



MONTHLY CHURCH BULLETIN

FEBRUARY 2022



HOLY TRINITY GREEK ORTHODOX CHURCH, THUNDER BAY, ON

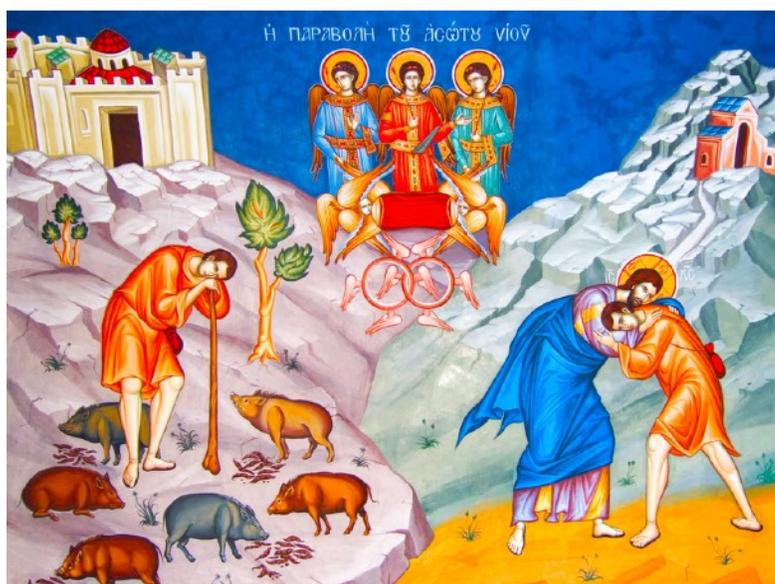
FROM
FATHER
KOSTA

Beloved in Christ,

Great Lent will start at the end of February, and with it come all of the added spiritual disciplines: prayer, fasting, and acts of charity. For many of us, fasting is the most central and most challenging. We incorrectly define Lent by “what you give up.” By thinking about the things we “have” to give-up, instead of joy and anticipation, we think about what we are missing (and what we will eat on Pascha). We replace the joy with lamentations, the struggle of constantly saying “No” to foods we love.

However, Lent is the springtime of our souls, a time of renewal. In colder climates, spring signifies the time when everything thaws. Plants hibernating under a blanket of snow and ice now unfurl their leaves and vibrant blossoms. Animals that seemingly disappeared for months now populate the forest and sing their songs.

The meaning of Lent is this: We who are hard-hearted have become deadened to sin and its corruption of our soul. “The hearts of these people have grown dull. Their ears are hard of hearing, and their eyes they have closed, lest they should see with their eyes and hear with their ears, lest they should understand with their hearts and turn so that I should heal them.” (Matthew 13:15) We are numbed by our sinfulness, in need of healing. Therefore our Lord gives us the three-fold medicine of prayer, charity, and especially fasting to soften our hearts. These spiritual disciplines are like a warm breeze that expands and thaws our constricted hearts when done rightly. And it is through this softening of the heart that we become more ready, more able to receive God within us – and to celebrate our Lord’s Resurrection.



The Parable of the Prodigal Son

Thus fasting is not about what I give up but rather what I take up. Its purpose is to redirect us. As the Lord said through the Prophet Isaiah: “Is this not the fast that I have chosen: To loose the bonds of wickedness, to undo the heavy burdens, to let the oppressed go free, and that you break every yoke? Is it not to share your bread with the hungry, and that you bring to your house the poor who are outcasts; when you see the naked, that you cover him? Then your light shall break forth like the morning, your healing shall spring forth speedily.” (Isaiah 58:6-8) Fasting is healing. It is a means by which we can loosen the bonds that chain us to the world and the unquenchable desires of our bodies. The repeated renunciation of certain foods empowers us to renounce other temptations as well. Thus fasting gives us freedom: We become less subject to our bodies and more able to dwell with God. Yet fasting is challenging! It is humbling – and grumbling at times!

As we face another year of Lent, let us strive toward the true goal of fasting: the softening of our hearts. God desires to heal us if we give Him the opportunity. Remember that it is not about what you give up but what you take up. May God strengthen us this Lent

Fr. Kosta

Αγαπητοί εν Χριστώ,

Ηρθε πάλι η Μεγάλη Τεσσαρακοστή που θα ξεκινήσει στα τέλη Φεβρουαρίου. Μαζί με τη Σαρακοστή έρχονται όλες οι πρόσθετες πνευματικές πειθαρχίες: προσευχή, νηστεία και πράξεις φιλανθρωπίας. Για πολλούς από εμάς, η νηστεία είναι το πιο κεντρικό και πιο απαιτητικό. Ορίζουμε λανθασμένα τη Σαρακοστή με το «τι εγκαταλείπω». Σκεπτόμενοι τα πράγματα που «πρέπει» να εγκαταλείψουμε, αντί για χαρά και προσμονή, σκεφτόμαστε τι μας λείπει (και τι θα φάμε το Πάσχα!). Αντικαθιστούμε τη χαρά με θρήνο, με τον αγώνα να λέμε συνεχώς «όχι» στα φαγητά που αγαπάμε.

