



APRIL



Holy Trinity Greek Orthodox Church, Thunder Bay

FROM
FATHER
KOSTA

Beloved in Christ,

As we continue our journey through Lent, I recall the words of a beloved priest and author, Fr. Alexander Schmemmann. I am sharing these words with you as we prepare for the Feast of Feasts at the beginning of May.

*In Christ,
Fr. Konstantinos Tsiolas*

Easter is much more than just a yearly commemoration of the Resurrection of Christ. Easter is the new life that shone forth from the grave and has been given to all who believe in Christ. It is the new life given to us at our baptism, as we died to this world and resurrected into the Body of Christ and His Kingdom. The Resurrection of Christ happened and happens to us constantly, and it changes our attitude towards this world and towards death itself when we understand that Christ's death has destroyed death. Jesus's resurrection becomes our passage from sadness to joy and death changes from tragedy to the ultimate victory.

We are so busy and preoccupied that we forget all this. We feel this isn't our faith, that this event has no meaning for us in our everyday lives. This is because of our weakness to live constantly the faith, hope, and love to which Christ raised us when he told us to seek first God's Kingdom and His righteousness. We forget all this, and we fail to snap out of our daily preoccupations. We forget even death until it comes to us unexpectedly. Sometimes, we acknowledge our sins, yet we don't recognize the most significant sin: the endless sadness and tragedy of our nominal Christianity.

The yearly cycle of services in the Church helps us recover the vision of the new life in Christ that we lose so we can repent and return to it. Through our worship, we come into communion with the new life of the Kingdom. In the centre of this liturgical cycle, we find Pascha, the heart and peak of the liturgical year. The Resurrection opens the gates of Christ's Kingdom, and we foretaste the eternal glory and joy described in the words, "Death is no more!" Pascha is the end and beginning of our journey simultaneously: the end of the old life and the beginning of a life in Christ in His Kingdom.

Yet, it is hard to forsake the world and its everyday pettiness and preoccupations. That's why we have Lent. It is the help we need to find repentance, forgiveness, and humility, so we will celebrate Pascha, not just as permission to eat and celebrate again, but as the end of the "old" and our entrance into the "new" - into the Kingdom of God.

In the early Church, the primary purpose of Lent was to prepare the catechumen for baptism, which took place in the Paschal Liturgy. Even when we don't have catechumens, the meaning of Lent remains the same: even though we are already baptized, we constantly lose and betray through our sins the Kingdom of God we received at Baptism. Therefore, Pascha is the return to our baptism, and Lent prepares for that return. Lent is our effort and struggle toward our Pascha, or passage, into the new life in Christ. Lent contains a lot of catechetical and baptismal aspects, not because of its ancient roots but because they are something essential for us. Each year, Lent and Easter are the rediscovery and the recovery of what we were made through our baptismal death and resurrection.

Lent is a pilgrimage, and as we travel on that journey into the "bright sadness" of Lent, we already see far away our destination. This destination is the joy of the Resurrection and the entrance into the Kingdom. This vision of the destination makes Lent's sadness bright and our Lenten fasting and praying a "spiritual Spring." The night of Lent is dark and long. Still, on our journey, a mysterious and radiant dawn shines on the horizon - the Resurrection of Christ, our return to the Kingdom, and our baptismal death and resurrection into the Body of Christ.

(Paraphrased from the introduction in the book "Great Lent" by Fr. Alex. Schmemmann)

HOLY TRINITY GREEK ORTHODOX CHURCH

(Under the Auspices of the
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.

CHURCH SERVICES FOR THE MONTH OF APRIL 2024

WEDNESDAY 3 LITURGY OF THE PRESANCTIFIED GIFTS
Pre-Sanctified Liturgy 7:00 pm

FRIDAY 5 3RD SALUTATIONS
Paraklesis Prayer and 3rd Stanza of the Akathist Hymn to the Mother of God 7:00 pm

SUNDAY 7 3RD SUNDAY OF LENT - Veneration of the Holy Cross
Matins 9:00 am Divine Liturgy & Procession of the Holy Cross 10:30 am

WEDNESDAY 10 LITURGY OF THE PRESANCTIFIED GIFTS
Pre-Sanctified Liturgy 7:00 pm

FRIDAY 12 4TH SALUTATIONS
Paraklesis Prayer and 4th Stanza of the Akathist Hymn to the Mother of God 7:00 pm

SUNDAY 14 4TH SUNDAY OF LENT - St. John, Author of "The Ladder"
Matins 9:00 am Divine Liturgy 10:30 am

