b><br>Matins Service for Tuesday Morning 7:00 pm  |
| <b>TUESDAY</b>   | <b>11 HOLY TUESDAY - THE BRIDEGROOM MATINS</b><br>Matins Service for Wednesday Morning 7:00 pm   |
| <b>WEDNESDAY</b> | <b>12 HOLY WEDNESDAY - HOLY UNCTION</b><br>Sacrament of Holy Unction 7:00 pm<br><b>* The Sacrament is offered to all baptized Orthodox Christians</b>  |
| <b>THURSDAY</b>  | <b>13 HOLY THURSDAY - THE MYSTICAL SUPPER &amp; PASSION OF THE LORD</b><br>Vespers Divine Liturgy of St. Basil 9:00 am<br><br>The Passion of our Lord and Saviour Jesus Christ (Matins of Friday) 7:00 pm  |
| <b>FRIDAY</b>    | <b>14 HOLY FRIDAY - THE PASSION, DEATH, &amp; BURIAL OF CHRIST</b><br>Service of the Royal Hours 9:00 am<br><br>Apokathelosis Service (Taking Down of Christ's Body from the Cross) 12:00 pm<br><br>The Burial of Christ & Epitaphios Procession (Matins of Saturday) 7:00 pm  |
| <b>SATURDAY</b>  | <b>15 HOLY SATURDAY - THE DESCENT TO HADES &amp; RESURRECTION</b><br><b>First Announcement of the Resurrection to the Myrrh-Bearing Women</b><br>Vespers Divine Liturgy of St. Basil 9:00 am<br><br><b>The Resurrection of our Lord and Saviour Jesus Christ</b><br>Resurrection Matins & Divine Liturgy for Sunday Morning 11:00 pm |
| <b>SUNDAY</b>    | <b>16 GREAT AND HOLY PASCHA, THE RESURRECTION OF OUR LORD</b><br>Agape Vespers 11:00 am - Bring your Easter Candle!  |
| <b>TUESDAY</b>   | <b>18 TUESDAY OF BRIGHT WEEK - SAINTS RAPHAEL, NICHOLAS, &amp; IRENE</b><br>Matins 9:00 am    Divine Liturgy 10:00 am<br><b>*Matins of Bright Week is shorter than usual</b>   |
| <b>FRIDAY</b>    | <b>21 THE VIRGIN MARY, THE LIFE-GIVING FONT</b><br>Matins 9:00 am    Divine Liturgy 10:00 am<br><b>*Matins of Bright Week is shorter than usual</b>  |
| <b>SUNDAY</b>    | <b>23 SUNDAY OF ST. THOMAS, St. George the Great Martyr</b><br>Matins 9:00 am    Divine Liturgy 10:30 am   |
| <b>SUNDAY</b>    | <b>30 SUNDAY OF THE MYRRH-BEARING WOMEN, St. James the Apostle</b><br>Matins 9:00 am    Divine Liturgy 10:30 am  |

