



MONTHLY CHURCH BULLETIN FOR 2024

# FEBRUARY



Holy Trinity Greek Orthodox Church, Thunder Bay

FROM  
FATHER  
KOSTA

## Beloved in Christ,

Most of us, at some point, have and will struggle, and some of us can remember when we reached our lowest point – when we felt beat up and questioned if God truly exists and if He truly loves us. Our Church counters our doubts with fears with the examples of countless Martyrs who fought the good fight and inherited His Kingdom through genuine faith and God’s grace. One of those Martyrs, who endured more than we could sometimes imagine, was the Priest-Martyr Haralambos, whom we commemorate on February 10.

St. Haralambos, translated as “Joyful Light,” lived in the 2nd century during the reign of Emperor Septimius Severus, one of the persecutors of Christians. Haralambos was a priest in Magnesia, Asia Minor, and served from a young age with great zeal and love for Christ and fearlessly in the face of threats from pagans throughout his ministry. When Haralambos was well over 100 years old, the Emperor started an unusually violent persecution against Christians. Lucian, the proconsul of the province where Saint Haralambos lived, made a particular point of inflicting countless tortures on St. Haralambos for his refusal to worship the Emperor’s idols. By God’s grace, many miracles and healings were attributed to St. Haralambos during his suffering, and his great witness and endurance caused countless souls to renounce paganism and profess their faith in the One True God. The Emperor’s daughter, Gallina, and the Proconsul Lucian, who was healed following his violent attack against the old priest, became Christians as they witnessed his miracles and, more importantly, his love toward his enemies.

Emperor Severus was so enraged by the conversion of his daughter and proconsul and many more of the region that he condemned Haralambos to death and sent an army of 300 to bring him to his place of execution. After blessing his executioners and praying for the forgiveness of his persecutors, the holy Martyr Haralambos gave up his soul at the age of 113 in the year 202, just before the sword hit his neck. Gallina buried his body.

Most of us would not pray for our persecution, nor would we readily pray for our persecutors. However, as we reflect on the suffering and martyrdom of St. Haralambos, we should at the very least consider whether we face our trials with a Christian mindset and meet our struggles with unwavering faith, perseverance and, yes, with an acceptance that whatever Cross we are given is ultimately for the glory of God and our sanctification – and possibly another’s salvation as well.

With Love in Christ,  
Fr. Konstantinos

## HOLY TRINITY GREEK ORTHODOX CHURCH

(Under the Auspices of the  
Greek Orthodox Archdiocese of  
Canada)

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### **Parish Council:**

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Harry Tsekouras  
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## GREEK ORTHODOX ARCHDIOCESE OF CANADA

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## ETIQUETTE FOR CHURCH ATTENDANCE AND HOLY COMMUNION

- Please do not bring food or drink into the church.
- Please silence your phones and try not to use them during the Service.
- 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, the Gospel, and the Sermon.
  - During the Consecration (when we are kneeling).
  - During the reciting of the Creed and the Lord's Prayer.
  - Whenever the Priest is facing or censuring the congregation
- 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 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 lower lip, 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 birds. Please don't leave Antithoron bread on the pews or other inappropriate places.
- Hands in our pockets, wearing sunglasses, 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, tank tops, and flip-flops are not appropriate. Men, please remove your hats. Ladies may cover their heads with a scarf if they wish.

CHURCH SERVICES FEBRUARY 2024

<b>FRIDAY</b>	<b>2</b>	<b>THE MEETING OF THE LORD IN THE TEMPLE</b> Matins 9:00 am    Divine Liturgy 10:30 am
<b>SUNDAY</b>	<b>4</b>	<b>15TH SUNDAY OF MATTHEW</b> Matins 9:00 am    Divine Liturgy 10:30 am Catechism / Discussion after the Coffee Hour - open to all teens and adults.
<b>SATURDAY</b>	<b>10</b>	<b>THE HOLY PRIEST-MARTYR HARALAMBOS</b> Matins 9:00 am    Divine Liturgy 10:30 am
<b>SUNDAY</b>	<b>11</b>	<b>16TH SUNDAY OF MATTHEW</b> Matins 9:00 am    Divine Liturgy 10:30 am Catechism / Discussion after the Coffee Hour - open to all teens and adults.
<b>SUNDAY</b>	<b>18</b>	<b>17TH SUNDAY OF MATTHEW</b> Matins 9:00 am    Divine Liturgy 10:30 am Catechism / Discussion after the Coffee Hour - open to all teens and adults.
<b>SUNDAY</b>	<b>25</b>	<b>SUNDAY OF THE PUBLICAN &amp; THE PHARISEE (Triodion Season Begins)</b> Matins 9:00 am    Divine Liturgy 10:30 am <b>*Holy Unction at the end of the Divine Liturgy</b> Catechism / Discussion after the Coffee Hour - open to all teens and adults.



