



MONTHLY CHURCH BULLETIN FOR 2024

JUNE / JULY



Holy Trinity Greek Orthodox Church, Thunder Bay

From
Father
Kosta

Christ is Risen! Truly, He is Risen!

Congratulations to all graduating and moving on to the next Grade or stage of their studies or careers. May you and your families have a blessed and safe summer. May we return from our holidays rejuvenated and ready to do God's work in His vineyard.

Pentecost is a day of great spiritual significance for Christians around the world. On this day, we celebrate the coming of the Holy Spirit into the world, which marked the completion of Christ's promise and the fulfillment of the Apostles' hope. The day commemorates the final celebration of God's love for His creation.

The day of Pentecost is a turning point in the history of the Church. The Holy Spirit made the uneducated fishermen wise, enabling them to preach and explain divine doctrines. The Apostles became messengers of the Truth as Christ ordained them.

Pentecost is often said to be the "birthday of the Church," but this is inaccurate. The Fathers of the Church teach that the Church existed before all other things. It includes everyone who believed and remained faithful to the True God from the beginning to today. The Church has existed since the creation of the angels, who are members of the Church.

Pentecost, however, is the ordination of the Apostles and the beginning of their preaching to the nations. On this day, Christ ordained the Apostles and made them stewards and priests of the Holy Altars. Christ also made them worthy to ordain others through the guidance of the Holy Spirit. The ordination of the Apostles by Christ Himself means that the grace of the Holy Spirit came through the ordination of the Apostles to their successors up to our present-day Bishops, Priests, and Deacons in the Orthodox Church.

Pentecost is the beginning of celebrating the Holy Eucharist, through which we become partakers of the Body and Blood of Christ. Before Pentecost, the Apostles practiced prayer and supplication, as seen in Acts, but after the coming of the Holy Spirit, they began to offer the Holy Eucharist to the faithful. On Pentecost, the Church began to partake of Christ most intimately by receiving His saving and purifying Body and Blood inside us. Through the Holy Body and Blood of Christ, we become partakers of the Holy Spirit. As St. Basil the Great puts it, we become thrones of the Son of God and temples of the Holy Spirit. Imagine the grace and love bestowed on us through the Holy Mysteries (Sacraments)! Imagine how precious we are in the eyes of God and how valuable we are to this world since the Church, as the Body of Christ, is the visible presence of the Kingdom of God in this world! How can we not be humbled, amazed, and overjoyed by all God has done for us? How can we not gather in church and worship Him, thanking Him for all He has done and continues to do for us?

Pentecost is not the "birthday" of the Church but the beginning of the priesthood of grace. From that point on, the Apostles proclaimed the Good News, preaching, baptizing, and ordaining successors and shepherds to the flock of Christ by imparting to them the Priesthood.

On Pentecost, the division of the tower of Babel was broken as Christ called all to unity through the mouths of the Apostles, whom the Holy Spirit always guided. The same Holy Spirit continues to guide all of us by His grace as we profess and expect the Second Coming of our Lord and the first day of the new creation in the Kingdom of God. Let us give glory to God, who made the uneducated fishermen wise fishers of men, catching the whole world in their spiritual nets through the power of the Holy Spirit.

With love in Christ,
Fr. Konstantinos

HOLY TRINITY GREEK ORTHODOX CHURCH

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

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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 JUNE 2024

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

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

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

SUNDAY **16** **SUNDAY OF THE HOLY FATHERS OF THE 1ST ECUMENICAL COUNCIL**
Matins 9:00 am Divine Liturgy 10:30 am
Prayer for the end of the School Year at the end of the Divine Liturgy.

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

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

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

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

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

IMPORTANT ANNOUNCEMENTS:

FR. KOSTA IS PARTICIPATING IN THE CLERGY-LAITY BIENNIAL GENERAL MEETING OF OUR ARCHDIOCESE FROM JULY 1 TO JULY 4, AT ST. CATHARINES, ONTARIO.

FR. KOSTA IS AWAY ON HOLIDAYS FROM JULY 5 TO JULY 30.

