

HOLY TRINITY + ST. NICHOLAS
GREEK ORTHODOX CHURCH OF STATEN ISLAND

METHEXIS



The Monthly Bulletin of Holy Trinity - St. Nicholas
Greek Orthodox Church of Staten Island

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HOLY TRINITY * ST. NICHOLAS

GREEK ORTHODOX CHURCH OF STATEN ISLAND



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Ἀπολυτίκιον τῶν Ἰσαποστόλων

Ἦχος πλ. δ΄

Τοῦ Σταυροῦ σου τὸν τύπον
ἐν οὐρανῷ θεασάμενος,
καὶ ὡς ὁ Παῦλος τὴν κληῖσιν
οὐκ ἐξ ἀνθρώπων δεξάμενος,
ὁ ἐν βασιλεῦσιν, Ἀπόστολός σου Κύριε,
Βασιλεύουσαν πόλιν τῇ χειρὶ σου παρέθετο
ἦν περίσῳζε διὰ παντὸς ἐν εἰρήνῃ,
πρεσβείαις τῆς Θεοτόκου, μόνε Φιλάνθρωπε.

Κοντάκιον τῶν Ἰσαποστόλων

Ἦχος γ΄

Κωνσταντῖνος σήμερον, σὺν τῇ μητρὶ τῇ Ἑλένῃ,
τὸν Σταυρὸν ἐμφαίνουσι, τὸ πανσεβάσμιον ξύλον,
πάντων μὲν τῶν Ἰουδαίων αἰσχύνῃν ὄντα, ὄπλον
δὲ πιστῶν, Ἀνάκτων κατ' ἐναντίων· δι' ἡμᾶς γὰρ
ἀνεδείχθη, σημεῖον μέγα, καὶ ἐν πολέμοις φρικτόν.

Ὁ Οἶκος

Κωνσταντῖνον πιστοὶ σὺν τῇ μητρὶ τιμήσωμεν·
τοῦ Προφήτου γὰρ αὐτοὶ λόγους ἀκροασάμενοι,
ἐν κέδρω καὶ πεύκῃ καὶ κυπαρίσσῳ, τὸν τρισύνθετον
Σταυρὸν κατενόησαν, δι' οὗ τὸ σωτήριον πάθος
ἐξηκολούθησε, καὶ πάντας παρέστησαν τοὺς
Ἰουδαίους παρασκευάζεσθαι, δεῖξαι τοῖς λαοῖς μέγα
δικαίωμα, τὸ κεκρυμμένον διὰ τὸν φθόνον,
καὶ βασκανίαν τὴν αὐτῶν, καὶ τοῦτο εὐρόντες
ἀνέδειξαν αὐτοί. Διὰ τοῦτο τοῖς πᾶσι νικηφόροι
ἀνεδείχθησαν, ὄπλον φέροντες ἀπροσμάχητον,
σημεῖον μέγα, καὶ ἐν πολέμοις φρικτόν.

A polytikion for the Equals-to-the-Apostles

Mode pl. 4

Your Apostle among the Rulers, St. Constantine,
who once beheld in the sky the image of Your Cross,
and who like Paul received his calling not from man,
once entrusted the Ruling City into Your hand.
We entreat You to restore it in peace forever,
at the intercession of the Theotokos,
O only benevolent Lord.

Kontakion for the Equals-to-the-Apostles

Mode 3

On this day St. Constantine along with Helen
his mother have displayed the Cross,
that tree worthy of all veneration.
Lifted up, it contradicts its Jewish detractors
and defends all faithful rulers from adversaries.
And for us it has been proven to be a great sign,
inspiring awe in war.

Oikos

O believers, let us honor Constantine and his
mother Helen. They heard to the words of the
Prophet Isaiah, “with the cypress, the pine, and
the cedar,” and they understood them as referring
to the Cross, which was composed of three types
of wood and which was the instrument of the
saving Passion. It had been hidden because of
jealousy and denial, but they found it. They made
preparations to display it, and they summoned all
the Jews there, and they showed the people this
major vindication. And thus everyone saw them
as victors, holding the unassailable shield, a great
sign, inspiring awe in war.

«Ἀναστάσεως ἡμέρα, καὶ λαμπρυνθῶμεν τῇ πανηγύρει»
(Δοξαστικὸν Ὁρθρου Ἀναστάσεως)

Μὲ αὐτὰ τὰ πανευφρόσυνα λόγια τῆς ὑμνολογικῆς μας παραδόσεως, ἡ Ἐκκλησία μᾶς καλεῖ νὰ εἰσέλθουμε στὸ μυστήριον τῆς Ἀναστάσεως ὄχι ἀπλῶς ὡς θεατὲς ἐνὸς μεγάλου γεγονότος, ἀλλὰ ὡς ζωντανὰ μέλη ποὺ μετέχουν σὲ αὐτὴν τῇ χαρᾷ. Ἡ Ἀνάστασις τοῦ Κυρίου δὲν εἶναι μόνο ἓνα ἱστορικὸ γεγονός τοῦ παρελθόντος. Εἶναι μία ζωντανὴ πραγματικότητα, μία πρόσκλησις σὲ προσωπικὴ μεταμόρφωσις καὶ ἀνακαινίωσις τῆς ζωῆς μας.

Ὁ Ἀπόστολος Παῦλος μᾶς ὑπενθυμίζει: *«Εἴ τις ἐν Χριστῷ, καὶνὴ κτίσις· τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονεν καινὰ»* (Β΄ Κόρ. 5:17). Δηλαδή, ὅποιος εἶναι ἐνωμένος μετὰ τὸν Χριστὸ γίνεται νέα δημιουργία, νέος ἄνθρωπος. Ἡ παλαιὰ κατάστασις τῆς ἀμαρτίας καὶ τῆς φθορᾶς παρέρχεται, καὶ ὅλα γίνονται καινούργια. Μέσα στὸν Ἀναστημένο Χριστό, ὁ ἄνθρωπος καλεῖται νὰ ἀφήσῃ πίσω του τὸν παλαιὸ ἐαυτό, τὴν ἀμαρτία, τὴν ἀπελπισία καὶ τὸν φόβον, καὶ νὰ ἐνδυθῆ τὸ φῶς, τὴν ἐλπίδα καὶ τὴν ζωὴν. Ἡ προσωπικὴ μας «ἀνάστασις» ἀρχίζει ἀπὸ τὶς μικρὰς, καθημερινὰς ἐπιλογὰς. Κάθε φορὰ ποὺ συγχωροῦμε ἀντὶ νὰ κρατοῦμε μνησικακία, κάθε φορὰ ποὺ ἐπιλέγουμε τὴν ἀγάπην ἀντὶ τῆς ἀδιαφορίας, κάθε φορὰ ποὺ σηκωνόμαστε μετὰ ἀπὸ μία πτώσις καὶ συνεχίζουμε τὸν πνευματικὸ ἀγῶνα, τότε ἤδη βιώνουμε ὑπαρξιακὰ τὴ δύναμιν τῆς Ἀναστάσεως μέσα μας.