WEDNESDAY 17 LITURGY OF THE PRESANCTIFIED GIFTS
Pre-Sanctified Liturgy 7:00 pm

FRIDAY 19 THE AKATHIST HYMN
Singing of the whole Akathist Hymn 7:00 pm

SUNDAY 21 5TH SUNDAY OF LENT - St. Mary of Egypt
Matins 9:00 am Divine Liturgy 10:30 am

WEDNESDAY 24 LITURGY OF THE PRESANCTIFIED GIFTS
Pre-Sanctified Liturgy 7:00 pm

SATURDAY 27 SATURDAY OF LAZARUS - The Raising of Lazarus
Matins 9:00 am Divine Liturgy 10:30 am

SUNDAY 28 PALM SUNDAY
Matins 9:00 am Divine Liturgy 10:30 am

THE BRIDEGROOM SERVICE
Matins Service for Monday Morning (Bridegroom Service) 7:00 pm

THE SCHEDULE FOR HOLY WEEK IS ON THE NEXT PAGE

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 HOLY 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!

ΑΚΟΛΟΥΘΙΕΣ ΓΙΑ ΤΟ ΜΗΝΑ ΤΟΥ ΑΠΡΙΛΙΟΥ 2024

ΤΕΤΑΡΤΗ	3	ΠΡΟΗΓΙΑΣΜΕΝΗ ΛΕΙΤΟΥΡΓΙΑ Λειτουργία των Προηγιασμένων Δώρων 7:00 μ.μ.
ΠΑΡΑΣΚΕΥΗ	5	ΧΑΙΡΕΤΙΣΜΟΙ ΠΡΟΣ ΤΗΝ ΘΕΟΤΟΚΟ 3η Στάση Χαιρετισμών 7:00 μ.μ.
ΚΥΡΙΑΚΗ	7	3η ΚΥΡΙΑΚΗ ΝΗΣΤΕΙΩΝ - Της Σταυροπροσκυνησεως Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΤΕΤΑΡΤΗ	10	ΠΡΟΗΓΙΑΣΜΕΝΗ ΛΕΙΤΟΥΡΓΙΑ Λειτουργία των Προηγιασμένων Δώρων 7:00 μ.μ.
ΠΑΡΑΣΚΕΥΗ	12	ΧΑΙΡΕΤΙΣΜΟΙ ΠΡΟΣ ΤΗΝ ΘΕΟΤΟΚΟ 3η Στάση Χαιρετισμών 7:00 μ.μ.
ΚΥΡΙΑΚΗ	14	4η ΚΥΡΙΑΚΗ ΝΗΣΤΕΙΩΝ - Αγίου Ιωάννου, Συγγραφέως της Κλίμακως Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΤΕΤΑΡΤΗ	17	ΠΡΟΗΓΙΑΣΜΕΝΗ ΛΕΙΤΟΥΡΓΙΑ Λειτουργία των Προηγιασμένων Δώρων 7:00 μ.μ.
ΠΑΡΑΣΚΕΥΗ	19	Ο ΑΚΑΘΙΣΤΟΣ ΥΜΝΟΣ Παρακλητικός Κανόνας & Ακάθιστος Ύμνος 7:00 μ.μ.
ΚΥΡΙΑΚΗ	21	5η ΚΥΡΙΑΚΗ ΝΗΣΤΕΙΩΝ - Όσιας Μαρίας της Αιγυπτίας Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΤΕΤΑΡΤΗ	24	ΠΡΟΗΓΙΑΣΜΕΝΗ ΛΕΙΤΟΥΡΓΙΑ Λειτουργία των Προηγιασμένων Δώρων 7:00 μ.μ.
ΣΑΒΒΑΤΟ	27	ΤΟΥ ΛΑΖΑΡΟΥ - Η Ανάσταση του Αγ. Λαζάρου Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
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.

ΤΟ ΠΡΟΓΡΑΜΜΑ ΤΗΣ ΜΕΓΑΛΗΣ ΕΥΔΟΜΑΔΑΣ ΒΡΙΣΚΕΤΑΙ ΣΤΗΝ ΕΠΟΜΕΝΗ ΣΕΛΙΔΑ

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 ΑΓΙΑ 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!

In Memoriam this Month

This month, we remember and pray for the souls of our following departed Orthodox brothers and sisters who lived n 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.

Panagiotis Gatsios (1956)
 Kosmas Tzavaras (1957)
 Aristeidis Kaplanis (1966)
 Chryssanti Pappas (Papandreou) (1966)
 Evgenia Kamarinos (1970)
 Athanasia Macropoulou (1971)
 Nicholas Gromow (1979)
 Ioannis Kahramanos (1982)
 Efthemia Karavella (1986)
 Aristomenis Kamarinos (1991)
 Ahilleas Metsopoulos (1993)
 Angeliki Amorgianos (1999)
 Harry Gotziaman (2002)
 Vasiliki Theodopoulos (2007)
 John Couzelis (2008)
 Stamatina Mellas (2016)
 Panagiota Saites (2019)

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

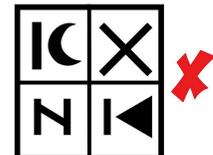
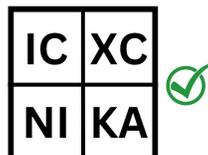
Christ is in us and we are in Him

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.

