



MONTHLY CHURCH BULLETIN FOR 2023

NOVEMBER



Holy Trinity Greek Orthodox Church, Thunder Bay

FROM
FATHER
KOSTA

Beloved in Christ,

With Christmas a few short weeks away, we prepare for the Incarnation of our Lord physically and spiritually. Before decorating our homes and trees, we should prepare our bodies and souls for the newborn Christ. Before organizing Christmas parties, let us prepare to celebrate Christ's nativity through church attendance, prayer, and fasting.

As we know, the Church has designated certain times of the ecclesiastical year for fasting. Entering the month of November, we begin the Christmas fast, which starts on November 15 and ends on December 24. Fish are typically allowed until December 17 during this Fast, except on Wednesdays and Fridays.

The Greek word for fasting, "νηστεία" is complex. It consists of the particle νη (Ni), which indicates deprivation, and the verb εσθίω (Esthio), which means "eating." So, the Greek word for fasting means total abstinence from all food. However, today, fasting means abstaining from certain foods. The change in fasting practices led to the creation of two words, νηστήσιμος (Nistisimos - pro-fasting) and ἀρτύσιμος (Artisimos - non-fasting). There are foods we can't eat and foods we can. Therefore, fasting is not "it's more about what comes out of my mouth, not what goes in it." That's just an excuse we use so we don't fast.

From a spiritual standpoint, fasting is for the body and the soul. Saint John of Sinai says fasting is "violence against [the fallen] human nature." Fasting in the Christian Church continues the fast legislated in the Old Testament, with some differences. In the Old Testament, it was an end in itself. In the Church, fasting is part of the spiritual life. It doesn't make us holy but teaches us to gain control over ourselves, including our bodies and our thoughts. It is how a Christian approaches life in Christ. The hymnographer analyzes the importance of fasting in the Praises for Cheesefare Sunday hymn: "The arena of virtues is now open! Let all who wish to begin training now enter! Prepare yourselves for the struggle of the Fast; those who strive valiantly shall receive the crown! Let us put on the armour of the Cross to combat the Enemy, taking faith as our unshakable rampart. Let us put on prayer as our breastplate and charity as our helmet. Let's use fasting as our sword, for it cuts out all evil from our hearts. Those who do this shall truly receive the crown from the hands of Christ, the almighty One, on the day of judgement".

Therefore, fasting is a believer's conscious act and choice that helps purify our minds and thoughts to approach God. It is a personal sacrifice for one's spiritual ascent and transcending oneself. It helps in living the virtues of obedience, love, and humility.

I wish you all a blessed Nativity Fast. Let's try to give a little of ourselves to Christ. Let's invest our being in Christ. As we enter the colder months of the year, may our faith burn in our hearts. Let's try to do our best, according to our strengths, to receive the newborn Christ in our hearts and homes.

In Christ,
Fr. Kosta

**HOLY TRINITY
GREEK ORTHODOX
CHURCH**

Under the Auspices of the
Greek Orthodox Archdiocese of
Canada

651 Beverly Street
Thunder Bay ON P7B 6N2

Rev. Father Kosta Tsiolas
fatherkosta@gmail.com
807-357-9984

Church Telephone:
(807)-344-9522
www.gothunderbay.org

Parish Council:
Daniel Vasiliu - President
Jennie Hartviksen - Vice President
Florina Nisioiu - Treasurer
Cristina Derouin - Secretary
Maria Morakis
Harry Tsekouras
Irene Biniaris
Theresa Mayer

Philoptochos: Jennie Hartviksen

**GREEK ORTHODOX
ARCHDIOCESE OF
CANADA**

His Eminence Archbishop Sotirios
86 Overlea Blvd (1 Patriarch
Bartholomew Way)
Toronto, Ontario
Telephone: (416) 429-5757
Fax: (416) 429-4588
Email: office@goarchdiocese.ca
Website: www.goarchdiocese.ca

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.

