



MONTHLY CHURCH BULLETIN FOR 2024

MAY



Holy Trinity Greek Orthodox Church, Thunder Bay

FROM
FATHER
ΚΟΣΤΑ

Beloved in Christ,

Holy Week is a significant time of year for Christians worldwide. It is a week marked by solemn services and rituals that take us on a journey through the final days of Jesus Christ's life, from his triumphant entry into Jerusalem to his betrayal, crucifixion, death, and resurrection.

For many of us, our earliest religious memories are of Holy Week's solemn services and rituals. These recollections are always fascinating, and they remind us of what it means to be a Christian - a person who follows the One who has known acclaim, abandonment, defeat, crucifixion, and finally, the silence of the tomb. But even the finality of that tomb could not silence Him.

The week begins with the resurrection of Lazarus and Palm Sunday, with its passing moments of popular success, waving palms and shouting hosannas. It continues with the Last Supper, in which Christ revealed the Mystery of the Eucharist - Holy Communion. It continues with the drama of a night full of prayer, ending in the betraying kiss of a friend and arrest and humiliation. It seems to end with Good Friday, with torture, a mother's tears, a shameful death, and the frightening silence, uncertainty, and fear that followed.

In its yearly enactment, Holy Week teaches us that Christ's love for us cannot be crushed. The message, which He shared, could not be stilled. The large stone could not contain Him in the terrible darkness of that tomb. Jesus Christ rose from the dead. The Apostles and the multitude of the faithful who followed Christ as He preached, healed, and called all people to repentance preached the Resurrection even when they were threatened with their lives. They had the boldness of faith and fearlessness before the world because they saw, understood, and believed that death was no longer the terrible thing the world feared. With Christ, those who lived with the Lord and we today have every hope for mercy, strength, perseverance, and everlasting life.

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

Holy Week is a time for reflection, prayer, and for renewal of faith. It is a time when we are called to walk with Christ, to witness His suffering and triumph over death. It is a time to meditate on the great sacrifice of love that He made for us and to renew our commitment to live a life of faithfulness. May this Holy Week be a time of renewal and spiritual growth for all of us, and may we celebrate the Resurrection of our Lord as victory over death and the reinstatement of humanity in the Kingdom of God.

With love in the Incarnated, Crucified, and Resurrected Christ,
Fr. Konstantinos



HOLY TRINITY GREEK ORTHODOX CHURCH

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

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Maria Morakis - Co-Treasurer
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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.

HOLY WEEK 2024

SUNDAY	28	PALM SUNDAY Matins 9:00 am Divine Liturgy 10:30 am THE BRIDEGROOM SERVICE Matins Service for Holy Monday Morning (Bridegroom Service) 7:00 pm
MONDAY	29	GREAT AND HOLY MONDAY Matins Service for Holy Tuesday Morning (Bridegroom Service) 7:00 pm
TUESDAY	30	GREAT AND HOLY MONDAY Matins Service for Holy Wednesday Morning (Bridegroom Service) 7:00 pm
WEDNESDAY	1	HOLY WEDNESDAY - HOLY UNCTION Sacrament of Holy Unction 7:00 pm * The Sacrament is offered to all baptized Orthodox Christians
THURSDAY	2	HOLY THURSDAY - THE MYSTICAL SUPPER Vesperal D. Liturgy of St. Basil Commemorating the Mystical Supper 9:30 am THE HOLY PASSION OF OUR LORD Matins of Holy Friday Morning (Reading of the 12 Gospels) 7:00 pm
FRIDAY	3	HOLY FRIDAY - THE PASSION, DEATH, & BURIAL OF CHRIST Service of the Royal Hours 9:00 am THE TAKING DOWN OF CHRIST'S BODY FROM THE CROSS Apokathelosis Service (Vespers of Holy Saturday) 12:00 pm THE BURIAL OF CHRIST Matins of Holy Saturday (Singing of the Lamentations) 7:00 pm
SATURDAY	5	HOLY SATURDAY / THE DESCENT TO HADES - Appearance of the Resurrected Christ to the Myrrh-Bearing Women Vesperal Divine Liturgy of St. Basil 9:00 am - 11:00 am THE RESURRECTION OF OUR LORD AND SAVIOUR JESUS CHRIST Resurrection Matins & Divine Liturgy for Easter Sunday Morning 11:00 pm
SUNDAY	6	GREAT AND HOLY PASCHA, THE RESURRECTION OF OUR LORD Agape Vespers 11:00 am to 12:00 pm *Bring your Easter Candle!