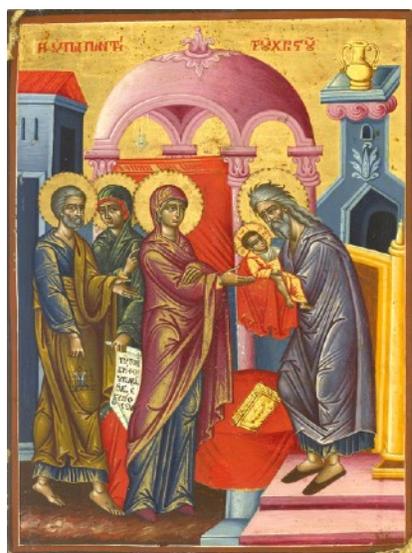
Ωστόσο, η Σαρακοστή είναι η άνοιξη της ψυχής μας, μια εποχή ανανέωσης. Σε ψυχρότερα κλίματα, η άνοιξη σημαίνει την εποχή που όλα ξεπαγώνουν. Φυτά που πέφτουν σε χειμερία νάρκη κάτω από μια κουβέρτα χιονιού και πάγου ξεδιπλώνουν τώρα τα φύλλα και τα ζωντανά άνθη τους. Ζώα και πουλιά που φαινομενικά εξαφανίστηκαν για μήνες τώρα περπατούν στο δάσος και τραγουδούν τα τραγούδια τους.

Το νόημα της Σαρακοστής είναι αυτό: Εμείς που είμαστε σκληρόκαρδοι έχουμε πεθάνει από την αμαρτία και τη διαφθορά της ψυχής μας. «Οι καρδιές αυτών των ανθρώπων έχουν θαμπώσει. Τα αυτιά τους είναι βαρήκοα, και τα μάτια τους έχουν κλείσει, για να μην δουν με τα μάτια τους και ακούσουν με τα αυτιά τους, μήπως καταλάβουν με την καρδιά τους και γυρίσουν για να τους γιατρέψω». (Ματθαίος 13:15) Είμαστε μουδιασμένοι από τις αμαρτίες μας, χρειαζόμαστε θεραπεία. Γι' αυτό ο Κύριος μας δίνει το τριπλό φάρμακο της προσευχής, της φιλανθρωπίας και κυρίως της νηστείας, για να μαλακώσει τις καρδιές μας. Όταν γίνονται σωστά αυτές οι πνευματικές πειθαρχίες είναι σαν ένα ζεστό αεράκι που ξεπαγώνει τις σφιγμένες καρδιές μας. Και είναι μέσω αυτής της μαλάκυνσης της καρδιάς που γινόμαστε πιο έτοιμοι, πιο ικανοί να δεχθούμε τον Θεό μέσα μας και να γιορτάσουμε την Ανάσταση του Κυρίου μας.

Ετσι, η νηστεία δεν έχει να κάνει με αυτό που εγκαταλείπω, αλλά με αυτό που αναλαμβάνω. Σκοπός της Σαρακοστής είναι να διορθώσουμε τη πορεία μας στη ζωή και να στραφούμε πιο πολύ προς τον Θεό. Οπως είπε ο Κύριος μέσω του Προφήτη Ησαΐα: «Δεν είναι αυτή η νηστεία που διάλεξα; Να λύσεις τα δεσμά της κακίας, να λύσεις τα βαριά φορτία, να αφήσεις τους καταπιεσμένους να φύγουν και να σπάσεις κάθε ζυγό; Δεν είναι να μοιράζεσαι το ψωμί σου με τους πεινασμένους και να φέρνεις στο σπίτι σου τους φτωχούς που είναι απόκληροι; Όταν βλέπεις γυμνό, να τον σκεπάζεις; Τότε το φως σου θα λάμψει όπως το πρωινό, η θεραπεία σου θα πηγάζει γρήγορα». (Ησαΐας 58:6-8)

Η νηστεία είναι θεραπευτική. Είναι ένα μέσο με το οποίο μπορούμε να χαλαρώσουμε τους δεσμούς που μας αλυσοδένουν με τον κόσμο και τις άσβεστες επιθυμίες του σώματος μας. Η επαναλαμβανόμενη απάρνηση ορισμένων τροφών μας δίνει τη δυνατότητα να παλέψουμε και άλλους πειρασμούς. Και όλοι έχουμε πειρασμούς, από το ψέμα, το κουτσομπολιό, τον εγωισμό, κτλ. Ετσι η νηστεία μας δίνει ελευθερία: Γινόμαστε λιγότερο υποταγμένοι στο σώμα μας και πιο ικανοί να κατοικούμε με τον Θεό. Ωστόσο, η νηστεία είναι πρόκληση! Μας ταπεινώνει – και μερικές φορές μας κάνει να γκρινιάζουμε!