ΑΚΟΛΟΥΘΙΕΣ ΓΙΑ ΤΟ ΜΗΝΑ ΤΟΥ ΙΟΥΝΙΟΥ 2024

ΚΥΡΙΑΚΗ	2	ΚΥΡΙΑΚΗ ΤΗΣ ΣΑΜΑΡΕΙΤΙΔΟΣ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΚΥΡΙΑΚΗ	9	ΚΥΡΙΑΚΗ ΤΟΥ ΤΥΦΛΟΥ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΠΕΜΠΤΗ	13	Η ΑΝΑΛΗΨΗ ΤΟΥ ΚΥΡΙΟΥ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΚΥΡΙΑΚΗ	16	ΚΥΡΙΑΚΗ ΤΩΝ ΠΑΤΕΡΩΝ ΤΗΣ Α ΟΙΚΟΥΜΕΝΙΚΗΣ ΣΥΝΟΔΟΥ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ. *Προσευχή για το τέλος της σχολικής χρονιάς στο τέλος της Θ. Λειτουργίας.
ΣΑΒΒΑΤΟ	22	ΨΥΧΟΣΑΒΒΑΤΟ Όρθρος 9:00 π.μ. Θεία Λειτουργία & Μνημόσυνο 10:30 π.μ.
ΚΥΡΙΑΚΗ	23	ΚΥΡΙΑΚΗ ΑΓΙΑΣ ΚΑΙ ΜΕΓΑΛΗΣ ΠΕΝΤΗΚΟΣΤΗΣ Όρθρος 8:45 π.μ. Θεία Λειτουργία 10:00 π.μ. Εσπερινός του Αγίου Πνεύματος (Γονυκλισίας) 11:30 π.μ.
ΔΕΥΤΕΡΑ	24	ΔΕΥΤΕΡΑ ΤΟΥ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ - ΓΙΟΡΤΗ ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΜΑΣ! Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΣΑΒΒΑΤΟ	29	ΑΓΙΩΝ ΠΕΤΡΟΥ & ΠΑΥΛΟΥ ΤΩΝ ΠΡΩΤΟΚΟΡΥΦΑΙΩΝ ΑΠΟΣΤΟΛΩΝ Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.
ΚΥΡΙΑΚΗ	30	ΚΥΡΙΑΚΗ ΤΩΝ ΑΓΙΩΝ ΠΑΝΤΩΝ - Σύναξις των Αγίων Ένδοξων 12 Αποστόλων Όρθρος 9:00 π.μ. Θεία Λειτουργία 10:30 π.μ.

ΣΗΜΑΝΤΙΚΕΣ ΑΝΑΚΟΙΝΩΣΕΙΣ:

Ο Π. ΚΩΝΣΤΑΝΤΙΝΟΣ ΘΑ ΣΥΜΜΕΤΕΧΕΙ ΣΤΗΝ ΔΙΕΤΗΣ ΚΛΗΡΙΚΟΛΑΙΚΗ ΓΕΝΙΚΗ ΣΥΝΕΛΕΥΣΗ ΤΗΣ ΑΡΧΙΕΠΙΣΚΟΠΗΣ ΜΑΣ ΑΠΟ 1 ΙΟΥΛΙΟΥ ΕΩΣ 4 ΙΟΥΛΙΟΥ ΣΤΗΝ ΠΟΛΗ ST. CATHARINES, ONTARIO.

Ο Π. ΚΩΝΣΤΑΝΤΙΝΟΣ ΘΑ ΕΙΝΑΙ ΣΕ ΔΙΑΚΟΠΕΣ ΑΠΟ 5 ΙΟΥΛΙΟΥ ΕΩΣ 30 ΙΟΥΛΙΟΥ.

RECENT AND UPCOMING ACTIVITIES AND NEWS

Welcome to our community and Church, Austin and Olivia, along with their baby girl, Chloe! In April, Austin and Olivia received the Sacrament of Chrismation, becoming members of the Orthodox Church, and little Chloe will be baptized in the month of June.

We have welcomed a few new members to our community in the past two years. They include Orthodox people from other cities who are here for school and converts from different faiths/denominations. Additionally, some inquirers and catechumens are learning about the Orthodox Christian faith. Our community is growing, strengthened and enriched by all our people's experiences, talents, and prayers. Let us pray for our community to continue growing and be discovered by those seeking a place in the Kingdom of God. Let us also remember those who built this community and pray for their continuous and edifying presence in the life of our Church.

Thank you to those who attended the Paschal pot-luck gathering on Easter Sunday after the Agape Service. The day was filled with prayer, good food, and good company. It was an excellent chance for all our Orthodox brothers and sisters who celebrate Easter by themselves to gather, share a meal, and celebrate Pascha with other Orthodox people.


Thank you to our Holy Week volunteers, from the Epitaphios carriers, our cantors and decorators, and those who stayed behind and helped clean up and prepare the church each night.

Many thanks to our Souvlaki volunteers, who organize and run our take-out fundraiser! The take-out is our primary fundraiser, and we are always grateful to all who offer their talents to our community.

Our Archdiocese has called its first Clergy-Laity Conference (Archdiocese General Meeting) since 2020, when the COVID restrictions made it difficult for us to gather. Fr. Kosta is attending the meeting as part of his clergy obligations. This year, the Conference will be held in St. Catharines, Ontario, from June 28 to July 4. Along with the Conference, the National Retreat of the Philoptochos of Canada and the National Youth Retreat are held from June 28 to June 30.

Fr. Kosta is on personal holidays from July 4 to July 30, 2024.

Attention Students, Teachers, and Families!