CHURCH SERVICES FOR THE MONTH OF MAY 2024

MONDAY 6 RENEWAL MONDAY - St. George the Great Martyr
Matins 9:00 am Divine Liturgy 10:00 am

TUESDAY 7 RENEWAL TUESDAY - Saints Raphael, Nicholas, & Irene
Matins 9:00 am Divine Liturgy 10:00 am

FRIDAY 10 RENEWAL FRIDAY - THEOTOKOS THE LIFE-GIVING FONT
Matins 9:00 am Divine Liturgy 10:00 am

SUNDAY 12 SUNDAY OF DOUBTING THOMAS
Matins 9:00 am Divine Liturgy 10:30 am

SUNDAY 19 SUNDAY OF THE MYRRH-BEARING WOMEN
Matins 9:00 am Divine Liturgy 10:30 am

SUNDAY 26 SUNDAY OF THE PARALYTIC
Matins 9:00 am Divine Liturgy 10:30 am

WEDNESDAY 29 MID-PENTECOST
Matins 9:00 am Divine Liturgy 10:30 am

CHURCH SERVICES FOR THE MONTH OF JUNE 2024

SUNDAY 2 SUNDAY OF THE SAMARITAN WOMAN
Matins 9:00 am Divine Liturgy 10:30 am

SUNDAY 9 SUNDAY OF THE BLIND MAN
Matins 9:00 am Divine Liturgy 10:30 am

WEDNESDAY 12 LEAVE-TAKING OF PASCHA, EVE OF THE ASCENSION OF CHRIST
Great Vespers 7:00 pm

THURSDAY 13 THE ASCENSION OF CHRIST TO THE HEAVENS
Matins 9:00 am Divine Liturgy 10:30 am

SUNDAY 16 SUNDAY OF THE HOLY FATHERS OF THE 1ST ECUMENICAL COUNCIL
Matins 9:00 am Divine Liturgy 10:30 am

SATURDAY 22 SATURDAY OF THE SOULS
Matins 9:00 am Divine Liturgy & Memorial Service 10:30 am

SUNDAY 23 HOLY PENTECOST
Matins 8:45 am Divine Liturgy 10:00 am
Vespers of the Holy Spirit (Kneeling Vespers) 11:30 am

MONDAY 24 MONDAY OF THE HOLY SPIRIT - THE FEAST DAY OF OUR CHURCH!
Matins 9:00 am Divine Liturgy 10:30 am

SATURDAY 29 SAINTS PETER & PAUL, THE FIRST AMONG THE APOSTLES
Matins 9:00 am Divine Liturgy 10:30 am

SUNDAY 30 SUNDAY OF ALL SAINTS, Synaxis of the Holy 12 Apostles
Matins 9:00 am Divine Liturgy 10:30 am