Σκεφθεῖτε τοὺς μαθητὲς μετὰ τὴ Σταύρωσις. Φοβισμένοι καὶ κλεισμένοι σὲ ἓνα δωμάτιον *«διὰ τὸν φόβον τῶν Ἰουδαίων»*. Καὶ ὅμως, ἡ συνάντησις τους μετὰ τὸν Ἀναστημένο Χριστὸ μεταμόρφωσε πλήρως τὴν ὑπαρξὴν τους. Ἀπὸ τὸν φόβον πέρασαν εἰς τὴν τόλμην, ἀπὸ τὴν θλίψιν εἰς τὴν χαρὰν, ἀπὸ τὴν ἀμφιβολίαν εἰς τὴν ἀκλόνητον πίστην. Αὐτὴ ἡ μεταμόρφωσις ἀποτελεῖ τὴν πιὸ ζωντανὴν μαρτυρίαν τῆς Ἀναστάσεως. Ἔτσι καὶ ἐμεῖς καλούμαστε νὰ ἀφήσουμε τὸν Χριστὸ νὰ εἰσέλθῃ εἰς τὴν «κλειστὴν θύραν» τῆς καρδιάς μας. Νὰ τὸν ἀφήσουμε νὰ φωτίσῃ τὰ σκοτάδια μας, νὰ θεραπεύσῃ τὶς πληγὰς μας καὶ νὰ μᾶς χαρίσῃ τὴν εἰρήνην Του. Ἡ Ἀνάστασις δὲν τελειώνει τὴ νύχταν τοῦ Πάσχα. Συνεχίζεται σὲ κάθε Θεῖαν Λειτουργίαν, σὲ κάθε προσευχήν, σὲ κάθε πράξιν ἀγάπης.

Ἄς κρατήσουμε, λοιπόν, τὸ φῶς τῆς Ἀναστάσεως ἀναμμένο μέσα μας, ὄχι μόνο ὡς μία ἀνάμνησις, ἀλλὰ ὡς ἓναν ζωντανὸν φάρον ποὺ καθοδηγεῖ τὰ βήματά μας. Ἐναν φάρον ποὺ φωτίζει τὴν οἰκογένειάν μας, τὴν ἐργασίαν μας, τὶς σχέσεις μας, ὀλόκληρην τὴν ζωὴν μας. *«Ἀναστάσεως ἡμέρα, καὶ λαμπρυνθῶμεν τῇ πανηγύρει»*. Ἄς λαμπρυνθοῦμε ὄχι μόνο ἐξωτερικὰ, ἀλλὰ κυρίως ἐσωτερικὰ. Εὐχόμεθα ὀλόψυχα ἡ Ἀνάστασις τοῦ Χριστοῦ νὰ γίνῃ γιὰ ὅλους μας ζωντανὴ ἐμπειρία καὶ καθημερινὴ πραγματικότητα. Νὰ φωτίζει τὴν καρδίαν μας, νὰ μεταμορφῶνῃ τὴν ζωὴν μας καὶ νὰ μᾶς ὀδηγεῖ διαρκῶς εἰς τὸ ἀνέσπερον φῶς τῆς Βασιλείας Του.

Πρωτοπρεσβύτερος



Βασίλειος Γ. Ἀποστολίδης, Δρ.Μ
Ἱερατικὸς Προϊστάμενος

“It is the day of the Resurrection. Let us shine brightly for the festival”
(Doxastikon of the Resurrection)

With these joyful words from our hymnographic tradition, the Church invites us to enter into the mystery of the Resurrection not merely as spectators of a great event, but as living members who partake in this joy. The Resurrection of our Lord is not only a historical event of the past. It is a living reality, a calling to personal transformation and renewal of our lives.

The Apostle Paul reminds us: ***“If anyone is in Christ, he is a new creation; the old has passed away, behold, all things have become new”*** (2 Corinthians 5:17). That is to say, whoever is united with Christ becomes a new person. The former state of sin and corruption passes away, and all things are made new. In the Risen Christ, we are called to leave behind the old sins, despair, and fear, and to be clothed in light, hope, and life. Our personal ***“resurrection”*** begins with the small, daily choices we make. Each time we forgive instead of holding resentment, each time we choose love over indifference, each time we rise again after a fall and continue the spiritual struggle, we already experience, in a real and living way, the power of the Resurrection within us.

Consider the disciples after the Crucifixion. Fearful and gathered behind closed doors ***“for fear of the Jews.”*** And yet, their encounter with the Risen Christ completely transformed their lives. From fear they passed to boldness, from sorrow to joy, from doubt to unwavering faith. This transformation is the most vivid testimony of the Resurrection. So too, we are called to allow Christ to enter through the ***“closed door”*** of our hearts, to let Him illumine our darkness, heal our wounds, and grant us His peace. The Resurrection does not end on the night of Pascha. It continues in every Divine Liturgy, in every prayer, and in every act of love.

Let us therefore keep the light of the Resurrection burning within us, not merely as a remembrance, but as a living beacon that guides our steps. A beacon that illumines our families, our work, our relationships, our entire life. ***“It is the day of the Resurrection. Let us shine brightly for the festival.”*** Let us be radiant not only outwardly, but above all inwardly. I wholeheartedly pray that the Resurrection of Christ may become for all of us a living experience and a daily reality, illuminating our hearts, transforming our lives, and continually guiding us toward the unwaning light of His Kingdom.

Reverend Protopresbyter



Vasileios G. Apostolidis, PhD
Presiding Priest

LITURGICAL SCHEDULE

Sunday 3 **Sunday of the Paralytic**
8:30am **Orthros** - 10:00am **Divine Liturgy**

Wednesday 6 5:00pm **Small Paraklesis to the Most Holy Theotokos**

Sunday 10 **Sunday of the Samaritan Woman**
8:30am **Orthros** - 10:00am **Divine Liturgy**

Wednesday 13 5:00pm **Small Paraklesis to the Most Holy Theotokos**

Sunday 17 **Sunday of the Blind Man**
8:30am **Orthros** - 10:00am **Divine Liturgy**

Thursday 21 **HOLY ASCENSION – Saints Constantine & Helen**
9:00am **Orthros** - 10:00am **Divine Liturgy**

Sunday 24 **Sunday of the Fathers of the 1st Ecumenical Council**
8:30am **Orthros** - 10:00am **Divine Liturgy**

Wednesday 27 5:00pm **Small Paraklesis to the Most Holy Theotokos**

Saturday 30 **Saturday of Souls**
9:00am **Orthros** - 10:00am **Divine Liturgy and the Memorial Service for the Departed**
6:30pm **Great Vespers with Artoklasia**

FEAST DAY OF OUR PARISH

Sunday 31 **HOLY PENTECOST**
8:30am **Orthros** - 10:00am **Divine Liturgy & the Kneeling Vespers**

ΠΡΟΓΡΑΜΜΑ ΑΚΟΛΟΥΘΙΩΝ

Κυριακή 3 Κυριακή τοῦ Παραλύτου
8:30π.μ. Ὅρθρος - 10:00π.μ. Θεία Λειτουργία

Τετάρτη 6 5:00μ.μ. Μικρὸς Παρακλητικὸς Κανόνας

Κυριακή 10 Κυριακή τῆς Σαμαρείτιδος
8:30π.μ. Ὅρθρος - 10:00π.μ. Θεία Λειτουργία

Τετάρτη 13 5:00μ.μ. Μικρὸς Παρακλητικὸς Κανόνας

Κυριακή 17 Κυριακή τοῦ Τυφλοῦ
8:30π.μ. Ὅρθρος - 10:00π.μ. Θεία Λειτουργία

Πέμπτη 21 Η ΑΝΑΛΗΨΙΣ ΤΟΥ ΚΥΡΙΟΥ – Ἁγ. Κωνσταντίνου καὶ Ἑλένης
9:00π.μ. Ὅρθρος - 10:00π.μ. Θεία Λειτουργία

