



MONTHLY CHURCH BULLETIN FOR 2023

# OCTOBER



Holy Trinity Greek Orthodox Church, Thunder Bay

FROM  
FATHER  
KOSTA

**Beloved in Christ,**

We hope our children will become successful individuals. We try to the best of our abilities to guide them toward becoming independent, responsible, and hard-working people. Some of us even dream that our children will become professional athletes. We invest countless hours and money in providing the best for our children.

How much do we invest in our children's spiritual independence, responsibility and growth? Is our focus simply on this world, or do we provide our children with the tools and the strength of faith to overcome physical and spiritual obstacles? We spend much money sending our children to tutors, sports teams, private schools, and anywhere we think may benefit them when they grow up. Yet we often place the spiritual upbringing of our children second, third, or even last on our list of priorities. Yet we seem to forget that through the proper spiritual education of our young people, they can become successful, responsible, hard-working and committed individuals who can prosper and be blessed with all the good things of this world and with spiritual treasures in heaven.

Many of us treat Orthodoxy as private, as if our faith should be confined to the four walls of our church and (hopefully) homes. I have seen individuals treat it as "something nice" - as long as the faith fits their schedules and desires. Sometimes, we confine Orthodoxy in ourselves, not wanting to express it even with our families and friends. We have difficulty speaking to people about God, either because we aren't sure what to say or because we are embarrassed. That doesn't make us bad people, but it doesn't make us great Christians. If we do not expose our children to God through our home prayer life and the Church's Mysteries (Sacraments), they will learn to hide their faith. They may even feel the need to hide from their faith.

We have a beautiful church where we all gather in the name of Christ. I invite you to bring your children to Sunday Divine Liturgy, not to fulfill a cultural custom but to physically connect with Christ through His Body and Blood and cement the solid spiritual foundations we ought to establish at our homes. I call on all families to attend church regularly, not for me, but for you and your children. It has been shown that families that go to church with the dad leading the way tend to have a stronger connection to the faith. Additionally, let's not limit our faith in the church on Sunday mornings (if we attend at all) but express it at home with our children daily. Let me help you if you have questions on how to introduce the Orthodox Christian Faith in the house in practical ways. Let us reconnect with God, not only intellectually and emotionally, but through experiencing Him every day in our worship, prayer, and the Holy Mysteries of the Church.

Let us not take the reality of God for granted, and let us not deny God from our children by sheltering them from their Creator. Let us lead our families towards salvation. Let's show them that all it takes is a little genuine commitment and love towards God. You are not alone in this. I am here to help you - just reach out.

In Christ,  
Fr. Kosta

**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.
- Please arrive well before the Divine Liturgy begins on Sunday mornings. If you do arrive late, there are certain times when one 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 bread on the pews 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.

<b>SUNDAY</b>	<b>1</b>	<b>2nd SUNDAY OF LUKE</b> Matins 9:00 am    Divine Liturgy 10:30 am
<b>SUNDAY</b>	<b>8</b>	<b>FR. KOSTA IS AT THE CLERGY RETREAT OF OUR ARCHDIOCESE</b>
<b>SUNDAY</b>	<b>15</b>	<b>4th SUNDAY OF LUKE, The Holy Fathers of the 7th Ecumenical Council</b> Matins 9:00 am    Divine Liturgy 10:30 am
<b>WEDNESDAY</b>	<b>18</b>	<b>THE HOLY APOSTLE LUKE</b> Matins 9:00 am    Divine Liturgy 10:30 am
<b>SUNDAY</b>	<b>22</b>	<b>6th SUNDAY OF LUKE</b> Matins 9:00 am    Divine Liturgy 10:30 am
<b>THURSDAY</b>	<b>26</b>	<b>THE HOLY GREAT MARTYR DEMETRIOS</b> Matins 9:00 am    Divine Liturgy 10:30 am
<b>SATURDAY</b>	<b>28</b>	<b>THE HOLY PROTECTION OF THE MOTHER OF GOD</b> Matins 9:00 am    Divine Liturgy 10:30 am <b>*Doxology for the OXI of 28th of October at the end of Liturgy</b>
<b>SUNDAY</b>	<b>29</b>	<b>7th SUNDAY OF LUKE</b> Matins 9:00 am    Divine Liturgy 10:30 am

**CHURCH SERVICES OCTOBER 2023**

### ANNOUNCEMENTS

Fr. Kosta will also be away in **October** at the Annual Clergy Retreat at Kingston, Ontario and at a family obligation from **Monday, October 2 to Saturday, October 14, 2023**.