THE CHURCH SERVICES ON SUNDAY OF PENTECOST BEGIN EARLIER

ΜΕΓΑΛΗ ΕΒΔΟΜΑΔΑ 2024

ΚΥΡΙΑΚΗ	28	ΚΥΡΙΑΚΗ ΤΩΝ ΒΑΪΩΝ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ. ΤΟΥ ΝΥΜΦΙΟΥ Όρθρος Μεγάλης Δευτέρας 7:00 μ.μ.
ΔΕΥΤΕΡΑ	29	ΜΕΓΑΛΗ ΔΕΥΤΕΡΑ Όρθρος Μεγάλης Τρίτης (Του Νυμφίου) 7:00 μ.μ.
ΤΡΙΤΗ	30	ΜΕΓΑΛΗ ΤΡΙΤΗ Όρθρος Μεγάλης Τρίτης (Του Νυμφίου) 7:00 μ.μ.
ΤΕΤΑΡΤΗ	1	ΜΕΓΑΛΗ ΤΕΤΑΡΤΗ - ΑΓΙΟ ΕΥΧΕΛΑΙΟ Μυστήριο του Αγίου Ευχελαίου 7:00 μ.μ. *Το Ευχέλαιο προσφέρεται σε όλους τους Ορθόδοξους Χριστιανούς
ΠΕΜΠΤΗ	2	ΜΕΓΑΛΗ ΠΕΜΠΤΗ - ΤΟ ΜΥΣΤΙΚΟ ΔΕΙΠΝΟ Εσπερινή Θεία Λειτουργία του Αγίου Βασιλείου 9:30 π.μ. ΤΑ ΑΓΙΑ ΠΑΘΗ ΤΟΥ ΚΥΡΙΟΥ Όρθρος της Μεγάλης Παρασκευής (Τα 12 Ευαγγέλια) 7:00 μ.μ.
ΠΑΡΑΣΚΕΥΗ	3	ΜΕΓΑΛΗ ΠΑΡΑΣΚΕΥΗ: ΤΑ ΠΑΘΗ, Ο ΘΑΝΑΤΟΣ, ΚΑΙ Η ΤΑΦΗ ΤΟΥ ΧΡΙΣΤΟΥ Ακολουθία των Μεγάλων Ωρών 9:00 π.μ. Η ΑΠΟΚΑΘΛΩΣΗ ΤΟΥ ΧΡΙΣΤΟΥ ΑΠΟ ΤΟΝ ΣΤΑΥΡΟ Εσπερινός του Μεγάλου Σαββάτου 12:00 μ.μ. Η ΤΑΦΗ ΤΟΥ ΚΥΡΙΟΥ Όρθρος Μεγ. Σαββάτου (Επιτάφιος Θρήνος & Περιφορά Επιταφίου) 7:00 μ.μ.
ΣΑΒΒΑΤΟ	4	ΜΕΓΑΛΟ ΣΑΒΒΑΤΟ: Η ΕΙΣ ΑΔΟΥ ΚΑΘΟΔΟΣ ΤΟΥ ΧΡΙΣΤΟΥ - Παρουσίαση του Αναστημένου Χριστού στις Μυροφόρες Γυναίκες Εσπερινή Θεία Λειτουργία Αγίου Βασιλείου 9:00 π.μ. - 11:00 π.μ. Η ΑΝΑΣΤΑΣΗ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΣΩΤΗΡΟΣ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ Όρθρος & Θεία Λειτουργία της Αναστάσεως για Κυριακή Πρωί 11:00 μ.μ.
ΚΥΡΙΑΚΗ	5	ΤΟ ΑΓΙΟ ΠΑΣΧΑ, Η ΑΝΑΣΤΑΣΗ ΤΟΥ ΚΥΡΙΟΥ Εσπερινός της Αγάπης 11:00 π.μ. - 12:00 μ.μ. *Φέρτε της Πασχαλινές Λαμπάδες σας!

ΑΚΟΛΟΥΘΙΕΣ ΓΙΑ ΤΟ ΜΗΝΑ ΤΟΥ ΜΑΙΟΥ 2024

ΔΕΥΤΕΡΑ	6	ΔΕΥΤΕΡΑ ΤΗΣ ΔΙΑΚΑΙΝΗΣΙΜΟΥ - Αγίου Μεγαλομάρτυρος Γεωργίου Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:00 π.μ.
ΤΡΙΤΗ	7	ΤΡΙΤΗ ΤΗΣ ΔΙΑΚΑΙΝΗΣΙΜΟΥ - Αγίων Ραφαήλ, Νικολάου, και Ειρήνης Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:00 π.μ.
ΠΑΡΑΣΚΕΥΗ	10	ΠΑΡΑΣΚΕΥΗ ΤΗΣ ΔΙΑΚΑΙΝΗΣΙΜΟΥ - Της Ζωοδόχου Πηγής Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:00 π.μ.
ΚΥΡΙΑΚΗ	12	ΚΥΡΙΑΚΗ ΤΟΥ ΘΩΜΑ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΚΥΡΙΑΚΗ	19	ΚΥΡΙΑΚΗ ΤΩΝ ΜΥΡΟΦΩΡΩΝ ΓΥΝΑΙΚΩΝ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΚΥΡΙΑΚΗ	26	ΚΥΡΙΑΚΗ ΤΟΥ ΠΑΡΑΛΥΤΙΚΟΥ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΤΕΤΑΡΤΗ	29	ΜΕΣΟΠΑΝΤΗΚΟΣΤΗΣ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.