*End of the
School Year!*

Are you (or your children) finishing a school year or graduating high school or university/college? Join us for a special prayer for students and teachers of all ages as approach the summer break.

SUNDAY, JUNE 16, 2024
AT THE END OF THE DIVINE LITURGY
(10:30 AM- 11:45 AM)

Holy Trinity Greek Orthodox Church
651 Beverly Street, Thunder Bay

TAKING OUR FAITH WITH US IN OUR TRAVELS

Sometimes, we don't get the chance to attend Divine Liturgy when we travel. Although there is no substitute for the Divine Liturgy and the Sacred Body and Blood of Christ that we receive in the Eucharist, the following prayers can help maintain our communion with God. They can be part of our prayer rule when we are away from church or every day of the week.

Morning Prayer to the Holy Spirit & Trisagion (Thrice-Holy) Prayer

Heavenly King, Comforter, the Spirit of Truth, present in all places and filling all things, Treasury of good things and Giver of life: come and dwell in us. Cleanse us from every stain and save our souls, O Good One.

Holy God. Holy Mighty. Holy Immortal, Have mercy on us. (3)

Glory to the Father, and the Son and the Holy Spirit, now and forever and to the ages of ages. Amen.

All Holy Trinity, have mercy on us. Lord, forgive our sins. Master, pardon our transgressions. Holy One, visit and heal our infirmities for Your Name's sake.

Lord, have mercy. (3)

Glory to the Father, and the Son and the Holy Spirit, now and forever and to the ages of ages. Amen.

Our Father, Who art in Heaven, hallowed be Thy name. Thy Kingdom come, Thy will be done, on earth as it is in Heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

For Yours is the Kingdom and the Power and the Glory of the Father and the Son and the Holy Spirit, both now and forever and to the ages of ages. Amen.

Evening Prayer

O Lord, God our Father, if I have sinned in word, deed, or thought during this day, forgive me in Your goodness and love. Grant me peaceful sleep; protect me from all evil; and awaken me in the morning that I may glorify You, Your Son Jesus Christ, and Your life-giving Holy Spirit now and forever and to the ages of ages. Amen.

Prayer to Your Guardian Angel

O holy Angel of God, holy guardian and protector of my soul and body, forgive me of everything I have done to offend you every day and protect me from all influence and temptation of the evil one. May I never offend God by my sin. Pray for me to the Lord, that He may make me worthy of the grace of the All-holy Trinity through the intercessions of the Holy Mother of God and all the Saints. Amen.

Prayer Before Travel

Lord Jesus Christ, You travelled with the two disciples after the resurrection and set their hearts on fire with Your grace. Travel also with us and gladden our hearts with Your presence. We know, Lord, that we are only pilgrims on this earth, seeking the citizenship which is in heaven. During our journeys, surround us with Your holy Angels and keep us safe from seen and unseen dangers. Grant that we may carry out our plans and fulfill our expectations according to Your will. Help us see the beauty of creation, comprehend the wonder of Your truth in all things, and return safely and in awe of Your immeasurable glory. For You are the way, the truth and the life, and to You belong all glory, thanksgiving, and worship, together with the Father Who has no beginning and the all-Holy and life-giving Spirit, now and forever and to the ages of ages. Amen.

The Jesus Prayer

Lord, Jesus Christ, Son of God, have mercy on me.

In Memoriam this Month

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

Please inform our priest if there any errors or omissions.

JUNE

John Kelos ((1966)
Fotine Gerasimou (1973)
George Saites (1988)
Thomas Vlotaros (1989)
Eugenia Konstantopoulos (1999)
Evaggelos Mellas (2005)
Anastasia Biniaris (2007)
Maria Pantoulis (2010)
Zivko Kacarevic (2012)
Andreas Comminos (2012)
William (Vasilios) Biniaris (2017)
Nicholas Milionis (2020)

JULY

Matina Coulouris (1982)
Michael Couzelis (1986)
Afrodite Aspropotamitis (1998)
George Soulias (2005)
Ioanna (Jan) Hatzis (2010)
Kosmas (Ken) Comminos (2013)
Antonios Biniaris (2018)

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

May their memory be eternal.

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

CHILDREN IN THE DIVINE LITURGY

To the parents and grandparents of our young children, may we suggest...

Relax! God put the wiggle and curiosity in children; don't feel you have to suppress it. All are welcome! Sit somewhere where it is easier for your little ones to see and hear what is going on - even if that means you sit at the front. They tire of seeing the backs of others' heads. We know how hard it is to have small children in Liturgy. Please don't be discouraged. We love you and want you here.