Στην ερχόμενη Σαρακοστή, ας αγωνιστούμε προς τον αληθινό στόχο της νηστείας: την απλότητα και απαλότητα της καρδιάς μας. Ο Θεός επιθυμεί να μας θεραπεύσει αν Του δώσουμε την ευκαιρία. Να θυμόμαστε ότι δεν έχει να κάνει με το τι εγκαταλείπουμε αλλά τι θα αναλάβουμε. Ο Θεός να μας δυναμώσει!



Η Υπαπαντή του Κυρίου

**HOLY TRINITY
GREEK ORTHODOX CHURCH**

Under the Auspices of the
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CHURCH ETIQUETTE

When attending Divine Services we have the responsibility of maintaining proper decorum and atmosphere in the church.

The very first thing to keep in mind is that we are to be at Divine Services **on time**.

The church is the house of God. Reverence, respectful attire, and good manners are required at all times. Irreverent or irrelevant conversations should not go on in the Narthex or in the church proper. There are certain times during the Divine Services when no one should be moving about, entering the church, or being seated at a pew.

Wherever a person happens to be at these moments, he or she should stop and stand reverently until the proper moment to be seated.

These times are:

- During the Doxology, when the priest is censuring.
- During the small Entrance - the procession of the priest and Altar servers with the Holy Gospel.
- When the priest cense the Altar, icons, and congregation throughout the Service.
- During the reading of the Epistle and Gospel.
- During the Great Entrance - the procession of the priest and the Altar servers with the Holy Gifts.
- During the recitation of the Creed of Faith and the Lord's Prayer (Our Father).
- During the Consecration of the Holy Gifts.
- During Holy Communion.
- During any special services such as Memorials or Blessing or the Loaves, special Doxologies, etc.

The General rule is that whenever the priest is outside the Holy Altar either with the censer or giving a blessing, there should be no movement in the church.

When receiving any Sacrament of the church, use your baptismal/Chrismation name.

SERVICES FOR FEBRUARY 2022

WED.	2	THE PRESENTATION OF OUR LORD IN THE TEMPLE Orthros 9:15 am Divine Liturgy 10:30 am
SUNDAY	6	SUNDAY OF THE CANAANITE WOMAN Orthros 9:15 am Divine Liturgy 10:30 am
THURSDAY	10	THE HOLY PRIEST-MARTYR HARALAMBOS Orthros 9:15 am Divine Liturgy 10:30 am
SUNDAY	13	SUNDAY OF THE PUBLICAN AND THE PHARISEE (Triodion Begins) Orthros 9:15 am Divine Liturgy 10:30 am
SUNDAY	20	SUNDAY OF THE PRODIGAL SON Orthros 9:15 am Divine Liturgy 10:30 am
SATURDAY	26	SATURDAY OF THE SOULS Orthros 9:15 am Divine Liturgy & Memorial Service 10:30 am
SUNDAY	27	JUDGEMENT SUNDAY (Meatfare Sunday - Last Day to eat meat until Pascha) Orthros 9:15 am Divine Liturgy 10:30 am

ΑΚΟΛΟΥΘΙΕΣ ΦΕΒΡΟΥΑΡΙΟΥ 2022

ΤΕΤΑΡΤΗ	2	Η ΥΠΑΠΑΝΤΗ ΤΟΥ ΣΩΤΗΡΟΣ ΧΡΙΣΤΟΥ Όρθρος 9:15 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΚΥΡΙΑΚΗ	6	ΚΥΡΙΑΚΗ ΤΗΣ ΧΑΝΑΝΑΙΑΣ ΓΥΝΑΙΚΑΣ Όρθρος 9:15 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΠΕΜΠΤΗ	10	ΑΓΙΟΥ ΙΕΡΟΜΑΡΤΥΡΟΣ ΧΑΡΑΛΑΜΠΟΥΣ Όρθρος 9:15 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΚΥΡΙΑΚΗ	13	ΚΥΡΙΑΚΗ ΤΕΛΩΝΟΥ & ΦΑΡΙΣΑΙΟΥ (Αρχή Τριώδιου) Όρθρος 9:15 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΚΥΡΙΑΚΗ	20	ΚΥΡΙΑΚΗ ΤΟΥ ΑΣΩΤΟΥ ΥΙΟΥ Όρθρος 9:15 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΣΑΒΒΑΤΟ	26	ΨΥΧΟΣΑΒΒΑΤΟ Όρθρος 9:15 π.μ. Θεία Λειτουργία & Μνημόσυνο 10:30 π.μ.
ΚΥΡΙΑΚΗ	27	ΚΥΡΙΑΚΗ ΤΗΣ ΚΡΙΣΕΩΣ/ΑΠΟΚΡΕΩ Όρθρος 9:15 π.μ. Θεία Λειτουργία 10:30 π.μ.