**CHURCH SERVICES APRIL 2023**

ΑΚΟΛΟΥΘΙΕΣ ΑΠΡΙΛΙΟΥ 2023

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| <b>ΚΥΡΙΑΚΗ</b>   | <b>2 5η ΚΥΡΙΑΚΗ ΝΗΣΤΕΙΩΝ - ΑΓΙΑΣ ΜΑΡΙΑΣ ΤΗΣ ΑΙΓΥΠΤΙΑΣ</b><br>Όρθρος 9:00 π.μ. Θεία Λειτουργία Αγ. Βασιλείου 10:30 π.μ.   |
| <b>ΔΕΥΤΕΡΑ</b>   | <b>3 ΜΕΓΑ ΑΠΟΔΕΙΠΝΟ</b><br>Μεγα Απόδειπνο 6:00 μ.μ. Συζήτηση με τον π. Κωνσταντίνο 7:00 μ.μ. - 8:30 μ.μ.   |
| <b>ΤΕΤΑΡΤΗ</b>   | <b>5 ΠΡΟΗΓΙΑΣΜΕΝΗ ΛΕΙΤΟΥΡΓΙΑ</b><br>Λειτουργία Προηγιασμένων Δώρων 7:00 μ.μ.   |
| <b>ΣΑΒΒΑΤΟ</b>   | <b>8 ΤΟΥ ΛΑΖΑΡΟΥ</b><br>Όρθρος 9:00 π.μ. Θεία Λειτουργία Αγ. Βασιλείου 10:30 π.μ.  |
| <b>ΚΥΡΙΑΚΗ</b>   | <b>9 ΚΥΡΙΑΚΗ ΤΩΝ ΒΑΪΩΝ</b><br>Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.<br><br><b>ΤΟΥ ΝΥΜΦΙΟΥ</b><br>Ακολουθία του Νυμφίου (Όρθρος της Δευτέρας) 7:00 μ.μ.   |
| <b>ΔΕΥΤΕΡΑ</b>   | <b>10 ΜΕΓΑΛΗ ΔΕΥΤΕΡΑ - ΤΟΥ ΝΥΜΦΙΟΥ</b><br>Ακολουθία του Νυμφίου (Όρθρος της Τρίτης) 7:00 μ.μ.  |
| <b>ΤΡΙΤΗ</b>     | <b>11 ΜΕΓΑΛΗ ΤΡΙΤΗ - ΤΟΥ ΝΥΜΦΙΟΥ</b><br>Ακολουθία του Νυμφίου (Όρθρος της Τετάρτης) 7:00 μ.μ.  |
| <b>ΤΕΤΑΡΤΗ</b>   | <b>12 ΜΕΓΑΛΗ ΤΕΤΑΡΤΗ - ΜΕΓΑ ΕΥΧΕΛΑΙΟ</b><br>Μυστήριο του Αγίου Ευχελαίου 7:00 μ.μ.<br><b>*Το Ευχέλαιο προσφέρεται σε όλους τους Ορθόδοξους Χριστιανούς</b>   |
| <b>ΠΕΜΠΤΗ</b>    | <b>13 ΜΕΓΑΛΗ ΠΕΜΠΤΗ - Ο ΜΥΣΤΙΚΟΣ ΔΕΙΠΝΟΣ ΚΑΙ ΤΑ ΠΑΘΗ ΤΟΥ ΧΡΙΣΤΟΥ</b><br>Εσπερινή Θεία Λειτουργία 9:00 π.μ.<br><br>Τα Αγία Πάθη του Κυρίου και Σωτήρος Ιησού Χριστού (Όρθρος Παρασκευής) 7:00 μ.μ.  |
| <b>ΠΑΡΑΣΚΕΥΗ</b> | <b>14 ΜΕΓΑΛΗ ΠΑΡΑΣΚΕΥΗ- ΤΑ ΠΑΘΗ, Ο ΘΑΝΑΤΟΣ, ΚΑΙ Η ΤΑΦΗ ΤΟΥ ΧΡΙΣΤΟΥ</b><br>Ακολουθία των Μεγάλων Ωρών 9:00 π.μ.<br><br>Αποκαθήλωση του Χριστού 12:00 μ.μ.<br><br>Η Ταφή του Χριστού / Περιφορά του Επιταφίου 7:00 μ.μ.  |
| <b>ΣΑΒΒΑΤΟ</b>   | <b>15 ΜΕΓΑΛΟ ΣΑΒΒΑΤΟ - Η ΕΙΣ ΑΔΟΥ ΚΑΘΟΔΟΣ ΤΟΥ ΚΥΡΙΟΥ &amp; ΑΝΑΣΤΑΣΗ</b><br><b>Πρώτη Ανασταση - Ανακοίνωση της Αναστασης στις Μυροφόρες</b><br>Εσπερινή Θεία Λειτουργία Αγίου Βασιλείου 9:00 π.μ.<br><br><b>Η Ανάσταση του Κυρίου και Σωτήρος ημών Ιησού Χριστού</b><br>Όρθρος & Θεία Λειτουργία της Αναστάσεως (Κυριακή Πρωί) 11:00 μ.μ. |
| <b>ΚΥΡΙΑΚΗ</b>   | <b>16 ΤΟ ΑΓΙΟ ΠΑΣΧΑ, Η ΑΝΑΣΤΑΣΗ ΤΟΥ ΚΥΡΙΟΥ</b><br>Εσπερινός της Αγάπης 11:00 π.μ.  |
| <b>ΤΡΙΤΗ</b>     | <b>18 ΤΡΙΤΗ ΤΗΣ ΛΑΜΠΡΗΣ - ΑΓΙΩΝ ΡΑΦΑΗΛ, ΝΙΚΟΛΑΟΥ &amp; ΕΙΡΗΝΗΣ</b><br>Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:00 π.μ.<br><b>* Ο Όρθρος της Λαμπρής Εβδομάδας είναι πιο Σύντομος</b>  |
| <b>ΠΑΡΑΣΚΕΥΗ</b> | <b>21 ΠΑΡΑΣΚΕΥΗ ΤΗΣ ΛΑΜΠΡΗΣ - ΤΗΣ ΖΩΟΔΟΧΟΥ ΠΗΓΗΣ</b><br>Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:00 π.μ.<br><b>* Ο Όρθρος της Λαμπρής Εβδομάδας είναι πιο Σύντομος</b>  |
| <b>ΚΥΡΙΑΚΗ</b>   | <b>23 ΚΥΡΙΑΚΗ ΤΟΥ ΘΩΜΑ - Αγίου Μεγαλομάρτυρος Γεωργίου</b><br>Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:00 π.μ.  |
| <b>ΚΥΡΙΑΚΗ</b>   | <b>30 ΚΥΡΙΑΚΗ ΤΩΝ ΜΥΡΟΦΟΡΩΝ ΓΥΝΑΙΚΩΝ, Αγίου Ιάκωβου του Απόστολου</b><br>Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:00 π.μ.   |