Τετάρτη 24 Κυριακή τῶν Ἁγίων Πατέρων τῆς Ἀΐοικουμενικῆς Συνόδου
8:30π.μ. Ὅρθρος - 10:00π.μ. Θεία Λειτουργία

Τετάρτη 27 5:00μ.μ. Μικρὸς Παρακλητικὸς Κανόνας

Σάββατο 30 Ψυχοσάββατον
9:00π.μ. Ὅρθρος - 10:00π.μ. Θεία Λειτουργία καὶ τὸ Τρισάγιο
τῶν Κεκοιμημένων
6:30μ.μ. Μέγας Ἑσπερινὸς μεθ' Ἀρτοκλασίας

Η ΕΟΡΤΗ ΤΟΥ ΝΑΟΥ ΜΑΣ

Κυριακή 31 ΠΕΝΤΗΚΟΣΤΗ
8:30π.μ. Ὅρθρος - 10:00π.μ. Θεία Λειτουργία καὶ Ἑσπερινὸς
τῆς Γονυκλισίας



ORTHODOX STUDIES

Interpretation of the Divine Liturgy

Saint Nicholas Cavasilas

Doxology

“Blessed is the Kingdom of the Father and of the Son and of the Holy Spirit...” With this doxology the priest starts the Liturgy. This is because when grateful servants approach their Master, first they praise him, and then they make their petitions for their affairs.

The irenicon (peace)

And what is the first petition of the priest? “For the peace from above and the salvation of our souls”. When he says “peace” he not only means that we shall be at peace with each other and not bear any ill-will, but that we shall be at peace with ourselves so that we are not condemned by our own hearts. We always need the virtue of peace, but especially during prayer because without it one cannot pray properly nor expect something good to come of his prayer.

Next, we make petitions for the church, for the state and the rulers, for those in danger and for all the people in general. And we do not only pray for the things of the spirit but also for the necessary material benefits – “For healthful air, abundance of the fruits of the earth...” because God is the Creator and Provider of all things, and we should always look to Him.

For every petition of the priest, the faithful just repeat one phrase: “Lord have mercy”. To beg God’s mercy is to ask for

His Kingdom. Therefore, the faithful content themselves with that supplication; because it encompasses everything.

Antiphons

Afterwards, chants begin which contain: Being God-inspired words from the prophets, the antiphons act as a purification and preparation for the holy mysteries. At the same time they also remind us of the first stage of Christ’s coming on Earth, when He was not known to the multitude and therefore needed the prophetic writings. But when later He appeared, He no longer needed the prophets since John the Baptist witnessed to His presence.

The Small Entrance

During the chanting of the third antiphon, the Gospels are brought in accompanied by a procession with candles. The Holy Book is carried in by the deacon, or by the priest if no deacon is present. The priest, before entering the sanctuary stands in front of the Holy Gates, and prays that God will send His holy angels to escort him to the altar and offer sacrifice with him and take part in the praise of the Lord. Next, he raises the Book of Gospels high, showing it to the faithful and after entering the sanctuary he places it on the Altar Table.

The raising of the Gospels symbolizes the manifestation of the Lord when He began

to appear to the multitudes. For the Gospel represents Christ. Now that Christ is revealed, no one pays attention to the words of the Prophets, therefore after the Little Entrance we chant about things related to the new life that Christ brought. We glorify Christ Himself for all He has done for us. We also praise the all-holy Mother of God or other saints depending on the feast or the saint honored by the church each time.

Trisagios Hymn

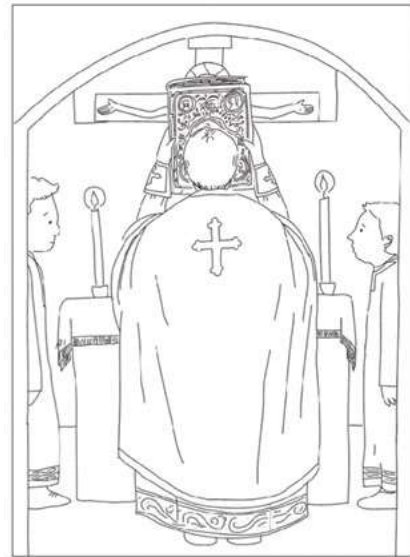
Finally we praise the Triune God Himself chanting “Holy God, Holy Strong, Holy Immortal, have mercy on us”. “Holy, Holy, Holy” is the hymn of the angels (Isaiah 6:3), and “God”, “strong”, “immortal” are words of prophet David: “My soul hath thirsted after the strong living God” (Psalm 41[42]:3).

We chant the Thrice-Holy Hymn after the bringing in of the Gospels to proclaim that with the coming of Christ, angels and people are united and henceforth comprise one Church.

Readings

Immediately after, the priest asks everyone to not stand lazily but focus on the things that will follow. This is the meaning of “proschomen” (let us attend). And by also saying “Wisdom” the priest reminds the faithful of the wisdom with which they should participate in the Liturgy. It is the good thoughts that occupy those rich in faith and removed from human sentiment. We really need to attend the Liturgy with appropriate thoughts if we want to avoid wasting our time. However, since this is not easy, we need our own attention as well as the external reminder,

“Blessed is the Kingdom...”



so that we refocus our mind which is constantly forgetful and carried away into vain cares.

In addition, the call “Orthee” (rise/stand) contains an exhortation; to stand eagerly before God, with reverence and zeal, and the first token of this zeal is the upright posture of our body.

After these pronouncements, the Apostolic and Gospel readings take place. These represent the manifestation of the Lord as it was gradually occurring after His first appearance to the people. During the little Entrance, the Gospel was closed, representing the course of time of the first 30 years or the Lord, when He was still silent. But now that the scriptures are read we have His fuller revelation, with everything that He taught publicly and all that He commanded the Apostles to preach.

(to be continued)

ΟΡΘΟΔΟΞΗ ΣΠΟΥΔΗ

Συνοπτική ανάλυση και ερμηνεία της Θείας Λειτουργίας

Αγίου Νικολάου Καβάσιλα

Δοξολογία

«Εὐλογημένη ἡ βασιλεία τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος...». Μ' αυτή τη δοξολογία αρχίζει ο ιερέας τη Λειτουργία. Γιατί και οι ευγνώμονες δούλοι το ίδιο κάνουν όταν παρουσιάζονται στον κύριό τους. Πρώτα-πρώτα δηλαδή τον εγκωμιάζουν, κι έπειτα τον παρακαλούν για τις δικές τους υποθέσεις.