ΑΚΟΛΟΥΘΙΕΣ ΦΕΒΡΟΥΑΡΙΟΥ 2024

ΠΑΡΑΣΚΕΥΗ	2	<b>Η ΥΠΑΠΑΝΤΗ ΤΟΥ ΣΩΤΗΡΟΣ ΧΡΙΣΤΟΥ</b> Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΚΥΡΙΑΚΗ	4	<b>15Η ΚΥΡΙΑΚΗ ΜΑΤΘΑΙΟΥ</b> Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ. Κατήχηση / Συζήτηση μετά την ώρα του καφέ - για όλους τους εφήβους και ενήλικες.
ΣΑΒΒΑΤΟ	10	<b>ΑΓΙΟΥ ΙΕΡΟΜΑΡΤΥΡΟΣ ΧΑΡΑΛΑΜΠΟΥΣ</b> Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΚΥΡΙΑΚΗ	11	<b>16Η ΚΥΡΙΑΚΗ ΜΑΤΘΑΙΟΥ</b> Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ. Κατήχηση / Συζήτηση μετά την ώρα του καφέ - για όλους τους εφήβους και ενήλικες.
ΚΥΡΙΑΚΗ	18	<b>17Η ΚΥΡΙΑΚΗ ΜΑΤΘΑΙΟΥ</b> Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ. Κατήχηση / Συζήτηση μετά την ώρα του καφέ - για όλους τους εφήβους και ενήλικες.
ΚΥΡΙΑΚΗ	25	<b>ΚΥΡΙΑΚΗ ΤΟΥ ΤΕΛΩΝΟΥ ΚΑΙ ΤΟΥ ΦΑΡΙΣΑΙΟΥ (Αρχή του Τριώδιου)</b> Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ. <b>*Άγιο Ευχέλαιο στο τέλος της Θείας Λειτουργίας</b> Κατήχηση / Συζήτηση μετά την ώρα του καφέ - για όλους τους εφήβους και ενήλικες.





## In Memoriam this Month

This month, let us remember and pray for the souls of our following departed Orthodox brothers and sisters who lived in Thunder Bay. The following list is based on the entries in our church's Registry Book of Deaths and Funerals.

Please inform our priest if a name is missing.

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Triantafilia Sideri (1957)  
George Valakas (1960)  
Panagiota Ioannidou (1960)  
Apostolos Dimitrakopoulos (1970)  
Steve Andrews (1975)  
Nicholas Daskalos (1980)  
Mary Lucas (1980)  
Arthur Soulias (1982)  
Domna Braka (1985)  
Christina Pappas (1989)  
Helen Dimitrakopoulos (1996)  
Nicholas Sakellaris (2003)  
Zoran Velickovic (2004)  
Lillian Panagoulas (2005)  
George Lucas (2010)  
John Pavlou (2017)  
Stefan Bradatanu (2020)  
Phyllis Amorgianos (2023)

*May Christ rest among the Righteous the souls of His departed servants where there is no sorrow or lament, but only life everlasting.*

*May their memory be eternal.*

## 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.



## On the Meeting (Presentation) of the Lord in the Temple

On February 2nd, the Church celebrates the great Feast of The Meeting of our Lord in the Temple. The Gospel lesson for that day relates how the Mother of Jesus brought Him to the temple, as was the custom and requirement under the God-given Law of Moses of Israel (Exodus 13:2, 12; Leviticus 12:2-8). When the righteous Simeon, who met and received Christ in his arms at the temple, saw the child, he knew immediately that this was the Redeemer promised by all of Israel's prophecies, for the elder was inspired by the Holy Spirit (Luke 2:26-27). Being inspired, he uttered prophetic words which form the hymn sung or chanted at the end of every Vespers service: "*Lord, now You let Your servant depart in peace, according to Your word; for my eyes have seen Your salvation which You have prepared before the face of Your people, a light to lighten the Gentiles, and the glory of Your people Israel*" (Luke 2:29-32).

This Feast is part of the grand celebration that began forty days prior, with the Nativity of Christ (December 25). Eight days later (January 1), we remembered the Circumcision of Christ and then His Baptism (January 6). The commemoration of these events in our Lord's earthly life forms one feast, the feast of the Incarnation of God the Word.