On most Wednesdays, Fr. Kosta holds a small informal morning prayer service in English (no Cantors or Altar Servers) from **10:00 am to 10:30**. You're all invited to join him and start the day with a small prayer. Please check the Church's Facebook page for updates or call/text fr. Kosta directly on a Wednesday before 10:00 am.

ΑΚΟΛΟΥΘΙΕΣ ΟΚΤΩΒΡΙΟΥ 2023	ΚΥΡΙΑΚΗ	1	<b>2η ΚΥΡΙΑΚΗ ΛΟΥΚΑ</b> Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
	ΚΥΡΙΑΚΗ	8	<b>Ο Π. ΚΩΝ/ΝΟΣ ΕΙΝΑΙ ΣΤΗ ΣΥΝΑΞΗ ΙΕΡΕΩΝ ΤΗΣ ΑΡΧΙΕΠΙΣΚΟΠΗΣ</b>
	ΚΥΡΙΑΚΗ	15	<b>4η ΚΥΡΙΑΚΗ ΛΟΥΚΑ, Αγίων Πατέρων 7ης Οικουμενικής Συνόδου</b> Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
	ΤΕΤΑΡΤΗ	18	<b>ΑΓΙΟΥ ΕΥΑΓΓΕΛΙΣΤΟΥ ΛΟΥΚΑ</b> Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
	ΚΥΡΙΑΚΗ	22	<b>6η ΚΥΡΙΑΚΗ ΛΟΥΚΑ</b> Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
	ΠΕΜΠΤΗ	26	<b>ΑΓΙΟΥ ΜΕΓΑΛΟΜΑΡΤΥΡΟΣ ΔΗΜΗΤΡΙΟΥ</b> Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
	ΣΑΒΒΑΤΟ	28	<b>ΤΗΣ ΑΓΙΑΣ ΣΚΕΠΗΣ ΤΗΣ ΘΕΟΤΟΚΟΥ</b> Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ. *Δοξολογία για το ΟΧΙ της 28ης Οκτωβρίου στο τέλος της Λειτουργίας
	ΚΥΡΙΑΚΗ	29	<b>7η ΚΥΡΙΑΚΗ ΛΟΥΚΑ</b> Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.

### ΑΝΑΚΟΙΝΩΣΕΙΣ

Ο π. Κων/νος θα παρευρεθεί τον **Οκτώβριο** στην Ετήσια Σύναξη των Κληρικών της Αρχιεπισκοπής στο Kingston του Οντάριο, και σε μια οικογενειακή υποχρέωση από **Δευτέρα 2 Οκτωβρίου έως Σάββατο 14 Οκτωβρίου, 2023.**

Τις περισσότερες Τετάρτες ο π. Κων/νος κάνει μια μικρή ανεπίσημη πρωινή προσευχή στα αγγλικά (χωρίς ψάλτες ή Ιερόπαιδα) από τις **10:00 π.μ. έως τις 10:30 π.μ.** Είστε όλοι καλεσμένοι να συμμετάσχετε μαζί του και να ξεκινήσετε τη μέρα με μια μικρή προσευχή. Παρακαλούμε ελέγξτε τη σελίδα της Εκκλησίας στο Facebook για ενημερώσεις ή καλέστε / στείλτε μήνυμα στο π. Κωνσταντίνο κατευθείαν Τετάρτη πριν τις 10 το πρωί.