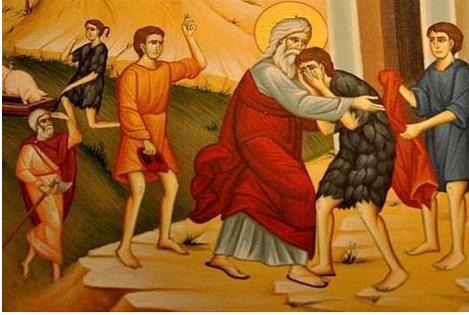
To the members of our Community, the presence of children is a gift to the Church and a reminder that our Community is growing. Please pray for our children and welcome them by giving a smile of encouragement to their parents. Remember that the way we welcome children in the Church directly affects the 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 NIKA.



Great Lent 2024



CONFESSIONS DURING GREAT LENT

Confessions are offered to all Orthodox Christians every day during the week.

Please call fr. Kosta to schedule a time.

Please don't wait until the last week of Lent.

Confessions will not be heard during Holy Week unless it's an actual emergency.

Holy Trinity Greek Orthodox Church
651 Beverly Street, Thunder Bay

Great Lent Services



SALUTATIONS PRAYER TO THE MOTHER OF GOD

Fridays of Great Lent
7:00 pm - 8:30 pm

See Bulletin for Details

Holy Trinity Greek Orthodox Church
651 Beverly Street, Thunder Bay

Great Lent and Prayer

The main elements of Great Lent are prayer and fasting. Prayer presupposes faith. People who do not pray are helpless, insecure, blind and alone. They are attached to the earth, to matter, they do not know how to fly high, to sail in the heavens, to have necessary celestial assistance.

It is not impossible to climb higher than the peaks. It is possible for everyone. At first we are hesitant, cowardly, scared, we do not want to risk it. But it becomes a daily indulgence and a gift.

In fact, we consider prayer elusive, strange, unnatural, impossible, not for us. We think that we are very sinful for such a thing.

Prayer is not just for the saints. But if one prays modestly and humbly, one begins to sweeten one's heart, to be illumined, to be strengthened and to rest. The memory of God is a prayer. When you remember your loved one you rejoice.

Without prayer the soul remains breathless, weak, sick. Prayer gives spiritual health, balance, discernment. Prayer shields against sin. This period of Great Lent is an extraordinary opportunity to truly pray through the Divine Services. Please make time to attend them.

Great Lent Services



PRESANCTIFIED LITURGY

Wednesdays of Great Lent
7:00 pm - 8:30 pm

Holy Trinity Greek Orthodox Church
651 Beverly Street, Thunder Bay

AN EXPLANATION OF THE HOLY WEEK SERVICES

The most important holy day of our Church is the commemoration of the Resurrection of our Lord and Saviour. The Resurrection is known as the "feast of feasts." Its dogmatic significance is the foundation of the Christian faith. In one of his epistles, St. Paul emphasizes that our faith is meaningless without the Resurrection of Christ. The early Church, recognizing this critical fact, prescribed that Sunday be set aside to remember our Lord's Resurrection. Adhering to the historical account of the Saviour's last moments on earth, as depicted in the Holy Scriptures, our Church has set aside the week before this great Feast to recognize His supreme sacrifice for our redemption.

These events are reenacted or remembered in various stirring and solemn services during Holy Week. The source of much of the material found in the hymnology and the readings of these services is the Passion "plays," or Services of the early Byzantine period. As we are informed by a Vatican manuscript of the 14th century, these ecclesiastical dramas had the events of Holy Week as their theme. They depicted the resurrection of Lazarus, the events of Palm Sunday, the Last Supper, the washing of the Disciples' feet by Jesus and the betrayal by Judas, Peter's denial of Christ, the disgrace of Herod, the Crucifixion and the Resurrection were included in the rituals of the Church. A vivid reenactment of these events is performed in the services of Holy Thursday and Good Friday.

Palm Sunday Evening (Morning of Holy Monday)

The Matins of Holy Monday is chanted on Palm Sunday Evening. Comparison of Joseph of the Old Testament with Christ.

A close comparison can be drawn between Joseph's and Jesus's lives, for his brothers rejected Joseph, so Christ was scorned by his people.