BACK TO ORTHODOX BASICS: *Great Lent*

CASUAL AND JUDGEMENT-FREE DISCUSSIONS ON THE
THEMES OF GREAT LENT, AND THE SPIRITUAL & PHYSICAL
REALITY & CONSEQUENCES OF THE RESURRECTION OF
JESUS CHRIST.

FEEL FREE TO BRING YOUR QUESTIONS

THURSDAY, FEBRUARY 10, 2022
THURSDAY, FEBRUARY 24, 2022

THE MARCH DATES WILL BE ANNOUNCED IN THE MARCH BULLETIN
AND ARE DEPENDENT ON SOUVLAKI TAKE-OUT DATES

F R O M 6:30 P M - 8 P M

PLEASE ENTER THROUGH THE CHURCH DOORS

OPEN TO EVERYONE AGE 14+
FAMILY ATTENDANCE IS ENCOURAGED!

HOLY TRINITY GREEK ORTHODOX CHURCH
651 BEVERLY STREET, THUNDER BAY

DO YOU HAVE A QUESTION OR TOPIC YOU'D LIKE TO DISCUSS?
EMAIL FATHER KOSTA AT FATHERKOSTA@GMAIL.COM

PLEASE ADD TO YOUR CALENDAR!

MONTHLY YOUTH MEETINGS

WITH FR. KOSTA

SUNDAY, FEBRUARY 13, 2022

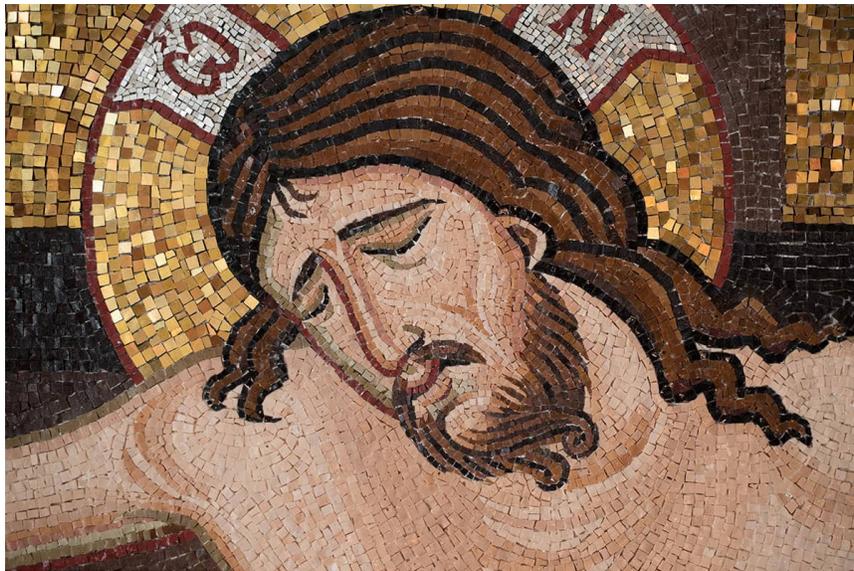
SUNDAY, FEBRUARY 27, 2022

IN THE CHURCH, AFTER THE DIVINE LITURGY

AGES 9 +

**TALKS ON THE GREAT LENT PERIOD, THE RESURRECTION, AND OUR
RELATIONSHIP WITH GOD**

QUESTIONS: FATHERKOSTA@GMAIL.COM



THE RECEPTION OF THE LORD AND THE 40-DAY BLESSING OF BABIES

By Michael Papatheocharis

Forty days have just passed since the birth of the God-man, and the Lord is offered to the Temple by His Virgin Mother, and the elder Symeon received Him. According to the provision of the Mosaic Law: "When the days of her purification are completed, for a son or for a daughter, she shall bring to the priest at the doorway of the tent of meeting a one year old lamb for a burnt offering and a young pigeon or a turtledove for a sin offering" (Lev. 12:6).