Quietly explain the Liturgy to your children:

The Small Entrance

The Gospel (the Good News) coming into the world

The Epistle and Gospel Readings

Our message for the day

The Sermon/Homily

The clergy speaks about the Bible readings, the Saints, and the Holy Days

The Offering (Anaphora)

Bowing to our King and offering Him our gifts, that He may change them into His Body and Blood and offer them back to us

Holy Communion

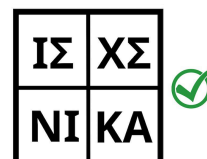
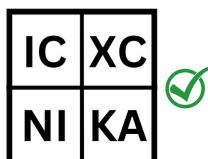
Christ is in us and we are in Him

Sing the hymns, pray, and voice the responses with the chanters and the choir. Children learn liturgical behaviour by copying you. Remember that we are here to worship Christ. If you have to temporarily leave the service with your child, feel free, but please come back when your child calms down. As Christ said, "Let the children come to Me." If you need to walk your child around, feel free. Also, we encourage you to visit the church and Fr. Kosta with your children on days when there is no service, so you can explain to them a few things about the church. The children will also get a different appreciation of the church when they have it all to themselves.

To the members of our Community, the presence of children is a gift to the Church and a reminder that our Community is growing. Please pray for our children and welcome them by giving a smile of encouragement to their parents. Remember that the way we welcome children in the Church directly affects the way they respond to the Church, Christ, and to one another. Let them know they are home!

WHICH SEAL IS PROPER FOR PROSPHORO?

Because some of our church members have questions regarding Prosporo stamps, here's the most basic guide of what is correct when you're looking to replace your stamp or buy a new one. Be sure to use a proper stamp when preparing the Offering Bread for the Divine Liturgy. The symbols in the Prosporo (Offering Bread) Seal convey theological and doctrinal truths and is therefore important for them to be correct. The correct seal has the lettering ICXC NIKA or ΙΣΧΣ ΝΙΚΑ.



DISCOURSE ON PENTECOST

St. Gregory of Nysa

David always gives the most joyful meaning to feasts, tuning his dulcet harp to the requirements of the festival. So let this same prophet delight us on the great feast of Pentecost, too, picking out the melody of wisdom on the strings, through the power of the Holy Spirit. Let him speak to us through that divine melody, entirely appropriate to this feast: 'Come let us raise our voices in joy to the Lord'. First we need to understand today's gift and then we can use the right verse from the prophet to suit our purposes. Allow me, please, to clarify my sermon on this, insofar as I can, by putting things in order.

The human race was misled in its understanding of God in the beginning and abandoned the Lord of Creation. Some were fooled into bowing to the elements of nature; others made the demons the objects of their veneration; and many believed that the Divinity resided in the various man-made objects to which they dedicated altars, temples, ceremonies, sacrifices, sacred loci, institutions and all the rest of the paraphernalia associated with the worship of false gods.

The Lord cast a benevolent eye on the corruption of human nature and, through a particular procedure brought human life back from delusion to knowledge of the truth. When, with the help of medical science, people undertake to restore those suffering from chronic malnutrition, they don't immediately stuff them full of good things. They're careful to provide them with the proper diet and, once they've regained their strength, they can eat as much as they want. Human nature had been exhausted through dreadful starvation so, by God's dispensation, nourishment was provided in proper doses so that we always received something better and eventually achieved perfection. Of course, what saves us is the life-giving power which we worship in the name of the Father, the Son and the Holy Spirit. But those who were at first unable to swallow any food at all, because their souls were weak from starvation, were brought from polytheism by the prophets and the law and became accustomed to looking towards one divinity and to understanding the power of the Father, in one Godhead, because, as I've said, they weren't able to deal with more complete nourishment. Then came the Gospels, revealing the Only-Begotten Son to those who had a less than perfect understanding, dependent on the Law. And then came the most complete nourishment, the Holy Spirit, Who is life. That's the meaning of the feast. This is why it's good for us to take part in this merrymaking of the Spirit and to follow David, the leader in this spiritual chorus, when he says, 'Come let us raise our voices in joy to the Lord'. And Saint Paul tells us that 'The Lord is the Spirit'.

Today, at the turn of the year, the day of Pentecost is celebrated, at this time, about the third hour of the day, when this indescribable grace occurred. The Spirit was once again melded with us people, though He had previously been jettisoned from our nature, since we had become mere flesh. With this powerful inspiration, when the spiritual forces of evil had been dispersed and wind had cleansed the air of all the filthy demons, all those who remained in the upper room were filled with divine power in the appearance of flames. Naturally, it's not possible for people to become partakers of the Holy Spirit unless they live in the upper room of this life. All those whose minds are on the heavens become partakers of the Holy Spirit, transposing their lives from the earth to heaven and living in the upper room of the celestial state. This is what the excerpt from Acts tells us. While the disciples were gathered in the upper room, this pure and immaterial fire passed through in the form of tongues equal to their number. They then spoke to the Parthians, the Medes, the Elamites and the other peoples, changing their speech at will into any of the national languages. Saint Paul, however, says that he would rather address five comprehensible words to the Church, for the benefit of others than thousands of words in a language no-one understands. Then, of course, it was necessary for them to speak the languages of other nations, so that their preaching would bear fruit among those who didn't share their language and would have been prevented from understanding. Today, however, there's an agreement of language and we should seek the fiery tongue of the Spirit, so that everyone who is darkened by deceit may be enlightened.