As Joseph was sold for 30 pieces of silver by his brothers to Potiphar, in like manner, Judas, a disciple of Christ, betrayed our Lord for an equal sum. As Joseph was left to die in an open pit, so Jesus was buried. As Joseph rose from slavery to become a powerful ruler in Egypt, so Christ became victorious over death through His Resurrection.

Also, we commemorate the fig tree, which was cursed by the Lord and withered. After His triumphal entry into Jerusalem, Jesus journeyed into the surrounding towns of Bethany and, tired and hungry, saw from a distance a large fig tree with bright green leaves. He found it bore no fruit when he approached the tree, although it was time for the harvest. The fig tree represents the synagogue of the Jews, which had only in part acquired the divine truth, refusing to accept the complete revelation of God through Jesus Christ.

The morning services (Matins/Orthros) of Holy Monday, Tuesday, and Wednesday, are chanted on the evening of the day before. The main reason is so more people can attend the Services of Holy Week. This practice does not take away from the canonical celebration of these Services, as sundown is considered the next day in the Ecclesiastical calendar. Additionally, this practice was taken from the Jewish practice. The Orthros (Matins) service consists of the customary Psalms of David, which are read at every matin service. After the recitation of these Psalms, that is, the 3rd, the 37th, the 62nd, the 87th, the 102nd and the 142nd, which were a part of the Hebrew worship and have been carried over into the Christian service, we hear the *Great Ectenis* (the familiar supplications and responses which are heard at the beginning of the Divine Liturgy). Following those petitions, certain prophetic verses from the Psalms of David regarding the adversaries of Christ are chanted with the thrice-sung Alleluia. After this, the litany of the Nymphios (Nymphios = Bridegroom - Christ is often described as a Bridegroom, and the Church as the Bride) takes place while the following hymn is chanted:

"Behold the Bridegroom cometh in the midst of the night, and blessed is the servant whom He shall find watching; and again unworthy is he whom He shall find heedless. Beware, therefore, O my soul, lest thou be borne down with sleep, lest thou be given up to death, and lest thou be shut out from the Kingdom. Wherefore rouse thyself and cry: Holy, Holy, art Thou, O God; through the protection of the Heavenly Hosts, save us."

The priest, holding the icon of Christ, proceeds to the church's Soleas (in front of the Altar), where he places the icon for the veneration of the faithful until the morning of Holy Thursday. There are two interpretations of this part of the Holy Monday services: one symbolizes the condemned Christ on His way to Golgotha, and the other is the coming of Christ as a judge. The hymn chanted at this time admonishes all to prepare for His coming and is followed by several troparia (hymns) illustrating the passion of Christ. Then the Gospel lesson of the day is read.

(Continued on Next Page)

An Explanation on the Holy Week Services (Continued)

The Gospel reading tells us of the events after Christ's entrance into Jerusalem, including the fig tree episode and the instructive parables of the vineyard workers. The 51st Psalm of David is read, followed by the three groups of odes that call the sinners to repentance, and the stanza of the particular feast day is read. The supplications and responses, as well as the following hymn, are chanted:

“I see Thy bridal hall adorned, O my Saviour, and I have no wedding garment that I may enter therein; O giver of Light, make radiant the vesture of my soul and save me.”

Then we have the Praises, which are selected verses of the Psalms of David chanted with certain troparia (Hymns) about the Passion of our Lord. The Doxology, an early Christian composition, is read, rather than chanted, as a sign of mourning. The Matins supplications are chanted, followed by the recitatives, and the service is completed by the recitation of the Lord's Prayer, the dismissal hymn and the benediction by the priest.

In the first three days of Holy Week, the Liturgy of the Presanctified Gifts, one of the most picturesque and solemn services of our Church, can be celebrated.

Holy Monday Evening (Morning of Holy Tuesday)

The Matins service for Tuesday is chanted on the evening of Holy Monday.

On this day, we commemorate the parable of the five wise virgins and the five foolish virgins, which contains the instructive teaching of our Lord before the Crucifixion regarding the Second Coming and the Last Judgment. It teaches that we should always be prepared to receive Him. We are urged to this readiness by the parable of the wise virgins who had their lanterns filled with oil and waited with anticipation for the bridegroom (that is, Christ, who is depicted as a bridegroom on Judgment Day). In contrast, the foolish virgins were not prepared and left their lanterns empty.

We are asked to emulate the example of the wise virgins in this parable, to examine ourselves and to see where we stand before the mirror of judgment. Are we prepared to receive the Bridegroom? In this parable, Christ praised those who awaited His coming and prepared for His advent with the lighted lamps of faith and good works. The remainder of the serving is the same as the previous evening. In the troparia of Holy Tuesday, we are asked to use our talents to perform good deeds and works, thoroughly preparing ourselves for the advent of our Saviour and the inheritance of eternal blessedness.