CHURCH SERVICES NOVEMBER 2023

WEDNESDAY	1	SAINTS COSMAS & DAMIEN THE UNMERCENARY DOCTORS Matins 9:00 am Divine Liturgy 10:30 am
SUNDAY	5	5TH SUNDAY OF LUKE Matins 9:00 am Divine Liturgy 10:30 am
WEDNESDAY	8	SYNAXIS OF THE ARCHANGELS MICHAEL & GABRIEL Matins 9:00 am Divine Liturgy 10:30 am
SUNDAY	12	8TH SUNDAY OF LUKE, St. John the Merciful Matins 9:00 am Divine Liturgy 10:30 am Small Service of Holy Unction 11:45 am (In preparation for the Nativity Fast)
SUNDAY	19	9TH SUNDAY OF LUKE Matins 9:00 am Divine Liturgy 10:30 am
TUESDAY	21	THE ENTRANCE OF THE THEOTOKOS IN THE TEMPLE Matins 9:00 am Divine Liturgy 10:30 am
SATURDAY	25	SAINT CATHERINE THE GREAT MARTYR Matins 9:00 am Divine Liturgy 10:30 am
SUNDAY	26	13TH SUNDAY OF LUKE, The Righteous Saint Stylianos Matins 9:00 am Divine Liturgy 10:30 am
THURSDAY	30	ST ANDREW THE FIRST-CALLED APOSTLE Matins 9:00 am Divine Liturgy 10:30 am

ANNOUNCEMENTS

Christmas Fast begins on Wednesday, November 15.

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 ΝΟΕΜΒΡΙΟΥ 2023

ΤΕΤΑΡΤΗ	1	ΤΩΝ ΑΓΙΩΝ ΑΝΑΡΓΥΡΩΝ ΚΟΣΜΑ & ΔΑΜΙΑΝΟΥ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΚΥΡΙΑΚΗ	5	5Η ΚΥΡΙΑΚΗ ΛΟΥΚΑ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΤΕΤΑΡΤΗ	8	Η ΣΥΝΑΞΙΣ ΤΩΝ ΑΡΧΑΓΓΕΛΩΝ ΜΙΧΑΗΛ & ΓΑΒΡΙΗΛ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΚΥΡΙΑΚΗ	12	8Η ΚΥΡΙΑΚΗ ΛΟΥΚΑ, Αγίου Ιωάννου του Ελεήμονος Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ. Μικρή Ακολουθία Ευχελαίου 11:45 π.μ. (Ως προετοιμασία για τη Νηστεία Χριστουγέννων)
ΚΥΡΙΑΚΗ	19	9Η ΚΥΡΙΑΚΗ ΛΟΥΚΑ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΤΡΙΤΗ	21	ΤΑ ΕΙΣΟΔΙΑ ΤΗΣ ΘΕΟΤΟΚΟΥ ΣΤΟΝ ΝΑΟ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΣΑΒΒΑΤΟ	25	ΑΓΙΑΣ ΜΕΓΑΛΟΜΑΡΤΥΡΟΣ ΑΙΚΑΤΕΡΙΝΗΣ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΚΥΡΙΑΚΗ	26	13Η ΚΥΡΙΑΚΗ ΛΟΥΚΑ, Οσίου Στυλιανου του Δικαίου Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΠΕΜΠΤΗ	30	ΤΟΥ ΑΓΙΟΥ ΑΠΟΣΤΟΛΟΥ ΑΝΔΡΕΑ ΤΟΥ ΠΡΩΤΟΚΛΗΤΟΥ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.

ΑΝΑΚΟΙΝΩΣΕΙΣ

Η νηστεία για τα Χριστούγεννα αρχίζει τη Τετάρτη, 15 Νοεμβρίου.

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.

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 Prosphoro is a great family activity!

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

Information and a recipe can be found at www.prosphoro.com

LAYPERSONS: CO-SHARERS IN THE MINISTRIES OF THE CHURCH

By Dr. Albert S. Rossi, Ph.D.

I. Definition

“Come, Lord Jesus” defines the marching orders for every Christian. Our life testifies that the Lord is coming at the end of time, and He is here now. His coming is a future-yet-present event. He is coming yet He is already present, and that defines our life on earth.