## The Patriarchal Toronto Orthodox Theological Academy

We extend an invitation to those who desire to faithfully and enthusiastically study the sacred discipline of theology, with the aim of serving Christ and His Church, as priests and theologians, in Canada or elsewhere. In the context of a strong ecclesiastical and hospitable family environment, the Academy will enable you to truly relish in Orthodoxy and experience its treasures with devotion, genuine love and admiration.

The Academy is affiliated with the University of St. Paul in Ottawa. The program of study lasts four (4) years and the degree which is conferred is recognized internationally. Tuition fees include registration, residence, and full bed and board at the Academy. There are also opportunities for scholarships and student employment with various Greek Orthodox communities in the region. Costs to attend may be covered by students contributing two hours of work a day for the Greek Orthodox Archdiocese.

For more information and our application please visit our website [www.goarchdiocese.ca/theological-academy](http://www.goarchdiocese.ca/theological-academy) or write to [academy@goarchdiocese.ca](mailto:academy@goarchdiocese.ca) or call +1 416-429-5757.



### FOUR YEAR ACADEMIC PROGRAM OF STUDIES

#### F I R S T Y E A R FALL SEMESTER

- Byzantine Music I
  - Dogmatics I
  - Liturgics I
  - Greek Language I
  - Old Testament I
  - Ethics (Orthodox Spirituality) I
  - Patrology I
- Total: 21 hours weekly

#### F I R S T Y E A R SPRING SEMESTER

- Byzantine Music II
  - Church History I
  - Greek Language II
  - New Testament I
  - Pastoral Studies I
- Total: 15 hours weekly

#### S E C O N D Y E A R FALL SEMESTER

- Byzantine Music III
  - Dogmatics II
  - Ethics (Community and Development) II
  - Greek Language III
  - Liturgics II
  - Patrology II
  - Old Testament II
- Total: 21 hours weekly

#### S E C O N D Y E A R SPRING SEMESTER

- Byzantine Music II
  - Church History I
  - Greek Language II
  - New Testament I
  - Pastoral Studies I
- Total: 15 hours weekly

#### T H I R D Y E A R FALL SEMESTER

- Byzantine Music V
  - Dogmatics III
  - Greek Language V
  - Liturgics III
  - Old Testament III
  - Ethics (Parish Administration) III
  - Patrology III
- Total: 21 hours weekly

#### T H I R D Y E A R SPRING SEMESTER

- Byzantine Music VI
  - Greek Language VI
  - New Testament III
  - Pastoral Studies III
- Total: 12 hours weekly

#### F O U R T H Y E A R FALL SEMESTER

- Byzantine Music VII
  - Dogmatics IV
  - Ethics (Evangelization & Missions) IV
  - Greek Language VII
  - Liturgics IV
  - Patrology (Orthodoxy in Canada and the World) IV
- Total: 18 hours weekly

#### F O U R T H Y E A R SPRING SEMESTER

- Byzantine Music VIII
  - Greek Language VIII
  - Pastoral Studies IV
  - World Religions
- Total: 12 hours weekly



## 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!

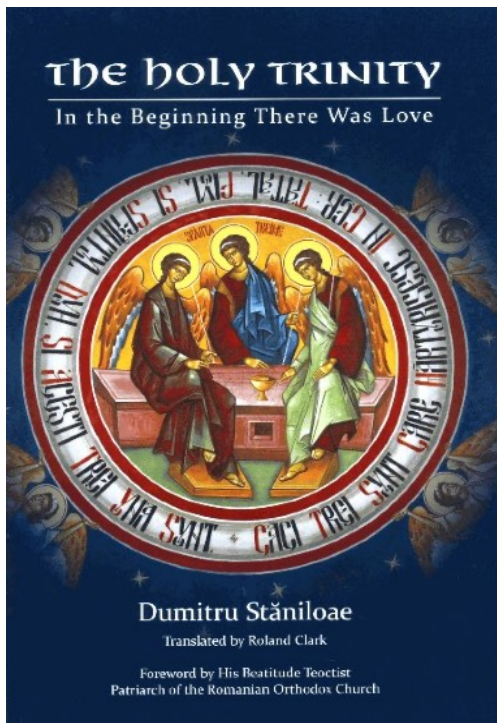
When offering a Prosporo, please include a list of the Orthodox members of your family, living and departed, so they can be commemorated at the Preparation Service in the Altar on Sunday Morning.