When the elder Symeon received the Lord of Glory in his hands, he said: "Now let Your servant, Master, depart in peace according to Your word...", because the elder Symeon waited for many years to see with his eyes his Lord and God. And now that he was most satisfied he could go to God's bosom.

After this general introduction, it is understood that the practice of blessing and welcoming/presenting babies in the church has its roots in the time of Moses. It is called "Sarantismos" (fortieth-day), because the mother offers the newborn child to the church to the glory of the Holy Triune God forty days after its birth.

The woman, after her pregnancy, requires a certain period of time to return to her prenatal state. This period may be less than forty days, especially in our times of scientific advancement, but seeing that the Church adopted this symbolic number at a different time when it would have taken longer, it is to our benefit to obey them.

The woman, therefore, following the example of the Mother of God, after forty days brings her infant to the church, to introduce the child to the church, so that it may soon be baptized and participate in the worship life in Christ.

The woman comes to the church to receive from the priest a blessing, not because she is a sinner, as many people misunderstand today. The woman did not commit a sin, to the contrary she brought a human being to the world. After the prayers, the woman enters the nave of the church, and she kisses the icons with reverence and receives back the child. All these things are done to imitate the example of our Lord and His Mother.

Let us now take a brief look at the Service of Sarantismos. (40-Day Blessing)

Today, as we know, the Service of Sarantismos consists of four prayers. The theme of the four prayers is the introduction of the infant into the church according to the example of the Lord (in accordance with the provisions of the Mosaic Law). The prayers are blessings for the infant and petitions for it, who in imitation of the Lord is introduced to the church and dedicated to God. This is the purpose of the Service. The child is brought into the church, not the mother. The mother accompanies the child and is blessed with it. It should be noted that the blessings are for both parents together, and not just for the mother, as it is sometimes believed.

(Continued on the next page)

**THE RECEPTION OF THE LORD
AND THE SARANTISMOS (40-DAY BLESSING OF BABIES)
(Continued)**

It should be further noted that the infant is still unbaptized, and two of the prayers read during this Service indicate that the child has not yet entered the church, therefore there is a petition that "in due time" the child will receive Holy Baptism. Besides, the prayers read over the child on the first day of its birth, the eighth day and the fortieth day exhibit a progressive character and are considered pre-baptismal acts. The progression is evident. On the first day the baby is blessed to welcome it to the world. On the eighth day it receives its name and is called a "servant of Christ" and a "Christian". On the fortieth day it enters the church of God and is offered to Him. Following this there should be a Catechism, Baptism, Chrismation, and Divine Communion, all done in the Baptism Service of the Orthodox Church.

Also, according to tradition and the formal provision of the Service, after the reading of the prayers, the priest holds the baby in his arms and introduces it within the Holy Sanctuary, indiscriminate of its sex. According to the esteemed liturgical professor John Fountoulis, neither the prayers nor the formal provisions of the Service make a distinction between gender, but both male and female children are to enter the Holy Sanctuary and be presented to the Lord (as the priest raises it in his hands to heaven) as a "gift" and "dedication". Where else can it be offered as a gift to God, except in His Sanctuary? This action has nothing to do with the priesthood being reserved for men. Rather it is an act of offering of the new human being to God, and for Christianity there is no essential distinction between male and female.

To conclude, the Sarantismos is an ancient liturgical practice of our Church, which has its roots in the Mosaic Law, and today it is done according to the example of our Lord Jesus Christ's reception, and the woman symbolizes the Virgin Mary, who bore her Son in her arms and offered Him as a welcome sacrifice to the Temple.

Prayers for the Presentation of a Newborn to Church

O Lord our God, Who on the fortieth day was brought as a child into the Temple of the Law by Mary, the Virgin Bride and Your holy Mother, and was carried in the arms of the righteous Symeon, do You also, Sovereign Master All-Powerful, bless this child that it may appear before You, the Creator of all things. And do You increase in him (her) every good work acceptable to You, removing from him (her) every opposing might by the sign of the likeness of Your Cross; for You are He Who guards infants, O Lord. So that, accounted worthy of holy Baptism, he (she) may obtain the portion of Your Elect of the Kingdom, being protected with us by the Grace of the Holy Consubstantial and Undivided Trinity. For unto You do we send up Glory, Honour and Worship, with Your Eternal Father and Your All; Holy, Good and Life-creating Spirit, both now and ever, and to the ages of ages. Amen.

*Lord, now 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 all people, a Light to enlighten the Gentiles, and the Glory of Your people of Israel.
(Prayer of St. Symeon when he held Christ in his arms)*

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!

www.agesinitiatives.com

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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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.

PRAYER AND VISIT REQUESTS

Please contact Fr. Kosta directly if you would like a visit for yourself or a relative at 807-357-9984 or at fatherkosta@gmail.com. This includes home and business blessings and the Sacrament of Holy Oil for those who are ill.



