St. Paul's Greek Orthodox Community of Regina

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Tom A. Liagridonis
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Vol. 33, No. 02
February 2025
Φεβρουάριος 2025
Director of Admin: Chris Perentes
Email: st.pauls@sasktel.net
Secretary: Marina Sellis
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COMMUNITY NEWS

Community Council for the 2025 – 2026 Term

St. Paul's Community Council consists of 15 members. A resolution passed at the Clergy-Laity Assembly in 2019 ensures that one member of the Council will be appointed by Philoptochos and one member appointed by Met Youth. The members of the 2025-2026 Community Council are:

Tom Liagridonis – President, Vasilis Vandoros - Vice President, Margarita Parisone – Secretary, Georgina Barlas – Treasurer, Maria Aiginitis, Taya Christidis, Fotini Gargatzidis, Konstantine Giannoutsos, Chris Hamilton, Catherina Hofer, Nick Kourles, Sofia Kourles, Maria Perentes, Maria Lygouriatis (appointed by Met Youth) and Evangelia Doulias (appointed by Philoptochos)

Ladies of Philoptochos Society Board of Directors for the 2025 – 2026 Term

The Board of Directors of St. Paul's Ladies of Philoptochos Society for the 2025-2026 term are:

Toula Perdicaris – President, Fotini Gargatzidis - Vice President, Margarita Parisone – Treasurer, Aspasia Gourgaris - Secretary (Greek) & Advisor to the Board, Ellene Hofer - Secretary (English), Evangelia Doulias, Patra Barlas, Vasmarie Agelopoulos, Voula Makris

St. Paul's Met Youth Executive for the 2025-2026 term

Maria Lygouriatis – President, Victoria Orellana - Vice President, Despina Kangles – Secretary, Ilias Lygouriatis – Treasurer, Zoe Kourles, Hristo Magouliotis, Mia Dimas

2025 Stewardship Obligation

Family: $400 (including children under 18 years)
Family: $300 (65 years of age and older including children under 18 years)

Individual: $200 (18 - 64 years of age)
Individual: $150 (65 years of age and older)

Please contact the Treasurer or any member of the Community Council if you have any questions.

All Church Sacrament fees (marriage, baptism, chrismation and funeral) are included in your membership. All parties involved in the Church Sacraments must be members in good standing (annual stewardship obligation) for the last year and must be paid in full prior to the performance of the service.

Your donation can be made by Cash, Cheque, Visa, MasterCard, Debit or online through the website: www.gocregina.com/donate

MET YOUTH

CONSULATE GENERAL TO VISIT REGINA

The Consulate General of Greece in Vancouver, Mr. Dimitirios V. Skoutas, has agreed to come to Regina once again sometime in early March to provide consular services to members of Regina's Greek Community. Firm dates will be announced once confirmed by the Consulate General's office.

To make the visit possible, Mr. Skoutas requires a list of Community members who would like to meet with him and the type of consular service required. This information is required as soon as possible. If you would like to meet with Mr. Skoutas, please contact Tom Liagridonis directly so that he may add you to the list that will in turn be provided to Mr. Skoutas. Tom's email address is tomliagridonis@gmail.com

The consular services that Mr. Skoutas would be able to address on a visit to our Community will be limited to the following:

1. Power of Attorney.

- for anyone who wants to register a death of a relative.
- for being fully represented to tax authorities or (more narrow and specific) Letter of Authorization for the acquisition of a Tax Registry Number (AFM) and of a username/password (klidarithmos TAXISNET).
- both the AFM and the password are necessary for any person that owns real estate in Greece.
- for city authorities and public utilities representation (City, Urban Planning Office, Land Registry Office, Water/Electricity/Gas/Telecommunications). This is useful for people who own houses or apartments in Greece.

2. Letter of Authorization for the issuing of a Social Security Number (AMKA). This is necessary for every pensioner.

3. Declaration of registration of beneficiary of pension in their respective Pension Authority (IKA, OGA etc.).

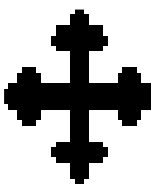
4. Any Letter of Authorization - Exousiodotisi.