Laypersons are members of the “priesthood of all believers” and together, we all constitute the “household of God.”

Since the giving of the Law to Moses, God proclaimed who we are, “You shall be to Me a kingdom of priests and a holy nation.”

Each person has his or her own being, calling, mission, task and duty to perform in the service of Christ. Every person has a “voice” in the Church of God, in union with the bishop and the clergy. St. Peter said, “You are a chosen race, a royal priesthood.”

We are united with the priesthood, the royalty of the Crucified and Risen Christ. The rich and clear notion of laos, lay, in the Scripture is that of a universal priesthood of the People of God. This universal priesthood is consistent with the hierarchical structure of the Church.

At Baptism, our “second birth,” we become warriors and priests of God. The anointing by chrism establishes all the baptized in the same priestly order. From this equality of priesthood, some are chosen, set apart and established as bishops and presbyters.

The Fathers emphasize the triple dignity of the laity. St. Macarius of Egypt said, “Christianity... is a great mystery. Meditate on your own nobility... By the anointing, all have become kings, priests and prophets of the heavenly mysteries.”

As kings, we have a royal dignity. This is the conquering part of us, the ascetical part of us. This is the mastery of the spiritual over the material, over the instincts and impulses of the flesh, a transforming of passion.

As priests, we offer thanksgiving and sacrifice. We begin by offering our bodies as a living sacrifice, a spiritual service.

(Continued on the next page)

Laypersons: Co-Sharers In The Ministries Of The Church

As prophets we are initiated into the great mysteries, according to St. Ecumenius. We are prophets because we see what eye has not seen, according to St Theophylactus. According to the Bible, a prophet is one who sees what are the “designs of God” in the world.

The lay person is, by definition, one whose whole being, whose entire existence is a becoming, a living theology, theophatic, a luminous place of the presence of the Parousia, God’s coming again into this world.

II. Vocation

My vocation is to become who I am.

Who am I? For starters, I am a unique human being, with a personal name before the Lord, a singular set of fingerprints, a grouping of cells that make my body shape and appearance which are mine alone, a one-of-a-kind voice, an unduplicatable history of childhood experiences and life choices. I am uniquely me, growing and maturing into more wisdom and grace. No one in the history of the world is who I am, or ever will be. God broke the mold after fashioning me into existence.

I am also Jesus Christ. “It is no longer I who live, but Christ who lives in me.” Christ is within me, and yet is not confused or absorbed into me. Christ and I are separate, yet united. Christ is more present to me than I am to myself, or than my parents or children are to me. Jesus and I are two, yet one.

First, as a human being, I have the same general vocation as every other human being. I am called to be the image and likeness of God. As St. Maximos the Confessor said, “We are called to be by grace what God is by nature.” This is what it means to be a human being.

Therefore, I am called to be the very Presence of God, every moment of my life. As God is patient, compassionate, kindly, loving, so am I called to be, and can be, by God’s transforming grace.

St Gregory the Theologian said that we are all called to be Christ, with a small “c.” Who is Jesus Christ? Jesus is God walking in sandals. I am called to be Jesus walking in size 10 black oxford shoes, in my place and in my time. I am called to live His presence on earth.

Second, I also have a unique vocation. The great task of my life is to discover, not choose, my vocation. I have only two choices. I can choose God’s vocation for me, His will. That is heaven on earth. Or, I can choose my own vocation, which is called hell. The only real freedom I have is choosing His will or my will.

The Lord has a vocation for me to accept, a life to live, which He needs to complete His Church, His Body on earth. My life has a purpose, a Divine meaning given by God, from all eternity. God doesn’t create accidents, or junk. He created me to carry out a specific, awesome set of tasks to work with Him in saving and transforming the universe.

All this is lived out moment-by-moment, one day at a time. My challenge is to live the “duty of the present moment.” If I live each moment in His Presence, trying to do His will and not my own, then life unfolds and I discover my vocation as I live out my days.