TIME ETERNAL INFOGRAPHICS

5 WAYS THE DIVINE LITURGY

CONNECTS TIME, HISTORY, AND ETERNITY

BY NICOLE ROCCAS

With quotes from:
*Orthodox Worship: A Living Continuity with the Synagogue,
the Temple, and the Early Church*

NOT JUST A HERE-AND-NOW THING

The Divine Liturgy is...

first and foremost a celebration of worship - one that is transcendent in character. Not just a here-and-now thing, it is worship in the Kingdom of God.

(Williams and Anstall, *Orthodox Worship*, p. 9)

CONTINUITY WITH TEMPLE WORSHIP

The apostles...

were Jews who recognized and accepted Jesus Christ as the promised Messiah... For this reason, we see a highly developed Christian liturgical order in use even by the end of the first century.

(Williams and Anstall, *Orthodox Worship*, p. 13)

MAKING CHRIST COMPREHENSIBLE

Christians did not view their Jewish liturgical practices

as passe. Nor did they simply continue in some kind of mindless habit of outmoded ritual. They maintained this liturgy as their own, as described in the inspired Scriptures of the Old Covenant carried over into the New. In fact, that Jewish liturgy made the work of God in Jesus Christ comprehensible.

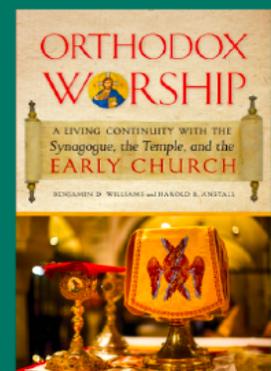
(Williams and Anstall, *Orthodox Worship*, p. 23)

THE END OF OUR DESIRES

To bless the kingdom...

is to declare it to be the goal, the end of all our desires and interests, of our whole life, the supreme and ultimate value of all that exists. To bless is to accept in love, and to move toward what is loved and accepted.

(Fr. Alexander Schmemmann, *For the Life of the World*, qtd. in Williams and Anstall, *Orthodox Worship*, p. 95)



To learn more about the intersection between the Liturgy, time, and Church history, check out the recently updated edition of Williams and Anstall's *Orthodox Worship: A Living Continuity with the Synagogue, the Temple, and the Early Church* (Ancient Faith Publishing, 2018).

THE TRIODION PERIOD

On Sunday, February 21, we enter the part of the liturgical year called the Triodion. Meaning “three odes,” the Triodion period consists of three sections: the pre-Lenten weeks, Great Lent itself, and Holy Week. Each of these weeks has its own theme, and the services and readings for each week reflect those themes.

The pre-Lenten weeks are meant to help us prepare for Lent, “that we may make a good beginning” in the coming season of repentance. The Sundays of pre-Lent are the Pharisee and the Publican, the Prodigal Son, the Last Judgment (Meatfare), and the casting of Adam and Eve from Paradise (Cheesefare and Forgiveness Sunday).

During the three weeks of this first portion of the Triodion Period:

- Various themes are presented to prepare us for the renewal, to get us thinking.
- We give special remembrance to those who have died.
- We prepare our bodies and stomachs to fast by gradually beginning to fast more thoroughly from various foods during various weeks.

We hear our Lord’s teaching about the topic of forgiveness, fasting and treasures. (Matthew 6: 14-21)

The Sundays of Lent are the Sunday of Orthodoxy, St. Gregory Palamas, the Veneration of the Holy Cross, St. John of the Ladder, and St. Mary of Egypt. Palm Sunday marks the beginning of Holy Week, the third and final part of the Triodion. During this period, the Church refers to the Lenten Triodion book for special hymns and services.

(From the website of St. Barnabas Orthodox Church, Costa Mesa, CA)



MORE THAN ONE SAINT VALENTINE

Did you know that the actual Orthodox Christian feast day of St. Valentine is not February 14? On the Orthodox calendar we celebrate, not just one, but two saints named “Valentine” (Valentinos). They are from the ancient Church, and both are commemorated in the summer – July 6 and 30.

The first Valentinos was a Priest-martyr and Bishop, who became known as a remarkable steward of the Lord’s Church. The other Valentinos was a Priest who was known for defying an order of the emperor. This certain emperor forbade couples to marry, if the groom had not completed his military obligations. St. Valentinos rejected this law as it put the government in control of marriage and this is how the association between St. Valentinos with love and romance began. Sadly, today both Saints have been melded together as if they are one person.