ΑΚΟΛΟΥΘΙΕΣ ΓΙΑ ΤΟ ΜΗΝΑ ΤΟΥ ΙΟΥΝΙΟΥ 2024

ΚΥΡΙΑΚΗ	2	ΚΥΡΙΑΚΗ ΤΗΣ ΣΑΜΑΡΕΙΤΙΔΟΣ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΚΥΡΙΑΚΗ	9	ΚΥΡΙΑΚΗ ΤΟΥ ΤΥΦΛΟΥ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΤΕΤΑΡΤΗ	12	ΑΠΟΔΟΣΗ ΤΟΥ ΠΑΣΧΑ - ΠΡΟΕΟΡΤΙΑ ΤΗΣ ΑΝΑΛΗΨΕΩΣ Μέγας Εσπερινός 7:00 μ.μ.
ΠΕΜΠΤΗ	13	Η ΑΝΑΛΗΨΗ ΤΟΥ ΚΥΡΙΟΥ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΚΥΡΙΑΚΗ	16	ΚΥΡΙΑΚΗ ΤΩΝ ΠΑΤΕΡΩΝ ΤΗΣ Α ΟΙΚΟΥΜΕΝΙΚΗΣ ΣΥΝΟΔΟΥ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΣΑΒΒΑΤΟ	22	ΨΥΧΟΣΑΒΒΑΤΟ Όρθρος 9:00 π.μ. Θεία Λειτουργία & Μνημόσυνο 10:30 π.μ.
ΚΥΡΙΑΚΗ	23	ΚΥΡΙΑΚΗ ΑΓΙΑΣ ΚΑΙ ΜΕΓΑΛΗΣ ΠΕΝΤΗΚΟΣΤΗΣ Όρθρος 8:45 π.μ. Θεία Λειτουργία 10:00 π.μ. Εσπερινός του Αγίου Πνεύματος (Γονυκλισίας) 11:30 π.μ.
ΔΕΥΤΕΡΑ	24	ΔΕΥΤΕΡΑ ΤΟΥ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ - ΓΙΟΡΤΗ ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΜΑΣ! Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΣΑΒΒΑΤΟ	29	ΑΓΙΩΝ ΠΕΤΡΟΥ & ΠΑΥΛΟΥ ΤΩΝ ΠΡΩΤΟΚΟΡΥΦΑΙΩΝ ΑΠΟΣΤΟΛΩΝ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΚΥΡΙΑΚΗ	20	ΚΥΡΙΑΚΗ ΤΩΝ ΑΓΙΩΝ ΠΑΝΤΩΝ - Σύναξις των Αγίων Ένδοξων 12 Αποστόλων Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.

ΟΙ ΑΚΟΛΟΥΘΙΕΣ ΤΗΝ ΚΥΡΙΑΚΗ ΤΗΣ ΠΕΝΤΗΚΟΣΤΗΣ ΑΡΧΙΖΟΥΝ ΠΙΟ ΝΩΡΙΣ

HOLY THURSDAY

YOUTH VIGIL & SLEEPOVER AT THE CHURCH

THURSDAY, MAY 2, 2020

**BEGINS AFTER THE EVENING SERVICE OF THE CRUCIFIXION OF CHRIST, WITH
THE DECORATION OF THE EPITAPHIOS**

OPEN TO ALL AGES - PARENTS ENCOURAGED TO STAY AS WELL

STAY FOR THE WHOLE NIGHT OR JUST PART OF IT

POT-LUCK WITH FASTING SNACKS (NO MEAT OR DAIRY)

**TO SIGN UP OR IF YOU HAVE QUESTIONS:
PRESVYTERA ANTONIA
807-357-9937**



The Paschal Homily of Saint John the Chrysostom

If anyone is devout and a lover of God, let him enjoy this beautiful and radiant festival.

If anyone is a wise servant, let him, rejoicing, enter into the joy of his Lord.

If anyone has wearied himself in fasting, let him now receive his recompense.

If anyone has laboured from the first hour, let him today receive his just reward. If anyone has come at the third hour, with thanksgiving let him keep the feast. If anyone has arrived at the sixth hour, let him have no misgivings; for he shall suffer no loss. If anyone has delayed until the ninth hour, let him draw near without hesitation. If anyone has arrived even at the eleventh hour, let him not fear on account of his delay. For the Master is gracious and receives the last, even as the first; he gives rest to him that comes at the eleventh hour, just as to him who has laboured from the first. He has mercy upon the last and cares for the first; to the one he gives, and to the other he is gracious. He both honours the work and praises the intention.

Enter all of you, therefore, into the joy of our Lord, and, whether first or last, receive your reward. O rich and poor, one with another, dance for joy! O you ascetics and you negligent, celebrate the day! You that have fasted and you that have disregarded the fast, rejoice today! The table is rich-laden; feast royally, all of you! The calf is fatted; let no one go forth hungry!