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 a recipe can be found at [www.prosporo.com](http://www.prosporo.com)



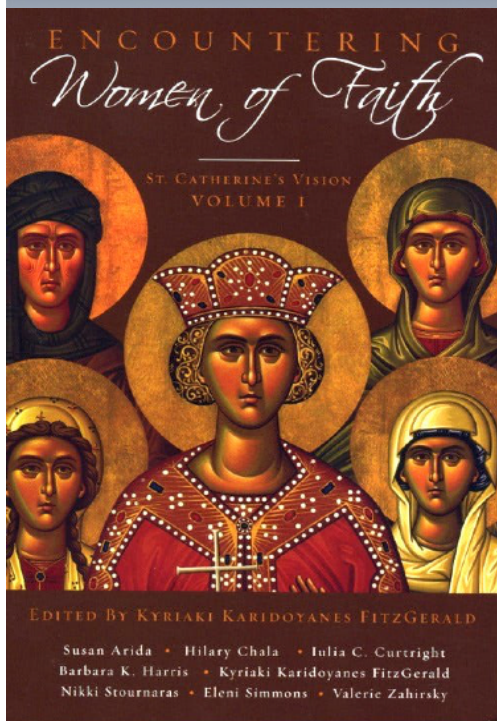
## TO GROW OUR KNOWLEDGE AND SOFTEN OUR HEARTS TO THE LORD



Fr. Staniloae offers a profound insight to the Holy Trinity and its central role in our Orthodox Christian faith. "The Orthodox Church is the Holy Trinity as the love of God that works through the Holy Spirit in the souls of believers in order to raise them into the loving relationship between its Persons. For this reason, the sacraments have a decisive importance in the believer's lives. In them, the Holy Trinity works through the Holy Spirit in their souls."

Fr. Staniloae (1903-1993) is widely considered as one of the greatest Orthodox theologians of the twentieth century. He was Professor of Dogmatics at the Theological Institute in Bucharest, Romania, from 1947 to 1973. In 1990 he was made a Member of the Romanian Academy.

[holycrossbookstore.com](http://holycrossbookstore.com)



As told by modern-day Orthodox women, this collection of moving stories recounts the lives of many beloved women Saints and the witness that they continue to bear to us today. The series is divided into three books.

[holycrossbookstore.com/](http://holycrossbookstore.com/)

Some books are available as e-books or audiobooks through popular online e-book retailers.



## 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](http://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 , FEES, & MEMBERSHIPS

Payments can be made 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

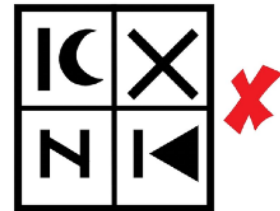
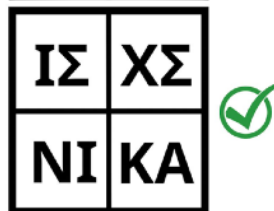
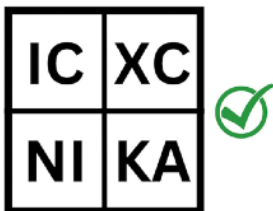
Christ is in us and we are in Him

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!

## WHICH SEAL IS PROPER FOR PROSPHORO?

Because some of our church members have questions regarding Prosporo stamps, here's the most basic guide of what is correct when you're looking to replace your stamp or buy a new one. Be sure to use a proper stamp when preparing the Offering Bread for the Divine Liturgy. The symbols in the Prosporo (Offering Bread) Seal convey theological and doctrinal truths and is therefore important for them to be correct. The correct seal has the lettering ICXC NIKA or ΙΣΧΣ ΝΙΚΑ.



## 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 Orthodox or Greek 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.