Whatever the case, they are amazing holy models for us! Not because they are honoured every year by giving chocolates, flowers and romantic greeting cards, but because they gave everything, and even their lives, to serve Christ and His Holy Church. May we follow their example as being good, faithful and loving Stewards of Christ! May these Holy Saints intercede to God for us!

THE RANKS OF THE CHOIRS OF ANGELS

1ST TRIAD - CONTEMPLATE AND ADORE GOD DIRECTLY

Seraphim - Isaiah 6

Depicted as having 6 wings - 2 to cover their feet, 2 to cover their face, and 2 to fly. Name means "The Burning Ones" and they are attendants at the Throne of God. They praise God singing, "Holy Holy Holy is the Lord of Hosts!"

Cherubim - Exodus 25, Ezekiel 10, Revelation 4-6

Depicted as having 4 faces and 4 wings - 2 to cover their feet and 2 to fly. Name means "The Fullness of Wisdom" and they contemplate God's providence. Assigned to protect special/sacred spaces.

Thrones - Ezekiel 10, Daniel 7, Colossians 1

Depicted as flaming, rotating rings covered with eyes. Represent the steadfastness of the love of God. They contemplate God's power and judgement, and they appear as the most unlike the others when revealed.

2ND TRIAD - FULFILL GOD'S PLAN IN THE UNIVERSE

Dominions - Ephesians 1, Colossians 1

Lord over the lower choirs and humanity. They take illumination from the higher ranks and govern the universe.

Virtues - Ephesians 1

Run the operation of movement in the universe. They are often associated with planets, elements, seasons, and nature.

Powers - Ephesians 3, 6

Assist in governing the natural order. They are warrior angels tasked with fighting the war against the demonic ranks.

3RD TRIAD - INTERACT AND SERVE HUMANITY CLOSELY

Principalities - Ephesians 1, 3

Princes of the lowest triad, assigned to care and guard communities, kingdoms, states, and parishes. They are associated with transitions in power.

Archangels - Jude 9, Thessalonians 4

Leader angels assigned to communicate and carry out God's important plans for humanity. Michael, Gabriel, and Raphael are the only 3 names we know.

Angels - Luke 22, Matthew 18, Hebrews 13

They are the closest to the material world and humanity. The lowest choir is where we get the majority of our personal guardian angels.

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."

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!

Common Questions by First-Time Visitors or Inquirers

Q: What does “Greek Orthodox” mean?

The term Greek Orthodox may refer either to the Orthodox Church as a whole or to the churches of the Eastern Roman Empire or “Byzantine” areas. Greek Orthodox also refers to the style of liturgical rite used in the Church.

In the western world, Greek Orthodox mainly refers to Orthodox Christians of Greek descent. However, non-Orthodox people sometimes apply the term to all Orthodox Christians without regard to ethnicity, much as the term Roman Catholic is used to refer to all those who belong to the Roman Catholic Church, despite not being of Italian ancestry.

Q: What language are your services in?

Our Divine Liturgy is done in English and Greek, with most of the prayers done in English, while the hymns which are chanted by the cantors are usually balanced between Greek and English. Vespers and Matins (Orthros) are chanted in both Greek and English. The sermon is given in English and sometimes in Greek as well.

Q: Do I have to be Greek or Orthodox to attend services?

You do not have to be Greek or Orthodox to attend services. Everyone is welcome to attend and inquire about our theology and liturgical practices. In fact, we often have visitors in our church.

Please note that you need to be baptized Orthodox, in good standing, to receive the Sacraments. Being Greek does not automatically make you Orthodox, or vice versa. Our priest is available if you have any questions regarding your attendance at our church. Please feel free to contact him via text, or email a couple of days before you visit and he’ll answer any questions you have.

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

It is recommended that you speak to the priest beforehand about attending a service so you will be prepared for what to expect.

Q: How will I fit in your congregation if I’m not Greek?

You will fit in just fine. We have many people who are not Greek, whether they come from different nationalities, are converts or married to a Greek Orthodox person. Orthodoxy is universal. You do not need to be Greek to be a member of the Church. Before thinking about fitting in, it is suggested that you simply learn about Orthodoxy and also get to know the congregation at Holy Trinity. Orthodoxy is not something you can jump into with both feet. It takes time and patience.

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

It is important that you contact the priest and let him know you are visiting, especially if you wish to receive Holy Communion.

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.

Membership, Stewardship, and Fees

As you know, it takes every little bit of financial and volunteer help to keep our church operating. Please renew your memberships and support our church through an annual Stewardship commitment.

Sacraments/Services fees are to help with the cost of operation of the church building (electricity, water, cleaning).

Please pay fees/memberships to the treasurer or at the church office after Divine Liturgy on Sunday (phone number is on the second page of the bulletin) or through e-transfer at holytrinity@tbaytel.net. Memberships and fees must be paid to the treasurer at least two (2) weeks prior to a Sacrament.