God entered the world into time and history. He was physically present among His people, His creatures whom He loves. Our Lord took on human nature to reconcile unto Himself humanity who had strayed far from the Source of his life.

In taking on the "form of a servant," God, at the same time, in the Person of Christ, fulfilled every requirement of the Law that He had given to His people through Moses. He demonstrated that everything that had happened in Israel's history could not be described merely as a succession of unrelated events. Instead, this was a history with a definite goal: the salvation of mankind. He identified Himself as the Director of that history and fulfilled its expectations.

When the righteous Simeon took the child into His arms and declared that this was Salvation Incarnate, the "Light to lighten the Gentiles and the glory of Israel," a new era began: God's presence among His children.

To this day, all of the Church's celebrations no matter what the event commemorated may be, whether in the life of Christ, of the Theotokos or the saints, are celebrations of Christ and the establishment on earth of the Kingdom of His presence. He initiated this Kingdom and promised its ultimate realization. And now, just as the Old Israel had awaited the beginning of God's Kingdom, the New Israel (the Church)

awaits the Second and Glorious Coming of Christ and the fullness of His Kingdom revealed.

Although all of our celebrations are intimately rooted in the knowledge that we have been called for complete communion with Christ and to live in function of His Kingdom to which we already belong, we still live in a world that has, for the most part, rejected what Christ gave it, that is, authentic life "in abundance," life with real purpose and meaning. We Christians, despite having accepted what God's intervention in human affairs gave us, slip repeatedly and fall into the great temptation to convert the things of this world into gods/idols. We are constantly attracted by ways of seeking happiness and fulfillment that exclude God. This, of course, always proves to be vain and futile.

So our lives are uncertain and fluctuate back and forth between the assurance of salvation and indifference, between moments of absolute joy because we know that God is with us, and moments of boredom because we cannot give ourselves over to Him.

Every Christian celebration reaches its high point in the Divine Liturgy for the feast. In this sacred work, when God's people assemble in His name, we participate in the Heavenly Kingdom to come. We are as literally present with Christ in His future Kingdom as the Apostles were with Him at the Last Supper. So the Kingdom is initiated among us, and we enjoy it before our time by anticipation. This is what every Eucharist is; this is what our Feasts and celebrations are all about, which is why the Eucharist is the very centre of all of them.








Let us emphasize again, however, that although what we have said is accurate, we continually orient our lives towards everyday pursuits, often living as though we had never experienced this divine reality. That is why repentance and penitential seasons are in order. That is why we will soon enter the Great Fast or Lent when we are encouraged to repent our sins.

What is essential for us Christians is that we have really "seen the True Light, received the Heavenly Spirit, found the true faith" in this experience of the Kingdom of God. We must ask ourselves, "What will we be like when we return to this world after this Heavenly experience?"

To Christ Who willed to be held in the arms of the righteous Simeon for our salvation be glory, honour and worship, now and ever and unto ages of ages. Amen.

# OUR JOURNEY TO PASCHA! 2024

Created by Fr. Jonathan Bannon (ACROD)