(Continued on the next page)

DISCOURSE ON PENTECOST

Let David be our guide in this, too, and let him have Saint Paul with him in doing so. Because in this psalm, the beginning of which offers joy in the Lord, saying ‘Come let us raise our voices in joy to the Lord’, we’re not led directly to praise of the Holy Spirit, but rather we’re taught by the other things He says. His actual words, with which Saint Paul agrees, are ‘Today, if you hear his voice, do not harden your hearts, as in the rebellion, as on the day of testing in the wilderness, where your fathers put me to the test. They put me to the proof, though they had seen my works’. With this in mind, Saint Paul attributes these words of the Prophet to the Person of the Holy Spirit. Who was this whom their forefathers tested in the desert? Who is it that they angered. Learn from the Prophet himself, who says; ‘they tempted the Lord Most High’. But Saint Paul, invoking the Person of the Holy Spirit, attributes these words to Him, saying, ‘Therefore, as the Holy Spirit says “Do not harden your hearts as in the rebellion, as on the day of testing in the wilderness, where your ancestors put me to the test”’.

Whom the Prophet called God, Saint Paul called the Holy Spirit. If you don’t believe this, listen again to what was said: ‘Therefore, as the Holy Spirit says “Do not harden your hearts as in the rebellion, as on the day of testing in the wilderness, where your ancestors put me to the test”’. If it’s the Holy Spirit saying ‘your ancestors put me to the test’ and the Prophet says that it’s the Most High God Who was tested in the desert, this stops the mouths of those who speak unjustly against the Spirit as God, since both Saint Paul and the Prophet David both clearly declare the divinity of the Spirit...

So do those enemies of the glory of the Holy Spirit see the fiery tongue of the divine words which illumine what is hidden, or will they mock them, as if they result from tipsiness? But even if they say such things against us, I would advise you not to fear the invective of these people, nor to be cast down by their mockery. Would that they, too, had drunk of that new wine, that freshly-trodden vintage which flowed from the press, which the Lord trampled with the Gospel, in order to make a drink for you from the blood of the grape itself. Would that they, too, were filled with this new wine, which they call must, which hasn’t been mixed with heretical water by the vintners. Because then they would certainly be filled with the Holy Spirit, through Whom all those who are inflamed by the Spirit scour off, as if it were lather, the cloying matter of their disbelief. But they can’t receive the must, since they still carry around with them the old wineskins, which, unable to hold the new vintage, burst and create heresy.

But let us, as the prophet says ‘raise our voices in joy to the Lord’, drinking this sweet drink of veneration, as Esdras urges us to do and participating in the joy of the prophets and apostles at the gift of the Holy Spirit. Let us feel the joy and exultation of this day which the Lord has made, in the name of our Lord Jesus Christ, to Whom belongs glory to the ages. Amen.

Source: johnsanidopoulos.com



THE WONDROUS SAINT PARASKEVI

By His Eminence Metropolitan Hierotheos of Nafpaktos and Agiou Vlasiou

Saint Paraskevi (July 26) is honoured not only by women who bear her name, but by all Christians. This particularly happens in our province, since there are many parish churches and chapels that are honoured with her name, and today they all celebrate brilliantly.

The life of Saint Paraskevi is wonderful. Her parents were pious and virtuous, and her birth took place with the intervention of God. She grew up in a Christian manner, distributed her property to the poor, became a nun, preached Christ, confessed Him, and eventually she was tortured and martyred for the love of Christ. This is why she is called a Venerable Virgin Martyr.

There are icons which depict Saint Paraskevi holding in her hands a dish in which there are two eyes. This refers to a miracle accomplished by the Saint. One of her torments was that she would be put in a burning boiler within which was hot oil and tar. Nevertheless the Saint, by the grace of God, not only did not burn, but it seemed as if she cooled off. The King who watched this torment, was in wonder at this event, and told her to splash some of the oil and tar on him to see if it was hot. As soon as Saint Paraskevi splashed a little on him, his eyes were immediately blinded. Then the Saint supplicated to God and pleaded to Him that He give back the King the sight of his eyes, which happened by her prayers. We are reminded of this miracle through the icon of Saint Paraskevi.

This is the reason why many sick, who suffer eye problems, consider Saint Paraskevi their patron and supplicate that she intervene miraculously and cure them. The saints, by the help of God, are the physicians of our souls and bodies. To them we resort when we have various problems and ask their help. Of course, theologically we say that God Himself acts through the saints, since the saints are the friends and caregivers of Christ.