Ειρηνικά

Και ποια είναι η πρώτη αίτηση του ιερέα; «Υπὲρ τῆς ἄνωθεν εἰρήνης καὶ τῆς σωτηρίας τῶν ψυχῶν ἡμῶν». Λέγοντας ειρήνη, δεν εννοεί μόνο τη μεταξύ μας ειρήνη, όταν δηλαδή δεν μνησικακούμε εναντίον κανενός, αλλά και την ειρήνη προς τους εαυτούς μας, όταν δηλαδή η καρδιά μας δεν μας κατηγορεί για τίποτα. Την αρετή της ειρήνης, βέβαια, την έχουμε πάντοτε ανάγκη, μα ιδιαίτερα την ώρα της προσευχής, γιατί χωρίς αυτήν κανείς δεν μπορεί να προσευχηθεί σωστά και να απολαύσει κάποιο καλό από την προσευχή του.

Στη συνέχεια παρακαλούμε για την Εκκλησία, για το κράτος και τους άρχοντες, για όσους βρίσκονται σε κινδύνους, για όλους γενικά τους ανθρώπους. Και δεν προσευχόμαστε μόνο για ό,τι ενδιαφέρει την ψυχή, αλλά και για τα αναγκαία υλικά αγαθά – «ὕπὲρ εὐκρασίας ἀέρων, εὐφορίας τῶν καρπῶν τῆς γῆς...». Γιατί ο Θεός είναι ο αίτιος και χορηγός όλων, και σ' Αυτόν μόνο πρέπει να έχουμε στραμμένα τα βλέμματά μας.

Σε όλες τις αιτήσεις οι πιστοί επαναλαμβάνουν μία μόνο φράση, το «Κύριε, ἐλέησον». Το να ζητάμε το έλεος του Θεού ισοδυναμεί με το να ζητάμε τη βασιλεία Του. Γι' αυτό και οι πιστοί αρκούνται σ αυτή τη δέηση, γιατί αυτή τα περιλαμβάνει όλα.

Αντίφωνα

Έπειτα αρχίζουν οι ψαλμωδίες που περιέχουν θεόπνευστα λόγια από τους Προφήτες. Τα αντίφωνα -έτσι λέγονται- μας αγιάζουν και μας προπαρασκευάζουν για το μυστήριο. Ταυτόχρονα όμως μας θυμίζουν τα πρώτα χρόνια της παρουσίας του Χριστού στη γη, τότε που Εκείνος δεν φαινόταν ακόμα στον πολύ κόσμο, και γι' αυτό ήταν απαραίτητα τα προφητικά λόγια. Όταν αργότερα εμφανίστηκε ο Ίδιος, δεν υπήρχε πλέον ανάγκη των προφητών, αφού Τον έδειχνε παρόντα ο Βαπτιστής Ιωάννης.

Μικρή Είσοδος

Την ώρα που ψάλλεται το τρίτο αντίφωνο, γίνεται η είσοδος του Ευαγγελίου με τη συνοδεία λαμπάδων. Το Ευαγγέλιο το κρατάει ο διάκονος ή, αν δεν υπάρχει διάκονος, ο ιερέας. Ενώ λοιπόν αυτός πρόκειται να εισέλθει στο Ιερό, στέκεται σε μικρή απόσταση από την Ωραία Πύλη και παρακαλεί τον Θεό να τον συνοδεύσουν άγιοι άγγελοι, για να γίνουν συμμετοχοί του στην ιερουργία και τη δοξολογία. Στη συνέχεια σηκώνει ψηλά το Ευαγγέλιο, το δείχνει στους πιστούς και, αφού εισέλθει στο Θυσιαστήριο, το αποθέτει στην αγία Τράπεζα.



Η ύψωση του Ευαγγελίου συμβολίζει την ανάδειξη του Κυρίου όταν άρχισε να εμφανίζεται στα πλήθη. Γιατί με το Ευαγγέλιο δηλώνεται ο ίδιος ο Χριστός. Τώρα λοιπόν που φανερώνεται ο Χριστός, κανείς δεν προσέχει τα λόγια των Προφητών, Γι' αυτό, μετά τη μικρή Είσοδο, ψάλλουμε ό,τι έχει σχέση με την καινούρια ζωή που έφερε ο Χριστός. Υμνούμε τον ίδιο τον Χριστό για όσα έκανε για μας. Εγκωμιάζουμε επίσης την Παναγία ή άλλους Αγίους, ανάλογα με την εορτή ή τον Άγιο που τιμά η Εκκλησία κάθε φορά.

Τρισάγιος Ύμνος

Ανυμνούμε τέλος τον ίδιο τον Τριαδικό Θεό, ψάλλοντας: «Άγιος ό Θεός, Άγιος ισχυρός, Άγιος άθάνατος, έλεησον ήμάς». Το «Άγιος, Άγιος, Άγιος...» αποτελεί τον ύμνο των αγγέλων (Ησ. 6:3). Και τα «Θεός», «ισχυρός» και «άθάνατος» είναι λόγια του προφήτη Δαβίδ: «Εδίψησεν η ψυχή μου προς τον Θεόν, τον ισχυρόν, τον ζώντα» (Ψαλμ. 41:3).

Ψάλλουμε τον Τρισάγιο Ύμνο μετά την είσοδο του Ευαγγελίου, για να διακηρύξουμε

πως με την έλευση του Χριστού άγγελιοι και άνθρωποι ενώθηκαν και αποτελούν πλέον μία Εκκλησία.

Αναγνώσματα

Αμέσως μετά ο ιερέας παραγγέλλει σε όλους να μη στέκονται με οκνηρία, αλλά να έχουν προσηλωμένο το νου τους σε εκείνα που θα ακολουθήσουν. Αυτό σημαίνει το «Πρόσχωμεν». Και με το «Σοφία» υπενθυμίζει στους πιστούς τη σοφία με την οποία πρέπει να συμμετέχουν στη Λειτουργία. Αυτή είναι οι καλοί λογισμοί που έχουν όσοι είναι πλούσιοι σε πίστη και ξένοι από καθετί ανθρώπινο. Είναι πράγματι ανάγκη να παρακολουθούμε τη Λειτουργία με τους πρόποντες λογισμούς, αν βέβαια θέλουμε να μην χάνουμε άδικα τον καιρό μας. Επειδή όμως κάτι τέτοιο δεν είναι εύκολο, χρειάζεται και η δική μας προσοχή και η εξωτερική υπενθύμιση, ώστε να ξανασυγκεντρώνουμε το νου μας, που συνεχώς ξεχνιέται και παρασύρεται σε μάταιες φροντίδες.

Επίσης και η εκφώνηση «Όρθοί» περιέχει παραίνεση. Θέλει μπροστά στο Θεό να στεκόμαστε πρόθυμοι, με ευλάβεια και ζήλο πολύ. Και πρώτο σημάδι αυτού του ζήλου είναι η όρθια στάση του σώματός μας.

Ύστερα από αυτές τις εκφωνήσεις, διαβάζονται το Αποστολικό και το Ευαγγελικό ανάγνωσμα. Αυτά δηλώνουν τη φανέρωση του Κυρίου, όπως γινόταν σιγά-σιγά μετά την πρώτη Του εμφάνιση στους ανθρώπους. Στη μικρή Είσοδο το Ευαγγέλιο ήταν κλειστό και συμβόλιζε το διάστημα των τριάντα πρώτων ετών του Κυρίου, τότε που ο Ίδιος ακόμα σιωπούσε. Τώρα όμως που διαβάζονται τα αναγνώσματα, έχουμε την πληρέστερη αποκάλυψή Του, με όσα ο Ίδιος δίδασκε δημόσια και με όσα πρόσταζε τους Αποστόλους να κηρύσσουν.