## Holy Week

In Holy Week, we begin with the triumphant entry of our Lord into Jerusalem.

The events that follow in the days include the institution of the Eucharist (Holy Communion) at the Mystical Supper. Christ washes the disciples' feet, showing us that unless He cleanses us, we can have no part of Him.

We experience the heart-breaking betrayal by Judas. We are reminded not to choose the darkness but to remain in the light of the Upper Room. In the light of the Church, Christ offers us His Holy Body and Blood as our provisions for eternal life and an acceptable defence at His Judgement Seat.

The gut-wrenching arrest, trial, Passion, and Crucifixion lead us to the apex of Holy Week. On Holy Saturday morning, as all flesh is silent, mourning the burial of our Master, we receive a foretaste of the joy of the Resurrection. On Saturday night, Christ shatters the silence, and all creation is amazed at the great miracle of the Resurrection. The Hosts of Heaven and all humanity glorify the benevolence of God and delight in the salvation promised to us at the time of our exile from Eden.

Holy Week ends with eternal life for the whole world and the promise of the return of Christ in all His glory. Holy Week ends, but our life in the Resurrected Christ begins.



**Palm Sunday**  
*Traditional Fish Lunch*

Sunday, April 9, 2023  
 Immediately after the Divine Liturgy

Annually Sponsored by Harbourview Funeral Home

Holy Week is a time to concentrate on the Passion and Resurrection of Christ. Let us make time to attend the Church Services during Holy Week and celebrate the life-giving Resurrection of our Lord together, as one Orthodox Christian family! Where else would you rather be during these holy days?