(Continued on the next page)

Laypersons: Co-Sharers In The Ministries Of The Church

III. Implications

Jesus Christ, by the total gift of Himself, has shown us the perfect priesthood. Just as He hung on a Cross, we are called to be co-crucified with Him, by accepting the crosses He gives us to bear. The heart of the Christian life is a total love of God and our neighbor, particularly those who live close to us. We are called to live a life of love, peace and joy. People often feel unhappy and they don't know why. In truth, unhappiness springs from not choosing to live the vocation God has called us to live, and to pray to live the vocation peacefully.

A. Silence and Prayer

We choose to become a prayerful person by becoming silent and open to the Voice of God. Silence is a choice. We choose the things we want to do. These things, then, order and measure our lives. Someone said that Christians "order and measure" their lives from communion to communion. We might also say the Christians "order and measure" their lives from silence to silence.

Silence, at its best, is God-awareness. We quiet down our outer and inner lives, and listen to God speak. Someone said that when God speaks, His words are like the sound of a flutter of a bird's wings. We need to be attentive if we are to hear anything.

In the silence of our heart we pray our personal prayer, which in fact, is the Holy Spirit praying within us.

The Fathers tell us that the first thing that often happens is an experience of darkness and resistance. Then, when we persist, peace begins to replace the darkness. The temptations may become more severe, even temptations to stop the praying, but we sin less. The Fathers tell us that, as we continue to pray and live the commandments, go to Church and listen to our spiritual Father, we can expect to become freed from indecision, upset and hesitation. Our will becomes stronger.

We can expect invisible, subtle snares, sent from Satan, precisely because we have up scaled our efforts, and are turning to God. In a sense, we rouse the enemy to action. St. John Chrysostom says that when we begin to pray we stir the snake (living within us) to action, and that prayer can lay the snake low.

We are to "Jump In" and Just Begin

Like swimming, we are to "jump in" and just begin. There is a world of difference between thinking, or talking, about quiet prayer, and actually praying. Like beginning swimmers, we only learn by getting wet.

Bishop Kallistos Ware says that by spending only a few moments invoking the Divine Name each day, we actually transform all the other remaining moments of the day. "By standing in Christ's presence even for no more than a few moments of each day, invoking His Name, we deepen and transform all the remaining moments of the day, rendering ourselves available to others, effective and creative, in a way that we could not otherwise be."

We are each called to pray, ardently, for our children, family, priest, the Church, country, world. We have a noble and royal vocation, to pray and make an untold difference in the entire cosmos.

Quiet personal prayer, the Jesus Prayer or some other gentle, repetitive prayer, is recommended in the morning, following our prayer rule, for some period of time, perhaps 10 or 15 minutes. If that is impossible, then we pray sometime before noon, or in the evening. This might be called "formal" use of the prayer. The second form of personal prayer is the "free" use of repetitive prayer. This means at any and all other times of the day, or night. This is especially true for the semi-automatic tasks such as driving, doing dishes, walking, being unable to sleep, etc. Quiet, repetitive prayer is notably useful in time of extreme concern or upset. **(Continued on the next page)**

Laypersons: Co-Sharers In The Ministries Of The Church

When we begin to pray, we expend desire and effort. The results are up to God. Real prayer is a gift from God, not the payment for our perspiration.

Every prayer changes the entire universe. Our every prayer, each prayer, actually changes history, the way God created the world, and all else. God is outside time. God is not “waiting up there” for our prayer, and then He acts. All has already occurred in God. We are His co-redeemers.

We don't pray to get “some benefit.” We don't pray to reduce our stress, or strengthen our immune system, or lose weight, or add years to our life. On the contrary, we enter prayer to follow Christ, to become open to Him. His way is the Way of the Cross.

Prayer works in the Unseen Warfare as a power/gift from Jesus, given as a function of our ability to receive it. We increase our ability to receive by asking for the increase, and God grants it as He sees fit, in His tender, all sweet and merciful manner.