Please keep in mind that any Greek citizen (that is already registered) must travel to Vancouver to apply for or to renew a Greek passport.

More information can be found at https://www.mfa.gr/canada/en/services/other-services/

VERY IMPORTANT: Anyone interested in consular services will need to contact the Consulate General directly well in advance of the meeting in Regina, as all documents must be completed beforehand, and ready for signatures. If you have any questions, please do not hesitate to contact the Consulate directly:

Mr. Dimitrios V. Skoutas, Consulate General of Greece – Vancouver
Suite 500 – 688 West Hastings Street
Vancouver, BC V6B 1P1
Telephone: 604.681.1381
Fax: 604.681.6656
Email: ConGen-Van@mfa.gr



MEMORIAL SERVICES:

February 9th: 3-year memorial services for **John Pappas** and **Elpis Syrgiannis**

February 22nd: 1-year memorial service for **Tony Perdicaris**

February 23rd: 6-month memorial service for Maria Sirounis

SOUL SATURDAY

Give rest, O Christ, among the Saints to the souls of your servants,
where there is no pain, no sorrow, no grieving,
but life everlasting.
Kontakion of Saturday of Souls

In the Greek Orthodox Church, there is an important and long-standing tradition of praying for our departed brothers and sisters. Saturday (except for Lazarus Saturday and Holy Saturday) is the day of the week that is traditionally reserved for those who have fallen asleep because our Lord's own passing took place on Great and Holy Saturday. While each Saturday provides an opportunity for the remembrance of those who have fallen asleep, there are two main Saturdays every year known as 'Saturday of Souls,' which are designated specifically for this purpose: the Saturday before Meatfare Sunday or Sunday of the Last Judgment. Judgment means the second coming of Christ, and because our dead are not yet subject to judgment, the Church commemorates the reposed in hope and invites us to pray for the rest of their souls by the infinite mercy of God, also reminding us of the need to repent. The second Saturday before Pentecost because the Holy Spirit is the source of life, grace and holiness, and hence we solicit the grace of the Holy Spirit for the comfort and rest of the reposed.

Most Churches also observe two additional Saturdays of Souls: one on the Saturday before Cheesefare Sunday (where we commemorate all the holy men and women who excelled in asceticism) and on the Saturday of the first week of Great Lent (where we celebrate the miracle of kollyva by the Great Martyr and Saint Theodore the Tyro).

In the Orthodox Church, the life of a human being does not end with the dissolution of their earthly body and the separation of their soul from the body, but the person continues alive in spirit awaiting general resurrection: "Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation (John 5: 28-29).

About Koliva:

In the Orthodox life, memorial services and in general the memory of death, have a great importance. For this reason, the Holy Fathers give special attention to koliva, both in their preparation and consumption. The koliva are one of the oldest Christian customs of the Orthodox Church that is preserved until today and is directly connected to the departed.

Koliva is made of 9 ingredients because they symbolize the angelic orders, which are nine. Each ingredient is accompanied by its own symbolism.

1. Wheat: the main ingredient of koliva is wheat, which is usually boiled and symbolizes the earth and people, who are not alive.

2. Pomegranate: the second ingredient is the pomegranate and symbolizes the mercies and splendor of Paradise.

3. Sugar: the next ingredient that is included in the koliva, is sugar, which reveals the sweetness of Paradise.

4. Raisins: raisins are the fourth ingredient that shows the Vine that is Jesus Christ.

5. Parsley: parsley is another ingredient and symbolizes rest "*in a place of green pasture*".

6. Breadcrumbs or sesame seeds: these two ingredients indicate the soil.

7. Cinnamon: cinnamon is one of the main ingredients that is used in koliva and indicates the fragrance and the various scents ("…*laid it in a sepulchre that was hewn in stone, wherein never man before was laid*…").

8. Almonds: they symbolize fertility, and life is perpetuated with offspring.

9. Silver and white sugared almonds: the final ingredient is the silver and white sugared-almonds that symbolize the unaltered bones after the wear and tear of the body.