(συνεχίζεται)

SAINT OF THE MONTH

SAINT IRENE THE GREAT MARTYR - May 5

Metropolitan Agathangelos of Fanarion

Saint Great Martyr Irene lived and suffered martyrdom during the 4th century AD. She was the daughter of Licinius, who was the king of a small kingdom, and Licinia. She came from the city of Magedon and was originally named Penelope. When the Saint was six years old, her father Licinius shut her in a tower and entrusted her upbringing to an elder named Apellianus, who later wrote the account of her martyrdom.

One night, Irene had the following vision: a dove entered the tower holding an olive branch in its beak, which it placed on the table. Then an eagle came in carrying a wreath of flowers and also placed it on the table. After that, a raven entered through another window and put a snake on the table. When she awoke in the morning, she wondered what these things might mean. She told the elder Apellianus, and he interpreted them as a sign of the crowns of glory and her future martyrdom after her baptism.

She was drawn to Christianity by a young woman who was secretly a Christian. Because of her honesty and virtues, this young woman was highly esteemed by Penelope's parents and had been appointed as her attendant. A priest named Timothy secretly baptized the young noblewoman and gave her the name Irene. This soon came to the attention of her father Licinius, especially when Saint Irene shattered the idols in her father's house, thus openly confessing her faith in Christ. For this reason, she was interrogated and first condemned by her own father. She later suffered greatly at the hands of the Persians and their kings, Sedecias and Shapur I.

Afterward, Saint Irene went to Callipolis of the Hellespont, where Numerian ruled. There she presented herself before him and boldly confessed her faith in Christ. The pagans placed her successively inside three red-hot bronze oxen. In the third one, while the Great Martyr was inside, it miraculously moved, although it was an inanimate human-made object. Then it split open, and the Saint emerged completely unharmed from the fiery torment. This miracle led thousands of souls to come to faith in Christ. In the city of Mesembria in Thrace, Saint Irene was put to death, but by the power of God she was raised again and converted the governor and the entire population to the faith. Finally, Saint Irene went together with her teacher Apellianus to Ephesus in Asia Minor, where she lived performing many miracles and was honored as equal to the Apostles. There she carried out great missionary work until the day of her repose in the year 315 AD. According to her Synaxarion, in Ephesus the Saint found a sarcophagus in which no one had yet been buried. She entered it and fell asleep in peace. Before her repose, she had instructed that no one should move the stone covering the tomb for four days. However, after two days, Apellianus and others visited the tomb and saw that the stone had been lifted and the sarcophagus was empty. According to Western martyrologies, Saint Irene was martyred in Thessaloniki after being thrown into fire. It should also be noted that, according to the Menologion of Emperor Basil II, Saint Irene was martyred by beheading.



Ο ΑΓΙΟΣ ΤΟΥ ΜΗΝΑ

ΑΓΙΑ ΕΙΡΗΝΗ Η ΜΕΓΑΛΟΜΑΡΤΥΣ - 9 Μαΐου

Μητροπολίτου Φαναρίου κ.κ. Άγαθαγγέλου

Η Αγία Μεγαλομάρτυς Ειρήνη άθλησε κατά τον 4ο αιώνα μ.Χ. Ήταν θυγατέρα του Λικινίου, που ήταν βασιλιάς κάποιου μικρού βασιλείου, και της Λικινίας. Καταγόταν από την πόλη Μαγεδών και αρχικά ονομαζόταν Πηνελόπη. Όταν η Αγία έγινε έξι ετών, ο πατέρας της Λικίνιος την έκλεισε σε ένα πύργο και ανέθεσε την διαπαιδαγώγησή της σε κάποιον γέροντα, ονόματι Απελλιανό, ο οποίος και έγραψε τα υπομνήματα του μαρτυρίου αυτής. Μία νύχτα η Ειρήνη είδε το εξής όραμα: μπήκε στον πύργο ένα περιστέρι κρατώντας με το ράμφος του κλαδί ελιάς, το οποίο και άφησε επάνω στο τραπέζι. Επίσης, μπήκε και ένας αετός μεταφέροντας στεφάνι από άνθη, το οποίο τοποθέτησε και αυτός επάνω στο τραπέζι. Έπειτα μπήκε από άλλο παράθυρο ένας κόρακας, ο οποίος έβαλε επάνω στο τραπέζι ένα φίδι. Το πρωί που ξύπνησε απορούσε και σκεπτόταν τι άραγε να σημαίνουν αυτά που είδε. Τα διηγήθηκε λοιπόν στον γέροντα Απελλιανό και εκείνος τα ερμήνευσε ως προάγγελμα των στεφάνων της δόξας και του μαρτυρικού τέλους αυτής μετά τη βάπτισή της. Στο Χριστιανισμό ελκύσθηκε από κάποια κρυπτοχριστιανή νέα, η οποία, λόγω της τιμιότητας και των αρετών της, έχαιρε μεγάλης εκτιμήσεως από τους γονείς της Πηνελόπης και είχε τοποθετηθεί από αυτούς ως θεραπαίνιδα της θυγατέρας τους. Ένας ιερέας, ονόματι Τιμόθεος, βάπτισε κρυφά τη νεαρή ηγεμονίδα και τη μετονόμασε Ειρήνη. Το γεγονός δεν άργησε να πληροφορηθεί ο πατέρας της Λικίνιος, όταν μάλιστα η Αγία Ειρήνη συνέτριψε τα είδωλα της πατρικής της οικίας ομολογώντας με αυτό τον τρόπο την πίστη της στον Χριστό. Για τον λόγο αυτό ανακρίθηκε και καταδικάστηκε πρώτα από τον ίδιο της τον πατέρα. Στη συνέχεια έπαθε πολλά από τους Πέρσες και τους βασιλείς αυτών Σεδεκία και Σαπώριο Α'.