**Q: Can I speak with the priest privately regarding learning more about the Orthodox Church?**

Fr. Kosta is available most days and times to speak with you. Please feel free to reach out to him.

**Q: What's the biggest difference between the Orthodox Church and other denominations?**

Apart from the liturgical, theological, and visual differences, the biggest difference is, quite honestly, the *phronema* (mentality/way of thinking) of the Orthodox Church. The way we approach God, the Saints, spirituality, and sin vary from some, if not most of the “western” theological approaches. It is one of the bigger differences and the biggest adjustments to make for those who are exposed to Orthodox spirituality.

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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.



## **Saint Luke the Evangelist as the Model of our Lives**

### **St. Luke of Simferopol**

The Evangelist Luke, "the beloved physician" as the Apostle Paul calls him, is the author of the Gospel According to Luke and the Acts of the Apostles. A native of Antioch in Syria, he belonged to the chorus of the Seventy Apostles of Christ. He was a close associate of the Apostle Paul and accompanied him on his journeys in Troas, Philippi, from Philippi to Jerusalem and from Caesarea to Rome. He was also with him both times he was imprisoned. Indeed, during his second imprisonment, the Apostle Paul writes in his second epistle to Timothy that "Luke alone is with me."

The Evangelist Luke preached the Gospel in Dalmatia, France and Italy. Also in Boeotia and in Achaia, where he composed, according to St. Gregory the Theologian, the Gospel According to Luke. According to tradition, he was a painter and he depicted the Theotokos. He had an agonizing end, as indeed all the Apostles. Only John the Evangelist "was perfected in peace," and this happened because he experienced martyrdom "next to the Cross of Jesus." The relic of Saint Luke was transferred to the Sacred Church of the Holy Apostles in Constantinople in 357 A.D.

His life and times give us the opportunity to emphasize the following:

First, for someone to serve a person of power and glory is very natural according to the logic of the world and they justify this by the fact that for the inconvenience and toil given, a return awaits them. But for someone to toil and be inconvenienced for serving one who has no worldly power and therefore does not expect to reap something, and most importantly remains close to that person during trials and temptations, this exceeds fallen human logic, but also highlights the majesty of selfless love. For everything that does not agree with fallen human logic is not necessarily irrational, but it can also be super-rational, as it is with true, selfless love. True love is not just a feeling, but sacrifice and a cross.

Second, in the 24th chapter of the Gospel of Luke, Luke the Evangelist refers to an event of a meeting he had with the risen Christ, three days after His burial. While walking along the road to Emmaus with the Apostle Cleopas and sadly discussing on the road all that took place over the previous three days, the risen Lord approached them and walked beside them. The events that followed are well known, how He interpreted for them the events that took place according to the Scriptures, such as His Passion and Resurrection, and this caused their hearts to burn within them. But they did not recognize who He was. This happened later during "the breaking of bread." That is, when He blessed the bread, He changed it into His Body and offered it to them as food. In fact they recognized Him, rather Christ "made Himself known to them", by revealing Himself to them during the Divine Liturgy. And although at the same time He disappeared, their hearts burned within them as earlier, and they were full of joy. This is why they left immediately and returned to Jerusalem, to announce the joyous event of the resurrection of Christ to His eleven disciples.

Hearts which are aflame with love for Christ, have the ability, under the right conditions, to know Him in the Divine Liturgy, in "the breaking of bread." This is not an emotional or psychological knowing, but an existential and ontological one. Saint Theophylact, Archbishop of Bulgaria, says that all who receive the Body and Blood of Christ, of course under the right conditions, the eyes of their soul are opened and they recognize Him, because the flesh of the Lord has great power and invites great joy." Those who receive the blessed bread, their eyes open to recognize Him. The flesh of the Lord has great and ineffable power... The two disciples rejoiced, so that they got up and returned to Jerusalem."