The layperson is above all a person of prayer, both liturgical and personal. The most repeated prayer in the Orthodox liturgical worship is Kyrie eleison: Lord, have mercy. A Christian is one whose entire life cries out for God's steadfast mercy.

Laypersons are a perpetuation of the epiklesis, the calling down of the Holy Spirit during the Divine Liturgy, sanctifying every inch of the world. Being a layperson, then, is a dignified life, which is messianic, revolutionary and explosive. We are called to transform the world.

Laypersons are eyewitnesses of the Resurrection of Christ. That is the teaching of the Divine Liturgy, and the meaning of the service of Pascha. The Liturgy “re-presents” the death and resurrection of the Lord, making the event present. Before the congregation of laypersons, the mystical death and resurrection occurs. Therefore, we are eyewitnesses of the mysteries of the Liturgy.

B. A Life of Peace and Love

Jesus tells us that only by violence can we take the world, but this is a special kind of violence. “The kingdom of God suffered violence, and the men of violence take it by force.” This violence is to violently become weak, to violently fight the voice of hatred and retaliation within ourselves. That voice of darkness tells us to hate our enemies, both those on foreign soil and those who disagree with us within our community.

We are called to be violent enough to be able to be gentle and lowly of heart. As it says in Proverbs, “A soft answer turns away wrath, but a harsh word stirs up anger.”

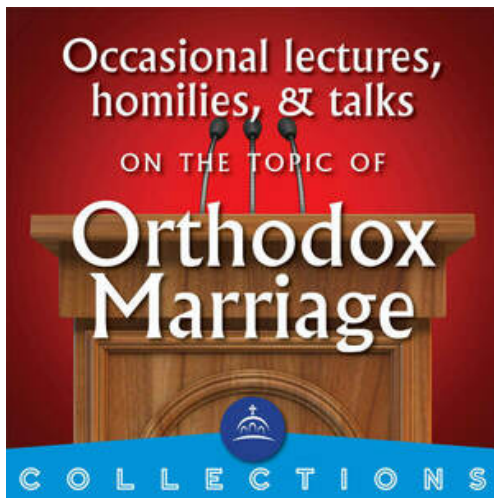
We are called to live a life of humble love, which is a life lived in heaven, while on earth. That is the opposite of living a life of hell-on-earth. What is hell? Dostoyevsky says that hell is being unable to love. When we are called to choose between using force or not, we can try consistently to choose the path of humble love. There is no greater force on earth than that of humble love, and the proof is Jesus hanging silently, humbly on the wood of the Cross.

We are called to preach the Gospel at all times, everywhere. Sometimes we even need to resort to words, as St. Francis of Assisi said. Our life is our testimony of Christ's current, vigorous life on this planet, today.

As laypersons, our call is to fully live a life of total, loving union with our loving Savior. Then, when we meet others, for some of them, we will be the only Jesus they will ever meet.

(Reprinted on OCA.ORG with permission from “Alive in Christ”, magazine of the Diocese of Eastern Pennsylvania, Orthodox Church in America, Spring 2002. Source: OCA.ORG)

TO GROW OUR KNOWLEDGE AND SOFTEN OUR HEARTS TO THE LORD

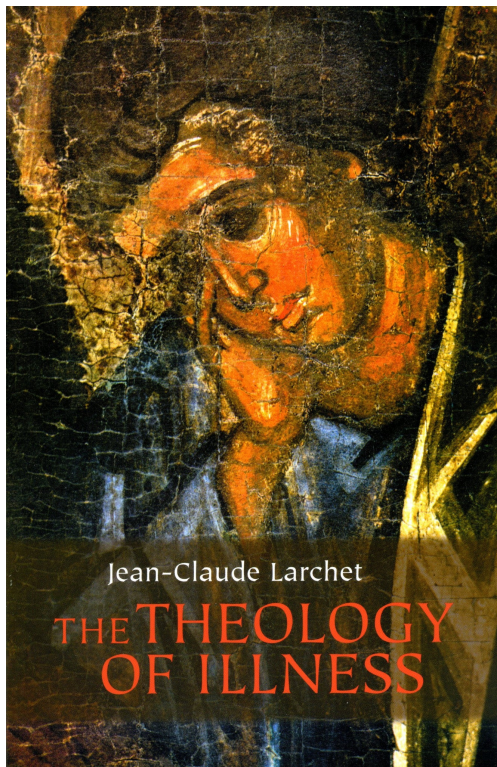


(Podcast)

Ancient Faith Radio is pleased to present this collection of lectures on Orthodox marriage. Gleaned from ten years of conferences and gatherings, these recordings represent an excellent primer on the topic from a number of renowned Orthodox thinkers, teachers, and writers.