AN EVENING IN GREECE

Join us on **March 8th** for *An Evening in Greece* in support of Hospitals of Regina Foundation. Email us at eigyr@gmail.com or contact Spiro Bonis 306-537-6991, Thomas Siarkos 306-536-4299 or any of the committee members for tickets. Thank you for your continued support.

SONS OF PERICLES – CHAPTER CJ12

It is with great pleasure to announce the reactivation of the Sons of Pericles Chapter CJ12 in Regina! The chapter was reactivated back in October, with the purpose of fostering a vibrant community that celebrates Hellenism and promotes Greek heritage among the young men in the community.

In December, some of the brothers got together and volunteered their time and energy at the Regina food bank. It was a heartwarming experience, and we are proud to have contributed to such a great organization.

The Sons of Pericles is open to all males ages 16 to 28. If you want to be a part of the organization, email sopreginask@gmail.com or text the chapter president, Stelio Constantinides at 306-501-8095.

DAUGHTERS OF PENELOPE

To honour and celebrate **Voula Danakas'** 50-year anniversary as a member of the Daughters of Penelope, we will be going for dinner to **The Lakeshore Restaurant** on Sunday, February 23rd at 6:00 p.m.

Everyone will be ordering off the menu and will pay individually. Anyone is welcome to join!

Please RSVP by February 20th to Fotini Gargatzidis at 306-584-9209, Mary Bobetsis at 306-586-8412, or Sophia Kolitsas at 306-535-9811.

SAINT PAUL'S GREEK ORTHODOX CHURCH • *February 2025*
ΕΛΛΗΝΙΚΗ ΟΡΘΟΔΟΞΟΣ ΕΚΚΛΗΣΙΑ Ο ΑΓΙΟΣ ΠΑΥΛΟΣ • *Φεβρουάριος 2025*

DAY	PROGRAM	SERVICES	TIME
Sunday February 2nd	**Η Υπαπαντή Του Κύριου** Our Lord's Presentation in the Temple	**Όρθρος και Θεία Λειτουργία** Orthros & Divine Liturgy	9:00 to 11:30 a.m.
Sunday February 9th	**Αρχή Τριωδίου** - Triodion begins **Κυριακή του Τελώνου και Φαρισαίου** Sunday of the Publican and the Pharisee	**Όρθρος και Θεία Λειτουργία** Orthros & Divine Liturgy	9:00 to 11:30 a.m.
Monday February 10th	**Του Αγίου Χαραλάμπους** Charalampos the Holy Martyr	**Όρθρος και Θεία Λειτουργία** Orthros & Divine Liturgy	9:00 to 10:30 a.m.
Sunday February 16th	**Κυριακή του Ασώτου Υιού** Sunday of the Prodigal Son	**Όρθρος και Θεία Λειτουργία** Orthros & Divine Liturgy	9:00 to 11:30 a.m.
Παρασκευή 21 Φεβρουαρίου, ο Πατήρ Σπυρίδων θα παραλαμβάνει τα πρόσφορα για το Ψυχοσάβατο από τις 5:00 – 6:00 το απόγευμα			
Saturday February 22nd	**Α΄ Ψυχοσάβατον** 1st Soul Saturday	**Όρθρος και Θεία Λειτουργία** Orthros & Divine Liturgy	9:00 to 10:45 a.m.
Sunday February 23rd	**Κυριακή της Αποκρεώ** Meatfare Sunday	**Όρθρος και Θεία Λειτουργία** Orthros & Divine Liturgy	9:00 to 11:30 a.m.
Monday February 24th	Service will be held: SS. Anargyroi Church, **YORKTON**	**Θεία Λειτουργία** Divine Liturgy	7:00 p.m.
Wednesday February 26th	Services will be held: Lifegiving Font Church, **SWIFT CURRENT**	**Θεία Λειτουργία** Divine Liturgy	7:00 p.m.
Παρασκευή 28 Φεβρουαρίου, ο Πατήρ Σπυρίδων θα παραλαμβάνει τα πρόσφορα για το Ψυχοσάβατο από τις 5:00 – 6:00 το απόγευμα			

SAINT PAUL'S GREEK ORTHODOX CHURCH • PROGRAM for February 2025
ΕΛΛΗΝΙΚΗ ΟΡΘΟΔΟΞΟΣ ΕΚΚΛΗΣΙΑ Ο ΑΓΙΟΣ ΠΑΥΛΟΣ • Φεβρουάριος 2025