We saw above, during the meeting of Christ with His two disciples as they were walking "towards Emmaus," that the interpretation of the Divine Scriptures preceded the Divine Communion. The same exact thing is repeated during every Divine Liturgy. The reading and interpretation of the Apostolic and Gospel passages is followed by the consecration of the Honorable Gifts and Divine Communion. And the reading is preceded by a prayer, which the priest reads silently, asking God to shine His divine Light in his heart and to open his mind that he may understand the Reading, so that he can interpret and transmit it to the people in a comprehensible and especially Orthodox way. He also asks God to implant in his soul divine fear, that he may be able to trample carnal desires and live a spiritual life, which is difficult and without the Grace of God is impossible.

To minister to "our neighbor," to every person without discrimination, and particularly the simple and despised and "the least," without selfishness, is a character trait of the saints, who know Love existentially, namely the Triune God, but in a similar proportion with all those who strive to achieve their personal sanctification.

*Source: Ekklesiastiki Paremuasi, "ΕΥΑΓΓΕΛΙΣΤΗΣ ΛΟΥΚΑΣ", October 2007. Translated by John Sanidopoulos.*

## **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/)
- Proshphoro 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 (Mavrodaphne 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.**

## Monastery Pilgrimage Opportunities in Canada



St. Kosmas the Aitolian Monastery is a female monastery just north of Toronto.

[www.stkam.org/](http://www.stkam.org/)



Holy Monastery of the Virgin Mary the Consolatory is a female monastery located west of Montreal.

[www.monasterevmc.org/](http://www.monasterevmc.org/)

*Please speak with our priest or contact the monasteries directly if you wish to plan a visit.*

## 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](mailto: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 Stewards


### 2023

1. Steve Amorgianos
2. Phyllis Amorgianos
3. Peter Avgeropoulos
4. Joyce Avgeropoulos
5. Nick Balina
6. Charlie Biniaris
7. Dimitra Biniaris
8. Katerina Biniaris
9. Irene Biniaris
10. Athena Blieske
11. Matthew Boote
12. Michael boote
13. Iulieana Bradatanu
14. Gus Chimbakis
15. Helen Chimbakis
16. Bill Comminos
17. Athena Damianakos
18. Bill Damianakos
19. Cristina Derouin
20. Matthew Derouin
21. Paul Dowhos
22. Vicky Dowhos
23. Joanne Frisky
24. Peter Giardetti
25. Tara Giardetti
26. Sotirios Hatzis
27. Theodora Hatzis
28. Bill Hatzis
29. Demetri Hatzis
30. Stella Hatzis
31. Lisa Kahramanos
32. Penny Kahramanos
33. Despena Kargatzis
34. Faye Karoutas
35. Nick Koukos
36. Joyce Koukos
37. Peter Koukos
38. Ray Leino
39. Virginia Leino
40. Angela Mitsopoulos
41. Chris Lotsios
42. Chrysanthi Lotsios
43. Dolores Maki
44. Maria Mellas
45. Penny Milionis
46. Despina Mitsopoulos
47. Ahileas Mitsopoulos
48. Florina Nisioiu
49. Nikki Pantoulis
50. Peter Pantoulis
51. Helen Pantoulis
52. Tom Pazianos
53. Leila Pazianos
54. Imad Qeer
55. Effie Saites
56. Maria Sancartier
57. Steven Scollie
58. Zach Scollie
59. Kosma Sitko
60. Katerina Biniaris
61. Gregory Smelt
62. Vicky Soulias
63. Marinos Spourdalakis
64. Nora Spourdalakis
65. Constantin Todosia
66. Manuela Todosia
67. Constantine Tsekouras
68. Jane Tsekouras
69. Ahileas Tsekouras
70. Paul Tsekouras
71. Sylvia Tsekouras
72. Harry Tsekouras
73. Lily Tsekouras
74. Elaine Tsekouras
75. John Tsekouras
76. Peter Vlotaros
77. Christine Vlotaros
78. Georgina Voulgaris
79. Theodora Voulgaris
80. Chris Welbourne
81. Pat Welbourne

If your name is missing from the above list, please inform Fr. Kosta.

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

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