Podcasts are a convenient (and free) source of knowledge on the Orthodox Faith.

<https://www.ancientfaith.com/podcasts/marriage>



This book offers us fresh insight into the mystery of evil, sin, and illness, and their place within our struggle toward holiness... It gives us renewed hope, by locating the "problem of pain" in a profoundly theological framework, in which ultimate resolution of the mystery of illness and suffering is provided by the healing touch of Christ Himself, the Physician of our souls and bodies. The questions Larchet considers are fundamental: the origins of sin in a fallen world, its impact on physical health, and the healing of human nature by the incarnate Son of God. He explains healing as a means of glorifying God, stressing again the crucial role of prayer and sacramental grace in promoting genuine health. When illness plunges us into unfamiliar territory, even to the point of death, Larchet teaches us to marshal spiritual reserves in a society dominated by technology and materialism. In a time when the physician has been dubbed the high priest of the god of Modern Medicine, Larchet encourages us to situate these crucial experiences within the framework of their relationship to the unique reality of the Holy Trinity.

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

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.

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

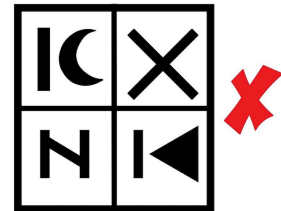
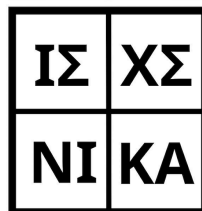
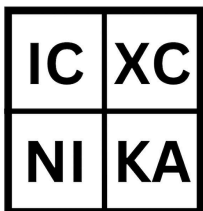
Christ is in us and we are in Him

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 ΙΧΧΣ 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.

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/
- 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

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 (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/



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

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. 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.

THANK YOU TO OUR SPONSORS AND SUPPORTERS



NAXOS
grill & bar

Tuesday - Sunday: 10:00 AM to 9:00 PM

610 West Arthur St
807-475-3886
www.naxosthunderbay.com



THUNDER BAY
Party City

NEW STORE OWNERSHIP

Join the party!
[#partycitythunderbay](https://twitter.com/partycitythunderbay)

THANK YOU TO OUR SPONSORS AND SUPPORTERS

THE POWER CENTRE

707 Memorial Avenue
Thunder Bay
P7B 3Z7

Randy Gotziaman Phone: (807) 345-2877
Fax: (807) 344-4995

Proudly serving the Greek Orthodox Community
Πλαίσια εξυπηρέτησης της Ελληνικής Ορθόδοξης Κοινότητας

NEWLY UPDATED & RENOVATED
PARKING FOR OVER 200 CARS
2 LARGE RECEPTION HALLS AVAILABLE
FOR UP TO 300 GUESTS
OPTIONAL RECORDING & LIVE STREAMING
ON-SITE CATERING

 **Harbourview Catering**
by Arbor Memorial
(807) 344-5800
Giovanna Notarbartolo
Catering Manager

 **Harbourview Funeral Centre**
by Arbor Memorial
499 North Cumberland Street
Thunder Bay, Ontario P7A 4R9
(807) 346-9880 (807) 345-6184
Harbourview@arbormemorial.com
www.harbourviewfuneral.ca

Cory Kutschke
Managing Funeral Director
Michael Uitto
Senior Funeral Director
Rachel Isleifson
Funeral Director



Our Community is grateful for the ongoing support of the SSGA.

www.superiorshoresgaming.com