SUNDAYS	THEMES / GOSPEL READING	HOW TO PARTICIPATE:
Fast - Free Week <b>FEBRUARY 25th</b>	 <i>TRIODION WEEKS</i> <b>Publican and the Pharisee</b> Epistle: 2 Timothy 3:10-15 Gospel: Luke 18:10-14	Show compassion on the poor and distressed. Trust in God, not yourself and ask for His help before every task this week.
Normal Fast Week <b>MARCH 3rd</b>	 <b>The Prodigal Son Returns!</b> Epistle: 1 Corinthians 6:12-20 Gospel: Luke 15:11-32	Schedule a Confession. Every morning say, "Today I will be humble." Use up/freeze meats this week.
Meatfare <b>MARCH 10th</b> FAREWELL TO MEAT TODAY	 <b>The Last Judgement</b> Epistle: 1 Corinthians 8:8-9:2 Gospel: Matthew 25:31-46	Pray facing East this week. Christ is returning from the East and we wait for Him! Use up/freeze dairy this week.
Cheesefare <b>MARCH 17th</b> FAREWELL TO CHEESE TODAY	 <b>Adam and Eve are cast from Paradise!</b> <i>FORGIVENESS SUNDAY</i> Epistle: Romans 13:11-14:4 Gospel: Matthew 6:14-21	Ask each other for forgiveness each evening this week before bed.
1st Sunday of Lent <b>MARCH 24th</b>	 <i>GREAT LENT BEGINS WITH FORGIVENESS VESPERS</i> <b>SUNDAY of ORTHODOXY</b> Epistle: Hebrews 11:24-26, 32-12:2 Gospel: John 1:43-51	Bring an icon to church for a procession.
2nd Sunday of Lent <b>MARCH 31st</b>	 <b>ST GREGORY PALAMAS</b> Epistle: Hebrews 1:10-2:3 Gospel: Mark 2:1-12	Bring a prayer rope to be blessed today! Use it and pray the Jesus Prayer each day this week.
3rd Sunday of Lent <b>APRIL 7th</b>	 <b>VENERATION OF THE HOLY CROSS</b> <i>HALF WAY TO PASCHA!</i> Epistle: Hebrews 4:14-5:6 Gospel: Mark 8:34-9:1	Wear your cross to church and kiss the cross each morning with a bow!
4th Sunday of Lent <b>APRIL 14th</b>	 <b>ST JOHN of the LADDER</b> Epistle: Hebrews 6:13-20 Gospel: Mark 9:17-31	Every time you climb stairs this week ask St. John to help you reach Paradise with the sign of the cross!
5th Sunday of Lent <b>APRIL 21st</b>	 <b>ST MARY of EGYPT</b> Epistle: Hebrews 9:11-14 Gospel: Mark 10:32-45	Ask the Theotokos to offer you and the world pure thoughts and ideas this week.
FLOWERY (PALM) SUNDAY! <b>APRIL 28th</b> GREAT WEEK BEGINS	 <i>GREAT AND HOLY WEEK</i> <b>ENTRY OF OUR LORD INTO JERUSALEM</b> Epistle: Philippians 4:4-9 Gospel: John 12:1-18	Place your palm branches and pussywillows behind an icon at home and in your car!
GREAT AND HOLY FRIDAY <b>MAY 3rd</b>	 <b>GREAT AND HOLY FRIDAY</b> <i>JESUS DIES ON THE CROSS</i> CHECK WITH YOUR PARISH FOR ROYAL HOURS AND VESPERS SCHEDULE	Refrain from TV, Internet & Phones to honor Christ's Death.
FEAST OF FEASTS! <b>MAY 5th</b> NO FASTING!	 <i>BRIGHT WEEK</i> <b>HOLY PASCHA! (CHRIST IS RISEN!)</b> Epistle: Acts 1:1-8 Gospel: John 1:1-17	Greet everyone with "CHRIST IS RISEN!" & say it before good morning and goodnight!

# **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 anniversary of 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.
- Prosphoro and red wine (Mavrodaphne 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. For weddings and baptisms, please make sure the church and the Priest are available before booking reception venues.

### **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 IN THE CHURCH - 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 for Holy Communion (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
- Helping organize retreats and events for youth and adults.

**Please speak with our Priest about opportunities to contribute to our church.**



## 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 refers 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 mostly in English with some Greek, with the prayers in English. The hymns 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.

### **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 visit and inquire about our theology and liturgical practices. 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 (nor does it have to). Our Priest is available if you have any questions about attending our Church. Don't hesitate to contact him via text or email a few days before your visit, and he'll answer any questions.

### **Q: What is a good service to attend if I've never been to an Orthodox service before?**

It would help if you spoke 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. Our congregation is comprised of people of different nationalities. Orthodoxy is universal. You do not need to be Greek to be a member of the Church, or attend church regularly. Acquiring an Orthodox mentality might be a learning curve depending on one's spiritual and faith background, but don't let that worry you. Getting to know our congregation takes about two or three Sundays. You're encouraged to come to the church hall for coffee hour after the Divine Liturgy and have a coffee with everyone.

### **Q: I'm an Orthodox Christian but visiting for the first time. What should I do?**

Please get in touch with 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?**

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

### **Q: What's the most significant difference between the Orthodox Church and other denominations?**

Apart from the liturgical, theological, and visual differences, the most significant difference is, quite honestly, the *phronema* (mentality/way of thinking) of the Orthodox Church. How we approach God, the Saints, spirituality (whether Christian or New Age), and sin vary from some, if not most, "western" theological approaches. Depending on one's background, this can be one of the more considerable differences and the most significant adjustments for those exposed to Orthodox spirituality.

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Orthodox services can be overwhelming or confusing for people exposed to them for the first time. Please feel free to speak with our Priest after the Service regarding your experience and any questions you may have. On Sundays, coffee hour is the best time to talk with our Priest and congregation members.