Holy Tuesday Evening (Morning of Holy Wednesday)

On Tuesday evening, the Matins service of Holy Wednesday is chanted.

In this service, the Church remembers the act of love of the sinful woman who anointed Jesus with precious oil. This act occurred in Simon the Leper's home in Bethany two days before the Passover. Although the woman was unaware of it, symbolically, she was preparing Christ for His burial. Jesus knew, without a spoken word from her, that she was repenting for her many sins, and He said to her, “Thy sins are forgiven.” Judas, whose greed later led him to betray His Master, complained that this precious oil could have been sold for 300 dinars instead of being wasted, as it was in this act of contrition. This third Nymphios ritual is similar to the services of the two previous evenings. All the readings and chants warn us to beware of greed and the love of money, which could corrupt even a disciple of Christ. If we allow greed and selfishness to dominate our lives, we, too, shall be betrayers of Christ as Judas was. On the other hand, if we repent with humility and repentance, as the sinful woman in today's lesson, we shall be forgiven.

The principal Hymn of the evening, the doxastikon (Hymn glorifying God), known as the Troparion of Cassiane, was written by the nun Cassiane in 859. It is a solemn discourse on the sinful woman mentioned above. Many misleading beliefs have been accepted by Christians regarding the life and works of this nun, especially concerning her relationship with Emperor Theophilus, about which we have no authentic information.

It is said that Cassiane wrote the troparion as a penitent hymn because she considered herself to be the sinful woman mentioned in the Scriptures.

This is not true. Cassiane wrote the hymn after reading the sinful woman's account.

This troparion is dedicated to the woman whose example of repentance we are asked to follow. We are incited by the service of Holy Wednesday to seek forgiveness of our sins and to reconcile ourselves with God from whose grace and favour we have fallen because of our disobedience and sinful life.

The Church instills this message in us, especially during Holy Week, so that we may carefully prepare ourselves for Holy Communion after self-examination, meditation and repentance, confessing our sins in the Sacrament of Holy Confession, changing our attitude toward life and receiving absolution.

(Continued on next page)

An Explanation on the Holy Week Services (Continued)

Holy Wednesday Evening (Morning of Holy Thursday)

On the evening of Holy Wednesday, the Sacrament of Holy Unction, which originates in the pre-Christian era, is performed and administered. In some parishes, the Matins of Holy Thursday is chanted after the Sacrament of Holy Unction.

During the age of mythology, oil was used as an antiseptic at various public baths to cure sores, heal wounds and for other body therapy.

In his famous *Odyssey*, Homer tells us that the heroes of his time anointed themselves with oil. The renowned philosopher Plato stated that oil helped "alleviate pain." In the Old Testament, Isaiah lists oil among the essential medicines.

The prophet Ezekiel mentions that when a Jew was born, he was anointed with oil.

In the New Testament, we see the good Samaritan carrying in his "first aid kit" oil and wine as temporary medicines in an emergency. Our Lord and Saviour instructed His apostles to anoint the sick and afflicted with oil. In his epistle, St. James instructs the Christians to perform the Sacrament of Holy Unction, which Christ instituted since it was known to be practiced by the apostles and the first Christians.

"Is anyone sick among you? Let him call the presbyters of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he has committed sins, they shall be forgiven him."

(St. James 5, 14-15)

This sacred tradition is practiced by our Church today, not only for the sick but all Christians who need to be strengthened bodily, morally, and spiritually. In the passage from the Epistle of St. James, we see clearly that the purpose of the Sacrament of Holy Unction is primarily to remedy our ills and absolve our sins.

In the beginning, the sacrament was simple in form. One prayer was read, invoking the consecration of the oil and water. In the 9th century, Archbishop of Corfu Arsenios wrote a series of troparia for the sacrament. The Patriarch of Constantinople, Nikephoros II, in the 13th century instructed that seven priests perform it as an ancient tradition. About this time, seven prayers, seven epistles, and seven gospel readings were put in the service, and the sacrament was conducted as it is today.

Through the most comforting Sacrament of Holy Unction, we receive the blessing, power, peace and serenity that accompanies us along life's path so that we may be regenerated and alleviated from the trials and tribulations of life.

Holy Thursday Morning

If the Matins for Thursday is chanted, it is usually done late in the evening on Holy Wednesday or very early Thursday morning.

The services of Holy Thursday commemorate the washing of the disciple's feet, the Last Supper, Christ praying in the garden of Gethsemane and His betrayal by Judas. The readings and chants dwell on Judas' betrayal — the "night that settled in his soul." We pray that we may keep ourselves from greed and deceit and be made pure by partaking of the Holy Mysteries of Christ's precious body and blood. The troparion after the mournful alleluia speaks of this.