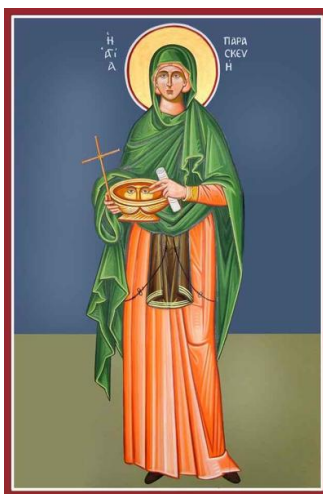
By extension, Saint Paraskevi can be considered a physician of the diseases of the psychic eye which is our nous. Apart from the eye of the body we also have the eye of the soul by which we can see the glory of God. And as the eyes of the body can get ill, so also can the eye of the soul. Since the eye of the soul is ill, this is why we are evil, and cannot see God. Heresy, atheism and the ignorance of God and many other psychic illnesses are the result of the suffering of the spiritual eye.

The Prophet David says in a Psalm: "Enlighten my darkness". Within us there is darkness because we are psychically blinded and we cannot see the glory of God. This is why Saint Gregory Palamas would pray to Christ: "Enlighten my darkness".

Today we commemorate and celebrate Saint Paraskevi, who lived with Christ and was martyred for His glory. She is the patron also of all those who have problems with their physical eyes, as well as all of us who have problems with the eyes of our souls [the nous] and cannot see the love of God, we cannot realize our passions, the needs of our neighbours, we also cannot see the way to be saved. Let us ask Saint Paraskevi with faith for our healing.

I pray that all of you have many years and blessings. May Saint Paraskevi protect you all of your life, with the power of the Grace of Christ.

Source: johnsanidopoulos.com



CAN DEMONS SUFFER PHYSICAL HARM?

By John Sanidopoulos

Some have asked, how is it the demons or evil spirits can suffer as we do in the body, citing St. Paul, who wrote, "For our battle is not against flesh and blood, but against principalities, against powers, against the rulers of this dark age, against the spiritual hosts of wickedness, in the heavenly places" (Eph. 6:12)

Such physical confrontations with demons are encountered in the lives of the Saints, in particular, the life of Saint Marina the Great Martyr (July 17), in whose life we read that while she was imprisoned, the devil sought to frighten her by first taking the form of a dragon, but after she made the sign of the Cross, he vanished. Then he took the form of a black dog, but Christ's athlete seized him by the hair, and, finding a hammer, struck his head and back, completely humbling him. And yet another time the devil appeared and ran against the Saint as she stood in prayer, taking her into his hands, yelling and threatening to kill her if she did not stop, for her prayers troubled him. Christ's handmaiden Marina again seized him by the hairs of his head and beat him. After trampling him under her feet, the young martyr courageously won the victory and the weakened devil vanished, while the uncreated light of God illuminated the entire dungeon.

In regards the physicality of demons, St. Nikodemos the Hagiorite explains in his book, *Unseen Warfare*: "know also the Lucifer, first among the angels, was also of old above all foolish imagination, and outside all form, colour or sense - an immaterial, unsubstantial, formless and bodiless nous (nous = mind or intellect). But he gave rein to his imagination and filled his nous with images of being equal to God, and so fell down from this formless, imageless, passionless and simple immateriality of nous into a multi-form, complex, and coarse imagination (as many theologians believe), and thus from a formless, immaterial and passionless angel became a devil, in a certain way material, multiform and subject to passion. As he became, so also did his servants - all the demons."

St. Nikodemos cites as a proof text a passage from St. Gregory of Sinai (1255-1360), in his *Texts on Commandments and Dogmas* (ch. 122, 123), which is contained in the *Philokalia*, where he comments on St. Paul's utterance in Ephesians 6:12:

"In accordance with this, we must suppose that those who secretly wrestle with us abide in another great world which, in its nature, is akin to the natural powers of our soul... Thus, three princes, impinging upon the corresponding powers of the soul, wage war against it, each conducting his attacks against the particular part allotted to him.

At one time they too were noetic (noetic = relating to mental activity or the intellect), but having fallen away from immateriality and refinement, each one of them acquired a certain material coarseness, gaining flesh according to the level and nature of the deeds, whose practice qualified him. For since, just like man, they have lost the delights of angels (the angelic taste or the angelic heaven of delight) and have been deprived of divine bliss, so too, like ourselves, they began to find pleasure on earth, when they became material and acquired the habit of material passions.

Nor should we wonder at this, since our own soul, created wise and thoughtful in the image of God, having refused to know God, has become bestial, senseless, and almost insane through delighting in material things. For habit is wont to alter nature and change its action in accordance with the direction of the will."