Έπειτα η Αγία Ειρήνη πήγε στην Καλλίπολη του Ελλησπόντου, όπου βασιλεύε ο Νουμεριανός. Εκεί παρουσιάστηκε σε αυτόν και ομολόγησε με παρρησία την πίστη της στον Χριστό. Οι ειδωλολάτρες την έκλεισαν διαδοχικά σε τρία πυρακτωμένα χάλκινα βόδια. Το τρίτο όμως βόδι, τη στιγμή που βρισκόταν εντός του η Μεγαλομάρτυς, όλως παραδόξως κινήθηκε, ενώ ήταν άηλοχο ανθρώπινο κατασκευάσμα. Στη συνέχεια αυτό σχίσθηκε και βγήκε από μέσα του η Αγία εντελώς αβλαβής από την κόλαση της πυράς. Το γεγονός αυτό είχε ως αποτέλεσμα να προσέλθουν στην πίστη του Χριστού χιλιάδες ψυχές. Στην πόλη Μεσημβρία της Θράκης η Αγία Ειρήνη θανατώθηκε, αλλά με τη δύναμη του Θεού αναστήθηκε και ελκυσε στην πίστη το διοικητή και ολόκληρο το λαό. Τέλος, η Αγία κατέφυγε μαζί με το δάσκαλό της Απελλιανό στην Έφεσο της Μικράς Ασίας, όπου διέμεινε επιτελώντας πολλά θαύματα και τιμώμενη ως αληθινή ισάποστος. Εκεί ανέπτυξε μεγάλη δράση μέχρι την ημέρα της κοιμήσεως αυτής, το 315 μ.Χ. Στο Συναξάρι της αναφέρεται ότι στην Έφεσο η Αγία βρήκε μία λάρνακα, στην οποία δεν είχε ως τότε ενταφιασθεί κανένας, μπήκε μέσα σε αυτήν και κοιμήθηκε με ειρήνη. Πριν δε από την κοίμησή της η Αγία Ειρήνη είχε δώσει εντολή να μην μετακινήσει κανένας την ταφόπετρα, με την οποία θα σκέπαζε τη λάρνακα ο δάσκαλός της Απελλιανός, προτού περάσουν τέσσερις ημέρες. Μετά όμως από δύο ημέρες επισκέφθηκαν τον τάφο ο Απελλιανός και οι άλλοι, οι οποίοι είδαν ότι η ταφόπετρα ήταν σηκωμένη και η λάρνακα κενή. Κατά τα δυτικά Μαρτυρολόγια η Αγία Ειρήνη μαρτύρησε στη Θεσσαλονίκη, αφού ρίχθηκε στην πυρά. Πρέπει δε να σημειώσουμε ότι, κατά το Μηνολόγιον του αυτοκράτορα Βασιλείου Β', η Αγία Ειρήνη τελειώθηκε μαρτυρικά δι' αποκεφαλισμού.

PARISH COUNCIL

Χριστός Ανέστη! Christ is Risen!

Dear Parish Family,

With great joy and gratitude, I extend to all of you a heartfelt **Christ is Risen! Χριστός Ανέστη!** We were truly blessed to experience a beautiful and spiritually uplifting Holy Week together. From the solemn and sacred services to the moving **Good Friday procession**, graciously assisted by Blue Night and the NYPD, our community came together in faith and reverence. And what a truly tremendous and joyful **Χριστός Ανέστη** celebration we shared as one parish family!

We offer our deepest thanks to our beloved spiritual **Father Vasileios**, for his guidance, dedication, and unwavering commitment to our parish. We are also incredibly grateful for the beautiful chanting led by **Achilleas**, along with our special guest chanters from Greece. Their voices elevated our worship and made this Holy Week and Pascha especially meaningful.

On April 19th, we held our **Basketball Awards Luncheon**, which was a great success. A special thank you to Priscilla and Maria for their hard work and dedication in organizing such a wonderful event. We also thank all of our coaches, players, and parents for making this season both successful and enjoyable.

We would also like to thank everyone who participated in the **Greek Independence Day Parade**. It was a fantastic and fun celebration of our heritage and community spirit.

Upcoming Events

- **May 2nd** – Traditional Greek Night at 7:00 PM at the Katsoris Hellenic Center
- **May 14th** – Ladies Philoptochos Mother's Day Dinner at Li Greci's Staten
- **May 31st** – Pentecost Day, the Feast Day of our Parish, followed by the Pancyprian Barbeque

Save the Dates!

Our **Greek Festival** is coming! *September 11th, 12th & 13th*

We encourage everyone to get involved, your help is what makes our festival such a success year after year. We would greatly appreciate any volunteers, as we truly need all the help we can get!

May the joy of the Resurrection continue to fill your hearts and homes with peace, love, and faith.

In Risen Christ,
Spyro Lazaretos
Parish Council President



HOLY TRINITY + ST. NICHOLAS
GREEK ORTHODOX CHURCH OF STATEN ISLAND



HOLY PENTECOST Feast Day

ON SUNDAY **MAY 31TH** WE CELEBRATE
HOLY PENTECOST AND THE FEAST DAY
OF OUR PARISH

THE LITURGICAL SERVICES WILL BE AS FOLLOWS

Saturday May 30TH

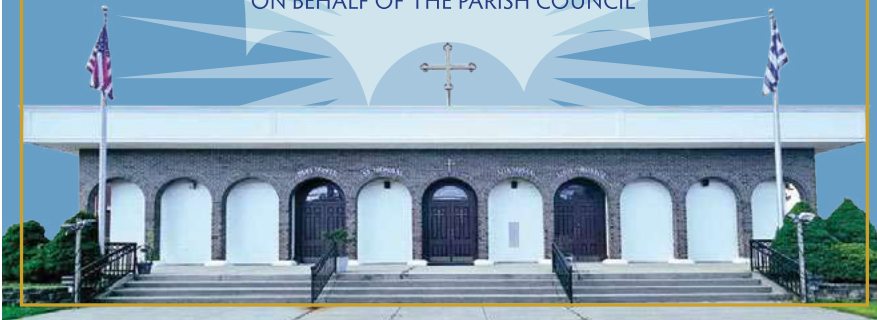
6:30PM GREAT VESPERS WITH ARTOKLASIA AND SERMON

Sunday May 31TH

08:30AM ORTHROS OF THE FEAST

10:00AM DIVINE LITURGY & KNEELING VESPERS

ON BEHALF OF THE PARISH COUNCIL





HOLY TRINITY + ST. NICHOLAS
GREEK ORTHODOX CHURCH OF ST. JOHN ISLAND

SATURDAY OF THE SOULS

The Saturday of the Souls will be

May 30th

Orthros 9:00 am

Divine Liturgy 10:00 am

This day is devoted to prayer for departed relatives
and others among the faithful.

Please leave your names at the Pangari
to be read in Liturgy or bring them to the office
during the week.





HOLY TRINITY + ST. NICHOLAS
GREEK ORTHODOX CHURCH OF STATEN ISLAND



GREEK FESTIVAL

OF STATEN ISLAND

2026

SEPT 11-12-13

save the dates

COME AND JOIN US!



LADIES PHILOPTOCHOS SOCIETY

Dear Philoptochos sisters & parishioners,

Χριστός Ανέστη!

We hope everyone had a Blessed and joyous Pascha. As we continue to celebrate the resurrection of our Lord and Savior, we would like to extend our sincerest gratitude for all those who contributed to our Sisterhood of Saint Basil Academy and our International Orthodox Christian Charities commitments through our monthly tray. Thank you all.

Our March 28th Walk-A-Thon along with our Virtual Walk was a huge success despite the cold and breezy weather. It did not deter our Philoptochos ladies, friends, and family from walking the boards at Midland Beach to raise funds for our new seminarian at Holy Cross, and for The Beacon of Hope, which raises funds for all seminarians at Holy Cross. Thank you all who sneaker.



April 4th was our Cook for Trinity Lutheran Soup Kitchen. Our Soup Kitchen crew served **130 meals** on site with lots of takeouts. The meal consisted of chili con carne with cut up frankfurters cooked in and served over a potato bun with shredded cheese on top. A fresh garden salad with chips completed the meal. Bravo! A heartfelt thank you to the Soup Kitchen crew for their time and efforts.

Project Hospitality was successfully completed with sandwiches and salads for the needy.