## PRACTICAL ORTHODOXY

### How to bring Christ into our homes and our lives.

**Icon Corner:** An area in the home where we hang/place the icons of our family's patron saint and our Lord and the Mother of God, where prayers can be said at various times of the day. Usually present is an oil lamp with a wick that we light. If you're nervous about a lit oil lamp, a candle or tea light can substitute for an oil lamp. It is an essential aspect of Orthodox spiritual life. Fr. Kosta can help you figure out your icon corner.

**Incense:** The incense smoke represents the sweet fragrance of our prayers ascending to Heaven. Incense smells sweet to us but horrible to unclean spirits. We usually offer it at our icon corner or by walking around the house with the incense burner. Incense and all manner of prayer is only offered to God. We ask the saints for their intercession and to pray with us, but we never pray to them. Speak with Fr. Kosta if you have questions or need incense materials.

**Holy Water:** The Orthodox tradition is for the Priest to visit the homes of the faithful on the days immediately after Theophany on January 6 and bless the homes with Holy Water. However, you can have Holy Water at home (available from the church). You can sprinkle it in each room, car, and pet once a month or as frequently as you wish. Drinking Holy Water has many spiritual benefits. This doesn't replace the Priest's visit but helps keep our home blessed and drives away spiritual enemies.

**Reading Scripture & Lives of Saints:** Reading the New Testament edifies us and re-aligns our minds and hearts to seek God and His goodness. The lives of the saints and Orthodox spiritual books strengthen our faith and resolve and offer us solid and blessed examples for us to be inspired.

*All the above practices are some of the ways we can offer our lives to God. They don't substitute Holy Communion and regular church attendance, but they help strengthen our communion with Christ and make Him part of all aspects of our lives. Nothing would make Fr. Kosta happier than to help you with your daily spiritual life. Please speak with him.*

## 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 or through e-transfer at [holytrinity@tbaytel.net](mailto:holytrinity@tbaytel.net).

### 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.
- \* Brides, Grooms, 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 participate in an Orthodox Sacrament.
- \* Couples where one member is not baptized Orthodox must speak with the Priest prior to booking a Wedding.

For the Members, Benefactors, and Stewards of our Holy Church, and for their Salvation, let us pray to the Lord.

**2023**

1. Steve Amorgianos
2. Phyllis Amorgianos
3. Angie Amorgianos
4. Vassilia Amos
5. Peter Avgeropoulos
6. Joyce Avgeropoulos
7. Nick Balina
8. Charlie Biniaris
9. Dimitra Biniaris
10. George Biniaris
11. Katerina Biniaris
12. Toni Biniaris
13. Irene Biniaris
14. Athena Blieske
15. Matthew Boote
16. Michael Boote
17. Iulieana Bradatanu
18. Alexandru Bradatanu
19. Gus Chimbakis
20. Helen Chimbakis
21. Bill Comminos
22. Zachary Cordingley
23. Angela Damianakos
24. Athena Damianakos
25. Bill Damianakos
26. Cristina Derouin
27. Matthew Derouin
28. Paul Dowhos
29. Vicky Dowhos
30. Joanne Frisky
31. Peter Giardetti
32. Tara Giardetti
33. Harry Glymitsas
34. Dimitra Glymitsas
35. Jennie Hartviksen
36. Sotirios Hatzis
37. Theodora Hatzis

38. Bill Hatzis
39. Demitris Hatzis
40. Stella Hatzis
41. Lisa Kahramanos
42. Penny Kahramanos
43. Andy Karanasos
44. Lori Karanasos (Florindo)
45. Despina Kargatzis
46. Faye Karoutas
47. Nick Koukos
48. Joyce Koukos
49. Peter Koukos
50. Ray Leino
51. Virginia Leino
52. Angela Mitsopoulos
53. Jack Lotsios
54. Effie Lotsios
55. George Lotsios
56. Chris Lotsios
57. Chrysanthi Lotsios
58. Dolores Maki
59. Theresa Mayer
60. Smaragde Mellas
61. Georgina Mellas
62. Maria Mellas
63. Bess Melville
64. Penny Millionis
65. Despina Mitsopoulos
66. Ahileas Mitsopoulos
67. Maria Morakis
68. Florina Nisioiu
69. Nikki Pantoulias
70. Peter Pantoulias
71. Helen Pantoulias
72. Maria Pavlou
73. Tom Pazianos
74. Leila Pazianos
75. Jim Pazianos
76. Imad Qeer