In light of this, St. Nikodemos concludes: "For this reason the holy fathers call the devil a painter, a serpent with many forms, feeding on the use of passions, a breeder of fantasies, and other such names. The word of God represents him as incarnated into a dragon, with a tail, ribs, neck, nose, eyes, jaws, lips, skin, flesh, and other such members. Read of this in chapters 40 and 41 of the book of Job. Understand from this, beloved, that since multiform fantasy is an invention and creation of the devil, it is very seldom to him and useful in achieving our ruin. The holy fathers rightly call it a bridge, by which the murderous demons enter our soul, become mixed with it and make it a hive of drones, a dwelling place of horrible, evil, and impious thoughts and of all kinds of impurities both of body and of soul.

May the Great Martyr Marina and all the Saints defend us by their intercessions from all visible and invisible enemies.

GENERAL INFORMATION ON MOST COMMON QUESTIONS

MEMORIAL SERVICES

Memorial Services are offered for Orthodox Christians, typically on the fortieth day after death, six month, and yearly anniversary of death. They are usually held on Sundays at the end of the Divine Liturgy, or may also be held as separate services on weekdays, at the church or at the grave. Please speak with our Priest if you have any questions regarding Kolyva or to arrange for a Memorial Service.

Items needed for a memorial at the church:

- Kolyva (boiled wheat tray) - Recipes can be found online or through our Priest.
- Prosphoro and red wine (Mavrodaphne or a red dessert wine)
- The names of the persons commemorated.

Memorials are not allowed on the following days:

- Feast Days of the Lord (Christmas, Theophany, Easter, Presentation, Transfiguration, etc)
- All Feast Days of the Mother of God (Nativity of the Theotokos, Entrance into the Temple, Dormition, Annunciation, etc)
- From Saturday of Lazarus up to and including Sunday of Thomas, which is the Sunday following Easter)
- Sunday of Pentecost

WEDDINGS, BAPTISMS, & FUNERALS

Information on the Sacraments are found at our website www.gothunderbay.org. Please speak with Fr. Kosta directly regarding dates, sponsors (Koumbaroi), preparations, and any other questions you have about booking a Sacrament or a funeral. For weddings and baptisms, please make sure the church and the Priest are available before booking reception venues.

Dates a Wedding cannot be performed:

- Any evening that comes before one of the Twelve Major Feasts
- Nativity Fast (Nov. 15 – Dec. 24)
- Great Lent (dates change each year)
- Apostles' Fast (the Monday after All Saints to the feast day of Sts. Peter and Paul on June 29)
- Dormition Fast (Aug. 1 – Aug. 14)
- Aug. 28/29 (the Beheading of St. John the Baptist)
- Sept. 13/14 (the Exaltation of the Holy Cross)

Dates a Baptism cannot be performed:

- Christmas Day through the Feast of Theophany (December 25-January 6)
- Holy Week (dates vary each year)
- Great Feast-days of the Lord

HELPING OUT IN THE CHURCH - STEWARDSHIP IN ACTION

Stewardship is not just membership fees. There are many other ways we can take ownership of our church and teach our children to do the same.

There are many items our church needs to replenish throughout the year, such as:

- Phosphoro (Bread used for the Eucharist)
- Charcoal disks
- Incense
- Candles
- Oil & Oil Lamp Wicks
- Red Wine for Holy Communion (Mavrodaphne or other red dessert wines)

Ways to help out our church prepare for major Feast Days and throughout the year:

- Washing the Holy Communion cloths
- Ironing the coverings for the Altar table and the icon stands.
- Decorating the church for major Feast Days
- Helping organize retreats and events for youth and adults.

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

Common Questions by First-Time Visitors or Inquirers

Q: What does "Greek Orthodox" mean?

The term Greek Orthodox may refer either to the Orthodox Church as a whole or to the churches of the Eastern Roman Empire or "Byzantine" areas. Greek Orthodox also refers to the style of liturgical rite used in the Church. In the Western world, Greek Orthodox mainly refers to Orthodox Christians of Greek descent. However, non-Orthodox people sometimes apply the term to all Orthodox Christians without regard to ethnicity, much as the term Roman Catholic refers to all those who belong to the Roman Catholic Church despite not being of Italian ancestry.

Q: What language are your services in?

Our Divine Liturgy is done mostly in English with some Greek, with the prayers in English. The hymns chanted by the cantors are usually balanced between Greek and English. Vespers and Matins (Orthros) are chanted in both Greek and English. The sermon is given in English.

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

You do not have to be Orthodox or Greek to attend services. Everyone is welcome to visit and inquire about our theology and liturgical practices. We often have visitors in our Church.

Please note that you need to be baptized Orthodox, in good standing, to receive the Sacraments. Being Greek does not automatically make you Orthodox, or vice versa. Our Priest is available if you have any questions about attending our Church. Don't hesitate to contact him via text or email a few days before your visit, and he'll answer any questions.