Events for the month of May:

5/2 Cook for Trinity Lutheran Soup Kitchen

5/3 Philoptochos Monthly Tray

This month's monies will go towards the following ministries:

Christian's Charities

Sisterhood Fellowship

Hellenic College Lenten Fundraiser



5/14 Philtochos Annual Mother's Day Dinner Mamma Mia! Greek Dreams & Dancing Queens
For more info see flyer

5/22 Project Hospitality

5/26 Monthly Meeting (Last Meeting)
 6:30 pm refreshments/7:00 pm meeting

5/31 Pentecost



Save the Date

Thursday, June 4th Ladies Night Out

Andrews Diner

7 pm-10 pm

\$65 pp

For reservations, please contact Irene Panagos (718)288-7366.

Conveying the blessings and love of Fr. Vasileios,

Faithfully,
 Dee Sidiropoulos, President





Sunday

Monday

Tuesday


Wednesday

3 Sunday of the Paralytic	4 4th Monday after Pascha	5 4th Tuesday after Pascha	6 4th Wednesday after Pascha - Mid-Pentecost 
Orthros 8:30 AM Liturgy 10:00 AM Hellenic Dancers 12:00 PM		GOBL Basketball Practice 6:00 PM	Paraklesis Service 5:00 PM GOBL Basketball Practice 6:00 PM
10 Sunday of the Samaritan Woman	11 Renewal of Constantinople	12 Epiphanius, Bishop of Cyprus	13 5th Wednesday after Pascha 
Orthros 8:30 AM Liturgy 10:00 AM Hellenic Dancers 12:00 PM		GOBL Basketball Practice 6:00 PM	Paraklesis Service 5:00 PM GOBL Basketball Practice 6:00 PM
17 Sunday of the Blind Man	18 6th Monday after Pascha	19 Patrick the Hieromartyr and Bishop of Prusa	20 Apodosis of Pascha 
Orthros 8:30 AM Liturgy 10:00 AM Hellenic Dancers 12:00 PM		GOBL Basketball Practice 6:00 PM	GOBL Basketball Practice 6:00 PM
24 Fathers of the 1st Council	25 Third Finding of the Precious Head of St. John the Baptist	26 Carpos and Alphaeus, Apostles of the 70	27 The Holy Hieromartyr Helladius 
Orthros 8:30 AM Liturgy 10:00 AM Hellenic Dancers 12:00 PM		GOBL Basketball Practice 6:00 PM	Paraklesis Service 5:00 PM GOBL Basketball Practice 6:00 PM
31 Holy Pentecost			
Orthros 8:30 AM Liturgy & Vespers 10:00 AM Hellenic Dancers 12:00 PM Pancyprians Picnic 4:00 PM			

Thursday

Friday

Saturday

	1 3rd Friday after Pascha 	2 Removal of the Relics of St. Athanasius the Great
	JOY 6:00 PM Jr GOYA 7:00 PM GOYA 7:30 PM	Traditional Greek Night 7:00 PM
7 Commemoration of the Precious Cross that appeared in the sky	8 Synaxis of the Holy Powder 	9 The Holy Prophet Esaias (Isaiah)
GOBL Basketball Practice 6:00 PM Executive Board Meeting 8:00 PM	GOYA 7:30 PM	
14 5th Thursday after Pascha	15 Pachomius the Great 	16 Theodore the Sanctified
GOBL Basketball Practice 6:00 PM Philoptochos Dinner MAMMA MIA 7:00 PM	JOY 6:00 PM Jr GOYA 7:00 PM GOYA 7:30 PM	
21 Holy Ascension	22 Basiliscus the Martyr, Bishop of Comana 	23 Michael the Confessor, Bishop of Synnada
Orthros 9:00 AM Liturgy 10:00 AM GOBL Basketball Practice 6:00 PM Parish Council Meeting 8:00 PM	GOYA 7:30 PM	
28 Hieromartyr Eutychius, Bishop of Melitene	29 The Apodosis of the Feast of the Holy Ascension 	30 The Saturday of Souls
GOBL Basketball Practice 6:00 PM	GOYA 7:30 PM Adult Hellenic Dancers 8:00 PM	Orthros 9:00 AM Liturgy 10:00 AM Great Vespers 6:30 PM



Strict Fast: Refrain from meat, fish, oil, wine, dairy, and eggs.
Αυστηρή νηστεία: Αποφύγετε το κρέας, τα ψάρια, το λάδι, το κρασί, τα γαλακτοκομικά προϊόντα και τα αυγά. (Red)



Wine & Oil: Wine and oil are allowed. Refrain from meat, fish, dairy, and eggs.

Κρασί & Λάδι: Το κρασί και το λάδι επιτρέπονται. Αποφύγετε το κρέας, τα ψάρια, τα γαλακτοκομικά προϊόντα και τα αυγά. (Purple)



Fish, oil and wine are allowed: Refrain from meat, dairy and eggs. **Τα ψάρια, το λάδι και το κρασί επιτρέπονται:** Αποφύγετε το κρέας, τα αυγά και τα γαλακτοκομικά προϊόντα. (Blue)



Dairy Allowed: Dairy, fish, eggs, oil and wine are allowed. Refrain from meat.

Επιτρέπονται γαλακτοκομικά: Επιτρέπονται τα γαλακτοκομικά, τα αυγά, τα ψάρια, το λάδι και το κρασί. Αποφύγετε το κρέας. (Orange)

No Symbol Fast Free: All Foods Allowed.

Χωρίς σύμβολο: **Κατάλυσις εις πάντα:** Επιτρέπονται όλα τα τρόφιμα (Yellow)





YOUTH MINISTRIES



GOYA

Christos Anesti!

We look forward to all the GOYAns coming to Taverna Night on May 2, as well as the annual Archdiocesan Olympics on Memorial Day weekend. In addition, we get together every Friday night in our GOYA room, and encourage all 8-12th graders to come and hang out with us.

Email: goya@htsngoc.org

JOY & JUNIOR GOYA

Christos Anesti!

In April, our JOY and Junior GOYA children enjoyed taking part in the beautiful Holy Week services. They made Lazarakia breads under the guidance of Maria Perdikologos, and handed them out after church on Saturday of Lazarus. We thank Maria for passing on this beautiful tradition. Our children carried on the tradition of making crosses out of palms in preparation for Palm Sunday. Our girls did a beautiful job cleaning the church Great Friday morning and fulfilling the role of the Myrofores Great Friday night. As always, our boys did an amazing job, serving in the altar during every Holy Week service.

We are proud of our children who represented us beautifully in the annual Greek Parade on 5th Ave. We look forward to the Archdiocesan Olympics Memorial Day weekend. In preparation, we are running practices, every Friday in May, at 6 pm in the gym. We thank our parents who are coaching our kids.

Contact us at: joy@htsngoc.org Contact us at: jr.goya@htsngoc.org





HELLENIC DANCERS



Calling all youth!

Please join us every Sunday, after church for dance practice. Learn traditional folk dances from all parts of Greece. Our robust program, consisting of three youth groups, aims to pass on our rich cultural legacy of music and dance to our children. Through traditional Greek folk dancing, our children learn the language, history, and cultural traditions of all regions of Greece. It is important to us that they enjoy it, and we hope their love of Greek dancing becomes a part of who they are, so they can pass it on to their children.