"When Thy glorious disciples were enlightened at the washing of their feet before the Supper, then the impious Judas was darkened with the disease of avarice, and to lawless judges he delivered Thee, the Just Judge. Behold O lover of money, this man, through avarice, was brought to the gibbet. Flee from the insatiable desire which dared such things against the Master. O Lord, Who dealest righteously with all, glory to Thee. "The solemn Vespersal Divine Liturgy of St. Basil (combination of Vespers and Divine Liturgy) is celebrated in the morning of Holy Thursday. This particular service has as its central theme the institution of the Holy Eucharist at the Mystical Supper. Before the Great Entrance, a special troparion is chanted instead of the Cherubic hymn:

"Receive me today, O Son of God, as a partaker of Thy Mystic Feast; for I will not speak of the Mystery to Thine enemies; I will not kiss Thee as did Judas, but as the thief, I will confess Thee. Lord, remember me when Thou comest in Thy Kingdom."

One of the most impressive rituals of this liturgy is the consecration of the perpetual Lamb—that is, the body of Christ, which is preserved throughout the year for the Holy Communion of the ill and shut-ins. It is customary for all Orthodox to receive Holy Communion at the Liturgy of St. Basil on Holy Thursday morning.

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An Explanation on the Holy Week Services (Continued)

Another ritual of great significance performed only in the Patriarchate of Jerusalem and in the Cathedrals of the autocephalous churches is the stirring service of the Niptir (Washing of the Feet), commemorating Jesus' washing of His disciples' feet. After reciting the Biblical account of the act, the celebrant Bishop or Patriarch comes to the centre of the church and washes the feet of twelve priests representing the disciples at the Last Supper. In the meantime, the deacon recites the supplications and the petition that the Lord may bless this washing, cleansing us of our transgressions.

At the Ecumenical Patriarchate in Constantinople, on Holy Thursday, another impressive ceremony takes place every fourth year—the consecration of the Holy Myrrh, which is used in the Sacrament of Holy Chrismation (confirmation), which is administered at Baptism and bestows the gift of the Holy Spirit.

Holy Thursday Evening (Morning of Holy Friday)

The reenactment of the Crucifixion is performed in the service of The Twelve Gospels.

During this service, which is the Matins of Good Friday, the entire story of our Lord's Passion is told by reading the twelve selected Gospel excerpts. This is one of the most solemn services of Holy Week. After the customary Psalms and supplications, the mournful Alleluia is chanted for the last time. The hymns chanted throughout the entire service between the Gospel readings have as their theme the Last Supper, Christ's vigil in the gardens, the betrayal, how He was seized and led away to the court of the High Priest, Peter's denial and subsequent grief, the High Priest's mocking, the wearing of the crown of thorns, and the trial before Pilate culminating to Christ's Crucifixion.

The first Gospel deals with Jesus' farewell talk and prayer at the Last Supper. The other eleven Gospel readings repeat the entire story of our Lord's last moments on earth until His burial by Joseph of Arimathea. The most stirring part of this service is the reenactment of the Crucifixion. After the fifth Gospel reading, the priest takes the large Crucifix, which is adorned with a floral wreath and lighted candles, and in solemn litany, proceeds from the sanctuary to circle the church while chanting the hymn of the Crucifixion:

"Today, He who did hang the land in the midst of the waters is hung upon the tree. A crown of thorns crowns Him Who is the King of Angels. He is wrapped about with the purple of mockery, who wrapped the Heavens with clouds. He received buffetings, who freed Adam in the Jordan. He was transfixed with nails, He Who is the Bridegroom of the Church. He was pierced with a spear, He Who is the Son of the Virgin. We worship Thy Passion, O Christ. Show also unto us Thy glorious Resurrection."

After the litany, the Crucifix is placed in the centre of the church to be venerated by the faithful.

Holy and Great Friday (Evening of Holy Friday and Morning of Holy Saturday)

We commemorate the supreme sacrifice offered on this day by Christ.

Holy and Great Friday is a day of mourning and strict fast. In place of the liturgy, the service of the Royal Hours is read. This service comprises David's Messianic Psalms, prophecies from the Old Testament, and Epistles and Gospel lessons, which have as their main theme the Passion and Crucifixion of our Lord.