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

It would help if you spoke to the Priest beforehand about attending a service so you will be prepared for what to expect.

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

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

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

Please get in touch with the Priest and let him know you are visiting, especially if you wish to receive Holy Communion.

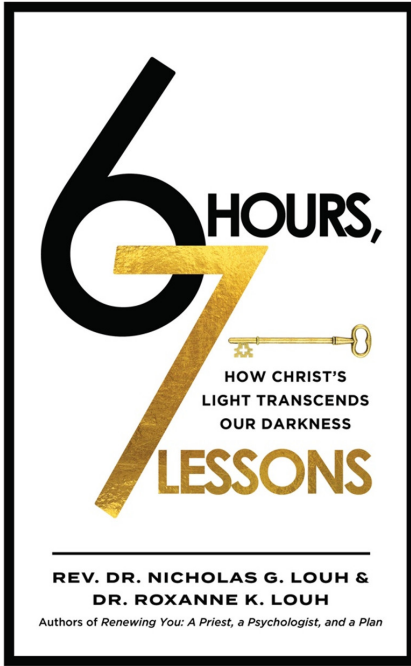
Q: Can I speak with the Priest privately regarding learning more about the Orthodox Church?

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

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

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

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



SPOTLIGHT ON BOOKS

Books to Enrich our Library and Life

6 Hours, 7 Lessons: How Christ's Light Transcends Our Darkness
by Rev. Father Dr. Nicholas G. Louh and Dr. Roxanne K. Louh

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

Found at: store.ancientfaith.com



Stewardship and Fees

As you know, it takes every little bit of financial and volunteer help to keep our church operating. Please renew your stewardship/membership and support our church with an annual commitment.

Please pay all fees to the treasurer or through e-transfer at holytrinity@tbaytel.net.

Annual Stewardship

Family: \$600
Single Regular Members (Age 18+) & Seniors: \$300/person
University/College Students: \$100
Associate Members (non-Orthodox spouse): \$150

Funerals

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

Hall Rentals

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

Sacrament/Services Fees

Wedding: \$250 Baptism: \$150

Fees must be paid to the treasurer at least two (2) weeks prior to a Sacrament.

- * Parents and Godparents, as well as couples and Sponsors (Koumbaroi) must be in good financial standing with our community by **having paid their stewardship (membership) for the past two consecutive years**. Please speak with our treasurer and make sure your financial obligations are up to date.
- * Brides, Grooms, Godparents and wedding Sponsors (Koumbaroi) **must also be in ecclesiastical good standing** in the Orthodox Church by being baptized Orthodox, having their marriages blessed in the Orthodox Church and not taken part in a Sacrament outside the Orthodox Faith. Out of town Sponsors & Godparents must provide a letter from their Priest stating they are canonically able to participate in an Orthodox Sacrament.
- * Couples where one member is not baptized Orthodox must speak with the Priest prior to booking a Wedding.

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

2024

- | | |
|--------------------------|---------------------------|
| 1. Joyce Avgeropoulos | 38. Effie Saites |
| 2. Peter Avgeropoulos | 39. Maria Sancartier |
| 3. Nick Balina | 40. Katerina Scocchia |
| 4. Katerina Biniaris | 41. Marinos Spourdalakis |
| 5. George Biniaris | 42. Harry Tsekouras |
| 6. Iuliana Bradatanu | 43. Lily Tsekouras |
| 7. Gus Chimbakis | 44. Constantine Tsekouras |
| 8. Helen Chimbakis | 45. Jane Tsekouras |
| 9. Bill Comminos | 46. Ahileas Tsekouras |
| 10. Joanne Frisky | 47. Paul Tsekouras |
| 11. Tara Giardetti | 48. Sylvia Tsekouras |
| 12. Peter Giardetti | 49. John Tsekouras |
| 13. Jennie Hartviksen | 50. Pat Welbourne |
| 14. Sotirios Hatzis | 51. Chris Welbourne |
| 15. Theodora Hatzis | 52. Austin Williams |
| 16. Bill Hatzis | |
| 17. Stella Hatzis | |
| 18. Penny Kahramanos | |
| 19. Lisa Kahramanos | |
| 20. Faye Karoutas | |
| 21. Nick Koukos | |
| 22. Joyce Koukos | |
| 23. Peter Koukos | |
| 24. Ray Leino | |
| 25. Virginia Leino | |
| 26. Despina Metsopoulos | |
| 27. Achileas Metsopoulos | |
| 28. Angela Metsopoulos | |
| 29. Maria Morakis | |
| 30. Florina Nisioiu | |
| 31. Peter Pantoulis | |
| 32. Helen Pantoulis | |
| 33. Nikki Pantoulis | |
| 34. Jim Pazianos | |
| 35. Tom Pazianos | |
| 36. Leila Pazianos | |
| 37. Olivia Pietrangelo | |

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.
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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