SATURDAY OF LAZARUS

**PALM CROSSES  
 PREPARATION**

SATURDAY, APRIL 8, 2023

RIGHT AFTER THE DIVINE LITURGY  
 (Approximately 12:30 pm)

Attention adults and children of  
 Holy Trinity Church!

Join Fr. Kosta in our church hall as we  
 make Palm Crosses to give out on Palm  
 Sunday.

# The Meaning of Holy and Great Week

## By Metropolitan Kallinikos Karousos of Piraeus

We have already entered the most beautiful days of our ecclesiastical festal calendar - Holy Week, which opens before us, floods our hearts with chills and feelings of emotion.

Especially for us Orthodox, the Easter of the Crucifixion and Resurrection, that is, the Passion and the Resurrection of our Lord, has a special significance and weight. Because it is the center of all our liturgical and worship life. In order to benefit from these days it is necessary to delve into the meaning of Holy Week. They called this week Holy and Great. If we go deeper into these names we will more easily understand the deeper meaning of these days.

### 1. Holy Week

The week we are entering is primarily Holy. It is holy, because it is the culmination and the pinnacle of a sacred spiritual journey, which we started on Clean Monday.

That is, if during the whole period of Great Lent we are called to live a holy life, then especially during Holy Week, the Church invites us to live an even more holy and spiritual life. We are called to attain during Holy Week the zenith of our spiritual struggles, the highest point of our performance, the culmination of spiritual experiences and achievements.

This reminder of our debt for a holier life is also emphasized by the beautiful Exapostelarian:

*"I see Your Bridal Chamber adorned, O my Savior, and I have no wedding garment that I may enter therein. O Giver of Light, make radiant the garment of my soul, and save me."*

It is also like the beautiful and inspiring verse from the Praises:

*"Come, then, and with our minds now purified, let us also go with Him and be crucified with Him and die for Him to the pleasures of this life, so that we may also live with Him and hear Him..."*

Here, then, is our special debt during Holy Week. To cleanse our souls from the rust of sin and to brighten the garment of our soul with works of virtue. We must ascend to Golgotha and our own cross and bury our passions and weaknesses there. Only in this way will we experience the holiness and splendor of our virtue, which will help us to taste the holiness of the Week of the Passion of our Lord. Negligence, spiritual indifference and rashness are unforgivable for the believer, especially this week.

We will hear later in the day the Church rebuking the negligent with severity:

*"Why are you lazy, my pitiful soul? Why are you thinking about unprofitable cares at such a time? Why are you busy with things that pass away? The final hour is at hand and we shall soon be parted from all that is here. While you still have time, get sober and cry, 'I have sinned against You, my Savior. Do not cut me down like that unfruitful fig tree..."*

We are therefore called to live this during Holy Week a more intense spiritual life, with a greater struggle against sin, with holier feelings, with more spiritual thoughts, with a more careful spiritual journey. This Week is therefore Holy because of its meaning and its content, but we must make it Holy with our most careful and holy life.

### 2. Great Week

But it is not only Holy, but this Week of the Passion is also Great.

Why is it called Great? Is it longer than the other weeks of the year? Of course not. It is called Great because during this Week the events that take place are really great and wonderful. This week reminds us of the tragic events on our planet 2,000 years ago. It will restore before us the horrible spectacle before which the sun was darkened, the curtain of the Jewish temple was torn, and the whole creation was disturbed. It will bring to life in our memory the most unique and supreme sacrifice that was ever offered on earth, the sacrifice of our Lord on the Cross for our own salvation.

## The Meaning of Holy and Great Week (Continued)

"Man saw two great and paradoxical miracles in the world," says Elias Miniatis, "a God coming down from heaven and becoming man and this God-man being lifted onto and dying on a cross."

The event of the crucifixion of the God-man is so great that our thoughts are unable to penetrate it. We are faced with the combination of two mysteries: the Mystery of Divine Love and the Mystery of Divine Justice. Some images from the wonderful hymns of these days help us understand the shocking events that we will celebrate.