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1
2 **9:00 a.m.** **Our Lord's Presentation in the Temple**	**3** **Greek Dance Classes**	**4**	**5**	**6** *6:30 p.m.* *Community Council meeting*	**7**	**8**
9 **9:00 a.m.** **Sunday of the Publican and the Pharisee**	**10** **9:00 a.m.** **Charalampos the Holy Martyr** **Greek Dance Classes**	**11** *7:00 p.m.* *Daughters of Penelope meeting*	**12**	**13**	**14**	**15**
16 **9:00 a.m.** **Sunday of the Prodigal Son**	**17**	**18** *7:00 p.m.* *Ladies of Philoptochos meeting*	**19**	**20**	**21** 5:00 p.m. Please drop off your prosforo	**22** **9:00 a.m.** **1st Soul Saturday**
23 **9:00 a.m.** **Meatfare Sunday**	**24** 7:00 p.m. Service will be held at SS. Anargyroi Church, Yorkton **Greek Dance Classes**	**25**	**26** 7:00 p.m. Service to be held at Lifegiving Font Church, Swift Current	**27**	**28** 5:00 p.m. Please drop off your prosforo	**March 1** **9:00 a.m.** **2nd Soul Saturday**

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gtsiklis@regina.ca
306-520-5015

ELECTED!

Thank You!

ST. GEORGE ORTHODOX CATHEDRAL

PRESENTS A VARIETY SHOW

Saturday February 8, 2025
7:00 PM
REGINA SENIOR CITIZEN CENTRE
2134 Winnipeg Street

For Tickets Contact 306 352 0112
or etransfer to:
stgeorgeoffice@accesscomm.ca

Adults: $25.00
Children (7 -12): $10.00
Children Under 6: Free

Dessert Intermission

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DID YOU KNOW

What Is the Orthodox Faith? Nine Facts about the Orthodox Church

Until 1054, there was simply the Church. No Eastern Orthodox Church, no Roman Catholic Church, no Reformation, and no denominations. There were just two large branches of the same tree: the church in the West and the church in the East. But in 1054, tension between the two came to a head in what is now known as the Great Schism—a split between the two that has yet to be mended. The result was two broad strands of Christianity: the Roman Catholic Church and the Eastern Orthodox Church.

Here are nine facts about the Eastern Orthodox Church.

1. They split from the West for several reasons

On a basic level (whole books are written on these matters), the divisions between the East and West boiled down to doctrine, culture, and authority. Though the schism is complex, and any simple explanation is bound to miss much of the nuance, some of the primary issues related to:

- Language differences (broadly speaking, Eastern churches used a Greek rite and sacred text while the church centered in Rome used a Latin rite and the Latin Vulgate)
- The *filioque* clause, affirmed by the Western church as a part of the creed but denounced by the Council of Constantinople
- The use of unleavened bread in the Eucharist by Western churches
- Ecclesiastical authority

The issue of ecclesiastical authority underlies and punctuates the specific doctrinal differences. In 553, John IV, Patriarch of Constantinople, adopted the title Ecumenical Patriarch. The pope objected to this title, arguing that it went beyond the authority and position afforded to the see of Constantinople. In 1054, Pope Leo IX sent a delegation led by Cardinal Humbert of Silva Candida, to object to the current Patriarch of Constantinople Michael I Cerularius' use of the title Ecumenical Patriarch and to insist (among other things) that he recognize the pope as the head of the Church (*caput et mater ecclesiarum*). Cerularius refused and in response Humbert excommunicated him. Cerularius in turn excommunicated Humbert and the rest of the papal legates (notably, though, not Leo IX himself).

It is worth noting that though 1054 is generally held to be the formal date of the schism, there were many subsequent events (such as the crusades) that drove the two sides further apart. Though there were further attempts at reunification (such as the Council of Florence), nothing has been successful. In 1965, Pope Paul VI and Patriarch Athenagoras I of Constantinople lifted the mutual excommunications. However, this was largely symbolic and didn't resolve the original theological differences or the many doctrinal differences that had accumulated in the previous 1,000 years (especially the effects of scholasticism and the enlightenment on western theology).