Let all partake of the feast of faith. Let all receive the riches of goodness.

Let no one lament his poverty, for the universal kingdom has been revealed.

Let no one mourn his transgressions, for pardon has dawned from the grave.

Let no one fear death, for the Saviour's death has set us free.

He that was taken by death has annihilated it! He descended into hades and took hades captive! He embittered it when it tasted his flesh! And anticipating this Isaiah exclaimed, "Hades was embittered when it encountered thee in the lower regions." It was embittered, for it was abolished! It was embittered, for it was mocked! It was embittered, for it was purged! It was embittered, for it was despoiled! It was embittered, for it was bound in chains!

It took a body and, face to face, met God! It took earth and encountered heaven! It took what it saw but crumbled before what it had not seen!

"O death, where is thy sting? O hades, where is thy victory?"

Christ is risen, and you are overthrown!

Christ is risen, and the demons are fallen!

Christ is risen, and the angels rejoice!

Christ is risen, and life reigns!

Christ is risen, and not one dead remains in a tomb!

For Christ, being raised from the dead, has become the First-fruits of them that slept.

To him be glory and might unto ages of ages. Amen.

In Memoriam this Month

This month, we 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 there any errors or omissions.

Christos Savvas (1955)
Dimitrios Chronopoulos (1960)
Chris Port (1961)
Dimitra Saites (1966)
Georgios Tzavaras (1967)
Andreas Koulouris (1974)
Edna (Eugenia) Harrison (1981)
Theodoros Saites (1988)
Athanasios Kelos (1993)
Demetrios Pothakos (1995)
Maria Kelos (1999)
Christopher Pantoulis (1999)
Irena Migalski (2001)
Andreas Sourtzis (2007)
Athanasios Aspropotamitis (2012)
Kostadin Kirpiev (2012)
Timoleon Karoutas (2015)
Athina Morakis (2015)
Stanley (Stylianos) Vlotaros (2022)

With the Saints give rest, O Christ, to the souls of servants where there is no pain, sorrow or lament, but life everlasting.

May their memory be eternal.

*Μετά των Αγίων ανάπαυσον Χριστέ τας ψυχάς των δούλων Σου, ένθα ούκ εστί πόνος, ου λύπη, ου στεναγμός, αλλά ζωή ατελεύτητος.
Αιωνία αυτών η μνήμη.*

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

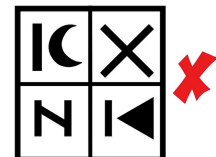
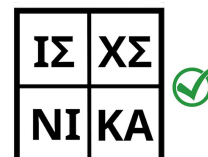
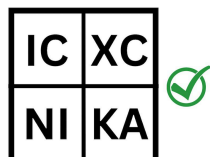
Christ is in us and we are in Him

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.



THE SADNESS OF INDIFFERENCE

The entire twenty-seventh chapter of the Book of Acts describes Saint Paul's final sea journey from Caesarea to Rome.

We're immediately reminded of the hazards Paul faced in his travels. Before we even get to verse 5, Luke tells us twice that "the winds were against us." The voyage to Rome would continue to be full of danger and hardship.

But in the twenty-sixth chapter, Paul faces something perhaps harder to bear: total indifference to the Gospel. The chapter describes Paul, a bound prisoner, making his defence before Herod Agrippa II, the son of Herod Agrippa I, who had "laid violent hands" on Christians.

Paul begins his defence with the hope that Agrippa will be a fair judge because he is "especially familiar with all customs and controversies of the Jews" (26:3). Paul has already been interrogated by Festus, the Roman governor of Judea, who is also present. Paul doesn't expect much from Festus, a pagan who is probably unfamiliar with the Old Testament prophecies and their completion in Jesus.