One of these images is of the pelican. We will hear it used by the inspired hymn writer (verse from the second stanza of the Lamentations of Great Friday):

*"Like the pelican, You gave life, O Word, to Your dead children, wounded in Your side, You let life-blood flow, letting fall life-giving drops of blood on all."*

To understand the exalted meanings of this hymn, it is necessary to look at a folk tradition, which refers to the life of the pelican. The pelican is an affectionate bird. It builds its nest on the rocks. But if one day, in its absence, a snake happens to crawl near the nest and bite its little birds, then tradition says, the pelican, seeing that its little ones are dying, it will stab its breast, and with the blood it will feed its young, which are revived and saved. This is because the blood of the pelican acts as an excellent antidote and neutralizes the venom of the snake. The pelican, of course, dies shortly after the uncontrollable bleeding. But his little ones are saved. So the Lord, in order to free our souls from the poison of sin, in order to enliven our sinful souls, poured out His holy Blood on the cross. And this blood has since become a medicine for our sinful souls. He cleanses "the conscience of men from dead works", as the Apostle Paul says. And as Saint Gregory the Theologian emphasizes:

*"He assumed the worse that He might give us the better; He became poor that we through His poverty might be rich; He took upon Him the form of a servant that we might receive back our liberty; He came down that we might be exalted; He was tempted that we might conquer; He was dishonored that He might glorify us; He died that He might save us; He ascended that He might draw to Himself us, who were lying low in the fall of sin."*

Holy Week will lead us before the suffering Son of God. In the face of Crucified Love, even the most stony heart will crack. We will consider the Sufferer and those for whose sake He suffers.

Our hearts will be cleansed. We will think of our sins, for which the Lord is crucified. And our eyes will weep. And our lips will utter words of worship and devotion and gratitude to our Jesus. And we will say to Him:

*"You were crucified for me to become the source of forgiveness for me. You were pierced in the side so that streams of life would flow out to me. With nails You were fastened, so that having seen the depth of Your Passion I confirm the height of Your power, O Christ, and I cry to You, the Giver of Life, Glory to Your Cross and Your Passion, O Saviour!"*

My brethren,

In a few words, this is the deeper meaning of Holy and Great Week. If we succeed, so that we feel compunction before the shocking events of the Divine Passion, and our hearts will be led to contrition and this contrition to the great decision to remain faithful and devoted to the point of death to our Crucified Redeemer, then Holy and Great Week will find its most beautiful justification in our decision. And it will be a Holy and Great Week for an additional reason: for the holy and great decisions we made during it.

Source: [johnsanidopoulos.com](http://johnsanidopoulos.com)

## The Central Message of Holy Wednesday

In the Gospel and hymns of the Church for Holy Wednesday, we hear about the sinful woman who broke an alabaster box of costly ointment, wept at Jesus' feet, and dried them with her hair. She broke the box - i.e. saved nothing for herself - and poured it out as her offering. It cost 300 denarii, which was 300 days' wages! This latter fact enrages the disciple who sits in a place of honour next to Jesus and manages the money - the notorious Judas. The hymns of Holy Week tell us even more about the contrast between these two, being quite explicit about where the woman came from just then and the background of Judas. Make no mistake: Judas was an Apostle with the gift of healing. Nevertheless, he was still more interested in worldly things, could not look up from temporary concerns, and had no horizon of vision. He would later even partake of Holy Communion (the Mystical Supper) in an unworthy manner and become demon-possessed.

The sinful woman understood what Judas did not: Christianity is about healing - not just temporary healing but from humanity's biggest problems: egotism, sin and death. The great paradigm of Orthodoxy is not that of righteous/sinful but of healthy/sick. All of us need healing, and it is our primary Christian aim. Even Jesus implies that healing is of greater importance than giving our riches to the poor and needy. The social gospel had taken such hold of the disciples of Jesus that they forgot what was even more essential. The sinful woman showed her great love by her humble offering and not only received healing from the Physician of our souls but has become a timeless example of what the Lord truly seeks from His disciples.