2. The Orthodox Church affirms the Nicene Creed, but with one exception

The Orthodox Church affirms the Nicene Creed, but slightly different from the Western church. The Orthodox Creed does not include the phrase "and the son" (Latin *filioque*). With the *filioque* clause, this section in the creed reads:

> I believe in the Holy Ghost, the Lord, the giver of life,
> who proceedeth from the Father ⟨**and the Son**⟩.
> Who with the Father and the Son is adored and glorified.

Why was this phrase added, and why did the Eastern church object to it? To counter Arian claims that Christ was different from God the Father, a sixth-century church council in Toledo, Spain, added the word *filioque* to a creed describing the procession of the Holy Spirit. The creed affirmed that the Holy Spirit was sent by the Father and the Son. The Eastern church objected to this addition, arguing that it exceeded what the Bible said about the procession of the Spirit.

3. *Orthodox* means "straight teaching"

The word *Orthodox* literally means "straight teaching" or "straight worship," being derived from two Greek words: *orthos,* meaning "straight," and *doxa*, meaning "teaching" or "worship." As the encroachments of false teaching and division multiplied in early Christian times, threatening to obscure the identity and purity of the Church, the term "Orthodox" quite logically came to be applied to it.

4. The Orthodox Church doesn't have a pope

Whereas the head of the Roman Catholic Church, the bishop of Rome (the pope), resides in the Vatican, the Orthodox Church does not necessarily have one primary leader. If there were one, though, it would be the Ecumenical Patriarch, the head of the Eastern Orthodox Church, the Archbishop of Constantinople. He resides in Istanbul, Turkey, and is considered "*primus inter pares"* (first among equals) among the heads of the several autocephalous churches that make up the Eastern Orthodox Church."

5. Theosis is a major emphasis of the Orthodox Church

Théosis is becoming like God. It is the process of a worshiper becoming free of *hamartia* (missing the mark), being united with God, beginning in this life and later consummated in bodily resurrection. For Orthodox Christians, *théōsis* is salvation.

6. The Orthodox Church highly values the Church Fathers

There is a strong sense in which the Orthodox Church sees themselves as the living continuation of the ideas of the Church Fathers, like St. John Chrysostom, Basil the Great, and Gregory of Nazianzus, known as "the three holy hierarchs."

7. Orthodox Churches are replete with iconography

Whereas Protestant churches are averse to iconography and images of God in worship, the Orthodox Church gives icons a prominent place in its worship. The Greek Orthodox Church of America explains the presence of icon in their services this way: An icon is a holy image which is the distinctive art form of the Orthodox Church. An icon may be a painting of wood, on canvas, a mosaic or a fresco. Occupying a very prominent place in Orthodox worship and theology, icons depict Christ Our Lord, Mary the Theotokos, the saints, and angels. They may also portray events from the Scriptures or the history of the Church, such as the Birth of Christ, the Resurrection, or Pentecost. The icon is not simply decorative, inspirational, or educational. Most importantly, it signifies the presence of the person depicted. The icon is like a window linking heaven and earth.

8. Orthodox priests can be married

The language is intentional here: "be married" versus "marry." It is a misnomer to say that Orthodox priests can marry. They can *be* married, and indeed, most Orthodox priests are. But a priest can't marry *while a priest*. If he wishes to have a family life, he must get married before he is ordained to the diaconate, the penultimate step before becoming a priest. In Eastern and Oriental Orthodox, it is the norm for bishops to be celibate.

9. Many Orthodox Churches lack pews or chairs; worshippers stand during the service.

First-time visitors to Orthodox churches are often surprised not to see pews or chairs in the nave. This is because most worshippers in this tradition stand during the service. It is explained that when the prophets saw visions of saints worshipping in heaven, the saints were standing. Additionally, the saints in the Old Testament were said to be standing during their worship. In fact, it is technically forbidden to kneel on Sundays or during the Paschal season. This tradition is a broader reflection of the Orthodox Church's commitment to follow the Bible's prescription for worship as closely as possible.