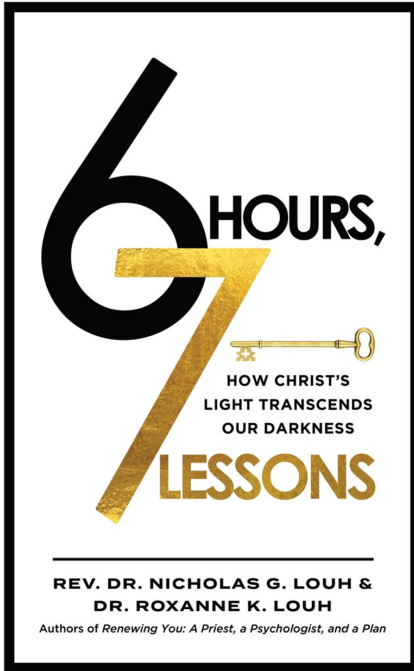
But from Agrippa, a Jew, Paul hopes for more. So, he addresses a majestic explanation of the Christian faith to Agrippa as a fellow Jew, basing it on the Old Testament expectations. He speaks of the "promises made by God to our fathers, to which our twelve tribes hope to attain." He expresses doubt that Jews should accuse him of holding to that hope. Then he asks, "Why is it thought incredible by any of you [Jews who know the Old Testament prophecies] that God raises the dead?" (26:8).

Paul also testifies about his experience on the road to Damascus, when he saw a heavenly light "brighter than the sun, shining round me and those who journeyed with me." He describes a voice—in Hebrew—identifying Jesus as Lord and calling him to bear witness to Jesus Christ so that people can "turn from darkness to light and from the power of Satan to God" (26:18).

We expect that there will be at least a brief, thoughtful silence in response to such a stirring message. But Festus can hardly wait to say loudly, "Paul, you are mad. Your great learning has made you mad." Paul calmly denies this but challenges Agrippa, again as a fellow Jew: "King Agrippa, do you believe the prophets? I know that you believe."

Agrippa answers, "In a short time, you think to make me a Christian!" His only reaction to Paul's fiery faith is a lame half-joke. Paul must have been deeply disappointed. He must also have been sorry for this lost soul, the last of the Herods, who reacts indifferently to the offer of life.

Are we more quick to make jokes or excuses about Christ, or have we considered and contemplated the sustaining and spiritually nourishing way of life Christ offers us through His Church?



BOOK RECOMMENDATION

To Enrich our Library and Life

6 Hours, 7 Lessons: How Christ's Light Transcends Our Darkness

by Rev. Father Dr. Nicholas G. Louh and Dr. Roxanne K. Louh

During His darkest moments, Jesus uttered seven statements on the Cross that offer us tremendous wisdom in our own dark seasons—when we feel alone, forgotten, and unable to surrender, forgive, or let go of our mistakes. In 6 Hours, 7 Lessons, Orthodox Christian priest Father Nicholas Louh and licensed clinical psychologist Dr. Roxanne Louh show us that there is no darkness so dark that our Lord hasn't already experienced it. Christ's final words direct us toward the light of His love and protection while giving us the guidance we need to find hope and healing.

Found at: store.ancientfaith.com



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.

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.

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

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. 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

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. 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 Sunday Divine Liturgy and have a coffee with fr. Kosta and the rest of the people.

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, 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.

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.

Souvlaki & Mezes Take-Out

Spring 2024



Thursday, March 28, 2024

Thursday, April 11, 2024

Thursday, April 25, 2024

Thursday, May 9, 2024

Thursday, May 23, 2024

Thursday, June 6, 2024

3:00 pm to 6:30 pm

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

2024

- | | |
|---|--|
| <ol style="list-style-type: none">1. Joyce Avgeropoulos2. Peter Avgeropoulos3. Nick Balina4. Katerina Biniaris5. George Biniaris6. Iuliana Bradatanu7. Gus Chimbakis8. Helen Chimbakis9. Bill Comminos10. Joanne Frisky11. Jennie Hartviksen12. Sotirios Hatzis13. Theodora Hatzis14. Penny Kahramanos15. Lisa Kahramanos16. Faye Karoutas17. Nick Koukos18. Joyce Koukos19. Peter Koukos20. Ray Leino21. Virginia Leino22. Despina Metsopoulos23. Achileas Metsopoulos24. Maria Morakis25. Florina Nisioiu26. Peter Pantoulis27. Helen Pantoulis28. Nikki Pantoulis29. Jim Pazianos30. Tom Pazianos31. Leila Pazianos32. Olivia Pietrangelo33. Katerina Scocchia34. Marinos Spourdalakis35. Harry Tsekouras36. Lily Tsekouras37. Constantine Tsekouras | <ol style="list-style-type: none">38. Jane Tsekouras39. Ahileas Tsekouras40. Paul Tsekouras41. Sylvia Tsekouras42. Austin Williams |
|---|--|

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. **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.

**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>

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.

THANK YOU TO OUR SPONSORS AND SUPPORTERS

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