Little Dancers – Kindergarten to 3rd Grade (Sunday Practice 12pm – 12:30pm)

Junior Hellenic Dancers – 4th – 8th Grade (Sunday Practice 12pm – 12:30pm)

Hellenic Dancers – High School (Sunday Practice 12:30pm – 1:30pm)

Adult Hellenic Dancing

Have you ever been to a dance or wedding and wish you knew how to dance all those dances that are not kalamatiano? Come and learn them! Join us to learn traditional folk dances from all parts of Greece. New members of all skill levels are always welcomed and encouraged to attend. Our goal is to bring our community together through dance and music as we express our love of Greek dancing and our Greek heritage.

For **May** we will meet on **Friday, May 29th**.

Co-Directors
Stella Viris, Kevi Langis

RECIPE OF THE MONTH

by Presvytera Elisavet



ΠΟΥΡΤΑ ΟΝΕΙΡΩΝ DREAM CAKE

Ingredients

- 3 eggs
- 3/4 cup sugar
- 1 cup all-purpose flour
- 1 teaspoon baking powder
- 3–4 cups chopped peach compote (or canned peaches, drained and diced)
- 1 small container whipped topping (e.g. Cool Whip)
- 1 bar semi-sweet baking chocolate, coarsely grated

Spring is the season of fruit, and as the saying goes, *“Better something from your own place, even if it’s humble.”* So I chose a refreshing dessert recipe made with peach compote from Naoussa.

The Peach of Naoussa: Considered one of the finest fruits in the world, it was ranked first by the Taste Atlas encyclopedia of flavors in its list of top fruits worldwide.

What makes it special is that it grows at the foot of Mount Vermion, benefiting from a unique microclimate and exceptional soil and water conditions. It is widely exported to Europe, Asia, and America.

Instructions

1. Beat the eggs with the sugar until light and fluffy.
2. Add the flour and baking powder and continue mixing until smooth.
3. Line a 9×13-inch or 10×15-inch baking pan with parchment paper.
4. Spread the batter evenly in the pan.
5. Bake in a fan oven at **350°F (175°C)** until lightly golden.
6. Finely chop the peach compote.
7. Spread it evenly over the baked cake.
8. While still warm, carefully roll the cake into a log.
9. Once the cake has completely cooled, cover it with whipped topping.
10. Sprinkle with coarsely grated chocolate.

Tips:

- As soon as the cake comes out of the oven, place it on a kitchen towel and roll it up to help maintain its elasticity and shape.
- For the best flavor, use peach compote from Naoussa.

STEWARDSHIP LIST 2026



(as of April 14, 2026)

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Details



Our Stewardship Campaign for 2026 continues. We humbly ask that every family member, 18 years of age or older, submit a separate pledge. This support will enable us to move our Parish closer to an inspirational budget, in which we hope and pray that 100% of the church's operational expenses will be supported by Stewardship giving. Please fill out your pledge card and send it in today!

*We thank you for your consideration
and continued support!*





ARCHDIOCESAN DISTRICT OLYMPICS

It's that time of the year again! **Greek Orthodox Archdiocesan District Olympics!**

Friday May 22nd to Sunday May 24th

at the Suffolk County Community College in Brentwood, New York.

Parents will need to upload the child's Birth Certificate and Baptismal Certificate when registration opens.

Volunteer coaches will be needed for the events.

JOY (7 - 12) Events: track (50m dash, 4x50m shuttle, 4x100m shuttle), softball throw, standing long jump, basketball (free throws, around the world, 3v3), board games (chess, checkers, backgammon, nok-hockey, table tennis), swimming (25m freestyle, 4x25m relay), kickball, soccer

GOYA (13-18) Events: swim (50m freestyle, 100m freestyle, 100m relay), soccer, softball, volleyball, track (50m dash, 200m dash, 400m dash, 800m run, 1500m run, 4x200m relay, 5k), field (shot put, softball throw, long jump, high jump), board games (chess, checkers, table tennis, backgammon), basketball (free throws, 3v3)

For more information, please visit the website at www.goado.com

Please reach out to me if you would like to volunteer via email at: olympics@htsngoc.org

Anneta Dragazis-Colon
Chairperson

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FEBRUARY 28TH 2026 12 PM

CAMP

We are excited to share that registration for Camp Saint Paul 2026 is now open! This beloved summer camp offers a joyful, faith - filled experience for our youth, and we encourage you to consider enrolling your child.

Scholarship Opportunity

Our Parish is pleased to offer Scholarships for Camp St. Paul tuition. If you are interested in applying, please contact as soon as possible to the Church office or via email to: parishcouncil@htsngoc.org.

To be eligible for the scholarship:

- ◆◆ Camper must be an active member in our youth ministries.
- ◆◆ Family stewardship must be fulfilled for 2025.

ALTAR BOYS

Altar Boys (Acolytes) have the responsibility to assist clergy in celebrating services. The Holy Altar is the most sacred part of the Church and serving as an Altar Boy is a great honor and privilege. If you would like to serve as an Altar Boy, please contact Fr. Vasileios.

We are very proud of the Altar Boys of our Church!

Panagiotis N. Roussis, *Captain*
Michael Roussis, *Captain*
Panagiotis G. Roussis, *Co-Captain*
Constantine Colon
Alex Diamantopoulos
Carter Francese
Christ Guirguis
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COFFEE FELLOWSHIP

Join us every Sunday after Divine Liturgy



May 3 rd	PTO & Youth Ministries
May 10 th	Ladies Philoptochos
May 15 th	Daughters of Penelope
May 24 th	Kritiki Filoxenia
May 31 th	PanCyprians

Please note... all Fasting days are in bold

Σημείωση... Οι ημέρες Νηστείας είναι με έντονα γράμματα

DAUGHTERS OF PENELOPE

Happy Mother's Day to all our Mothers!

As we welcomed and celebrated the joy and renewal of Easter, we are reminded that this Spring season symbolizes hope, rebirth, and new beginnings. It is a time to reflect on our shared purpose, to uplift one another, and to continue strengthening the bonds of sisterhood that define our organization.

Let us embrace this season with renewed energy and commitment — supporting one another, working together in harmony, and leading with kindness and respect. Our collective efforts are what allow our chapter to thrive.

Our **May meeting** is scheduled for **Thursday May 28, 2026 at 7 pm**, in the community center lobby.

Diana Kolaitis
Corresponding Secretary



PANCYPRIAN ASSOCIATION



Pancyprian Annual BBQ

Sunday May 31

Tickets on sale soon

For more info contact Penny Phytides

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METHEXIS[©]

«*Methexis*» /mé.tʰek.sis/, (*méthexis*):

Mental, spiritual participation, meeting, contact and communication

The Monthly Bilingual Bulletin of Holy Trinity-St Nicholas
Greek Orthodox Church of Staten Island.

Our mission is to reach out to all members of the Community by providing useful information
about the ecclesiastical, spiritual, and cultural life of the entire Parish.

Editorial Director

Rev. Protoperbyter Vasileios G. Apostolidis, PhD

Layout Design

GREEN Studio

METHEXIS is also available online at:

www.htsngoc.org

The next deadline for submitting news to **METHEXIS** is

May 10, 2026

Submissions can be emailed to:

info@htsngoc.org

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