Annual Memberships

Student: \$100 **Regular Members & Seniors:** \$300/person **Family of two:** \$600

Associate Members (non-orthodox spouse): \$150

Sacrament/Services Fees

Wedding: \$250 **Baptism:** \$150

Hall Rentals

Members: \$150 **Non-Members:** \$400

*Parents and Godparents, as well as couples and Sponsors (koumbaroi) **must be in good financial standing** with our community by having paid their membership for the past two consecutive years. Out of town godparents are exempt, if they can prove they are current members at another Greek Orthodox Church in Canada.*

*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.*

Funerals

Up-to-Date Members: No Fee

Not Up-to-Date Members: \$300 for each year of no membership paid, up to 2 years

Stewardship

Each person/family can make a personal commitment, according to their financial abilities, to support our church throughout the year by weekly, monthly, or annual donations. There is no minimum or maximum amount. We thank the people who are already taking part in this program. Please consider taking part in the Stewardship program of our community and speak with our treasurer or priest to make arrangements. 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.

There will come a time for each one of us when we shall no longer be able to give. When death comes, our giving will be over. For all eternity God will be doing the giving to us. So, the time for us to give is now. The time for us to love is now. The time for us to share what God has given us is now.

With Gratitude to God for Our Members & Stewards

2021

1. Steve Amorgianos
2. Phyllis Amorgianos
3. Angie Amorgianos
4. Sheila (Vassilia) Amos
5. Peter Avgeropoulos
6. Joyce Avgeropoulos
7. Nick Balina
8. Charlie Biniaris
9. Dimitra Biniaris
10. Catherine Biniaris
11. Katerina Biniaris
12. Irene Biniaris
13. Athena Blieske
14. Iulieana Bradatanu
15. Alexandru Bradatanu
16. Gabriel Callianteris
17. Gus Chimbakis
18. Helen Chimbakis
19. Bill Comminos
20. Angela Damianakos
21. Athena Damianakos
22. Billy Damianakos
23. Cristina Derouin
24. Matthew Derouin
25. Paul Dowhos
26. Vicky Dowhos
27. Mario Figliomeni
28. Lily Figliomeni
29. Adamantia Frattolin
30. Luigi Frattolin
31. Joanne Frisky
32. Peter Giardetti
33. Tara Giardetti
34. Harry Glymitsas
35. Dimitra Glymitsas
36. Jennie Hartviksen
37. Lei Hartviksen
38. Sotirios Hatzis
39. Theodora Hatzis
40. Bill Hatzis
41. Stella Hatzis

42. Lisa Kahramanos
43. Penny Kahramanos
44. Andy Karanasos
45. Lori Karanasos (Florindo)
46. Faye Karoutas
47. Nick Koukos
48. Joyce Koukos
49. Peter Koukos
50. Ray Leino
51. Virginia Leino
52. Angela Lento
53. Jack Lotsios
54. Effie Lotsios
55. George Lotsios
56. Dolores Maki
57. Theresa Mayer
58. Smaragde Mellas
59. Georgina Mellas
60. Maria Mellas
61. Bess Melville
62. Penny Millionis
63. Despina Mitsopoulos
64. Ahileas Mitsopoulos
65. Maria Morakis
66. Dimitra Nikolopoulou
67. Florina Nisioiu
68. Nikki Pantoulis
69. Peter Pantoulis
70. Helen Pantoulis
71. Roza Pavlou
72. Tom Pazianos
73. Leila Pazianos
74. Jim Pazianos
75. Virginia Pazianos
76. Brandy Phillips
77. Imad Queer
78. Effie Saites
79. Maria Sancartier
80. Euphrosine Sourtzis
81. Marinos Spourdalakis
82. Nora Spourdalakis
83. Constantin Todosia
84. Manuela Todosia

85. Constantine Tsekouras
86. Jane Tsekouras
87. Ahileas Tsekouras
88. Paul Tsekouras
89. Sylvia Tsekouras
90. Harry Tsekouras
91. Lily Tsekouras
92. Elaine Tsekouras
93. John Tsekouras
94. Matthew Turecki
95. Daniel Vasiliu
96. Peter Vlotaros
97. Christine Vlotaros
98. Chris Welbourne
99. Pat Welbourne

2022

1. Katerina Biniaris
2. Nick Koukos
3. Joyce Koukos
4. Ahileas Tsekouras
5. Paul Tsekouras
6. Sylvia Tsekouras
7. Harry Tsekouras
8. Lily Tsekouras

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

THANK YOU TO OUR SPONSORS AND SUPPORTERS

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Michael Uitto
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Rachel Isleifson
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