On the afternoon of Holy Friday, we have the Vespers service for the upcoming day (Holy Saturday) of the un-nailing of Christ from the Cross and His burial. The Vespers service signals the end of the day and the beginning of the next. At this service, the body of Christ is removed from the large Crucifix, which has been standing in the centre of the church since Thursday evening. It is wrapped in a clean, white shroud and placed on the altar. At the same time, the priest reads the account of Joseph of Arimathea, who was permitted to bury Christ. After the Gospel, specific select readings from the Book of Exodus, the Book of Job and the prophecies of Isaiah are read. The priest chants the regular Vespers supplications and the hymns depicting our Lord's burial by Joseph of Arimathea. As these hymns are chanted, the priest prepares for the litany, the icon of the Epitaphios (The Entombed Christ), which represents the death of Jesus and symbolizes the burial of our Lord. After the litany, the icon is placed in the bier adorned with flowers.

In the evening, the service of Holy Saturday Matins is chanted. Primarily, this represents the burial of our Lord. It also commemorates Christ's descent into Hades, where He preached His Gospel to all those who had died before He came and had not had the opportunity to hear His sermons about a new life free from sin. This is also known as the service of the Lamentations. The worshippers chant the series of lamentations which express the sorrow of the Christians that the Lord has died, the belief that He has descended to Hades to abolish the power of Satan and to trample upon death, and the expectation of His speedy and life-giving Resurrection. **(Continued on next page)**

An Explanation on the Holy Week Services (Continued)

After the Lamentations, a procession is formed. It is customary that the Entombed Christ be processed around the church building or the neighbourhood, with all the people following behind it. As the choir chants the Thrice Holy hymn, the priest leads the procession. He circles the church, pausing at intervals to ask the blessing of our Lord upon all Christians who worship Him and who are commemorating the great sacrifice of Jesus for the redemption of mankind. The procession ends at the doors of the church, where the faithful walk under the bier and the icon of the Entombed Christ and enter the church. At the end of this service, the embroidered icon of the Entombed Christ (Epitaphios) is placed upon the Holy Altar. The flowers adorning the bier are given to the worshippers who preserve them as sacred talismans.

Holy Saturday Morning (Vespers in Anticipation for Sunday)

On the morning of Holy Saturday, the Vespers and the Liturgy of St. Basil are celebrated.

It begins as the regular Vespers service with the recitation of the 103rd Psalm of David, the supplications (Great Ectenis) and the troparia of the First Tone pre-announcing the forthcoming Resurrection and depicting the events that took place in Hades upon the descent of our Lord. The small entrance, as in the regular liturgy, is the procession of the priest with the Holy Gospel, and the evening hymn, Gladsome Light. This hymn chanted at every Vespers service, is believed to have been composed by the Christians of the 1st century. After the small entrance, the reading from chosen books of the Old Testament takes place. They tell of the most striking symbolic events, prophecies, and prototypes of the salvation of mankind by the death of the Son of God.

These selections are from the Books of Genesis, Isaiah, Exodus, Job, Joshua, the Prophet Zephaniah, II Book of Books, IV Book of Kings, the Prophet Jeremiah and the Prophet Daniel.

The story of Israel crossing the Red Sea and Moses' Song of Victory over Pharaoh is chanted with the refrain, "For He hath triumphed gloriously." The readings culminate with the account of the three youths in the fiery furnace of Babylon, and their song of praise is chanted with the refrain, "Sing unto the Lord and exalt Him unto ages of ages."

The reading from the Epistle tells us that through baptism, we are entombed with Christ and may rise with Him. Before the Gospel reading, the celebrant clergy, instead of the customary Alleluia, sing the prokeimenon (Hymn or verse before the reading of a scriptural text) — "Arise, O God, and judge the earth, for there is the inheritance of all nations," while the priest wearing brightly coloured vestments, disperses bright coloured flower petals in a procession through the entire church. This act is the first heralding of the joyful news of the Resurrection. The Gospel reading tells of Christ's Resurrection. Instead of the customary Cherubic hymn, the 9th Ode of the Matins Canon is sung: "Let all human flesh keep silence nor think in itself of anything earthly." Then, the liturgy of St. Basil continues in regular order.

Pascha (Easter) Service (Morning of Sunday, including Matins and Liturgy)

In the service before the proclamation of the Resurrection, the Church laments Christ's crucifixion and descent into Hades by repeating the canon (Hymns) of Holy Saturday.

Near midnight, all the lights in the church are extinguished, and the hymn "Behold the dawn and rise of day" is chanted in total darkness. This Matins troparion speaks of the myrrh-bearing women who discovered the empty tomb early that first Pascha morning.

After this hymn, the Beautiful Gate of the Iconostasion is opened, and the priest comes forth with lighted candles, chanting: "Come receive the light from the un-waning light. Come, glorify the Christ, risen from the dead."

At this point, the light is distributed to the congregation's candles. After this takes place, the priest carrying the Gospel, goes forth in a solemn litany to the narthex of the church, chanting, "Thy Resurrection, O Saviour, angels sing in the heavens; make us also on earth worthy to glorify Thee with pure hearts."