For this reason, the Church, guided by the Holy Spirit, has as a tradition the celebration on Holy Wednesday of Holy Unction in the churches. This service is complete with references to this central message of the day - that Christ came to heal our fallen, sinful condition through the sacrifice He made on the Cross and the destruction of death through His death. Within this context, we should attend the Service of Holy Unction, a great mystery of the Church that allows us to be healed by the very hand of Christ when the priest anoints us with the holy oil. We should note that Holy Unction is a Mystery (Sacrament) of the Church, and as such only baptized Orthodox Christians in good Canonical Standing may receive it.

## An Anacreontic Hymn By Saint John of Damascus

*Translated by  
Elizabeth Barrett Browning in 1842*

From my lips in their defilement,  
From my heart in its beguilement,  
From my tongue which speaks not fair,  
From my soul stained everywhere,  
O my Jesus, take my prayer!  
Spurn me not for all it says,  
Not for words and not for ways,  
Not for shamelessness endured!  
Make me brave to speak my mood,  
O my Jesus, as I would!  
Or teach me, which I rather seek,  
What to do and what to speak.

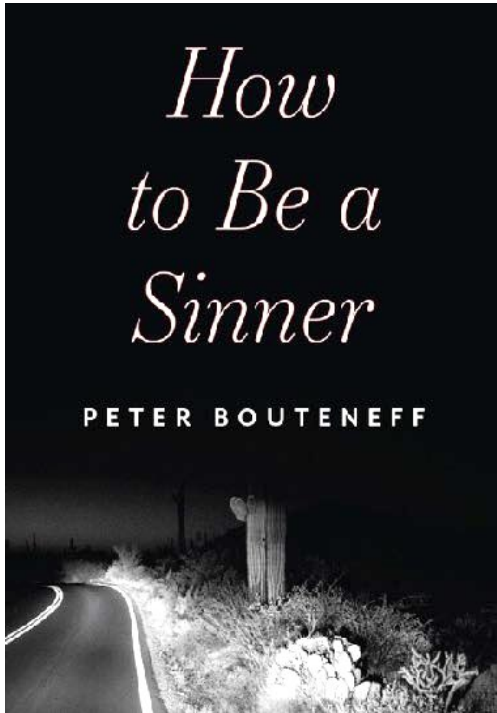
I have sinned more than she,  
Who learning where to meet with Thee,  
And bringing myrrh, the highest-priced,  
Anointed bravely, from her knee,  
Thy blessed feet accordingly,  
My God, my Lord, my Christ!  
As Thou saidest not 'Depart'  
To that suppliant from her heart,  
Scorn me not, O Word, that art  
The gentlest one of all words said!  
But give Thy feet to me instead  
That tenderly I may them kiss  
And clasp them close, and never miss  
With over-dropping tears, as free  
And precious as that myrrh could be,  
T'anoint them bravely from my knee!  
Wash me with Thy tears: draw nigh me,  
That their salt may purify me.  
Thou remit my sins who knowest  
All the sinning to the lowest —  
Knowest all my wounds, and seest  
All the stripes Thyself decreest;  
Yea, but knowest all my faith,  
Seest all my force to death,  
Hearest all my wailings low,  
That mine evil should be so!  
Nothing hidden but appears  
In Thy knowledge, O Divine,  
O Creator, Saviour mine - -  
Not a drop of falling tears,  
Not a breath of inward moan,  
Not a heart-beat -- which is gone!