77. Sahar Qeer
78. Effie Saïtes
79. Maria Sancarrier
80. Steven Scollie
81. Zach Scollie
82. Kosma Sitko
83. Katerina Scocchia
84. Gregory Smelt
85. Vicky Soulias
86. Marinos Spourdalakis
87. Nora Spourdalakis
88. Constantin Todosia
89. Manuela Todosia
90. Sasha Topolniski
91. Constantine Tsekouras
92. Jane Tsekouras
93. Ahileas Tsekouras
94. Paul Tsekouras
95. Sylvia Tsekouras
96. Harry Tsekouras
97. Lily Tsekouras
98. Elaine Tsekouras
99. John Tsekouras
100. Matthew Turecki
101. Daniel Vasiliu
102. Peter Vlotaros
103. Christine Vlotaros
104. Georgina Voulgaris
105. Theodora Voulgaris
106. Stashia Watty
107. Chris Welbourne
108. Pat Welbourne

**2024**

1. Marinos Spourdalakis

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.

## MEMBERS, MEMBERS IN GOOD STANDING, AND STEWARDS: WHAT ARE THE DIFFERENCES?

### Who is a Member?

A member of the Orthodox Church is any person baptized and chrismated according to the rites of the Eastern Orthodox Church. However, not every member is Steward.

### Who is a Steward?

A Steward is any baptized Orthodox Christian who is 18 years or older, is self-supporting, desires to assume responsibility for the church, and commits their time, talent, and treasure to advance the Church's sacred mission.

These three commitments collectively represent one's Stewardship and are often expressive of one's Active faith. However, not every Steward is an Active Steward.

### Who is an Active Steward?

The Active Steward is actively living their faith. They don't merely give of their treasure. They also give their time regularly attending Divine Liturgy and other worship services; they regularly participate in Holy Communion, Holy Unction, and Holy Confession; they spend their time in, and offer their talent to, the ministries and needs of the church, respectively; and they try to adhere to and live according to the teachings of the Orthodox Christian Faith, including not receiving or participating in Sacraments or rites outside the Orthodox Church. This active steward is often called a "member in good standing with the Orthodox Church."

### What is Stewardship?

Stewardship is the giving of your time, talent, and treasure, to your Church, while requiring neither perfect participation in its ministries nor a minimum financial commitment. Stewardship is biblical, which teaches The Four Fundamental Principles of Stewardship:

1. **Ownership:** God created and owns everything. Everything we are and have is a gift from God. [Psalm 24:1; Deuteronomy 8:28]
2. **Responsibility:** We have been entrusted with managing and administering God's gifts, making us Stewards. Therefore, giving Stewardship is the act of committing of ourselves and our possessions to advance the Ministry of Christ to others. [Mt. 25:14-30]
3. **Accountability:** Having been entrusted with this sacred responsibility, the Parable of the Talents reveals that each of us will be called to give an account of how we managed God's gifts. [Mt. 25:14-30]
4. [Mt. 25:14-30]
5. **Reward:** St. Paul reminds us, "whatever [we] do, work it with all your heart as working for the Lord, not for man, since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving." [Colossians 3:23-24; Prov. 18:16; Lk. 6:38]

*Because some of you have asked regarding your weekly offerings in Church, we offer you the Weekly Giving Guideline chart below to help you determine your level of giving.*

*Being a good steward is using your resources wisely, so please help your Church according to your means.*

Weekly Income	10%	5%	4%	2%
\$500	\$50	\$25	\$20	\$10
\$750	\$75	\$37	\$30	\$15
\$1000	\$100	\$50	\$40	\$20
\$1500	\$150	\$75	\$60	\$30
\$2000	\$200	\$100	\$80	\$40

## VISITATIONS, CONFESSIONS, GRAVESIDE MEMORIALS, AND OTHER PRAYERS & SERVICES

Confessions, prayers at your home or business, visitations at home or in the hospital, and graveside memorial services can be scheduled directly with Fr. Kosta. Please feel free to call/text him at 807-357-9984 or email at [fatherkosta@gmail.com](mailto:fatherkosta@gmail.com).

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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](http://dcs.goarch.org)

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## 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>


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## PRAYER BOOKS

We have available prayer books printed by our Archdiocese. The books include morning and evening prayers, as well as prayers for meals and various occasions and circumstances. Please speak with Fr. Kosta if you'd like a prayer book for your home, or you'd like to discuss prayer at home, icon corners, and other aspects of practical Orthodoxy.



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