The priest begins the Matins service in the centre of the narthex. The Gospel, relating to the story of the myrrh-bearing women, is read, and the Troparion Christos Anesti (Christ is Risen) is chanted many times, accompanied by appropriate verses from the Old Testament. After the triumphant hymn of Christos Anesti, the beautiful and stirring hymns of the Resurrection written by St. John of Damascus are chanted.

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An Explanation on the Holy Week Services (Continued)

The Divine Liturgy of St. John Chrysostom follows, at the close of which the celebrant reads the eloquent Resurrection sermon of St. John Chrysostom. The Gospel lesson from St. John the Divine does not tell of the Resurrection but of the pre-eternal Word of God (Christ), begotten of God the Father, and His Resurrection, which manifests His divinity.

Easter Sunday (Vespers of Bright Monday)

At this time, the Vespers Service of Love (Agapē Vespers) is celebrated.

The Vespers consist only of paschal hymns. The entrance is done with the Gospel and the chanting of the ancient apostolic hymn “Gladsome Light.” The Gospel reading is from St. John and tells of the Resurrection, Jesus’ appearance before His disciples, the greeting of peace, the institution of the Sacrament of Penance and Confession, and Thomas’ disbelief. As a manifestation that Christ’s teaching has spread to the ends of the earth, the Gospel is read in several languages by clergy and lay people.

The week from Easter Sunday morning until the next Sunday (Sunday of Thomas) is considered and celebrated as one, unending day. The Beautiful Gate of the Altar remains open to symbolize the empty tomb of Christ and the empty graves of all human beings who will resurrect on the day of our Lord’s return and His just judgement. This week is a commemoration of the promise of the eternal Kingdom of God, which the faithful will inherit on the day of the Second Coming. That day is often referred to as, “the first day of the new creation,” or, “The Eighth and Final Day.” Bright Week is considered a glorious holiday, with no fasting or mourning, and is called by the church “Diakainemos,” meaning “A Renewal of Life.” It is commonly called the “Week of Radiance” or “Bright Week.”

Source: www.goarch.org



OUR JOURNEY TO PASCHA! 2024

Created by Fr. Jonathan Bannon (ACROD)

SUNDAYS

THEMES / GOSPEL READING

HOW TO PARTICIPATE:

Fast - Free Week
FEBRUARY 25th



TRIODION WEEKS

Publican and the Pharisee

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
MARCH 3rd



The Prodigal Son Returns!

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
MARCH 10th

FAREWELL TO MEAT TODAY



The Last Judgement

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
MARCH 17th

FAREWELL TO CHEESE TODAY



Adam and Eve are cast from Paradise!

FORGIVENESS SUNDAY
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
MARCH 24th



GREAT LENT BEGINS WITH FORGIVENESS VESPERS

SUNDAY of ORTHODOXY

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
MARCH 31st



ST GREGORY PALAMAS

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
APRIL 7th



VENERATION OF THE HOLY CROSS

HALF WAY TO PASCHA!
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
APRIL 14th



ST JOHN of the LADDER

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
APRIL 21st



ST MARY of EGYPT

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!

APRIL 28th

GREAT WEEK BEGINS



GREAT AND HOLY WEEK

ENTRY OF OUR LORD INTO JERUSALEM

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

MAY 3rd



GREAT AND HOLY FRIDAY

JESUS DIES ON THE CROSS
CHECK WITH YOUR PARISH FOR ROYAL HOURS AND VESPERS SCHEDULE

Refrain from TV, Internet & Phones to honor Christ's Death.

FEAST OF FEASTS!

MAY 5th

NO FASTING!



BRIGHT WEEK

HOLY PASCHA! (CHRIST IS RISEN!)

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

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
- Tea-light candles for the oil lamps - we use the small ones that burn for 4 hours.
- 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.

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.

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.**

2024

1. Bill Comminos
2. Katerina Biniaris
3. George Biniaris
4. Iuliana Bradatanu
5. Joanne Frisky
6. Penny Kahramanos
7. Lisa Kahramanos
8. Faye Karoutas
9. Nick Koukos
10. Joyce Koukos
11. Peter Koukos
12. Ray Leino
13. Virginia Leino
14. Florina Nisioiu
15. Peter Pantoulias
16. Helen Pantoulias
17. Nikki Pantoulias
18. Jim Pazianos
19. Tom Pazianos
20. Leila Pazianos
21. Katerina Scocchia
22. Marinos Spourdalakis
23. Harry Tsekouras
24. Lily Tsekouras
25. Constantine Tsekouras
26. Jane Tsekouras
27. Ahileas Tsekouras
28. Paul Tsekouras
29. Sylvia Tsekouras

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.

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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