*Jesus betrayed by Judas*



## RECOMMENDED READING



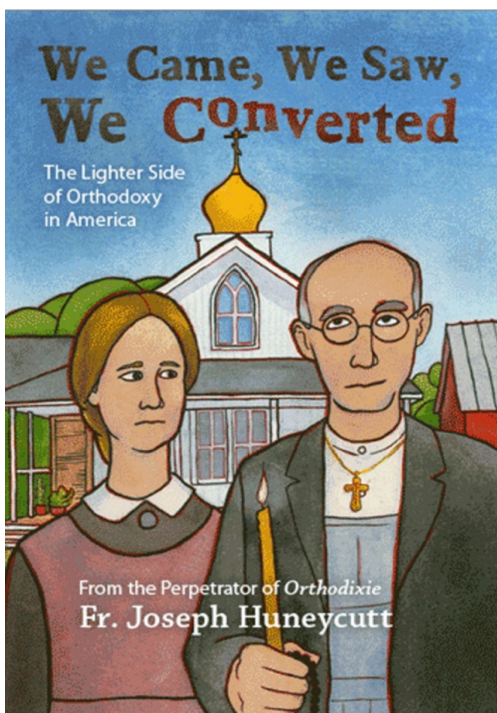
**Description:** We call ourselves “sinners” in much of our church life. Yet the sinner identity—when done right—brings peace of mind, a clear conscience, and love for others. Addressing topics like guilt, shame, and self-care, this compassionate guide will help you reflect on your life in surrender 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:** Based on his popular blog and Ancient Faith Radio podcast, Orthodixie, Fr. Joseph Huneycutt presents a humorous look at the pluses, minuses, joys, pitfalls, and struggles of perpetual conversion within an Orthodox Christian worldview. Within these pages you’ll find all those familiar characters you’ve encountered in exploring American Orthodoxy but with a hilarious twist: the Orthodox Christian anarchist, the Orthodox white boy, and that incomparable superhero, Ortho-Man. You’ll be introduced to the lighter side of fasting, theosis, living a holy life in a secular world, and the struggle to understand those on the other side of the cradle/convert divide. For those days when acquiring the mind of Christ seems impossibly serious and, well, just plain impossible, a quick dip into We Came, We Saw, We Converted will restore your sense of humour and help you get up and try again.



## **Souvlaki & Mezes Take-Out Spring 2023**

Thursday, April 6, 2023

Thursday, April 20, 2023

Thursday, May 4, 2023

Thursday, May 18, 2023

Thursday, June 1, 2023

Thursday, June 15, 2023

**3:00 pm to 6:30 pm**

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## 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](https://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](mailto: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](http://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?**

Please contact the priest and let him know you are visiting, especially if you wish to receive Holy Communion.

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**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/](http://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

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### **WEDDINGS, BAPTISMS, & FUNERALS**

Information on the Sacraments are found at our website [www.gothunderbay.org](http://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

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### **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. Join us as we discuss 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

### 2023

1. Katerina Biniaris
2. Irene Biniaris
3. Zach Biniaris
4. Athena Damianakos
5. Bill Damianakos
6. Paul Dowhos
7. Vicki Dowhos
8. Joanne Frisky
9. Peter Giardetti
10. Tara Giardetti
11. Bill Hatzis
12. Stella Hatzis
13. Lisa Kahramanos
14. Penny Kahramanos
15. Faye Karoutas
16. Nick Koukos
17. Joyce Koukos
18. Peter Koukos
19. Ray Leino
20. Virginia Leino
21. Chris Lotsios
22. Chrysanthi Lotsios
23. Maria Mellas
24. Penny Milionis
25. Florina Nisioiu
26. Nikki Pantoulis
27. Tom Pazianos
28. Leila Pazianos
29. Imad Qeer
30. Steven Scollie
31. Kosma Sitko
32. Vicky Soulias
33. Marinos Spourdalakis
34. Nora Spourdalakis
35. Constantin Todosia
36. Manuela Todosia
37. Constantine Tsekouras
38. Jane Tsekouras
39. Ahileas Tsekouras
40. Paul Tsekouras
41. Sylvia Tsekouras
42. Harry Tsekouras
43. Lily Tsekouras

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

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